

OUR HOPE

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Editorial Notes

Three times in the fifth chapter of the **Verily, Verily, I** Gospel of John our Lord uses that blessed say **Unto You** word of affirmation, which the saints of God love so well, "Verily, verily." All who know the Truth and know Himself, will never let them go; they are music to the soul. They comfort and calm the heart, they fill the soul with blessed assurance.

It is a great chapter in which this threefold "verily, verily," of our Lord is written. In this chapter we are face to face with the deep things of God, and as one has well said, we discover our own shallowness of understanding, and have no line to fathom these things and no mind to take it in. But "the Spirit searcheth all things, yea, the deep things of God."

First we find the "Verily, verily," with which our Lord announces His own Divine authority and equality with God His Father. He had healed the man at the pool of Bethesda and the Jews wanted to slay Him for the blessed deliverance He had wrought. Then our Lord had said, "My Father worketh hitherto, and I work." The Jews at once grasped the full meaning of this witness the Lord Jesus bore concerning Himself. Perhaps the "My" arrested their attention. Had He said "Our Father worketh hitherto and I work" most likely not a voice would have been lifted up against Him. They detected at once His sublime claim, and filled with satanic hatred, they sought the more to kill Him, because He had said that God was His Father, making Himself equal with God. And had they understood Him correctly? His own word, the "Verily, verily" of Him,

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who later said, "I am the Truth," tells us that He meant nothing less than a complete and perfect equality with God His Father.

"Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doeth; and He will show Him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son. That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father who hath sent Him" (John v:19-23). These are deep and blessed words telling out both His essential Deity, His complete Unity with God the Father and the place He had taken as Man under God His Father. The two are blended together in an inseparable way. Well said Augustine "Our Lord does not say, whatsoever the Father doeth the Son does other *things like* them, but the very *same things*. If the Son doeth the same things, and in the same manner, then let the Jew be silenced, the Christian believe, the unbeliever and heretic be convinced; the Son is equal with the Father." When He says "the Son can do nothing of Himself" He does not mean the want of power, but the highest power. It means nothing less than having the same power with the Father. He does not act as Son independently and separately from the Father. Is He then, who seeth what the Father does, and who doeth as the Father does anything less than equal with God?

"The Father loveth the Son and showeth Him all things that He Himself doeth." Well put are the remarks of Bishop Ryle on these blessed words. "When we read the 'Father loveth' and the 'Father showeth,' we must not for a moment suppose them to imply any superiority in the Father, or an inferiority in the Son, as to their Divine nature and essence. The 'love' is not the love of an earthly parent to a beloved child. The 'showing' is not the showing

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of a teacher to an ignorant scholar. The 'love' is meant to show us that unspeakable unity of heart and affection (if such words may be reverently used) which eternally existed and exists between the Father and the Son. The 'showing' means that entire confidence and co-operation which there was between the Father and the Son as to all the works which the Son should do when He came into the world." And what are the "greater works" on account of which the Jews were to marvel? No doubt the work of raising the dead and quickening them.

He speaks of this power which the Father has. "The Father raiseth up the dead and quickeneth them." This the Jews believed. And now the Son speaks and lays claim to the same power, not as an instrument of God, not with power transferred upon Him, but in His Sovereign power, "even so the Son quickeneth, *whom He will.*"

Furthermore He has the right given to Him to judge. All judgment is committed to the Son. "There is an original, supreme, judicial power; Christ as God hath this together with the Father. There is also a judicial power derived, given by commission; Christ as man received this from the Father." "He hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained; whereof He has given assurance unto all in that He has raised Him from the dead" (Acts xvii:31). Thus the Father has honored the Son. And all are to honor the Son *even as they honor the Father*. The same degree of honor which belongs to the Father belongs also to the Son. Those who decline to honor the Son do not honor the Father. Some poor misguided Christians teach that only God is to be worshipped and that the Son of God never claimed Divine honor with the Father. They forget this passage completely. "The honor which belongs to the Father belongs also to the Son." No one can honor God unless he honors the Son. The Lord Jesus Christ teaches in all these words His unity with the Father, a perfect unity in Godhead, and He attaches to it His "Verily, verily."

Such then is our Lord, whom we adore and worship. Such is our Lord with whom we are through Grace and

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by His Spirit united. But in what fearful light all the evil systems and teachers appear in the presence of these words of the Son of God, the systems, like Unitarianism and Russellism, commonly known as "Millennial Dawnism." They give to our Lord the place of the creature, dishonor Him and His word and deny His essential Deity and unity with the Father. Wordsworth said, "They who profess zeal for the one God do not honor Him aright, unless they honor the Son as they honor the Father. This is a warning to those who claim the title of Unitarians, and deny the Deity of Christ. No one can be said to believe in the Divine Unity who rejects the doctrine of the trinity." "Whosoever denieth the Son, the same hath not the Father" (1 John ii:23). And this is Antichrist. The solemn "Verily, verily," of the Lord Jesus Christ is set aside by these anti-christian systems, and the day is not far hence when He will deal in judgment with these wicked denials.

Then there is a second "Verily, verily" in this chapter. "Verily, verily, I say unto you, He that heareth my word, and believeth in Him that sent me, hath eternal life and cometh not into judgment, but is passed from death unto life." This is the "Verily" of the Son of God concerning the blessed Gospel itself. First, He affirmed with His solemn "Verily, verily" His Unity with the Father, that He is equal with God, and upon this comes His declaration of the Gospel. It has to do with hearing His words and believing Him that had sent Him into the world, God with whom He is one, and believing His testimony. To give eternal life was the object for which He had sent His Son. Therefore, he that believeth in Him, hath eternal life. It is given as a present and real possession. There can be then no more judgment. Judgment is forever passed. How simple it all is. Eternal life is received by hearing and believing His word and thus accrediting Him that sent the Son. We do not enlarge upon these words at this time. They are as much rejected in the present days of apostasy as the words He spoke concerning Himself. The rejection of His Person and of the Gospel are inseparable. For this reason all these systems which deny His Deity deny the Gospel

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of Grace and, like Millennial Dawnism, have their own inventions concerning the nature and the reception of eternal life.

The third "Verily, verily" concerns His power to raise the spiritually and physically dead, a power He so fully manifested when He raised Lazarus from the 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. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment."

This last "Verily, verily" relates to the present and to the future. It is in a sense prophetic. In these words He speaks as the **Incarnate One**, who has the power of resurrection, both spiritual and physical. The hour when the spiritual dead hear His voice and they that hear live, is now. There is another hour coming, the hour when He will raise the physically dead. And the two classes are here, the saved and the unsaved. There will be a resurrection of life and a resurrection of judgment. And the deniers of the Deity of Christ, who reject His unity with the Father, have also rejected this "Verily, verily." They deny physical resurrection more or less. They deny judgment for the wicked dead. Everlasting punishment as taught by our infallible Lord, is rejected by them. Others teach the annihilation of the wicked, as if the Lord would raise the wicked dead physically for the sake of destroying them. This is another fable. The three majestic "Verily, verily, I say unto you" contain the revelation of His own Person and His work. This great revelation as it came from the lips of the holy Son of God is in our day set aside and denied. The denial of these truths is the Apostasy. It is therefore for us His people to hold more firmly than ever to these

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fundamentals of our faith. And while our ever blessed Lord is increasingly dishonored it becomes increasingly our blessed privilege to honor Him. May we do so by a life of obedience and devotion to Himself.



**Saved for
What?** For what are we saved? Every true believer answers at once, "We are saved from being lost for ever and ever." For this God sent His Son into the world "that whosoever believeth on Him should not perish, but have everlasting life." We are therefore saved from wrath, from judgment and the guilt of our sins, because the Lord Jesus Christ died for our sins and tasted death in our stead. We are also saved to live a holy life unto God. The people whom God has redeemed He has redeemed unto holiness. Furthermore we are saved to serve and to walk even as He walked. Above all we are saved for glory.

Glory is connected with God's calling. "Ye know how we exhorted, and comforted, and charged every one of you as a father doth his children, that ye would walk worthy of God, who hath called you unto His Kingdom and glory" (1 Thess. ii:11, 12). The Lord of glory appeared unto Abraham (Acts vii:2) and called him, even so "the God of all grace hath called us unto His eternal glory, by Jesus Christ" (1 Peter v:10). He called us by the Gospel to the obtaining of the glory of our Lord Jesus Christ. This is the reason why our Lord said to His Father in prayer, "the glory which Thou hast given me I have given them" (John xvii:21).

Glory is therefore the purpose of God in our redemption. Justification is connected with glory, for it is written "whom He justified, them He also glorified" (Rom. viii:30). This answers the unscriptural invention of certain sects, who teach that a supposed "second work of grace" has to be experienced in order to obtain eternal glory. They teach that mere justification is not enough, some kind of sanctification blessing must be obtained. According to their views sanctification is secured by having a certain kind of experience. The Pentecostal hallucination belongs to the same category. No one, according to their distorted teaching, has the Holy

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Spirit unless one can utter strange sounds bestowed in a supernatural way. This is claimed to be "the gift of tongues." Only those who can wiggle their tongues and talk a gibberish which they do not nor anybody else understands will be fit to be with the Lord in glory when He comes. All these perversions of the Gospel are silenced by this apostolic, God-breathed statement, "whom He has justified, them He also glorified." Justification is an act of the grace of God and so is glorification. We cannot obtain justification by our works neither can we obtain glorification by an experience or by any other efforts of our own.

But the true believer, saved by grace, is also to manifest in his life and walk the glory of Christ, for He has an inheritance in His Saints, which is an inheritance of glory (Eph. i-18). We are called into the fellowship of His Son, our Lord Jesus Christ, and as we delight ourselves in Him, love and adore Him and behold in His own Word His glory, we are changed into the same image from glory unto glory by the Spirit of the Lord. The longing of the new nature and the Holy Spirit in that nature is for this glory, that He may be glorified in our lives, and that His glory may be seen in our conduct.

Glory is likewise the object and the outcome of the suffering of the child of God. "Heirs of God, and joint-heirs with Christ, if so be that we suffer with Him, that we may also be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. viii:17, 18). "For our light affliction, which is but for a moment, worketh for us a far more exceeding eternal weight of glory" (2 Cor. iv:17). "Rejoice inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye, for the Spirit of glory and of God resteth upon you" (1 Peter iv:13, 14). Such promises make the heart yearn for more suffering and for more of the reproach of Christ.

But salvation glory will be fully revealed and demonstrated with His coming again. As saved by grace we are

“looking for that blessed hope and appearing of the glory of our great God and Saviour Jesus Christ” (Titus ii:13). And what is promised when He appears? “When Christ, who is our life shall appear, then shall ye also appear with Him in glory” (Col. iii:3). “It has not yet appeared what we shall be, but we know that when He appeareth we shall be like Him, for we shall see Him as He is” (1 John iii:2). Knowing that we belong to Him and that heaven is our eternal and glorious home, “we look for the Saviour, the Lord Jesus Christ, who shall change the body of our humiliation, that it may be transformed like unto His glorious body” (Phil iii:20).

When that blessed day comes, as it will surely come, He will “present to Himself a glorious church, not having spot or wrinkle, or any such thing”; it will be then a holy Church without blemish whatever, the work of His own hands.

And beyond that is an eternity of never ending glory. From glory unto glory is the program of all eternity. Then we shall find out what salvation in Christ with eternal glory (2 Tim. ii:10) means and what it all includes. If we would only remember it more, think on it more, have it more real before our hearts, that we are saved for glory, the children and the heirs of glory, how much more power and joy and peace we would have resting upon us. “Now unto Him that is able to keep you from stumbling, and to set you before the presence of His glory without blemish in exceeding joy, to the only God our Saviour, through Christ Jesus our Lord, be glory, majesty, dominion and power, both now and ever. Amen” (Jude, verses 24, 25).



**The Coming
Recompense** When our Lord was guest in the house of one of the chief Pharisees, He said to His host “When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just” (Luke xiv:13, 14). There is a day of recompense and a day of reward coming. It will be when we shall appear before His judgment seat in glory. That day will bring

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everything to light, all the hidden things in our lives will be made manifest and all the good works we have done in His name will be rewarded. Alas! too often we forget that day, when all will be reviewed before His all searching eye.

The tinker of Bedford, John Bunyan, in his great treatise on "the resurrection of the dead" has much to say on that day. We quote him, "In that day there will be a recompense for all that have sincerely laboured in the word and doctrine—a recompense for all the souls they have saved by the word and watered by the same. Now, all the preaching, praying, watching and labour thou hast been at, in thy endeavour to catch men from Satan to God, shall be rewarded with spangling glory. Not a soul thou hast converted to the Lord Jesus, nor a soul that thou hast comforted, strengthened or helped by thy counsel, admonition, and comfortable speech, but it shall stick as a pearl in thy crown 'which the Lord, the righteous Judge shall give thee at that day.' Wherefore labour to convert, labour to water, labour to build up, and to feed the flock of God, and when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Ah, little do the people of God think, how largely and thoroughly, the Lord will at that day, own and recompense all the good and holy acts of His people. Every bit, every drop, every rag, and every night's harbour, though but in a wisp of straw, shall be rewarded in that day before men and angels—'Whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you,' saith Christ, 'he shall in no wise lose his reward.'

"There is also a reward at this day, for all the more secret, and more retired works of believers. I. There is not now one act of faith in thy soul, whether upon Christ, or against the devil, but it shall in this day be found out, and praised, and honored, and glorified, in the presence of heaven. II. There is not one groan to God in secret, against thyself, and for more grace, light, spirit, sanctification, and strength to go through this world as a true Christian, but it shall even at the coming of Christ be rewarded openly.

III. There has not one tear dropped from thy tender eye against thy lusts, the love of this world, or for more communion with the Lord Jesus Christ, but as it is now in the bottle of God; so it shall bring forth such plenty of reward, that it shall return upon thee with abundance of increase. 'Blessed are ye that weep **now**, for ye shall laugh' (Luke vi:21). 'Thou tellest my wanderings, put Thou my tears in thy bottle; are they not in Thy Book?' (Ps. lvi:8). 'They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again, bringing his sheaves with him' (Ps. cxxvi:5, 6). Beloved in the Lord, let us think more of that coming day. May all our labour of love be done in view of that day and not for sake of being seen of men and have man's praise and man's applause. Let us weep more in secret, practise more secret intercession, even for those who do not love us, or who have done us a wrong. Let us do good in secret. It will all be brought to light in that day. Our gifts for the Lord's work, the tracts and books we circulated in the honor of His Name, all will come to light and what has been accomplished through them will be manifested. A great deal of our true service for Him depends on how we remember constantly that day."



**Cover My
Defenseless
Head** John Wesley's famous hymn, "Jesus, Lover of My Soul, let me to Thy bosom fly," has brought blessing and comfort to untold thousands. Many years ago a soldier in the Confederate army in the Civil

War spoke in public of the help this hymn was to him. He said, "I was a mere boy and had just been drafted to service. One night I was put on outpost duty in an advanced and lonely place. I was informed that the enemy was close by. I knew that my life was in danger; the bright moonlight made me plainly visible. To keep up my spirits and quiet my nerves I began to sing the hymn, 'Jesus Lover of My Soul,' and by the time I came to the words, 'Cover my defenceless head with the shadow of Thy wing,' I had recovered myself. It seemed as if all my fears had

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vanished, and I paced my beat the rest of the time, until relieved, as fearless as if it were daytime. I felt that my prayer was answered."

This was spoken in public before a number of people who had gathered. While he was speaking, a man sitting near gazed at him with evident and increasing astonishment. When he finished his story, this second man exclaimed: "This is most extraordinary. That very night I was in that very wood on scout duty with a detachment of Federal troops. We knew that we were close to the Confederate lines. As we approached the edge of the woods we heard a clear voice begin to sing 'Jesus, Lover of My Soul.' We crept softly forward, not knowing what was there. Presently we saw plainly in the moonlight the solitary figure of a Confederate sentry, pacing his beat, and it was he who was singing. Instantly a dozen muskets covered him, waiting for my order to fire. Just then he sang with a feeling of trust and pathos, 'Cover my defenceless head with the shadow of Thy wing.' I ordered the guns lowered and said to my men, 'Don't touch that boy! We will go back to camp.'" Then taking the ex-Confederate by the hand, he said, "That hymn saved your life that night. And your trust in God, your invisible protector, reached my soul and saved me."



**Union With
Christ**

In Romans vii:4 we read, "Wherefore my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." Through the death of our Lord we His people are dead to the law and are now united with the risen One. The fruit unto God springs from this union. In the Old Testament God said to His people: "*From Me is thy fruit found*" (Hosea. xiv:8). He gave the same truth in the parable of the vine and the branch. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in Me. I am the vine, ye are the branches.

He that abideth in Me and I in him, the same bringeth forth much fruit, for without me ye can do nothing" (John xv:4-5). Here is the blessed and simple secret of fruit bearing. It is the result of abiding in Him.

The Epistle to the Colossians leads us even more fully into this truth. The risen Christ and our union with Him is the theme of this Epistle. The result of the union with the risen One, in whom all the fullness of the Godhead dwelleth bodily, is shown forth in the second and third chapters of the Epistle. It is Christlikeness, the fruit which the God and Father of our Lord looks for in His redeemed people, whom He has raised up in His own Son. As risen with Christ the things above where the Head is become the attraction.

The affections are there and as Christ and our union with Him becomes more real it will be seen by an increased appreciation of the things above where Christ sitteth at the right hand of God. How blessedly the results are given in the third chapter of Colossians which should be manifested in all who know their blessed place in Christ. As the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness and long suffering are to be put on. These are the blessed, beautiful characteristics of that perfect life He lived on earth, and He Himself can reproduce it in us. Forbearing one another and forgiving one another is according to the highest standard, "even as Christ forgave you." The peace of Christ is to rule in our hearts. The Word of Christ is to dwell in us richly. All our deeds in word or action are to be done in the name of the Lord Jesus. Whatsoever we do we are to do it not unto men but unto the Lord. We are to serve the Lord Christ. And all this cannot be produced in us by our efforts, but it is the result of our union with Christ in faith and our continued enjoyment of His person and His love.

May He grant us all, "according to the riches of His Glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to

comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God." "From *Me* is thy fruit found."



**Mildew the
Latest**

A certain French Scientist, Professor Tissot, claims to have discovered that all life, vegetable, animal and human springs from mildew. But he has neglected to inform the scientific world where the mildew comes from. This new guess of a Pseudo-Scientist should be of special interest to a Presbyterian preacher who is the pastor of a fashionable Presbyterian church in the City of Buffalo, N. Y. He made the statement in his pulpit, that he "rather would be the offspring of a monkey than to have been formed from a lump of dirt" as taught in Genesis, that God formed man out of the dust of the earth. Now according to this French savant-infidel, the monkey as well as man springs from mildew.

How unspeakably sad it is that men, who claim to possess superior intellect and who are "religious leaders" can make such statements as this preacher has made! But it is "according to the Scriptures." Nineteen hundred years ago the inspired pen of Paul wrote prophetically of present-day conditions, predicting that in the close of this age sound doctrine would no longer be endured. He gave a perfect picture of this Buffalo preacher, and hundreds of others, when the Holy Spirit said, "they shall turn away their ears from the truth and shall be turned to fables" (2 Tim. iv), and "thinking themselves wise, they became fools" (Rom. i:22).



**A very blessed
Conference**

This spring the Editor conducted the last Bible Conference in the Washington Avenue and Compton Street Presbyterian Church of St. Louis, Mo. This church was founded over a half of a century ago by James H. Brookes, who was for many years the pastor. He was a great man of God and one of the most able Bible teachers of the nine-

teenth century. We knew him well in our younger days, and when "Our Hope" was started he stood by us and recommended the magazine everywhere, besides giving us the mail-list of the monthly he edited, "The Truth." Under God "Our Hope" has been chosen to give the same testimony for our Lord and for the prophetic Word, which Dr. Brookes gave in the magazine for twenty-seven years.

The conference was very largely attended. We have held conferences in this church for many years, but this last one was one of the best, if not *the* best. The topics covered the different phases of prophecy concerning the future, and was held in memory of this Saint of God. This conference of far-reaching blessing was a fitting close of this Bible teaching, and Bible loving church.

The congregation is now worshipping in their new edifice—the Brookes Memorial Church on Skinner Road. May it continue to be a lighthouse for God's people and the birthplace of many souls. The present pastor, our Brother Norman B. Harrison, is a consecrated, loyal and able servant of the Lord Jesus Christ.



Thirty-Three "Our Hope" is now entering its thirty-
Years Old third year. It is not getting old, but it is as young as it ever was and will continue young as long as its chief theme is the Lord Jesus Christ, who is "our hope." The last year was the best in its history. He gave us help and strength to bear witness and do the work into which He has so graciously called us. He has used each issue to feed His hungry sheep. Thousands testify everywhere, in fact in every continent that "Our Hope" has brought them great and lasting blessing. Hundreds of preachers and missionaries assure us that each number is a source of inspiration. Through the reading of its pages souls have been brought to the saving knowledge of the Lord; the Word of God has been made more precious to His children—both the living Word and the written Word. Many have been delivered from the delusion sects which are such a menace today, and others have been kept out of affiliation with error.

The glory and the praise we give to Him, for He has done it.

With a joyful, trusting heart we continue. We have great joy each month in the editorial work. It is nothing but delight. We love to do it, because we love and adore Him and also love His dear people. We know the same arm which has kept us up, the same hand which has guided, and the same shoulder which has taken our burdens and cared for us, will continue to do so. And the Holy Spirit will also give month by month "meat in due season."

We shall emphasize more than ever the prophetic Word. This is more needed than ever before. Of late all kinds of former unscriptural theories touching prophecy are being circulated, and fanciful, far-fetched expositions, which mislead and lead to more serious errors, are found everywhere. With His help we shall devote more space to prophecy. As we continue in the exposition of the Psalms—one Psalm in each issue—prophetic truths will be constantly restated.

Please pray for us! We know we have the daily remembrance of hundreds in almost every state. In this we also greatly rejoice for it is a most blessed fellowship. We are confident that He will keep us and sustain us month by month till the appointed work is finished and the task is done.



**Milwaukee and
Watertown**

We visited these two places in the State of Wisconsin. In Milwaukee the meetings were held in the second German M. E. Church and every service held was broadcasted, so that we had a very large unseen audience from whom we heard by letters. In Watertown the meetings were held in the Moravian Church and they were very well attended.



**Montrose
Conference**

The Editor will speak if it pleases the Lord, on Sunday morning August the 8th, that is the last day of the General Conference, and then continue the week following, August 9th to 15th. Other speakers will be Pastor G. A. Greiss of Allentown, Pa.; Norman J. Smith of the Russian Evangelization Society and Frank E. Gaebelein. Programs will be mailed later.



**Stony Brook
Conferences**

The Prophetic and General Bible Conferences in Stony Brook, L. I., N. Y. will be held during the last two weeks in August. Programs for the Prophetic Conference can be obtained by addressing Dr. Ford C. Ottman, Stamford, Conn. and programs for the General Conference can be had by addressing Dr. John F. Carson, Stony Brook, L. I., N. Y.

The Book of Psalms

The Sixth Psalm

The inscription of this Psalm is like the two preceding ones, "to the chief Musician." Stringed instruments, upon **Sheminith**, follows. Sheminith is a new term and means "upon the Octave," with the probable meaning that it was to be sung by male voices. The Psalm has been called the first penitential Psalm. While the fourth and fifth Psalms revealed the suffering of the godly from the side of the ungodly, their enemies, we find here their own deep soul exercise on account of sin. We divide this Psalm into three parts. The opening three verses contain the cry to Jehovah on account of sin, the cry of repentance.

1. Jehovah, rebuke me not in Thine anger,
And chasten me not in Thy furious wrath.
2. Be gracious unto me, Jehovah, for I am withered,
Jehovah, heal me, for my bones tremble.
3. And my soul trembleth exceedingly—
And Thou Jehovah—How long?

The trials and sorrows through which the godly have passed produce this brokenness of heart and deep exercise on account of sin. They look upon what they are passing through as His displeasure on account of their sins and so the plea that His rebuke may not be in anger, and the chastening not in His furious wrath, or, hot displeasure. Luther comments on these words as follows: He begs that the rebuking and chastening may be done in mercy and goodness, not in wrath and fury. He teaches us therefore that there are two rods of God; one of mercy and goodness; the other of anger and fury. Hence Jeremiah prays (Chap. x:24), "O Lord correct me, but with judgment; not in thine anger, lest Thou bring me to nothing."

In the second verse we find a picture of wasting away and trembling bones. "He describes his soul as deprived of all its health and vigour, as languishing and fainting, by reason of sin, which eats out the vitals, and shakes all the powers and supporters of the spiritual frame, so that the breath of life seemed to be departing. Enough however was left, to sup-

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plicate the healing aid of the God of mercy and comfort, to petition for oil and wine at the hands of the great physician. How happy it is for us, that we have a physician that is touched with the feeling of our infirmities and was tempted in all things as we are and suffered, even unto the death of the cross on which His bones were vexed.”* Well may we think of Him and His suffering for our sins, what it must have meant for Him, who did no sin and knew no sin. His righteous soul, endued with a sensibility peculiar to Himself, passed through an agony, when the wrath of God was tasted by Him, which is unknowable to us.

Then with trembling soul we hear the first “How long?” in the Psalms. How long? An end will come and the “how long?” will be answered; and when the end comes it will be blessing and glory. The godly in Israel will remember Jeremiah’s message of comfort. “Fear thou not, O Jacob my servant, saith the Lord; for I am with thee. For I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished” (Jer. xlvi:28).

The next four verses lead even into a deeper distress, into the very valley of the shadow of death.

4. Return Jehovah! Free Thou my soul,
Save me, for Thy Mercy’s sake.
5. For in death there is no remembrance of Thee;
In Sheol who shall give thanks unto Thee?
6. I am weary with my groaning,
Every night make I my bed to swim;
My couch I water with my tears.
7. Mine eye is sunken through grief,
It is grown old because of my foes.

The cry out of the depths is for mercy. Only mercy can save and deliver from the darkness and shadow of death. The Psalmist reminds the Lord that if the body falls prey to death and descends into the grave, it cannot glorify God, unless raised again. There is weariness with groaning,

*Bishop Horne, a godly preacher and teacher born in 1730.

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excessive weeping, so that the countenance is changed and the eyes sink in. Here too we must think of Him who was the man of sorrows and acquainted with grief, "whose visage was so marred more than any man, and His form more than the sons of men" (Isa. lii:14). He alone could say, as no other man, not even the great weeping prophet Jeremiah, "Behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger" (Lam. i:12). In all these Psalms expressing human suffering, we can trace His suffering, and by way of contrast see, how He, the Holy One of God, must have suffered. We quote a few similar expressions from other Psalms in which His sufferings are clearly predicted. "I am weary of my crying; my throat is dried; my eyes fail while I wait for my God" (Ps. lxxix:3). "My tears have been my meat day and night, while they continually say unto me, Where is thy God?" (Ps. xlii:3). "My heart panteth, my strength faileth me, as for the light of mine eyes, it is also gone from me" (Ps. xxxviii:10). "Mine eye mourneth by reason of affliction; Lord, I have called daily upon Thee, I have stretched out my hands unto Thee" (Ps. lxxxviii:9).

In all these expressions and in many others the Spirit of Christ speaks in prophecy of His own suffering through which He passed in the days of His humiliation. He walked in perfect holiness and in perfect patience among the sons of men. "He stood as a mark for the reproach of the ungodly day by day, because in perfect obedience, He bore as man continual testimony to the God, whom outwardly, they professed to know. The reproaches of them that reproached God fell on Him. Thus—hated in requital for His love—walking in His devoted obedience to the Father's will, in a path where human companionship was impossible; perfectly susceptible of the comfort of love, and of the joys of pure and holy fellowship, yet finding none capable of sharing with Him any portion of the burden which He bare; weeping alone in Divine sorrow over the cureless breach of His people; bearing about Himself the pre-ordained sentence of death, which in due time should be accomplished at Jerusalem,

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amidst the last indignities which man could offer, and under the weight of that wrathful stroke which human sin alone could merit, and Divine holiness could alone inflict. He was indeed a Man of sorrows and acquainted with grief. The relief and solace of His spirit, under the pressure of blameless affliction, was thus to give Himself to prayer. To penetrate the mystery of godliness is not among things conferred upon us by the grace of God. To trace, on the other hand, the testimony to the sufferings of Christ, which the Spirit has recorded in the Word of God, is one of the chief blessings of the believer.*

8. Depart from me, all ye evil-doers,
For Jehovah hath heard the voice of my weeping.
9. Jehovah hath heard my supplication;
Jehovah receiveth my prayer.
10. All mine enemies shall be ashamed and greatly tremble;
They shall withdraw and be put to shame suddenly.

Here is the answer to the prayers of humiliation and confession of sin. He has heard the voice of weeping; the prayers are accepted and victory over all the enemies has come. Here too we must think of Him, who was heard in that He feared. "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). The answer came for Him on the third day when God raised Him from the dead and highly exalted Him. But there is a day of vindication coming when He returns and glory comes. Then all His suffering and trusting people will share with Him in complete victory.

As we study these Psalms, see their Messianic and Prophetic meaning, foretelling the sufferings of Christ and the sufferings of His earthly people during the end of the age, we also claim and enjoy for ourselves the comfort and encouragement which is contained in these inspired prayers. No other portion of the Bible is so stimulating to faith and to praise as the Book of Psalms.

*Pridham.

Studies in Isaiah

BY F. C. JENNINGS

CHAPTER XLVI

Divine Judgment on Babylon's False Deities

The three chapters that now follow form another of those significant trilogies that we have learned to be so significant a feature of this prophet:

- 1: Chapter xlvi. Judgment on Babylon's false Deities.
- 2: Chapter xlvii. On Babylon herself.
- 3: Chapter xlviii. Restoration of Israel.

So, too, this short chapter also divides into three parts, thus:

- 1: Verses 1 to 2. Babylon's Idols must go into captivity.
- 2: Verses 3 to 11. The contrast with Israel's Jehovah.
- 3: Verses 12 to 13. Salvation revealed.

Let us again attempt a metrical paraphrase that shall express the literal meaning as closely as possible:

- 1: Bel sinketh down: Nebo collapses.
Their idols are carried by beasts and by cattle.
Your litters are laden,
And weary the beasts are that drag them.
- 2: They stooped, aye they sank down together;
Nor could they deliver the burden;
But they themselves go into bondage.

Here once more we see Dagon, under another name, falling prone before Jehovah. How impossible it is to stop at these dumb senseless idols! Who can question but that on the stage of this comparatively little planet, the earth, we are shown that which is invisible. An awful drama is being enacted, in which the human actors are only the visible figures of the spirit-powers behind them. Scripture gives us the clearest proof of this. Even today, when Bel is unknown, and Nebo a strange unintelligible word to most Christians, we hear the beloved disciple telling us that all the multitudinous false-prophets of this age are really only "mediums" for the spirits behind them (1 John iv:1). So it is here. Bel! Who is Bel? What do we care about a piece

of stone to which they may have attached the name of "Bel." But see behind "Bel" or Nabo; Nebo or Dagon, or Jupiter, him who was created the fairest of all the principalities and powers, and given a name that he has long lost: "**Shining One, Star of the Morning**" (Isa. xiv); and acquired others, Satan, Devil, Dragon, Old Serpent (Rev. xii); and our interest in the whole scene becomes intense at once. The conflict of the ages, between Jehovah and Bel is still going on, only not now on earth, but in the heavenlies (Eph. vi) and **we**—even you and I—wrestle not against Babylonian or Assyrian potentates, but against Bel, Nebo, their lords: the spirit-powers that were behind those earthly empires, and who still resist our enjoyment of our own portion in Christ (Eph. vi:9).

In this point of view it is good indeed to see **Bel bowing down and Nebo stooping**: for that collapse of these vain images is to us a prophecy of the day when that "strong angel" shall bind with a chain the "old serpent which is the Devil and Satan," and shall carry him away captive to the bottomless pit, to leave this poor earth untouched by his foul presence for a "thousand years" (Rev. xx).

It is a pleasant sight. See, the images are on the ground: they must be lifted up and loaded on the beasts that bear the heavy weight with difficulty; and the "gods" they represent cannot deliver that helpless burden; but must, in their utter impotence, accompany those images into bondage. But now for the contrast:

3: Listen to me, O ye household of Jacob,
And ye, the whole remnant of Israel's house,
Ye who've been borne by me from the womb—
Ye whom I've carried from lap* of (your) mother.

4: E'en to old age I am He!
And to the day of grey head
'Tis I who will carry you.
'Tis I who have made—'Tis I who will bear,
'Tis I who will carry and will deliver. †

5: To whom can ye liken Me—
Place side by side and compare—
That we should be equal?

*So Delitzsch, nor is it unjustifiable, for the Hebrew word has **always** the idea of maternal tenderness well expressed by our "lap".

†These five "I"'s are emphatic.

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- 6: They who pour gold out of a bag,
And weigh out silver with balance,
These hire a goldsmith to make it a god:
They prostrate themselves and so worship!
- 7: They lift it up on their shoulder,
And thus do they carry it off.
They set it down in its place,
Nor can it thence ever remove.
Men cry to it—but there is no answer:
Nor can it save any from trouble!
- 8: Call this to mind, and be strong,
Take it to heart, ye apostates.
- 9: Remember (your nation's) beginnings,
Even from days that are far-back.
For I am God—there's no other!
God—and like me there is none!
- 10: Foretelling the end from beginning:
From times that are far-off, what has not taken place.
Saying my counsel shall stand,
And I will do all of my pleasure.
- 11: Calling from sun-rise a ravenous bird;
From a land afar-off, the man of my counsel.
I've not only spoken, but will bring it to pass;
I've not only purposed, but also will do it.

Verses 3-5. How tenderly, how affectionately the Lord speaks to the poor "House of Jacob, the remnant of Israel," and so to all new-created in Christ Jesus, for are not all the promises of God yea and Amen in Him? His gracious ways with Israel, as a nation, are but pictures of the same gracious ways with individuals in Christ now. In sharpest contrast with the impotence of those idols, whose beginnings go only to the money-bags of the wealthy, and that have themselves to be carried, He Himself creates His people anew, carries them from the beginning of their new existence, nor will He ever cease to care for them even to old age, and the weakening effect of the years is shown in the gray hair. While this applies directly to the nation of Israel, yet what a comfort it is to those who have come to the time when they are such as "the aged," and feel the increasing infirmities that accompany the passing of time, but sometime question whether the grace of our Lord may be counted on to offset these. To the end He loves—to the end He deigns to serve. We then may clasp that precious threefold prom-

ise, based on His work of new-creation: He will bear—He will carry—He will deliver! The picture is of a helpless weeping infant, lying on the ground; the mother takes it up, then carries it in her arms, and soothes its cry, till the ever-less-frequent sobs tell of troubles departing.

Did not our own Lord use a very similar figure when He pictured Himself as a Shepherd; finding His poor lost sheep, He lifts it up from the brambles and the mire, lays it on His shoulders, and not till He gets it safely home does He lay it down!

Ah then, well may He challenge any comparison of rivals with Himself; and well may we, from heart respond: "Whom have I in heaven but Thee, and there is none upon earth that I desire in comparison with Thee" (Psa. lxxiii).

Verses 6-7. Once more we have the beginnings of a "god." Rich men give the gold and silver—hire a goldsmith, and the metal, when formed, becomes the object of worship. But it has to be carried to its place, and there it stands immovable, deaf, blind, silent, helpless! Will ye, cries Jehovah with indignation—will ye compare **such** with ME?

O, the power of gold! Was there ever a day when it was more worshipped than today? Was there ever a day in which it had more power? The wealthy of earth pour out their gold to obtain superior "spiritual privileges." They can afford the very best—let the poor take the leavings! The brightest intelligence; the keenest scholar; the most eloquent orator is ever sought by the wealthy! The colleges are endowed with the rich man's gold, and to show to whom that gold has been really dedicated they respond by pouring out a broad and ever broadening stream of youth well based in—infidelity. Infidelity, the product of gold! O my beloved fellow-believer, is **that** God's way; or is it still that really "to **the poor** the Gospel is preached"?

But is there not a failure in the correspondence between the impotent idol and our mighty dollar? Can **that** do nothing? Does it not secure deference, pleasure, ease and comfort? Who can deny it? Yet place these to the credit of money, there are a few weighty items to go to the debit side of the account. Mark that disappointed heart that expected

full satisfaction to come with wealth—empty and hungry still it cries with him who was the wealthiest and most gifted of men: “Vanity of vanity—all is vanity!” No peace, no rest, no joy waits here on wealth. It is as impotent as those idols to respond to the hunger of the poor heart of man.* And, also, see how often it brings discord and a moral ruin to those that inherit it!

In the Church, too, who does not know the large proportion of trouble among the true people of God that lies, at the door of “money” and the love of it? Eliminate every discord that is directly or indirectly due to “Money,” and comparatively few would remain.

Shall we then, you and I, compare the living God, **our God and Father**, with Gold and Silver? Our hearts confess their shame that even such a question should be asked, and utter their cry: O so to know Him that we too may esteem all things but loss for the excellency of that knowledge; and, in every dark and gloomy day of trial wait alone on Him with hope and confidence.

Verse 8 is somewhat ambiguous as to who is addressed, for the first line seems an encouragement to the true: the second a warning to the false. But I think that it is the Spirit’s counsel to the wavering who were tending to idolatry. Let this contrast make you firm—lay it well to heart, ye whose hearts are even now departing from the living God.

Verses 9-11. Again too, we have here the one strong evidence of true Deity. Who can foretell what still lies in the future save He Who so controls the events of earth as to bring to pass what His counsel had predetermined to be done (Acts iii). So here: “Look back, He says, “look back to the very beginning of your nation: its whole history has been plain before Me; and now I foretell to you that an executor of my judgments in Babylon, your oppressor, is on the way—will that not strengthen you to quit you like men?”

Is this a cup of cheer from which we are forbidden to drink? Can we not look back at fulfilled prophecy that

*In this morning’s issue of the N. Y. Times, a man commits suicide and leaves \$15,000,000 behind him!

shall give life to our nerveless faith? Surely we can. Did He not foretell that the mustard seed should become so great that the birds of the air should rest in its branches? And has that not been fulfilled beyond all controversy, in the growth of that which was but a grain of mustard seed in that upper room in Jerusalem, till now a popular and nearly apostate Christianity shelters the very spirits of evil, pictured by those "birds" that can only destroy the good seed sown?

Did He not foretell, even at the very beginning, when there was not the faintest hint of anything but an immediate collapse of all His claims, that the sphere of professed faith in Himself would grow and increase till that "Kingdom of Heaven" should become completely leavened with the evil doctrines that are called "leaven," and that are all about us?

Did He not say that this degeneracy should go on, till **all** was leavened—a contingency that involves in itself, the taking out of that sphere the only hindrance to that complete leavening: the living members of His Body? Consider His own words to the seven Churches: has not the course of the professing Church, as there foretold, been so fully fulfilled that for the little, little while left we may not cast away our confidence that has great recompense of reward, but quit us like men in our confidence of His coming for us? Aye and here what a blessed contrast! No bird of prey, no judgment-bringing "eagle" do we now look for, but still, as long ago, we are waiting for the Son from heaven who shall come as Saviour. And how loudly does the whole condition of the prophetic earth cry for that coming!

12: Hearken to me, ye strong-hearted,
From righteousness ye that are far off—

13: Near is my righteousness, and not afar,
Nor doth my salvation delay.
Salvation will I to Zion accord—
To Israel will I give glory!

The stout-hearted are those of obstinacy who wilfully resist all evidences "That a notable miracle hath been wrought," said one of those stout-hearted ones, "we cannot deny; but, that it spread no further, let us straitly

threaten" (Acts iv:4). Those men were surely very far from righteousness, although they, and all like them, always claim to be the only ones who **are** righteous. It is the "religious" who ever go about to establish their own righteousness and will not submit to the humbling "righteousness of God," who are the "stout-hearted," for are they not well-intrenched? Who can convince the "religious" man that **he** needs salvation? Is he not spending a fair proportion of his life in careful and respectable religious observances? Who so constant in attendance at "Church," at least to a sufficient degree? Who so decently liberal in contributions? Is he not doing his best, and what more can any man do? Ah, poor man! He is quite ignorant of the righteousness of God—that righteousness with which God must ever deal with sinful man; and which meets its perfect satisfaction in "Christ as the end of the law for righteousness to everyone who believeth." It is thus that God's righteousness is very near indeed to the confessedly guilty; and well, most well, it is for us that it is so, for it was when we were without any strength that Christ died for the ungodly.

Do you find it weary waiting for the Lord? How long have you known Him as your own Saviour? Think then, beloved, think and suppose He had come **one day before that, where would you have been?** And today there are others of His poor wandering children who will be thankful that He waited till **they** were safe in Him. It is ever a "very little while and he that shall come will come and will not tarry." No reader of the Scriptures in any generation could be discouraged by reading it: "it will be many centuries before He comes; settle down in the world, for any present hope is bound to be vain." No, no; every reader has been compelled to read, and when that reading is mixed with faith, to be cheered and strengthened by the renewed hope in the words: "For, yet a very, very little while, and he that shall come will come and will not tarry" (Heb. x:36-37). "Quit you like men" my beloved—the sunrise comes, and e'er that sunrise floods the earth, our Lord Jesus shall be seen as the Bright Morning Star, the divine Herald of a morning without clouds.

The First-Begotten

By F. C. Grant .

An Old Testament Prophet says that the "people without a vision shall perish." No doubt this "vision" refers to the seer's vision, but prophecy in its most essential feature looked forward to the Messiah, who was to come. The best vision that a man can have, then, is a vision of God's Son, in His matchless glory. Paul was **perishing** on the road to Damascus, but he saw a heavenly vision, and in the light of that vision walked ever afterward. The disciples needed strengthening, and saw a vision on the Mount of Transfiguration. Years later the power of that vision was still with them, for Peter, in substantiating his assertion with regard to the power and coming of our Lord Jesus Christ, says: "We were eyewitnesses of His majesty." Stephen, in articulo mortis, had a vision of One in heaven, standing at the right hand of God, and realizing who it was, cried: "Lord, lay not this sin to their charge" and died happy. The Scotch boy Yeddie, in his poverty, got a vision at the communion table, and the glory of that vision transformed for him a poor garret into a palace, blazing with precious stones. Oh, it is a very fine thing, indeed, to have a vision of our Lord Jesus Christ.

One way of getting such life-saving visions is to consider our Lord as revealed through His titles. The mention even of one of these titles would often kindle Samuel Rutherford to glowing eulogy of his Master. It was for him like the playing of the keynote of some grand oratorio to a great musician. The titles of our Lord are many and each one of them should open to us a window in heaven, through which we may see His glory. The theme of this paper is just one of those titles: "The First-Begotten."

This expression, as applied to our Lord, occurs four times in the New Testament, twice in the first of Colossians, once in the eighth of Romans and once in the first of Hebrews. These expressions divide naturally into two pairs, "The First-Begotten of all Creation" and "The First-Begotten from

the dead," forming one, and the "First-Begotten among many brethren" and the "First-Begotten" whom the angels worship the other pair. Our study will show that the members of the first pair are characterized by His being constituted such because of what He was and did, and the members of the second pair by the fact that the relationship of others to Him develops the thought. There is often a delightful catena of ideas in the various uses of a word in widely separated passages of Scripture. They frequently tumble into beautiful patterns with a turn of the examiner's kaleidoscope.

Now this First-Begotten is a son.

"Thou art my Son, this day have I begotten thee" is the joyous proclamation of God in what we may call the most epochal day of His eternity. Isaiah also breaks out in ecstatic joy at His birth: "Unto **us** a son is born, unto **us** a child is given, and His name shall be called Wonderful, Counselor, the Almighty God." So He is both Son of God and Son of man.

All this is history. It is a historical fact that angels praised God at His birth. It is a historical fact that they proclaimed Him God's Son. It is a historical fact that no other Person has ever been the cause of so much rejoicing. Is it a surprising thing that He should have been called "**Wonderful.**" Otherwise it could not be, for "Jesus Christ is the First-Begotten of men and of God" and in Him God and men have been so brought together that they may never be separated again.

"The First-Begotten of all Creation" is subject of our first consideration. The implication of this title is that God's Son has somehow taken His place in Creation and there holds a place of pre-eminence over every created thing, animate or inanimate. He is the **First** in all creation. Oh, do let us get a good grip on this. Let it sink down "deep in our ears." Let it fill our hearts and control our lives. He is **first** in the **universe**. We see Him down in Bethlehem, born of Mary, and we know Him as the **first** of the sons of Bethlehem. Of few other Bethlehemites indeed do we hear. Then we see Him in Judah and recognize Him as the Gov-

ernor who should rule all Israel, so we realize that He is the **first** of the tribe of Judah. The 87th Psalm tells us, moreover, of great men of other nations. How many names of distinction have not the great nations of the world brought forth: Babylon, Greece, Rome, Britain! "This man and that man was born there." But in Zion One Peerless One has been born, of whom the Psalmist can say, thus exalting Him high above all others: "All my springs are in thee." So He is the **First** of the entire race of men, no matter whether we go from north to south or from east to west throughout this wide world of ours; no matter whether you course backward along the river of Time or forward to where its waters mingle with eternity. He is First in this mighty globe, man's wonderful dwelling place.

But our globe is, after all, but a speck in the great solar system. You could cram thousands of this world of ours into the sun alone, and the sun is but a part of the great whole. And Jesus Christ is the **first** in this vast solar system; whether peopled or unpeopled, it makes no difference.

But our solar system is itself but a speck in the vast infinitude of systems that spread themselves like networks of gold across the heavens. Giant stars and planets, dwarfing both sun and planets of the solar system, roll majestically through space, some of them measuring from 250,000,000 to 400,000,000 miles in diameter. And were they peopled with races dwarfing our own, physically and mentally, just as their habitations dwarf our own habitation, yet is Jesus the Christ the **first** of all these. In all things everywhere He is pre-eminent. Were they not created at His fiat? Yea, for Him and through Him and by Him are all things. Matchless Being, both God and Man.

The second title we have to consider, "The First-Begotten from among the dead" is indeed a startling contrast with the one we have just pondered. A great poet has spoken of "soldering close impossibilities and making them kiss." The world has recently been witnessing so much that it might well have previously regarded as impossible, that it is losing its capacity for wonder. The Christian also has known so much of wonder in his holy faith that he is in danger of

losing his capacity for wonder. It is well not to do so. It is imperative not to do so. It is deadly to lose our wonder. A modern writer has very cogently remarked: "The world will never **starve** for want of wonders, but only for want of wonder."

That the "First-Begotten of all Creation" is also the "First Begotten from among the dead" is one of the many wonders of our faith. Is it not a wonder that a Man should be the first in all creation? Is it not an equal wonder that such an One as He should have **died**, should have taken His place among those who because of their sins have passed into the grave? It is surely the most wonderful thing that we know. None of the outstanding triumphs of science within recent years begins to compare with it, nor do they all even when massed together into something of a colossus of revelation. To bring these two things together, each a seeming impossibility in itself, is indeed to "solder close impossibilities" and if into these weak lives of ours we weave them, in an abiding sense of reality, in immortal wonder, we shall indeed be men of faith.

But we may now reverently ask: "Why is He spoken of as the First-Begotten from among the dead?" Is it for the same reason that He is the "First-Begotten of all creation"?

One may not dogmatize with regard to these matters. The Truth is **one**, and we would not divide it. Yet, we may, with perfect right, ponder a few of those things that even in death rank Him as pre-eminent above all.

1. The first reason is that He had no need to die, and we ground this statement on the fact that He had never sinned and that He was therefore, even as man, not subject to death; and on the fact, that as Creator of the laws of the universe, they were subject to Him, and not He to them. He then gave up a life on which death had no claim, over which it had no dominion. Other men have indeed laid down their lives for their fellow men, nor do we in the least seek to detract from the frequent nobility of purpose with which they have done so. Charles Kingsley tells the story of two men fleeing from justice and sleeping on some barren plain in America. One of them awakes and shivering with

the cold sees that his sleeping comrade will perish, if left to lie as he is lying. Off comes his own coat and he wraps the sleeper round with it and perishes to save his pal. That was a real bit of nobility plucked from the ruins of the fall. But that man would have had soon to die, under any circumstance. It was but hastening the inevitable. Bringing to a grand finale a wrecked life! Jesus Christ, on the contrary, need never have died. He had a life indissoluble both then and in resurrection. His was perfect purity, perfect might. Yet He voluntarily yielded up that pure and mighty life in our behalf. He suffered the "Just for the unjust," "the Strong for the weak," that He might bring us back to God. Here is reason number one for His pre-eminence in death.

2. The second reason for His pre-eminence in death is the lovely majesty of His dying. It has been thought by some, that if we leave out of account the great judgment which he was undergoing for our sin, martyrs have died more gloriously than He. And it is true that they have seemed less aware of the **pain** they suffered. But one of the beauties of our Lord's dying is just this, that He is so very aware of the pain and yet can turn away from it after such a manner that His words are largely concerned with others, warding off judgment from some, providing shelter and earthly security for his friends and taking a poor outcast home to Himself in paradise, never to be **outcast** again. The unselfishness of His dying was truly **wonderful**, and in the unselfishness of that death, He was pre-eminent, the First-Begotten from among the dead. Oh, let an undying wonder seize hold on us as we ponder and whenever we ponder this glorious theme.

But the calm trust of His dying is another feature of that lovely majesty. God had forsaken Him, who knew no sin, had given Him over to horrible torture, "*supplicium crudelissimum*," as a Latin writer had described it. Man also, upon whom He had lavished loving-kindness was doing likewise, and yet He does not lose His faith in God. God is still the "Father" whom He had revealed, the Father of abiding mercy and truth, One into whose hands He may commend His spirit. The peaceful quietness of those words has cheered

thousands upon thousands through the valley of the shadow. They seem sometimes to bring heaven very close to this earth and to shed over that earth something of the beatitude of heaven.

The blessed assurance of that dying was **wonderful**, and we might well have thought it **impossible**, had not God, the Father of impossibilities been there, and in a certain sense we may truly exclaim, "*Credo quia impossibile est*" (I believe, for it is impossible).

But He is the "First-Begotten from among the dead" also, because through death He wrought life for a race, themselves to be born or begotten anew. He hath become the "first-fruits of them that sleep." In that He hath awakened, they shall awake. In that He hath ascended they shall ascend "In a moment, in the twinkling of an eye, at the last trump," because Christ arose, they shall arise. "For this corruptible must put on incorruption and this mortal must put on immortality. Then shall come to pass that saying: death is swallowed up in victory." The victory was won when Christ triumphed over it. The fruits of that victory shall be gathered bye-and-bye in the most startling and most colossal miracle that the world has ever known. First-Begotten indeed art Thou, O Lord, for from the jaws of defeat hast thou snatched an eternal power to save, and in that power is the assurance of all those who have died in Thee, their Lord.

There remains for us now to consider the second pair of these expressions, "The First-Begotten among many brethren" and the First-Begotten, who, returning to this world, receives the homage of the angels.

The first member is in the eighth chapter of Romans, that magnificent declaration of independence from all the multitudinous sorrows of a universe, the emancipation proclamation of a race of slaves. Surrounded as we are by many trials and difficulties, it is but too easy for us to look too long into the abyss and practically to experience the truth of the words of a German philosopher: "Look long into the abyss and the abyss will **begin to look into you.**" In the eighth chapter of Romans however, the abyss is conquered, over-

come. Clear and sweet and high above the sighing and groaning and moaning resounds the "shout" (for so it might be rendered), "Abba, Father." The children of God are raising the cry of adoption, while those attuned to it catch the sound of a quiet voice speaking, like some sweet radio-song through the tempest of the night: "For all things work together for good to them that love God, to them that are the called according to His purpose, for whom He did fore-know, them did He also predestinate to be conformed to the image of His son, that He might be the First-Begotten among many brethren."

We do not call Him "Elder Brother," no. Yet He stands among us in all grace, proclaiming Himself as such, for has He not said in the triumph of His resurrection, "Go tell my brethren"?

The last member of the last pair: "When He bringeth again the First-Begotten into the world He saith, Let all the angels of God worship Him" forms a suitable close to the whole series. Angels now surround Him as He returns again to the earth for the second time "to be glorified in the saints and to be wondered at by all those that put their trust in Him." These ministering spirits are now associated with the triumph of Him who "came not to be ministered unto but to minister" and as they had shouted at the laying of earth's foundations, as they had cried "Glory to God in the highest, on earth peace, good will with men" at His first advent, so now, in the hush of the triumphal second advent, God releases all the springs of their pent up desire and they "burst forth into praise."

Current Events In the Light of the Bible

The European Upheavals. The revolution in Poland is a most significant event. What the outcome will be remains to be seen. It shows how quickly another big conflagration may be started in Eastern Europe.

The alliance which now exists between Germany and Soviet Russia is also a sign of the times. As we have shown

in our pamphlet "The League of Nations," such a combination is bound to come to form the North-Eastern Confederacy.

The General Strike in Great Britain threatened disaster for a time. Every Christian must be thankful for its fortunate ending. But all these things show that Europe is a smoldering volcano. Mussolini seems to keep right on with his plans of putting back the Roman Empire.

The Great Wealth of the United States. The following article is taken from the "Biblical Review" published in New York City.

Wealth Means Pleasure to the Lover of the Material things of this life; it means opportunity for the ambitious; but it means responsibility for the godly. Isn't it about time we should stop exulting over our national wealth, and begin to reckon the meaning of it in its good and bad possibilities? What is our prosperity doing to the younger generation of a nation that owns so many automobiles that the entire population could ride at one time?

What are some of the things that ought to be done with our wealth? Why are the church boards of various kinds at their wits' ends for money to keep going? Why are religious periodicals so hard pressed for means to continue publication? Why are the finance committees of interdenominational institutions, hospitals, homes, and charitable organizations of all kinds driven to so many schemes to secure funds? Why is all this, in the presence of the fact that most of America's wealth is in the hands of people who are members of our churches?

At the close of last year the Manufacturers' Record gave this summary, which ought to read like a warning to every professing Christian who is comfortable as respects this world's goods, but who is not "rich toward God":

"America has between 6 and 7 per cent of the world's population, but we have 85 per cent of the world's automobiles, or more than 17,000,000. We are spending annually \$10,000,000,000 upon the purchase and maintenance of automobiles and motor trucks.

“Consider for a moment some of the statistics which show what this nation, with 6 per cent of the world land area and only 6 or 7 per cent of the world’s population, is doing in comparison with the combined output in many lines of industry of the rest of the world. Today this country is producing:

55 per cent of the world’s iron ore;
 51 per cent of the world’s pig iron;
 66 per cent of the world’s steel;
 51 per cent of the world’s copper;
 62 per cent of the world’s petroleum;
 43 per cent of the world’s coal;
 52 per cent of the world’s timber output;
 65 per cent of the world’s naval stores;
 42 per cent of the world’s phosphate;
 80 per cent of the world’s sulphur;
 63 per cent of the world’s mica;
 62 per cent of the world’s lead;
 64 per cent of the world’s zinc;
 60 per cent of the world’s talc and soapstone;
 45 per cent of the world’s barytes;
 55 per cent of the world’s cotton.

“In 1904 the estimated wealth of this country was \$107,000,000,000. In 1922 it was nearly \$321,000,000,000. The stock of money in the United States rose from \$2,803,000,000 in 1904 to \$8,746,000,000 in 1924.

“In 1904 the total value of our manufactured products was \$14,793,000,000. In 1923 it was \$60,555,000,000, or more than four times as great as it had been 20 years before.

“The value of food and kindred products rose from \$2,845,000,000 to \$9,529,000,000, while the output of textile goods was considerably more than four times as great in 1924 as in 1904, having risen in that period from \$2,144,000,000 to \$9,478,000,000.

“In 1904 the value of the mineral products of the country was \$1,362,000,000. In 1924 it was \$6,000,000,000.”

News from the Holy Land and Zionism. Details of the \$5,000,000 budget to be spent this year in the Holy Land

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were made public by Dr. Stephen S. Wise, Chairman of the United Palestine Appeal. The sum is to be used for an immigration and colonization program, which aims to settle 60,000 additional Jews from Eastern and Central Europe in Palestine. Among the items in the budget were: \$3,000,000 for colonization and in enlarging 43 agricultural agencies already in Palestine, \$1,000,000 for the Jewish National Fund, a land purchasing agency, and \$500,000 for the work of the American Women's Zionist Organization which supports medical and health programs in Palestine. The sum of \$217,000 has been set aside for contingencies in any of the projects budgeted.

The Jewish National and Hebrew University Library has recently received a request with which unfortunately it could not comply. The Blind Institute of Jerusalem has asked for books in Braille type. The Budget of the Library does not provide funds for buying books, so that they could not be acquired through the usual channels. The Council of the Library appeals to the many friends of the blind the world over, to send them Braille books so that the blind in Jerusalem may have the solace of reading. These should be forwarded to the Hebrew University Library, Jerusalem, Palestine.

The statistics of the Library on the first of *Ellul* show that the volumes catalogued number 100,241.—*The Jewish Chronicle*.

Tel Aviv will become the junction of Palestine railways, according to arrangements made between the Palestine railways and the municipality of Tel Aviv, it is stated in a cable dispatch to the Jewish Telegraphic Agency. According to these arrangements a new line will be built from Kalkilieh to Tel Aviv, eliminating the station of Ludd. The new line shortens the route between Jaffa and Haifa and Jaffa and Jerusalem, and connects the Judean colonies with Tel Aviv.

It is said that nearly 75,000 Jews in Poland alone are ready to go to Palestine. There is no question whatever that the restoration movement is on in full force. Immense resources are also ready for the developments in Israel's land. The recent Jewish drive which netted about six million dollars for relief shows what the Jews are able to do.

Final Perseverance and Eternal Security

"LORD, if it be Thou, bid me come unto Thee on the water. And He said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me! And immediately Jesus stretched forth His hand and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" Matt. xiv:28-32.

The Lord of nature trod on the sea as on a sapphire pavement (Matt. xiv:25). Calmly, too, He slept in the ship with winds howling around and waves dashing over and filling the vessel, yet instantly at His word they sank to rest, and "there was a great calm" (Mark. iv:37-41). The government of our lives; the supreme control of nature; our eternal safety are in the hands of the Lord—our Saviour and mighty and everlasting Friend. He would impart confidence—His own holy calmness—to the weakest and feeblest believer. We are with Him and He with us in calm and storm. We are as safe as He. The One who controls winds and waves, armies of heaven and men on earth is Jesus, Who died to make us His own, Who lives to keep His own, and Who shall come for His own. It is well to know Jesus as Lord of all. "For of Him and *through* Him, and *to* Him are all things: to Whom be glory forever. Amen" (Rom. xi:36). Jesus our Saviour is the source, the medium, and the end of all things. What security! His death on the Cross secures our *salvation* as sinners. His life on high secures our *deliverance* as saints.

Peter could no more have walked on a smooth sea than on a rough one; but faith laughs at human impossibilities and says "it is done." The weakest believer may become a spiritual giant. The feeblest of the flock, who in faith and unquestioning obedience answers to his Lord's "Come," is omnipotent for the time being. Peter "walked on the water to go to Jesus." To reach his Master was his one aim and object. *That* was his goal. His eye on Christ, he trod the rough waves right bravely. "But when he saw the wind boisterous, he was afraid." What right had he

to look at boisterous winds while his Master was within sight? Why turn from Christ to look at adverse circumstances? Fear instead of fearlessness is ever the sure result of turning the eye from Christ. There *are* moments of real *danger*, but if *our* hearts grow cold, *His* ever-watchful and never-slumbering eye is fixed on *every* disciple, and His grasp of power and love rescues from the peril. Peter's terrified cry brought immediate and effectual help. The Saviour's love and power are equal to every demand made upon Him. Prayer and helplessness are ever the golden keys to unlock the treasures of grace. Strong faith glorifies God because it counts confidently on the ability of Christ to cope with every difficulty. If the need is great the resource is infinite, and we have a great God and a great Saviour to reckon upon. The soul's occupation with Christ constitutes our moral safeguard.

Safety and Communion

Carefully distinguish between the "holding on" of the Saviour from the "holding on" of the believer. *His* hold secures our eternal safety; *our* hold on Him is essential to a life of communion. Our grip makes us happy; His grasp makes us safe. Our eternal security is in other and more powerful hands than our own, even in those of the Father and of the Son (John x:28, 29).

Our "holding on" is our moral safeguard against making shipwreck of faith, of love, and of holiness. The nestling of the lamb in the bosom of the Divine Shepherd (Isa.xl: 11) is necessary for happiness, but it is the strength of the shoulders of the same Shepherd on which securely rests every sheep (Luke xv:5) which is our safety. His infinite love and omnipotent power—Jehovah's bosom and shoulders—exactly express these closely related truths—communion and safety. The sinking Peter did not secure his safety by "holding on." Jesus "stretched forth *His* hand and caught him." Peter did not even grasp the saving hand of his Master. The hand of love and power caught him, held him, and saved him. Peter did not hold

on to the Lord, but the Lord held Peter. What perished in the Galilean sea was not the weak and failing disciple, but the doctrine of "the final perseverance of the saints" to make good their safety; *that* sank to rise no more.

On the other hand, we firmly maintain the need of unceasing and vigilant care to persevere to the end. To secure a holy, elevated life of fellowship with God should be the constant endeavour of every Christian, hence the need of "holding on" to Christ and pressing forward. A high sounding profession of being eternally saved, whilst flagrant inconsistency characterises the life, leads one to entertain the gravest fears lest such persons have believed in vain. But while "the final perseverance of the saints" for their daily walk and moral conformity to Christ cannot be too strongly pressed, it is not their "perseverance" but Christ's which secures eternal safety. "Because I live, ye shall live also" (John xiv:19). If heaven depended on our "holding on," think you one redeemed person would ever enter the mansions of glory—ever stand within those jasper walls, or tread the golden street of the golden city? Certainly not. Wherever there is uncertainty as to the future, there is a lack of settled peace. "Peace *with* God" (Rom. v:1) is ours, founded on the blood of the Cross. "The peace *of* God" (Phil. iv:7) in daily life and circumstances should be the lofty aim of every child of God.

"I Rest on the Justice of God"

The strength of our salvation, its distinguishing glory, consists in the grand fact that God's character and our eternal safety are so vitally connected that they stand or fall together. "I rest on the justice of God," said a dying saint. The righteous character of God is inseparably bound up with the salvation of the weakest believer. The eternal loss of a soul who once trusted Christ is awful to contemplate, but more awful still would be the tarnishing of God's character in sight of the universe—the reflection that He failed to keep one who had in time turned from guilt to Him. That were impossible. Believers—young

and old, weak and strong—are kept unto salvation by a power outside of themselves—“Kept by the power of God.” All are equally saved, although all are not equally happy. *Our* prayers, our struggles, our “holding on” are essential to a life of communion with Christ. Were we constantly walking by His side, sitting at His feet, and abiding in His presence our path would be one of continued sunshine. But our eternal safety is the Shepherd’s *sole* responsibility, and not that of the sheep at all. What mighty shoulders He has! How resistless the love which seeks, saves, preserves, and finally presents to Himself every believer—spotless and in glory! Carefully distinguish, therefore, the truths of communion and safety; the former being dependent on *our* “holding on,” the latter on *His* grasp of us. Rom. iii:26 settles the whole question.

Once a Child of God, a Child Forever

Our relationship to God as His children is a present *fact*. You cannot be naturally born twice; nor can you be spiritually born a second time. You were born of God (John i:13) and thus became His child for ever. The new birth is never repeated. Natural birth constitutes you a child. Spiritual birth makes you a child of God. The relationship is an eternal one. Death cannot annul it. Good conduct cannot in the nature of things strengthen it, nor can failure weaken it. The spiritual relationship once formed, abides for ever. Once God’s child, His child you cannot cease to be. The new birth is a fixed act. You are that for ever and for ever, and your conduct, good or bad, cannot destroy the relation.

Conduct unbecoming such an intimate and blessed relationship as child of God will most certainly mar the feelings proper to it, and forfeit for the time being the *joy* of salvation, but neither the relationship nor the salvation can be lost. The advocacy of Christ with the Father (1 John ii:1) and the prayer of Christ for even a self-confident disciple (Luke xxii:31, 32), were not to restore a relationship which was *not* broken, but to restore the

feelings and experiences flowing from relationship and which may have been sinned away for the time—experiences, we repeat, which flow from the unchangeable fact—once God's child, *that for ever*. When a Christian sins he forfeits, *not* the relationship of child, but the joy of it, and a certain place in the kingdom. Our place in Paradise is dependent on the shed blood of Christ (Luke xxiii:43). A special place in the kingdom is dependent on our walk and faithfulness. David after his sin did not pray for the restoration of salvation, but for the joy of it (Ps.li:12). Your child by a bit of self-will or display of temper does not cease to be your child. He may require correction, but the erring one *is* your child whatever his conduct may be. Every saint will be in the kingdom, but there are reserved places and honours for faithfulness in life and service.

This consideration may meet a real difficulty in the minds of some. It is said "what if a Christian dies doing what is wrong. Is he lost?" Certainly not, what is lost was *enjoyment of Christ*; the *delight* of being God's child, the *joy* of salvation. But the relationship once formed by God Himself, is not maintained by a consistent life, nor can it be broken by unworthy conduct. Hence a child of God dying under circumstances of an ungodly kind has passed away into the presence of Christ under a cloud. But neither sin nor death can destroy a relationship which is necessarily eternal, because spiritual.

Is it not a thought abhorrent even to natural feeling, that a child of God could be found in hell instead of heaven, join in the wail of the damned instead of the song of the redeemed! The lake of fire instead of the Father's house! Ah! it cannot be. It is a cruel libel on the character of God our Father. Every child of His shall most certainly enter the Father's house and dwell there.

Death cannot annul it. Conduct, good or bad, cannot in the nature of things affect the fact that in the new birth you were made a child of God, and that for eternity.

Eternal Security Scripturally Proved

Paul was a firm believer in eternal security. Chapter viii. of his Epistle to the Romans is full of it. He *opens* that grand chapter with "There is therefore now *no condemnation* to them which are in Christ Jesus" (verse 1), and *closes* with the equally emphatic declaration of *no separation* from the love of God (verse 39).

The writer, in delivering an address on the eternal security of believers, triumphantly quoted the closing verses of that chapter, in proof that creation above and beneath, past and future, was challenged to produce aught which could separate believers from God's love. At the close of the happy service, a friend remarked, "I can tell you something not named in these verses which will assuredly separate you from God's love." Surprised, we asked, "what is it?" The answer was promptly given, "sin." Once more we read the precious words: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor *things present*, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Sin is not named, but is included in the expression "things present," for, says the same apostle in chap. vii:21, "evil is *present* with me." Thus we regard these verses as conclusively proving the ever-abiding security of all in Christ Jesus. Nothing in creation can snatch you from the grasp of Christ, nor out of the hand of the Father.

In the same chapter, verse 30, we are furnished with a magnificent declaration on the eternal security of God's elect. "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*." Here is a golden chain of four precious links stretching from eternity to eternity—each link in the Divine chain dependent on the other. "Whom He did predestinate" *in eternity*, "them He also called" *in time*; "and whom He called, them He also justified, and whom He justified, them He also glorified" *in eternity*. Predestinated **in the past**, glorified

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in the *future*, and in the meantime, both called and justified. Here there is no peradventure. The infallible salvation of all believers is thus divinely secured, and no power of man or devil can break any one of those four strong links. So absolutely certain is the Divine result of God's eternal counsel respecting each one, that it is spoken of as *already accomplished*—"them He also glorified." Our imperfect state within and weakness without is not taken into account at all in this Divine assertion of eternal security. "God *for us*" brushes aside every difficulty, and is the weakest believer's triumphant answer to every unbelieving doubt, as:—"Shall we ever reach the golden city? May we not, after all that Christ has done on the Cross and all He is doing on the throne, after all our prayers and struggles and tears, come short and be finally lost?" No, no. God is for us all along the journey—from the Cross to the kingdom; Christ our Intercessor concerns Himself with our wilderness circumstances; the Holy Ghost occupies Himself with our soul-state. What a marvelous combination of divine strength so as to secure every pilgrim of the journeying host and bring him safe home to glory.

"The *gift* of God is eternal life" (Rom. vi:23) and cannot be lost, forfeited, or sinned away, for "the *gifts* and calling of God are without repentance" or recall (Rom. xi:29). Hence eternal life once bestowed is an *everlasting* gift. He Who gave, has pledged His word not to recall it. Every believer has an eternal life-policy guaranteed by God Himself. Sin on the part of a Christian does not forfeit the *life* he has, but it does the *enjoyment* of it. The life is God's free gift unfettered by conditions, and never withdrawn; its enjoyment is in large measure dependent on ourselves, or rather on a practically holy state produced by the Spirit of God in us.

"*Hath* everlasting life" is the Lord's repeated declaration to all who believe on His name (John iii:15, 16, 36; v:24; vi:47). But this life is "*hid* with Christ in God" (Col. iii:3). How then can it be lost? It is not in our hands to keep or to lose. For security our life is de-

posited in the Son (1 John v:11), and God, too, gives us the source itself, that is, the Son (verse 12), so the river of life can never cease to flow, for the "well" within (John iv:14) and the "fountain" given (Rev. xxi:6) are inexhaustible. It is like a man with a fortune; he has it, but it is safely deposited in the Bank of England and so his fortune is safe. Now believers each have a fortune, but it is in the Son and so eternally secured. But not only is our limitless treasure in the bank, *i.e.*, "in the Son," but the bank itself is ours and all it contains—"he that hath the Son *hath* life."

As sheep our eternal security is the sole responsibility of the Shepherd. Of each saved sheep it is written, "when He hath found it, He layeth it on His shoulders rejoicing" (Luke xv:5). The struggles of the sheep would not be to *keep on*, but to *get off*. We are not saved by our "holding on," for sheep have no hands to hold on by. Now *all* the Lord's sheep are borne along on the shoulders of the rejoicing Shepherd, and thus all are equally saved. The Shepherd will take care that not one shall slip off from *His shoulders*. When danger is past, the journey ended, and home reached, the Shepherd's note of joy is this: "I have found my sheep which was lost" (verse 6). Thus the eternal safety of every son (Heb. ii:10), of every child (verse 13), and of every sheep (Luke xv:6) is the blessed Lord's own personal responsibility and care.

"They shall never perish" (John x:28). This brief sentence of but four words is a mine of gold. He Who declares the sheep shall never perish, knows well their continual proneness to wander and their timidity and weakness on the slightest apparent danger. He guarantees immunity from judgment. Their eternal security is beyond question, for, adds the Lord, "neither shall any pluck them out of My hand." How safe the sheep are! No enemy can reach them *there*. It is not the good sheep alone which are grasped by and held in the secure hand of the Omnipotent Saviour; *all* the sheep are equally maintained by Divine power; *all* are equally safe; nor is

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our place in His hand dependent in the least degree on our state or ways. "My Father which gave them Me is greater than all" (verse 29). Believers are the Father's gift to the Son, and this very fact in itself secures the resurrection of every one given to the Son (John vi:39, 40). "No one is able to pluck them out of My Father's hand." We are in the hand of the *Son* (chap. x:28), and in the hand of the *Father* (verse 29). How ample the security here afforded.

But now comes the climax to this marvelous disclosure of our present and eternal safety: "I and My Father are one" (verse 30). One in purpose to keep and maintain the blood-bought sheep, *because* the Father and the Son are "one" in Divine nature. The Shepherd says of the sheep "*I know them.*" The weaknesses, fears, and temptations of each one of the purchased flock are perfectly known to Him. He comprehends all perfectly, and yet in the absolute knowledge of each one's name, character, and ways, He declares "*they shall never perish.*" While in His hand—and in the Father's, too—no external hostile power can reach us. Hallelujah, what a Saviour!

Fear not, dear fellow-believer, the Lord's own hand shut Noah and his family in the ark (Gen. vii:16), which was made judgment proof—without and within (vi:14). God Himself secured the door. None could then *enter*, and none could get *out*. "The *Lord* shut him in." God took charge of the door (*safety*), while Noah looked after the window (*communion*). Noah and his family were just as safe as God could make them. The ark had three stories, and Noah had his place in the third, the one nearest the heavens. Instead, therefore, of Noah going down to the "lower" flat and grumbling and fumbling at the door to get out, or to see that it was properly secured, he occupied himself with the window which was at the top and through which he could gaze up into heaven (vi:16; viii:6). His safety was founded on God Who "shut him in." Is not the application to us simple? Are we not quickened, raised, and seated in heavenly places in Him? (Eph. ii:5, 6). We, as believers, are seated in

the *third* story. The hand of our God has set us there—a place in grace absolutely independent of our state and ways. Will He Who is rich in mercy and great in love pluck us from those wondrous heights of glory and blessing? None other can but He. Never, no, never. We are eternally saved, and cannot be lost.

Backsliding and Apostacy; or, Peter and Judas

Peter, in self-confident yet real love to his Master, vowed that he would face prison and death for his beloved Lord, and yet at the voice of a servant maid denied his Master with oaths and cursings. Peter sinned, but his faith failed not (Luke xxii:31-34, 54-62). It is so with each one of us. In the darkest season, in moments of fiercest temptation, the weakest faith ever clings to Christ, even while the lips, it may be, cruelly deny Him.

A believer may, alas, go down into terrible depths of evil, and wreck, for the time being, *present* happiness and usefulness, but there is one thing he cannot do. He cannot, like Judas, give up Christ. The new nature would cry out against it. Judas was an apostate and so never had the root of the matter in him. Judas an apostate, *sold* his Master. Peter a backslider, *denied* his Master. Now many weak yet true believers needlessly worry themselves about the fear of being lost, instancing the sin of Judas and his awful end. Many a believer has trod in the steps of Peter, the backslider, but no true child of God has ever gone, nor can go in the way of Judas, the apostate. Carefully distinguish between *backsliding and apostacy*.

Backsliding is not renouncing Christianity, but failing in that holy separateness of walk which God ever expects from His children. Peter was a backslider, and one for whom the Lord prayed (Luke xxii:32) and on whom the Lord looked (verse 61). That touching look of grieved and injured love broke the heart of the poor backslider. "Peter went out and wept bitterly." Provision is made in the advocacy of Christ with the Father (1 John ii:1) for the restoration of *backsliders*. But it is of apostates

the sacred writer says, "It is impossible . . . if they shall fall away to renew them again to repentance" (Heb. vi:4-6). There is restoration for *backsliders*, none for *apostates*. An apostate gives up Christ. A backslider sins against Christ. An apostate is one who has "tasted" of the heavenly gift. He tastes and rejects. A true believer is one who has "tasted," but more, he goes on to eat the flesh and drink the blood of the Son of Man (John vi:53). One may "taste" and perish (Heb. vi.), but to "eat" is to live for ever (John vi.). No saved soul can ever become an apostate. It is impossible.

Judas was a *mere* professor. He was not a saved man, nor quickened of the Holy Ghost. He sinned wilfully and so drew upon himself the awful judgment recorded in Heb. x:26-29—a judgment which cannot possibly overtake the weakest believer. He shared in that general sanctification which in its range embraces all outwardly separated from the respective systems of Judaism and paganism to Christianity—the only soul-saving system which reveals a Saviour. To "sin wilfully" (verse 26) is to deliberately, with heart and mind, renounce Christ and Christianity *in toto*. That no child of God could or would do. When a Christian man sins, his will, as ever, is on the side of God and of holiness (Rom. vii:15, 16, 22), whereas the will of an apostate is ever and only on the side of evil. If an unredeemed professor deliberately renounces Christ for Mohammed, the Bible for the Koran; Christianity for atheism, he embraces a system without a saviour, without a sacrifice, and without a heaven, and hence there is nothing before him but a "certain fearful looking for of judgment and fiery indignation." An apostate rejects the means of safety. The kernel of Christianity is Christ, in Whom alone salvation is found (Acts iv:12); *that* abandoned, what remains? Judgment pure and simple. It is an utter impossibility for any true believer, for any one who has eternal life, to become an apostate. The solemn warnings contained in Heb. vi. and x. refer to *mere profession* of Christianity, and do not assume that the persons referred to are true children of God.

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Beloved reader, rest your soul in unshaken confidence on the imperishable Word of God. Give to the winds your fears. God has pledged Himself in word and oath to secure your blessing, and has, moreover, cast your soul's anchor within the veil, where alone stands the Ark of God; to *that* the anchor is securely fastened. Your bark may be tossed on stormy seas, but fear not, you will ride out successfully every storm. The anchor cannot drag, nor can the Divine chain which links the ship and anchor ever break. All, all is solid and enduring as the Throne of the Eternal! (Heb. vi:17-20). You cannot be more safe in the glory than you are now. You are as completely beyond judgment in this world, as Christ now is at God's right hand—"Because as He is, so are we in this world" (1 John iv:17).

As a believer on Christ, you *are* "justified from all things" (Acts xiii:39). You *have* peace with God (Rom. v:1), and a Divine forgiveness and forgetfulness of all your sins (1 John ii:12; Heb. x:17). God has cast all your sins into the *depths* of the sea, where you cannot find them (Micah vii:19), and cast them behind His *back*, where He does not see them (Isa. xxxviii:17); while in grace He sets you, a pardoned rebel, before His face for ever (Ps.xli:12). Thus God Himself stands between you and your sins, having cast *them* behind His back and set *you* before His face! What hath God wrought! It was an essential part of the glory of Christ to purge away your sins from before the face of God (Heb. i:3). It has been done, and now they are remembered *no more*. You are perfected for ever as to your conscience and your place before God (Heb. x:14). On the Divine side *all* is absolutely certain. You *are* saved in God's mighty salvation, and hence cannot perish.—*W. Scott*,

"O Lord, do Thou Thy sheep protect,
Be Thou our Stay and Guide;
Let Satan's wiles have none effect,
But keep us near Thy side."

The True Biblical Christian Faith

1—The Holy Scriptures

We truly believe and firmly maintain the Divine Authority and Verbal Inspiration of the Old and New Testaments—66 books in all. We hold the Inspiration of each book, of every word, of every letter, and even down to the smallest particle of a letter (Matt. v:18), of the *original* Scriptures. Human infirmity and mistake characterise the translation of the Scriptures. Absolute perfection is stamped upon the original Writings (2 Tim. iii:15, 16; 1 Cor. ii:13; 2 Peter iii:15, 16; Luke xxiv:44, etc.). The Bible is Divine and is God's one and only book to the human race.

2—The Mystery of the God-Head

We truly believe and firmly maintain the Distinctness, Mutual Relation, and essential equality of each of the three Persons in the God-Head—FATHER, SON, and HOLY GHOST. The truth of the God-Head is a profound and unfathomable mystery, yet believed in because revealed (Luke iii:21, 22; Matt. xxviii:19; 2 Cor. xiii. 14; John xv:26; Rev. i, etc.).

3—Creation of the Universe

We truly believe and firmly maintain that the Vast Scene of Creation—the heavens and the earth and all therein—angels and men, the visible and unseen, from the mighty Archangel down to the tiniest insect or least atom of matter—all, the animate and inanimate, were created by God the Son, and further that He is the Source and Sustainer of all that was, is, and ever shall be (Col. i:15-17; Acts xvii:24-29; Heb. i:2, 3; Gen. i; ii, etc.)

4—Sin and Universal Ruin

We truly believe and firmly maintain that the Devil or Satan, created wise, beautiful, strong, and perfect in character and ways, fell from his exalted position through pride, and subsequently dragged down to moral ruin the parents of the human family; further, that the

ruin of the race is universal, total and irremediable by any human effort whatever (Ezek. xxviii:11-19; 1 Tim. iii:6; Gen. iii; Rom. iii; Eph. ii:5, etc.).

5—The Incarnation

We truly believe and firmly maintain that God, the Eternal Son, the Only Begotten of the Father, the Word Who was God, ever subsisting in Essential Deity—was truly born of the Virgin Mary, miraculously conceived by the Holy Ghost, and *not* of paternal human generation, hence born holy, and called the Son of God, Emmanuel, and with the essential rights of Jehovah and the Messiah. Further, that the Incarnation did not constitute the Lord Jesus Christ a Person, but manifested Him as such, for as a Divine Person He came into the world. In Him two natures are united—Divine and Human—each in correspondence with the other, and subsisting in equal perfection—not divisible, but may be distinguished in the Person (Matt. i; Luke i; 1 Tim. iii:16; Isa. ix:6; Ps. xl:6 with Heb. x:5; John i:14, etc.).

6—Impeccability of Our Lord

We fully believe and firmly maintain the impeccability of the Lord. There was no sin in Him, nor sin done by Him, nor was He born under the curse of a broken law, nor was His body mortal or subject to death—He was absolutely Holy in birth, in life, in service, in death for our sins, and in His present session at God's right hand (Luke i:35; John viii:46; xiv:30; Acts ii:27; iii:14, etc.).

7—Christ's Death Voluntary and Substitutionary

We fully believe and firmly maintain that neither Death nor Judgment had claim over the Lord. The Holy One of God, voluntarily offered Himself without spot to God as the fore-ordained Lamb to bear away the sin of the world, as the One absolutely Perfect Sacrifice and Offering for His people's sins and guilt. He was made sin on the cross, made a curse on the tree, bearing our

sins in His own body, dying the Just One for the unjust. His death was Substitutionary, and to make atonement for sinners with God (John x:17, 18; Heb. ix:14; 1 Peter i:20; 2 Cor. v:21; 1 Peter ii:24; 1 Cor. xv:3, 4, etc.).

8—The Shed Blood of Christ

We fully believe and firmly maintain that Jesus Christ shed His blood on the Cross, *i.e.*, laid down His life under the Judgment of God, is the ALONE ground of Justification by God, Forgiveness of Sins, and Peace with God. The infinite worth of Christ's sacrifice of Himself is enough. There remaineth no more sacrifice for sins, nothing can be added to it, for its value is Infinite and Eternal (1 John i:7; Rom. v:9; Heb. ix:14-22; 1 Peter i:18, 19; Rom. iii:25; Eph. i:7; Col. i:20, etc.).

9—Christ's Death, Resurrection, and Ascension

We fully believe and firmly maintain that the Lord Jesus Christ, Who as to His nature and life was absolutely holy, was crucified by Jews and Gentiles, yet according to the determinate counsel and foreknowledge of God, was buried, raised from the dead on the third day, and after forty days ascended to heaven, where He now sits crowned and glorified at God's right hand, and sharer, too, of His Father's throne (Cor. xv:3; 1 Pet. iii:18; Acts xiii:30; Rom. iv:24, 25; vi:4; Acts i:9-11; 1 Pet. iii:22; Mark xvi:19; Luke xxiv:50, 51).

10—The Gospel to the Human Race

We fully believe and firmly maintain that the Gospel of Christ's Death and Resurrection should be preached without reserve or qualification to every creature under heaven; that the responsibility of all who hear is to believe on the Lord Jesus Christ for Justification and Forgiveness of Sins (Luke xxiv:47; Acts xiii:38, 39; Mark xvi:15; Col. i:23, etc.).

11—Personality and Presence of the Holy Ghost

We fully believe and firmly maintain that the Holy

Ghost is a Divine Person—co-equal with the Father and the Son in Power, Position, and Glory. Further, that as promised He came down from heaven on the day of Pentecost, to dwell permanently in the Church and in the body of each Christian, and now is the efficient power on earth of all service, of all godliness, and of all worship (Acts v: , 4; Matt. xxviii:19; Acts ii; John xiv:16, 17; 1 Cor. iii:16; vi:19, etc.).

12—Work of the Holy Spirit in Conversion

We fully believe and firmly maintain that no one is born again, or saved by a mere act of his own will, nor by the will of another; that the Holy Spirit effects the new birth using the Word preached or written, that He works in the soul and conscience repentance toward God and faith in our Lord Jesus Christ—all being traced to the sovereign will of God (John i:13; iii:5-8; 1 Cor. vi:11; 1 Peter i:22; James i:18, etc.).

13—Eternal Punishment

We fully believe and firmly maintain that the condemnation of the wicked, of unbelievers, of all Christ-rejecting sinners, is Final, Irrevocable, and Eternal; that for those consigned to the lake of fire Scripture holds out no hope of cessation of suffering, mitigation of punishment, or limitation of duration. The punishment is fixed and eternal. The *same* word, ETERNAL, is employed to express the life-time of Almighty God, the life of the redeemed in glory, and the doom of the lost. Degrees of punishment are proportioned to the guilt of each (Matt. xxv:46; 2 Thess. i:7-9; Rev. xx:11-15; Jude 7; Mark ix:44, 46, 48; Heb. vi:2, etc.).

14—Eternal Security of Believers

We fully believe and firmly maintain that every one of the blood-purchased flock of God *has* eternal life, shall never perish, is saved once and for ever, is a child of God now and for ever, and is as completely delivered from judgment *now*, as Christ Himself. The final perseverance of Christ in saving, holding, maintaining, and

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finally presenting every redeemed one to Himself, faultless and in glory, is our soul's deep conviction, and an integral part of the faith of God's elect (John v:24; Col. i:12-14; John x:28-30; Rom. viii:1, 29-39; Phil. i:6, etc.).

15—Christ: High Priest and Advocate

We fully believe and firmly maintain that Christ as God's great High Priest now seated on the right hand of the Majesty in the heavens, represents, maintains, succours and intercedes for all true believers in the presence of and before the face of God. His ceaseless Advocacy with the Father, is for the restoration of erring children of God—not a restoration *to* relationship with God and the Father, for that can never be forfeited, but to the joy and communion which had been for a time lost or forfeited (Heb. ii:18; iv:14, 15; vii; 1 John ii:1; Luke xxii:32; John xiii:1-14, etc.).

16—The One Mystical Body of Christ

We fully believe and firmly maintain that since the day of Pentecost there has been *one* body on the earth consisting of all true Christians irrespective of age, sex, growth, or strength of faith. Christ glorified in heaven is its Head, the Holy Ghost on earth acting variously through the members of the body. The *one* body unites believers to each other, and all to Christ. The limits too, of the one body, define the extent and breadth of Christian fellowship (1 Cor. xii:13; Eph. iv:3-16; Col. i:24; Eph. i:22, 23; 1 Cor. xii, etc.).

17—Priesthood of all Believers

We fully believe and firmly maintain that *all* believers are priests and have equal access and divine right to draw near to God in the Holiest, and offer up spiritual sacrifices—apart altogether from human authorisation or appointment (Heb. x:2; 19-22; xiii:15, 16; 1 Peter ii:5, etc.).

18—Service of all Believers

We fully believe and firmly maintain the obligation of *all* believers to serve our Lord Jesus Christ—apart from

any human system of ordination, authorization or appointment (1 Cor. xii; Rom. vi:18-22; xii; Gal. vi:9, 10, etc.).

19—The Two Christian Ordinances

We fully believe and firmly maintain that *all* believers should be baptized persons, and *all* should partake of the Lord's Supper—Baptism was committed for its administration to the Lord's *servants*; the Lord's Supper was delivered to the Lord's *people* (Matt. xxviii:19; Acts ii; viii; xvi; 1 Cor. xi:23; Acts ii:46; xx:7, etc.).

20—The Lord's Second Advent

We fully believe and firmly maintain that the Lord Jesus Christ is coming again in power and glory with His saints (previously raised from the dead or changed at His descent into the air), and all the holy angels, to reconcile to Himself the heavens and earth already purchased by His blood, and to establish His millennial Kingdom and reign of 1000 years (John xiv:3; 1 Cor. xv; 1 Thess. iv:14-17; Jude 14; Eph. i:9, 10; Rev. xix; xx:4-6, etc.).

21—Personality of Satan

We fully believe and firmly maintain that Satan the open and declared enemy of God and Man, was created a sinless being. He fell through pride and insubordination. He is the author of all moral evil. Devil occurs only in the singular in the Scriptures. Satan is a living personality—a veritable being. His appointed doom is the "Lake of Fire." The present spheres of satanic operation are the heavens, the air, and the earth (Job. i, ii; Zech. iii; Matt. iv; Eph. ii:2; 1 Peter v:8; Rev. xii:9; xx:2, 3, 10).

22—Resurrection of the Dead

We fully believe and firmly maintain that all the physically dead will be raised by the power of Christ. The saved company to everlasting blessedness; the unsaved portion of the dead raised to endure the horrors of the second death—the lake of fire (John v:28, 29; Heb. vi:2; Rev. xx:4-6, 12-15; 1 Cor. xv).

“Come Holy Spirit”

It is remarkable that in our Hymnology there is scarcely the slightest recognition of the abiding presence of the Holy Spirit. Nearly every hymn begins by invoking Him to “come,” as if He were at a distance, and had to be brought nigh by entreaty. This is done in utter ignorance or forgetfulness of the fact that our Lord has said, “I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.” John xiv:16, 17.

The believer who prays for the Spirit to come unconsciously unchristianizes himself, for it is written, “If any man have not the Spirit of Christ, he is none of His” (Rom viii:9); and hence if the Spirit takes His departure for a moment from a soul, the relation of that soul to Christ is instantly dissolved. “Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father,” (Gal. iv:6). “The love of God is shed abroad in our hearts by the Holy Ghost, which is given us” (Rom. v:5). “In whom, having believed, ye were sealed with that Holy Spirit of promise” (Eph. i:13). “Hereby we know that He abideth in us, by the Spirit He hath given us” (1 John iii:24).

Everywhere in the New Testament after the death and resurrection of our Lord Jesus Christ, the Spirit is represented as leading the sons of God, as helping our infirmities, as making intercession for us (Rom. viii:14, 26); as making us to abound in the hope (Rom. xv:13), as revealing what awaits us (1 Cor. ii:10); as washing, sanctifying, justifying, as dwelling in the body of the believer (1 Cor. vi:11, 19); as bestowing all gifts for service (1 Cor. xii:3-13); as the earnest in our hearts (2 Cor. i:22); as changing us into Christ’s image (2 Cor. iii:17, 18); as warring with the flesh (Gal. v:17); as giving access to God (Eph. ii:18); as imparting strength to His people (Eph. iii:16); as the power of true prayer (Eph. vi:19); as the source of sanctification (2 Thess. ii:13); as leading to obedience (1 Peter i:22).

Many other passages might be mentioned, but enough has been said to prove the absolute necessity of the Spirit's abiding presence, and our absolute dependence upon Him along the entire course of our Christian experience. Thus our Lord speaks of Him as quickening (John iii:5); as indwelling (John iv:14; xiv:17); as outflowing (John vii:38); as teaching (John xiv:26); as testifying of Christ (John xv:26); as reproving (John xvi:8); as guiding into all truth (John xvi:13); as glorifying the Saviour (John xvi:14). But up to this point the Spirit was not actually given, "for the Holy Ghost was not yet; because that Jesus was not glorified" (John vii:39).

But on the day of His resurrection, which demonstrated that His atoning work was finished and accepted for sinners, "He breathed on them, and saith unto them, 'Receive ye the Holy Ghost'" (John xx:22). This was a very definite and most important impartation of the Spirit, the fulfillment of the promise that He should be in the disciples, the fountain of water springing up into everlasting life, the Comforter, the Teacher, the divine personal indwelling Agent who binds the believer to the risen Christ for ever and ever.

There is not the slightest reason for saying that our Lord did not ascend to the Father until the forty days had expired. Indeed he would not permit Mary to touch Him because He had not ascended, but said unto her, "I am ascending unto my Father and your Father" (John xx:17). But before she reached the city gates He met her and said, "All hail," and she and the other women "held Him by the feet, and worshipped Him" (Matt xxviii:9). Where was His risen body, during the intervals when He did not appear to the disciples, except with the Father? There was no lodging place on earth for the risen Man.

But on the day of Pentecost there was an outward and visible display of the same Spirit's presence for testimony and service. Thus there is an unseen and precious relation between our Lord and His own, with which the world has nothing to do, and then the external manifestation of this before the eyes of others. For example, we are justified

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before God by faith alone, without works, without moving a finger or lifting an eyelash, while before men we are justified by works. Every believer is already sanctified before God, while as a practical thing it is also progressive before men. The Spirit was given secretly, "when the doors were shut," to the disciples, and afterwards displayed openly to the assembled multitude.

It is the same Spirit, however, whether bestowed as the source and maintainer of resurrection life and communion and worship, or witnessing for Christ in conviction and conversion. It is the same Spirit who comforts, helps, guides, leads, reveals more and more fully the excellence and preciousness of our Lord, or makes His arrows sharp in the heart of the King's enemies. 'Now there are diversities of gifts, but the same Spirit.' To one may be given the word of wisdom, to another the word of knowledge, to another faith, to others extraordinary and miraculous endowments; "but all these worketh that one and the self-same Spirit, dividing to every man severally as He will (1 Cor. xii:4-11).

Whatever view, therefore, we take of the Spirit, He is with the true Church always, and in every true believer continually, and hence it is a great lack of intelligence to pray, "Come, Holy Spirit," as if He had to be brought nigh by our entreaties. Let both the Church and the believer see to it, that nothing is done to grieve "the Holy Spirit of God" (Eph. iv:30) to "quench not the Spirit" (1Thess. v:19), and He will delight to manifest the energy and sweetness of His abiding presence. He is received by faith alone (Gal. iii:2). He is the beginning of Christian life (Gal. iii:3); He is ministered by the hearing of faith (Gal. iii:5); He imparts the blessing of Abraham (Gal. iii:14); He raises us to full grown sons (Gal. iv:1-6); He is opposed by the natural man (Gal. iv:29); He invites us to walk in Him (Gal. v:16); He desires us to live and walk by Him (Gal. v:25).

J. H. B.

The Heart of the Lesson

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
JULY

ISRAEL ENSLAVED IN EGYPT

(July 4. Exod. i:1-14)

Golden Text, Ps. xciv:14

Daily Readings

Mon., 28, Gen. xv:1-21. Tues., 29, Gen. xxvi:1-16. Wed., 30, Gen. xlvi:1-15. Thurs., 1, Gen. xlvi:16-34. Fri., 2, Gen. 1:1-13. Sat., 3, Gen. 1:14-26. Sun., 4, Exod. i:1-22.

I. LESSON OUTLINE

1. Those Who Came In (verses 1-5). 2. The New Generation (verses 6, 7). 3. The New King (verses 8-10). 4. The Sore Slavery (verses 11-14).

II. THE HEART OF THE LESSON

Unless we see the hand of the Lord in all this we shall miss the true heart of the lesson. Many years before the time of our lesson the Lord had told Abraham that his seed should be in a strange land and be afflicted there for a certain time (Gen. xv:1-21). That time had come and the affliction was due to come upon them, and with this our lesson has to do. But remember that there is ever a divine reason for all the trouble into which the people of God, including ourselves, are brought. This nation was the chosen channel of untold spiritual blessing to the world (Rom. ix:4,5). To be such requires the furnace of Egypt for them; and even a Paul has to be made a prisoner ere he could pen the Ephesians and Philippians, and Colossians. We too can only be true channels of blessing as we suffer in like manner (2 Cor. i:3, 4). It is in the trial and sorrow that we full often obtain our message. Nor is the word of the apostle to the Christians of yore an obsolete one, "We must through much tribulation enter into the kingdom of God" (Acts xiv:22). This is the path that the Lord Himself trod (Luke xxiv:25-27). Moreover the trials are a gift from Himself unto us (Phil. i:29).

Nor may we miss the other side of the trial, that of the oppression from the human side, and for which the Lord sorely judged Egypt, as we shall see later on in our lessons. This truth of the divine and human side are frequently set before us in the Word (Zech. i:15; Acts ii:22-24). All who oppress the people of God must needs answer for it, and so we find here. The new race, or rather generation, of the people in the land have a new king who knows nothing of their Joseph or of what he had done for the land and the dynasty of the Pharaohs. He only saw a menace in this people, and the only way in which a cowardly despot could act was to persecute them and make them the slaves to do his work, and enrich his coffers by their labor. Well for the people that the enemy did not try to have them take an exalted place, and share in the rule and wealth and good things of Egypt, else they had never left for Canaan. Even as it was there were some of them who never forgot the leeks and onions and garlic and flesh pots of Egypt. Nor would we ever wish for the glory to come were we never troubled or distressed here. How the enemy goes to the limit of his power in his endeavor to hurt and if possible put an end to the Lord's people. All the satanic ingenuity of the foe is brought

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out in the way he dealt with Israel, as also with Job, and later on with Paul. Nor need any true child of the Lord expect aught else from him.

But the Lord had not forgotten His people in the land of Egypt. All their bitterness was known to Him, as all our sorrows and trials are also fully known (Heb. iv:13). How blessed to be conscious of this day by day. Nor would He permit the trial to go too far. How blessed to know the divine limits as so precious set forth in 1 Cor. 10:13, "There hath no temptation taken you but such as is common to man (e.g., on the human level, not the angelic level): but God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation make a way to escape, that ye may be able to bear it." So in the land of Egypt the record of the divine word runs thus, "But the more they afflicted them, the more they multiplied and grew." And that is just as true in the spiritual realm and with us today. God gets His choice servants out of the furnace. In fact they are never worth much until they have passed through the fire. Satan seems to be lacking in wisdom when he attempts to break down the people of God by persecution; he always overreaches himself. Moreover when the Egyptians in their hatred of Israel undertook to blot them out as a nation the Lord balked the attempt. Note the record of the rest of the chapter.

CHILDHOOD AND EDUCATION OF MOSES

July 11. Exod. ii:1-10; Acts vii:22)

Golden Text, Prov. xxii:6

Daily Readings

Mon., 5, Exod. ii:1-12. Tues., 6, Exod. ii:13-25. Wed. 7, Ps. cv:1-12.
Thurs., 8, Ps. cv:13-22. Fri., 9, Ps. cv:23-33. Sat., 10, Ps. cv:34-45.
Sun. 11, Acts vii:15-29.

I. LESSON OUTLINE

1. A Mother's Faith (verses 1-4). 2. An Ever-Present God (verses 5-8). 3. A Precious Trust (verses 9, 10). 4. A Trained Man (Acts vii:22).

II. THE HEART OF THE LESSON

The time was approaching for the fulfilment of the promise which the Lord had given to Abraham, that He would deliver His people from their sore bondage. The divine preparation began in an humble home among the enslaved people, and not in the court of Pharaoh. So too when the One who is to redeem the sinner is to be brought into the world God steps aside from all the religious and political elegance and power of the day to an humble home in Nazareth, and to one of the lowliest of its maidens to bring about His divine purpose. Ponder well the words of the Spirit through Paul in 1 Cor. i:19-31, Ps. viii:2; Matt. xxi:15, 16. So with His work in the Land of Egypt.

What a home of faith in which to bring into the world the coming deliverer; even as we see the home of Nazareth where our Lord Jesus Christ became incarnate. So has it been with the homes of many of the Lord's workers; your Daniels, Davids, Timothys, Livingstones and many others. How it speaks to parents today. Mark the word of Heb. xi:23. "By faith Moses, was hid three months of his parents, because they saw he was a proper child (literally the proper child—as expressing their faith in the promise of the coming deliverance—this was the one) and they were not afraid of the king's commandment." This was the faith that caused that Mother to make that ark of bulrushes, and commit her child, not to the Nile please; but to God

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who was watching over all. She was in the will of the Lord and knew it.

The sister does not enter into the Mother's faith, and yet with tender solicitude stops at the bank of the river to see what will become of the dear little brother who had won his way to her heart, and whom she did not want to spare for a moment. And the Lord who knows and tenderly cares for children's hearts saw what was going on, and graciously used Miriam to be the means of bringing the dear baby brother back home and without any further dread of the king's command. Is it not so when we give our all to the Lord that He returns all to us to be used for Him. And you can well understand how that Mother trained that boy so that in after years all the blandishments and glory of the court of Pharaoh had no attraction for him at all. Nor is it amiss to note that the Lord saw to it that she was rewarded for all the faith and the work; was she not paid by the king's daughter for the rearing of her own son? But who can tell what the Lord will give as the eternal wages of the godly Mothers and Fathers who have sought to bring up their children in the nurture and admonition of the Lord.

Nor must we underestimate the training of the court of Pharaoh. It was part of the divine plan that he should be learned in all the wisdom of the Egyptians; that he should have his military training, as we know from history. All this was of great use to him in his after life and work. It is only when learning is out of place as a servant that it is dangerous; but put God first, and your learning will be a good servant. This is exactly what God saw to in the case of Moses. The home training of the early years came first, as it ever should, and then that of Pharaoh's court can come in, and without doing harm to the man of God. This is very clearly seen in the after life and choice of Moses, who when he was come to years refused to be called the son of Pharaoh's daughter. Not that he did not recognize his debt to her, and perchance respected and loved his foster mother. But God had first place in his heart; and he chose rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season. And that is the choice which we are to fit our children for in these days. Imagine the joy of that Mother's heart when she knew the choice her boy had made. Is this ours today? Our young folk must make the decision, and it would be well for them to ponder carefully the record of Exodus ii, Acts vii:15-29, and Hebrews xi:24-28. And ask the Lord for wisdom in choosing.

THE CALL OF MOSES

(July 18. Exod. iii:10-15; iv:10-12)

Golden Text, Exod. iii:12

Daily Readings

Mon., 12, Exod. iii:1-11. Tues., 13, Exod. iii:12-22. Wed., 14, Exod. iv:1-9. Thurs., 15, Exod. iv:10-17. Fri., 16, Exod. iv:18-31. Sat., 17, Exod. v:1-9. Sun., 18, Exod. v:10-23.

I. LESSON OUTLINE

1. God's Call (iii:10). 2. Moses' Objection (iii:11). 3. God's Answer and Revelation (iii:12-15). 4. God's Provision (iv:10-12).

II. THE HEART OF THE LESSON

Remember the words of Stephen as inspired of the Spirit he lets us into the secret of Moses, acts in slaying the taskmaster and parting the quarrelling brethren, "He supposed his brethren would have understood how that God by his hand would deliver them: but they under-

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stood not." And well for them and him and the purpose of God that they did not understand it. It was not God's time nor was it God's way. Nor were they then fit to be delivered, nor was Moses as yet fitted for the service of redeemer for them. He must needs have further training in the solitude of the desert with the Lord ere he can go down with authority and say to Pharaoh, "Thus saith the Lord, Let my people go." Nor was Israel, as yet ready to forsake the Land of Egypt. They must needs have more bitterness and trial and sorrow ere they will be ready to follow their divinely sent deliverer. And to the back of the desert must Moses go to meet with God and know Him.

In the shepherd life this man of God is to obtain a shepherd heart for the work of truly shepherding Israel. It is in this place that the call of God comes to him from the midst of the burning bush—fit symbol of the God of all grace amid His insignificant people; and this vision is characteristic of all His after dealing with them, as with us also. The turning aside to see the great wonder brings him into the presence of the Lord who tells His servant how cognizant He is of all the oppression of His people, and of the bitterness of their lives. Now God's time had come, and God's man is ready, and the call is made by the Lord Himself. Be sure of this in all your life work—that it is God's time, and you have God's call.

But the man is unready. Is he thinking of his former failure? Has he in mind what an insignificant man he is, and does he tremble at the commission and all it involves? If so that is well, for it must needs be that we see and acknowledge that we are not sufficient of ourselves. Forty years had been a long training, but that is the way of God at times. But the Lord knows His man now. It is as though He said, do you feel that you are utterly unfit, that you are a failure, you are just the man I want. And the call is reiterated. And what a sure word of promise is given this called worker. You are not to go alone, "Certainly I will be with thee." And this is ours also (Matt. xxviii:20).

How glad we are that the Lord led Moses to ask concerning the name of the Lord, What shall I say unto them? How this gives the Lord the opportunity of revealing Himself to the servant, and through him to the people. "I am hath sent me unto you." Will you remember this as we study the further history of the exodus and the wilderness guiding of the people? God was ever explaining in grace and blessing the meaning of this name to them. And then take the same name and read through the gospel of John and note there the explanation of this precious name as for us today. How well fitted for the work was this one who had been with God these many years in a school we need to attend ourselves from time to time. The lessons are precious that are learned there.

Still Moses hesitates, and we must needs read carefully all the record of the scene at the Mount of God. After all the signs and promises and revelation to him he says, "O my Lord, send by the hand of him whom thou wilt send." And God's anger is kindled against this man. The first drawing back in conscious unworthiness merits God's grace and calls forth the grace of the Lord, and the revelation of the signs, etc. But this latter hesitation only merits the displeasure of the Lord. And yet Moses must go, and God in still further grace and mercy tells him that He has told Aaron his brother to go out to meet him, and to become his mouth when speaking to Pharaoh. Why is it that we hesitate to go forth to the greater works now when we have the word of the Lord Jesus Christ so clearly given us as in John xiv:12-14. The need is great and the word of promise sure to us.

OUR HOPE

THE PASSOVER

(July 25. Exod. xii:1, 2; 21-28)

Golden Text, 1 Cor. v:7

Daily Readings

Mon., 19, Exod. vi:1-13. Tues., 20, Exod. vii:1-13. Wed. 21, Exod. vii:14-25. Thurs., 22, Exod. viii:1-19. Fri., 23, Exod., viii:20-32. Sat., 24, Exod. xii:1-20. Sun., 25, Exod. xii:26-51.

I. LESSON OUTLINE

1. The Beginning of Months (verses 1, 2).
2. The Protecting Blood (verses 21-23).
3. The Perpetual Memorial (verses 24-27).
4. The Worshipping Obedient People (verse 28).

II. THE HEART OF THE LESSON

Our God starts to reckon the new order of time with Israel at the Passover time. Formerly this was the seventh month; but when God puts them under the blood He tells them it is to be the first month of the year to them. It is so in redemption as applied to the individual; we only begin to live when we believe and are so put under the blood. It is the first month of the new life in Christ for us; formerly we were dead in trespasses and sin, but now we are alive in Christ unto the Lord. It is important to see this; and all the past time has nothing worth while making any record of.

Note carefully the scene as connected with the golden text as it translates the scene to this year 1926, and for you and me. All that made the people of God safe that night was the blood; and the blood where God could see it: they were not required to see it nor would their sight of it have availed at all. It was "When I see the blood I will pass over you," etc. So it is God's estimate of Christ and His work that avails for me. Israel was only asked to use the bunch of hyssop to apply the blood; and we are only called upon to take our bunch of hyssop—faith, and believe unto life eternal. But unless there had been the application of the blood as directed by the Lord there would have been no shelter for that house from the death that was abroad in Egypt that night. Even as there will be no shelter from eternal death for the one who fails to believe on the Lord Jesus Christ.

The inside of the sheltered home is full of deep import to the believer in the Lord Jesus Christ. The family are all gathered about the board. They are dressed ready for a journey, for it is the night of their leaving Egypt forever; the night when they start upon their journey homeward to the land of promise. They are feeding upon the body of the lamb whose blood shelters them; and it has passed through the fire in being made ready for their feasting. How like our present attitude and occupation as christians spiritually. We are feeding upon the Lord Jesus Christ our Passover Lamb; are busily occupied with the things concerning His blessed Person and Work; and all the while are ready for the exodus from this scene, and the journey home to be ever with the Lord. That night it came, and they went out taking the bones of Joseph with them. Here the type fails, for when we go the dead in Christ as raised go out after the manner of 1 Cor. xv:50, etc., and 1 Thess. iv:16, 17.

Remember too that there were two persons in Egypt that night. The Angel of Judgment whose work was to enter every home devoid of blood and kill the first born in that home. The Lord God of Israel, **their I AM THAT I AM** who passed over and brooded over the home where the blood was seen protecting that home as a bird protects its

nest, or a hen her brood. For the blood told of a death in that home already, and death cannot come where there has been death already. So that it is either the death of the lamb or the death of the first born for Israel, and either the death of Christ for us or our own at the demands of the law.

So important is the deliverance that the Lord will have the people perpetuate the memory of it by a yearly recurrence of the feast, and the ever retelling to the children of the story of the redemption of Egypt. So our Lord has given to us the Lord's Supper for a recurring remembrance of Him and the shewing forth of His death till He come. Nor does He say how frequently, but leaves it for the heart of love to dictate. "As oft as ye eat . . . as oft as ye drink." How suggestive that the Lord links up with all this heart obedience and worship on the part of the people. And the same precious truth is for us today, for where there is any due appreciation of the death of the Lord Jesus Christ there is sure to be obedience, and there will ever follow true worship of the heart that knows Him.

Book Reviews

EDITED BY FRANK E. GAEBELEIN, A.M.

What After Death, by L. Franklin Gruber, D.D., LL.D. The Lutheran Literary Board, Burlington, Iowa. Cloth, 253 pages (with index), \$2.00.

Here is a sane and scholarly treatment of a theme that will ever claim the interest of mankind. In contrast to the vagaries of spiritism, theosophy, and the many other cults of the day, Dr. Gruber presents reasonable information about the future life and eternity. Not because of his own logical powers, though they are by no means negligible, but because he bases his arguments on the Word of God, his book is satisfying. Those who would have able refutation of the age-old yet constantly reappearing errors of annihilationism, psychopannychism (soul sleep), probationism (second chance), purgationism (doctrine of purgatory), and universalism, together with positive and scriptural assurance regarding the future state, should read this treatise by the associate editor of the *Bibliotheca Sacra*.

Christ Supreme, by Arthur H. Carter. The Bible Institute Colportage Association, Chicago, Ill. Cloth, 83 pages, \$.75 Art Stock covers, \$.30.

In this day of controversy and loose thinking about the Person of our Lord, too much prominence cannot be given to the clear teaching of Scripture concerning Him and His Work of salvation. It is for this reason that we welcome this little book by the former Secretary of the Bible League of England. Mr. Carter has written simply and clearly, and has succeeded in presenting an effective arrangement with interesting comment of some of the outstanding scriptures that deal with the Lord Jesus Christ. His theology is sound, his aim is to exalt our Lord, and his book will undoubtedly do much good.

His Salvation, As Set Forth in the Book of Romans, by Norman B. Harrison, D.D. The Bible Institute Colportage Association, Chicago, Ill. Cloth, \$1.00, paper, \$.60, 160 pages.

Paul's Epistle to the Romans is a document of such outstanding importance for the church and for the individual Christian that there is a large place for any work that will aid the Bible student in grasping its great truths. In this volume, Dr. Harrison makes a valuable approach to the study of Romans. Through analysis, illustration, and practical application, he gives a clear impression of the contents of the Apostle's great book. Several charts and two supplementary chapters, one on Romans in relation to the Tabernacle and the other containing suggested studies for Bible classes, add to the value of the work.

The Psychological Foundations of Religious Education, by Walter Alban Squires. George H. Doran Co., New York, Cloth, \$1.25.

This book is timely and valuable. Written by an experienced psychologist, it is an earnest plea for the purposive psychology in distinction to "the psychology of a narrow naturalism," variously known as behaviorism or, in its extreme form, mechanism. The last named psychology is in high favor in university and academic circles generally with the inevitable result that its teaching, through the various university schools of religious education, is directly influencing the Sunday School and the point of view of many religious educators. The situation is alarming, and Mr. Squires has rendered the church a valuable service by calling attention to it and sounding so courageous a warning.

To the layman it may seem of little importance whether the behaviorist or the purposive psychologist plans the curriculum of the Sunday School and the week-day religious school. Actually it is a matter of vital importance to the evangelical faith. Behavioristic or mechanistic psychology regards man as little better than a machine responding automatically to environment and stimulus. It has no place for a personal God, a Saviour who was incarnate Deity, a Bible that is authoritative. All is on a materialistic, naturalistic basis. Even the personality of the individual is denied. Yet this is the psychology and the philosophy that is sweeping our great university centers, that underlies so many of the new methods of teaching, and that has well-nigh captured the field of religious education. Already its success is manifested in a decrease in the use of the Bible and a general increase in the use of "projects" pageants, and drama in the Sunday School and the religious school. And along with this change there is a growing neglect of the Gospel of salvation through faith in the Crucified One.

Mr. Squires's method is one of contrast and analysis. After comparing the purposive psychology (that which acknowledges personality and works hand in hand with the great evangelical concepts) with the behavioristic or mechanistic psychology, he shows the total inadequacy of the latter in dealing with the cardinal doctrines of our Christian faith. His book should have a wide circulation among educators, religious and otherwise, who have not capitulated to the arrogant claims of the psychology of "a narrow naturalism."

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Editorial Notes

The Shepherd and Bishop “For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls” (1 Pet. ii:25). The words which precede this verse speak of our Lord’s life on earth and His work as sinbearer. His holiness is first mentioned. “Who did no sin, neither was guile found in His mouth.” Then we read of His perfect subjection to the will of God. “Who when He was reviled, reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously.” What a blessed life it was He lived! And in this He has left us an example, “that we should follow His steps.” What a privilege to follow thus after Him and let His own life and character be reproduced in us. The ornament of a Christian life is “a meek and quiet spirit” (1 Pet. iii:4). This is in the sight of God of great price, for it constantly reminds God of His own blessed Son. We behold Him also as the One who bore the sins of His people. “Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes we are healed.” His blessed path of Holiness and submission under God led Him to the Cross, where He who knew no sin was made sin for us. It was on the tree in His own blessed body He bore our sins. There He was made a curse for us, for it is written, “Cursed is every one that hangeth on a tree.” And the results of His work as the sinbearer are that we are healed by His stripes and that we are now dead to sins, and should live unto righteousness. In Romans we learn that we are dead to

sin; but here we are exhorted to be dead to sins and to live practically unto righteousness.

After these precious words He who has redeemed us by His Blood is put before our hearts as the Shepherd and Bishop of our souls. And such He is for our comfort and help. How gladly we own it that once we were as sheep going astray. No one who knows the Lord can ever deny that fact, that "All we like sheep have gone astray; we have turned every one to his own way." And the good Shepherd, who gave His life for the sheep, who went into the jaws of death, sought us and brought us to Himself. Thus we are returned unto the Shepherd. And what a Shepherd He is! How strange it is that His sheep, so dearly bought by His own blood, enjoy Him so little as their Shepherd. How it must grieve Him to see His beloved ones not making use of the comfort and help His loving heart is so willing to bestow. Oh! the blessedness of learning from His own lips that He knows every one of the flock and provides for every need. "I am the good Shepherd and *know my sheep* and am known of mine" (John x:14). "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" (verses 27-28). He careth infinitely more for His sheep than tongue or pen can tell. All His tender love is towards His flock, and the weak, the stumbling, the falling, those who have wandered away, are the special objects of His loving care. How often our hearts grow distant and we are cold towards Him in our affection and devotion. It is then that He seeks and wins us back to Himself. With what tenderness He then speaks to our hearts and by giving us a new taste of His great love, or a new vision of His Glory, He draws us close to Himself.

The great Shepherd who careth for His sheep is revealed in the Twenty-third Psalm. Here the Spirit of God shows what He wants to be to His sheep and what His flock may expect of Him. Oh! for faith to say at all times and even in the darkest days, "The Lord is my Shepherd; *I shall not want.*" Blessed be His Name, there is nothing

wanting. There could not be anything wanting under such a Shepherd, for He is Jehovah. He provides for our need. He supplies everything. He cares for each sheep and each is under His care.

But He is also our Bishop. The word Bishop means Overseer. As such He watches over us and guards His own with His wisdom and power. Thus His love and His power are ever on our side. How needful it is for a true Christian walk to remember that we are indeed returned to the Shepherd and Bishop of our souls. If we forget it, He does not forget us. Our want of appreciation does not affect Him. His love is too great to cast us off for our wanderings. Great is our blessing if we do not forget it; if we daily know ourselves in His loving, tender care and under the watchful eye of our omnipotent Overseer. Then we shall listen to His voice; we shall follow His leading and be kept close at the Shepherd's side, the greatest need the poor and helpless sheep has.

And we are on the way to meet Him. Soon the Chief Shepherd will appear. What joy it will be for Him to lead all His redeemed into the Father's presence, in the Father's house! What joy for us to see Him at last face to face and have Him tell us the full story of His Shepherd's love and Bishop's power, with which He led and kept all His sheep, so that not one could perish! If *now* we love Him, whom we have not seen, and believing on Him rejoice with joy unspeakable and full of glory, what will it be when we see the One altogether lovely and gaze upon His Glory?

“Whate'er my change, in Him no change is seen,
A glorious sun, that wanes not, nor declines;
Above the clouds and storms He walks serene,
And sweetly on His people's darkness shines.
All may depart—I fret not, nor repine,
While I my Saviour's am, while He is mine.

He stays me falling, lifts me up when down;
Reclaims me wandering, guards from every foe;
Plants on my worthless brow the victor's crown,
Which, in return, before His feet I throw,
Grieved that I cannot better grace His shrine,
Who deigns to own me—His, as He is mine.

While here, alas! I know but half His love,
But half discern Him, and but half adore,

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But when I meet Him in the realms above
 I hope to love Him better, praise Him more,
 And feel and tell, amid the choir divine,
 How fully I am His and He is mine."



He Shall not Fail "He shall not fail nor be discouraged, till He has set judgment in the earth, and the isles shall wait for His Law" (Isaiah xlii:4). In this chapter the Prophet Isaiah

announces for the first time in his prophecies the Servant of Jehovah and His work. "Behold My Servant," saith the Holy Spirit through Isaiah. This Servant is the Lord Jesus Christ. He is described as the Elect, upheld by God and God's delight, anointed with the Spirit. In the prophecies which follow, His character and work, His love and obedience His patience and submission, are told us. But while His servant character is described, we behold in Him none other than Jehovah, who saith, "I, even I, am Jehovah, and beside me there is no Saviour." The last time Isaiah in his vision beheld the Servant, Jehovah, is in that matchless fifty-third chapter, where His suffering on the Cross and His resurrection triumph are seen.

Precious to faith is the statement, "He shall not fail nor be discouraged." Nothing that He has undertaken to do can ever fail. His work on earth could not fail. Satan's power, man's malice and hatred could not frustrate the purpose of His Coming; nor was He ever discouraged while down here when He had taken the creature's place. How lonely He must have been in a world so full of evil. His disciples did not understand Him; His enemies hated Him, and all the time He saw the Cross, with its shame and suffering. Yet there could be no discouragement for such a One.

Nor does He fail now as the Exalted One, nor can He be discouraged. He is in God's presence for us to sustain us in our path down here, to give us help in the time of need, to present our feeble praise and worship to God and keep us in temptations and in trials. We cannot keep ourselves; there is no strength in us. We would succumb if we had

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to depend upon ourselves. He is the Keeper, who does not sleep nor slumber. He, who upholds everything with His power, upholds every saint. Here is the word for faith to lay hold on, "He shall not fail." How could He fail? After He died for us, redeemed us and made us His own, how could He ever fail in his purposes of love! Impossible! He shall not fail. He will never fail us. Oh! that we might learn the lesson, a lesson which we need to be constantly reminded of, a lesson so simple and yet so hard, to look away from self and from the creature, and to trust Him, "who faileth not." If we were to cast ourselves more upon Him in all our trials and difficulties, in all our spiritual needs, in our work, in our service, we would constantly find Him manifesting His power in our behalf. He delights in this, and if we but let Him and do not hinder Him by our unbelief, we shall have blessed tokens of His Love and Power.

But how we stumble along and fail Him! And here it is where the comfort of this Word comes to our hearts. He shall not be discouraged. His Love will never let us go. He is with the Father as our advocate. The same failures, the same sins, the same weaknesses over and over again occur in the lives of His people. But can He ever be discouraged? It is as impossible as it is impossible that He could ever fail. In love and tenderness He carries us and bears us, cleansing us again and again from the defilement until He has us with Himself, not having spot, or wrinkle, or any such thing.

Let the enemy rage and the nations band themselves together. Let the enemies of the Cross rise up, as they do in our days. Let the age become darker, the outlook more threatening. Let unrighteousness and wickedness increase, as it surely will. *He* shall not fail nor be discouraged. Judgment and victory are on His side and He will not fail till He accomplishes the work, which belongs to Him as the King. Hallelujah! What a Saviour! What a Lord!



**Three Little
Words**

Just three little words which a sinner, saved by grace, penned nineteen centuries ago, and which each sinner, who trusts in Christ can constantly repeat. The three

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little words are: WHO-LOVED-ME. Some unknown poet has expressed the value of these three little words as follows:

Three little sunbeams, gilding all I see.
Three little chords, each full of melody.
Three little leaves, balm for my agony.

"WHO"

He loved me, the Father's only Son!
He gave Himself, the precious, spotless One.
He shed His blood, and thus the work was done.

"LOVED"

He *loved*—not merely pitied. Here I rest.
Sorrow may come—I to His heart am pressed.
What should I fear while sheltered in His breast?

"ME"

Wonder of wonders, Jesus loved *me*;
A wretch—lost—ruined, sunk in misery.
He sought me, found me, raised me, set me free.

My soul, the order of words approve.
Christ first, me last, nothing between but Love.
Lord, keep *me* always down, *Thyself* above.

Trusting to Thee, not struggling restlessly,
So shall I gain the victory.
I—yet not I—but Christ—"Who loved Me."



Partakers Christian believers are partakers, that is they have a part in certain things. I. We are partakers of the divine nature, which is communicated to us by the Holy Spirit in the new birth (2 Pet. i:4). II. We are partakers of Christ. He is our blessed portion (Hebrews iii:14). III. Then we are partakers of a heavenly calling (Hebrews iii:1). IV. As members of the heavenly family, sons and daughters of God, we are also partakers of chastisement (Hebrews xii:8). V. Peter tells us that we may be partakers of Christ's sufferings (1 Peter iv:13). VI. We are also called to be partakers of His holiness (Hebrews xii:10). VII. Finally we are partakers of an inheritance (Col. i:12).



**Reformation
and
Regeneration** Reformation is self-improvement, a change from a bad state into a better one, effected by different means. Regeneration is that act of the Spirit of God by which He imparts the divine nature, even eternal

life, to a person who owns himself or herself a guilty, lost sinner and who, believing on the Lord Jesus Christ as the Son of God, trusts in the great work which He accomplished when He died as the substitute of sinners. Reformation bears the message of doing better, of turning over a new leaf and turning away from evil ways and habits. The message of the Gospel is not so. It comes to man, dead in sins, dead spiritually and offers life. When that life is received it manifests itself in righteousness and holy living through the power of the indwelling Spirit. The message of reformation may even go so far as to appeal to man to become religious, to unite with some religious body, and with it all leaves the person in his dead and lost condition. Regeneration unites the believing sinner to the Lord Jesus Christ; the Holy Spirit does not unite the believer to some earthly religious association, but makes him a member of the one body, the true Church of God. A mere reformation, an outward improvement, becoming merely religious without having turned to the Lord Jesus Christ, is a deadly snare. Substituting reformation for regeneration is the most powerful deception Satan practices in these closing days of our age. That being of wisdom and intelligence, that master mind, does far more than we realize, to obscure the cross and the precious blood. He would be willing to assist in the reformation of the whole world. He would lend a hand in closing every den of wickedness and stop all the gross vices of the flesh, if this one condition he makes would be met—let the cross and the blood no longer be mentioned. He knows far better than many a theologian that the power God has to save man is the Gospel of Christ, the Cross of Christ, and apart from that, God is powerless to save. He knows that a reformed sinner without regeneration and salvation is more secure in his grasp than he was before.



Rationalism	Ritualists and Rationalists were here
and	when our blessed Lord walked on the
Ritualism	earth. The Pharisees were the Ritualists.
	The Sadducees were the Rationalists.
	The Pharisees added to the Word. The

Sadducees took away from the Word. The Pharisees with their outward and strict religious observances, claiming authority, were called by our Lord "serpents, generation of vipers," and he told them "how can ye escape the damnation of hell?" (Matt. xxiii:33). With all their religious doings, their long prayers, their broad phylacteries and their enlarged garments, they shut up the kingdom of heaven. The Sadducees rejected the miraculous; they did not believe in the existence of angels, nor in the resurrection of the body. They sneered at the revelation of God. They hated the Pharisees and the Pharisees hated the Sadducees. But one thing they had in common, they hated the Lord Jesus Christ. One common cause they had, rejecting the Lord of Glory.

Ritualism and Rationalism, Pharisees and Sadducees are still here. They are more powerful today than ever before. Higher critics, the men and the women, who reject the Word of God, the virgin birth, the Deity of our Lord, His sacrificial death, His physical resurrection, are the legitimate offspring of the Sadducees of old. They are the rationalists. Ritualism is here. It has its stronghold in that great apostate system which makes the highest possible claims of being the church, the only church outside of which there is no salvation; but God's Word has long ago branded her a harlot and the mother of harlots.

A brother wrote us recently that if he had the choice between uniting with a Unitarian "church" and the Roman Catholic Church, he would prefer the latter. But the Word of God does not ask him or any other believer to unite with either the one or the other. The statement is fundamentally wrong. The Sadducee, the Rationalist who denies the doctrine of Christ is an enemy of the Cross and his end is destruction. The great Ritualistic system may claim to believe in God, in the Bible, on the Lord Jesus Christ, but in reality it denies the Gospel of Grace. One who wrote in the divine energy of the Spirit of God, "our beloved brother Paul," speaks of ritualism, which requires ordinances and works as necessary for salvation, as being a perversion of the Gospel. In that wonderful defence of the Gospel of

Grace, the Epistle to the Galatians, the Holy Spirit pronounces His divine anathema upon the Ritualism of Christendom. "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed" (Gal. i:8). And this solemn statement is repeated. The curse of God rests upon any system which has perverted the Gospel of Jesus Christ. The curse rests upon both Rationalism and Ritualism.

Beloved reader! Rationalism and Ritualism sweep on through Christendom like two irresistible currents. Keep your eyes open that neither may touch you. Only by constant reading of the Word of God and earnest prayer can we be kept clean and separated unto Him who has called us into His own fellowship.



The Believer who has plunged deep into sin needs not only forgiveness but the restoration of the joy of salvation. Both are graciously promised in the Word of God. David, the great man after God's own heart, is an example of it. Through Satan's devices and the depravity of his own heart, the man after God's own heart had become an adulterer and a murderer. His sin brought to the light and confessed was forgiven, then he also prayed for the restoration of the joy of salvation. In "*Help and Food*" the following remarks on his case were recently published:

In Psalm xviii:1-3 the words of David's exultant praise are recorded. His heart leaps with triumphant joy and confidence in Jehovah, and he exclaims:

"I do fervently love Thee, Jehovah, my strength;
 Jehovah, my cleft of the rock, and my fortress, and my
 rescuer!
 My Mighty One, my rock, in whom I take refuge:
 My shield, and the horn of my salvation, my high tower!
 Upon the object of my praise, upon Jehovah, do I call,
 And from mine enemies I am saved"—(*Num. Bible*).

How blessedly Jehovah filled David's vision as he reviews His mercies through his eventful life! Therefore the psalm begins and ends with praise. His heart labors for expression, as it were, for what God had been to him.

He calls Him "my Strength," my "Cleft of the Rock," "my Fortress," "my Rescuer," "my Mighty One," "my Rock," "my Refuge," "my Shield," "Horn of my Salvation," "my High Tower," "Object of my Praise." It expresses a joy in God that we may well covet, though God's grace has blessed us with higher blessings than David's.

Now when we come to Psalm li, written years after the 18th, and hear the words of mourning, "Have mercy upon me, O God"; "Purge me with hyssop," "Make me to hear joy and gladness," "Cast me not away from thy presence," "Restore unto me the joy of thy salvation," one might ask, Is this the David that wrote Psalm xviii? And if so, how has this come about? The heading of the psalm makes it known to us: "To the Chief Musician; a psalm of David, when Nathan the prophet came unto him after he had gone in to Bathsheba." The occasion and details of this interview of Nathan with David are given in 2 Samuel xii:1-14. Departure from God and the consequent fall into hateful sin was the cause of David's misery, also the cause of all misery in the world.

David's conscience, which he had apparently succeeded in stifling for a time, was fully reawakened by the prophet Nathan's parable, and the message from the Lord Jehovah. This psalm of deep contrition, self-abhorrence, and confession to God comes as a result of getting back into Jehovah's presence, from which in prosperity and self-indulgence David has so far and sadly departed. "My sin is ever before me," he says. The guilt, the enormity of it, fills his soul with horror. He had wronged his brother, a brave and devoted soldier, and indirectly been the cause of his death; but above all he had knowingly trampled upon the law of his God! I doubt not that his sin against Uriah was ever before him by the fact that Bathsheba was now his wife. But the thought that he, the king, set over the people of God, had rebelled against the God who had been his protector, who had taken him from the sheepcote to be ruler over His people, and made David a great name, pre-eminently crushed David's spirit (ver. 4).

O fellow-believer, is not this a terrible example of what our fallen nature, the flesh in us, can do? David was a child of God, he knew God and had greatly rejoiced in Him and His salvation; yet now he abhors himself, he confesses that a desperately sinful nature is in him: "I was shapen in iniquity," and cries for God's mercy and compassion on his crushed spirit. "Hide thy face from my sin, and blot out mine iniquities. Create in me a clean heart, O God . . . and restore unto me the joy of thy salvation."

The prophet had said to David on his confession of guilt, "The Lord also hath put away thy sin; thou shalt not die" (2 Sam. xii:13); but deliverance from the sentence of death which is by the law was not enough to one who had known and sung of God's *salvation*, and for this the crushed heart in David is pleading: "Restore unto me the joy of thy salvation." Full well did David realize that it was all over with him according to the law; it had no provision for guilt such as his. But the sense of God's goodness makes him realize and utter these memorable words: "A broken and a contrite heart, O God, Thou wilt not despise" (verse 17). No; God who "commendeth his love toward us, in that *while we were yet sinners*," He gave His own Son for us, never turns away the broken and contrite heart, and in due time He restores the joy of His salvation. *In due time*, I say, for there may be need of deepening the work of repentance in the soul—a sense of what sin *against God* really is, with loathing of one's self, without which it is in danger of falling back into the same or similar transgressions.

In the joy of God's salvation, David would utter God's praise: "Open Thou my lips," he says, "and my mouth shall show forth Thy praise" (verse 15). If, in the feeble light of the dispensation in which David lived, his heart longed to be engaged in Jehovah's praise, shall not ours also who live in the glorious display of God's grace? Behold, the glory of God is shining in our Saviour's face, being raised from the dead and seated on heaven's throne after He had by Himself purged away our sins. Where are

our sins, then? Gone! and to be remembered against us no more; and *in Him* we are accepted before God.

This 51st Psalm is addressed, "To the Chief Musician" as is also the 22d, in which atonement is the great subject; and He who went down to the depths is heard, and delivered "from the horns of the unicorn" (verses 19-21), and becomes the leader of praises, "the Chief Musician" to Jehovah among His redeemed people (verses 22-25). HE is our Shepherd and High Priest, "restoring our souls and leading us in the paths of righteousness for His Name's sake." If the joy of His salvation has in any measure departed from thy heart, dear fellow-believer, spread it out before Him, let Him show thee the cause, the point of departure, that He may restore unto thee the joy of His salvation.

"O keep my soul, then, Jesus,
Abiding still with Thee;
And if I wander, teach me
Soon back to Thee to flee,
That all Thy gracious favor
May to my soul be known:
And versed in this Thy goodness,
My hopes Thyself shalt crown."
E. C. T.



While Modernism ridicules the belief in a **Satan's Power** personal devil, this sinister being develops an activity in our days which is astonishing and significant as well. In the New Testament his work is described as being of a double character. Our Lord brands him as the murderer from the beginning, and as the liar in whom there is no truth (John viii:44). And so the Holy Spirit speaks of him. He is the roaring, murderous lion, who "walketh about, seeking whom he may devour" (1 Pet. v:8). On the other hand he manifests himself as the liar. "Satan himself is transformed into an angel of light" (2 Cor. xi:14). In the history of the Church he manifested himself in the beginning as the roaring lion. He roared against the Church of Jesus Christ and instituted the great persecutions of Christians, which lasted several centuries, in which thousands upon thousands were cruelly killed.

But he found out the truth of the great Head of the Church that "the gates of hell should not prevail against it." Then when he discovered that "the blood of the martyrs is the seed of the Church" and that the Church through persecutions became nobler and stronger, he began to act as the liar and tried to corrupt the Church by false doctrines. Throughout the centuries of the past he has worked in this manner but in our own days he is raving as the adversary as never before. Surely he must know that "he hath but a short time" (Rev. xi:12). He can read the signs of the times and knows the mighty conqueror is on the way who will bruise his head and end his malicious career.

How true it is today of us, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the wicked spirits in the heavenly places" (Eph. vi:12).

The wiles of the devil, the delusions, becoming stronger and stronger, are very apparent in our times. But he hates those who stand up for the truth and would like in some way to break down and to silence every testimony for the Lord Jesus Christ. We should not be at all surprised if it comes in the near future to actual persecution of those who stand foremost in the conflict, contending earnestly for the faith once and for all delivered unto the Saints. We too have found out during the past weeks his powerful attacks, but God's servants, though weak, erring and sinful in themselves, are in the hands of the Lord whom they serve.



Nearly all the leaders of the Methodist Episcopal Church make an outcry against the teaching that the Lord Jesus Christ is coming back again to earth to establish His kingdom. Recently Bishop A. W. Leonard before the Newark Conference denounced this view. Yet John Wesley, his father Samuel Wesley, and his brother Charles were ardent and outspoken Premillennialists.

In the year 1764 an English preacher, Thomas Hartley, wrote a volume on "Paradise Restored" and sent John

Wesley a copy. He read the book and wrote the author as follows: "Your book on the millennium has recently come into my hands. I cannot but thank you for your strong and seasonable confirmation of that comfortable doctrine, of which I cannot entertain the least doubt, as long as I believe the Bible."

We had never seen a copy of Hartley's book, as it is scarce, but a year or so ago we obtained an original copy and found it one of the very best presentations of the blessed hope. We fully agree with the scholarly biographer of John Wesley's life and times, L. Tyerman, who says (Vol. ii:521) "It is by far, the most sober, sensible, scriptural, and learned work on the millennium that it has been our lot to read." He shows "the great importance of the doctrine of Christ's glorious reign on earth with His Saints"; and maintains that "it was typified in many of the Levitical institutions; was foretold and described in numberless places by the inspired prophets; was made the subject of many precious promises in the Gospel; was delineated in the Revelation; and was received as an apostolical doctrine by the primitive Christians." Then he gives the chief argument of Hartley's book. "I. That Christ will come a second time, and will set up a kingdom, and visibly reign on the earth for a thousand years. II. That during this reign His Saints will be raised and be restored and earth will be again like the primeval paradise. III. That during this millenarian theocracy, saints will flourish, and sinners will be in absolute subjection; hostility and discord will cease, and all things harmonize in unity and peace."

And these strongly presented views the illustrious founder of Methodism fully believed and endorsed in his note to the author. Besides the two Wesleys and their father, many others of the primitive Methodist leaders held the same views, among them the saintly John Fletcher.

It is therefore deplorable that Methodist Bishops and others should fight this great Bible doctrine. But Methodists who believe in the second coming of Christ can rejoice that they are in close fellowship with the founders of their denomination.

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

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

If you know for yourselves the living and glorified Christ, if you have found God in Him, if you have entered into the actual and conscious possession of the blessings of the Christian redemption, you will see no reason for doubting the historical trustworthiness of the Four Gospels, because they declare that, during our Lord's earthly life, He healed the sick, gave sight to the blind, and raised the dead. "He has done greater things than these," "whereof we all are witnesses."

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



Out of a One of our readers writes about a little granddaughter, now with the Lord.
Baby's Mouth When she was about three years and six months old, she awoke around one o'clock in the morning and called her daddy. When he did not

respond she called again and put her little hand on his shoulder, and finally he said "What is the matter, sweetheart?" She then said "Daddy, I know who the King is." The father replied, "well, who is it?" and she answered "the Lord Jesus is King—Jesus is King." Then she turned over and went to sleep again. Her grandfather says in her tender years even she loved the name of our Lord. It is a great truth those little lips uttered. The Lord Jesus Christ is King and some blessed day He will receive the throne of all the earth.



Fourth Commencement The fourth commencement of the "Stony Brook School for Boys" in June was a great success. Nineteen boys graduated to go to different colleges and universities. The exercises were in charge of Dr. John F. Carson, and the commencement address was delivered by Mr. Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church. The baccalaureate sermon was preached by the Editor of "Our Hope" the previous Sunday. Prizes were awarded by the Principal of the School, Mr. Frank E. Gaebelein. It was a very happy affair and the large audience was very much pleased. Dr. Carson announced the endowment gift of an unknown donor, who does not wish to have his name mentioned, of one hundred thousand dollars. Some of the splendid young men who graduated were sustained in the school during the four years through the donations of our readers and our own personal gifts. We expect with the new school year, God willing, to take at least six young men whose parents are unable to pay for the tuition and board. This is a noble work. Pray for the school.



Once More the Two Summer Conferences We remind our readers once more of the two summer conferences at Montrose, Pa., August 8th to 15th. The regular Montrose Bible Conference closes on August the 8th. Dr. Torrey has invited the Editor to give an address on "The Book of Revelation" on Lord's Day morning August the 8th. The regular "Prophetic Conference" begins on Monday evening the 9th of August. Like last year we shall have a constructive program. Other speakers will be Dr. George A. Greiss, pastor of the St. Paul Evangelical Lutheran Church, Allentown, Pa.; Frank E. Gaebelein, principal of the Stony Brook School; Norman Smith, Secretary of the Russian Evangeliza-

tion Society. Please make all reservations for rooms through Mr. R. M. Honeyman, Montrose, Pa.

Stony Brook Prophetic Conference begins on August the 15th and closes on the 20th. The speakers are: William Allen, William M. Anderson, Jr., pastor of the First Presbyterian Church (South) Dallas, Texas; John F. Carson, A. C. Gaebelcin, George E. Guille, Ford C. Ottman, H. H. McQuilkin, Sidney T. Smith, Arthur F. Wells, A. B. Winchester.

Please write to Ford C. Ottman, Stamford, Conn., for reservations. We hope to have a splendid attendance.



Fall Work We cannot say much about our fall work. God willing and if it pleases the Lord we hope to be in Winnipeg the latter part of September and the first half of October. We shall also visit other places in the Northwest. A visit to the Pacific Coast seems to be out of reach at the present time. We hope to do more work nearby in Pennsylvania and in New York State. We made promises to several places. Please pray with us for His guidance, for His help physically and spiritually.



New Publications We hope to be able to issue this fall several new books of the same size as the volumes on "The Angels," "The Healing Question," etc. One of them will be on Prayer and the other on the Supernaturalness of Christianity. Pray that the Lord may give help to accomplish this task.



Six Months' Subscriptions Many have received "Our Hope" for six months through the kindness of our readers. Do you like the magazine? Has it been a help to you? If so please send in your renewal as soon as possible.

The Book of Psalms.

The Seventh Psalm

It has been suggested that over this Psalm should be written the sentence "Shall not the Judge of all the earth do right?" The Psalm was written by David under heavy pressure and when he was in deep distress. The inscription tells under what circumstances David composed this outcry to God. "Shiggaion of David, which he sang unto the Lord, concerning the words of Cush a Benjamite." The word Shiggaion means "Crying aloud," that is when in danger, in perplexity or in severe pain. It is used only here in the Psalms and once more in the third chapter of Habbakuk. There is a very striking similarity. The loud crying in Habbakuk's great ode is under similar circumstances to the crying in the Psalm before us, as we shall point out. But who is "Cush a Benjamite"? We do not know. It has

been thought that Shimei is meant; but this cannot be confirmed. He was an adherent of Saul who joined in with Saul's persecution of David, perhaps was a chosen instrument in the hands of the rejected king to do evil unto the Lord's anointed. Saul was a Benjamite. Cush means "Black." It is therefore not improbable, since Cush the Benjamite cannot be historically located, that the name means Saul himself. While he was not black in the face, he had become black in his moral nature. Historically the Psalm could then be placed in connection with 1 Samuel xxiv and xxvi. Saul is a prophetic type of the coming man of sin, the son of perdition, Israel's false Messiah. The Psalm therefore reveals prophetically the persecution and the final suffering of the God-fearing remnant of Israel during the great tribulation. It is the outcry against the man of sin, and the Psalm which follows reveals the answer, when the Son of Man comes and all things will be put under His feet. Then the false Messiah will be overthrown and the trusting remnant delivered. The ode of Habbakuk (Chapter iii) deals with the same conditions and reveals the same deliverance of the godly Israelites. This is the prophetic interpretation of the seventh Psalm. But God's people can use it as well when persecuted and tried by the wicked. Here, as in other Psalms, faith can feed and receive strengthening assurance.

1. Confidence and Prayer. Verses 1-2.

"Jehovah my God, in Thee I seek shelter;
Save me from all my pursuers, and rescue me!
Lest like a lion he tear my soul,
Rending in pieces, and no one to deliver."

The godly in time of trouble always flee to Him who gives shelter and has the power to deliver. Faith and prayer are the resources of the children of God. Faith assures us that He is able to save and to deliver and prayer is the means of inducing the Lord to come to the rescue of His persecuted and troubled people. Therefore nothing needs to be feared. In such a shelter there is safety and deliverance. The enemy may rage like a roaring lion, but He is able to deliver.

The lion who would tear to pieces is the picture of Satan and of the man of sin. Only the Lord can rescue out of his hands.

1. Unjust Persecution. Verses 3-5.

“Jehovah my God, if I have done this,
Should iniquity be in my hands,
If I have meted out evil to him who is peaceful—
Yea, I have delivered him who is without cause
mine enemy—
Then let the enemy pursue my soul and take it,
And trample my life to the earth,
And lay my glory in the dust. Selah.

He protests his innocence. He feels he is guiltless and therefore what is done against him is unjust. Here we can also think of our Lord who alone could look to heaven and claim perfect righteousness. In His hands was no iniquity and in His heart no guile. David knew of no reason why the enemy should pursue him the way he did. Nor did he deal in a spirit of vindictiveness with him who hated him without a cause. Evidently the reference is here to the preservation of Saul's life by David. So confident is he that he acted in a way pleasing to the Lord that he makes his appeal to Him. If he is wrong then may his enemy pursue his soul, tread down his life to the earth and lay his glory into the dust. He who suffers innocently does not need to fear anything, but knows that the Lord will undertake for him. Such was David's confidence, as it will be the hope and confidence of all who suffer in the same way.

3. Arise, Jehovah. Verses 6-10.

“Arise, Jehovah, in Thy wrath!
Lift up Thyself against the rage of my oppressors,
Awake for me to the judgment Thou hast appointed.
When the assembly of nations shall compass Thee about;
And over it return Thou on high!
Jehovah shall judge the peoples;
Judge me, Jehovah, according to my righteousness,
And according to my integrity upon me!
Oh let the wickedness of the wicked come to an end,
And establish Thou the righteous;
Proving the hearts and reins;
God is righteous!
My shield is upon God
Who saveth the upright in heart.

Innocent suffering and oppression by the enemy demands

divine interference. The suffering godly ones, trusting the Lord and knowing His righteous government can suffer for a while in patience, confident that when His time comes He will deal with the wicked persecutors. This comfort the Apostle Paul held out to the Thessalonian Christians in their tribulations. Paul rejoiced in the patience and faith which they exhibited in their persecutions which they endured, and wrote, "which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer; seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, 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 Thess. i:4-8). Prophetically this section of the Psalm deals with the same manifestation of which Paul wrote in his epistle, the visible and glorious manifestation of the Lord to deal in judgment with His enemies and the enemies of His people. The prayer, "Arise, Jehovah," is frequently found in the Psalms and always means that coming manifestation. (See Psalms ix:19; xii; xlv:26; lxxviii:1; lxxxii:8, etc.). During the great tribulation the Jewish believers which compose the faithful, waiting remnant are severely tested and unjustly hated and persecuted. Then they pray their imprecatory prayers recorded in different Psalms and cry to heaven, "Arise, Jehovah, in Thy wrath." They pray as Isaiah gives it, "Oh that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at Thy presence, as when the melting fire burneth, the fire that causeth the waters to boil, to make Thy name known unto Thine adversaries, that the nations may tremble at Thy presence!" (Isaiah lxiv:1-2). He will answer the cry for wrath and judgment. For the waiting remnant it will mean mercy and salvation (Psalm cii:13). For their enemies it will mean a complete defeat (Psalms lxviii:1). The nations will then also be gathered for judgment (Joel iii; Matthew xxv:31). Then the wickedness of the wicked has come to an end and the righteous is established.

4. The Government of God and the End of the Wicked.
Verses 11-16.

“God judgeth the righteous,
God has indignation every day.
If one turn not, He will whet His sword,
He hath bent His bow, and made it ready.
And for him He prepareth weapons of death;
His arrows He turneth into fiery shafts.
Behold he travaileth with iniquity,
Yea, he has conceived mischief
But brought forth falsehood.
He digs and hollows out a pit
And falleth into the ditch he made.
His mischief shall turn upon his own head,
And on the crown of his head his violence returns.”

God's dealings with the unrighteous are here vividly described. While He waits in infinite patience, His judgment is nevertheless prepared against the ungodly. His sword will be unsheathed some day and His arrow will reach the mark. In verses 14-16 the man of sin, the final Antichrist and his judgment, is prophetically indicated.

5. The Coming Praise. Verse 17.

“I will praise Jehovah according to His righteousness,
And will sing praises to the name of Jehovah most High.”

Judgment is past; the unrighteous, wicked man, the man of sin, is dethroned, God's King is enthroned. His people are delivered, glory and blessing has come and as a result praise to the full is heard on the earth. The night is gone and the dawn of the morning, followed by a day without clouds, has come. The groans are passed and singing breaks forth. This is the oft repeated order in the many prophetic Psalms throughout the book. Suffering and glory, and ultimately Jehovah's praise in the kingdom on earth.

In reviewing these Psalms we have briefly expounded, beginning with the third, we found first a morning hymn (iii), followed by an evening hymn (iv, 8'); then a night experience (v) followed by the deepest night (vi) and the breaking of the morning, when the Judge ariseth and the wickedness of the wicked ends (vii). The next Psalm is another outstanding Messianic Psalm. The Son of Man is seen having all things put under His feet.

Studies in Isaiah

By F. C. JENNINGS

Chapter xlvii.

“Babylon is fallen—is fallen.”

Little would it interest those living over three thousand years after the event, if the fall of Babylon, which is here foretold in this chapter, had no bearing whatever on our own time, or guidance for us each as individuals, through our one short life. Babylon has gone—gone long ago! The sands of the desert have long covered the palaces of her princes and the hovels of her peasants: the howls of the wild beasts have replaced the songs of her festivals. Nor, I venture to think, does our interest in Babylon depend on the mooted question whether that same city is to be rebuilt, and take her place once more as a metropolitan city of the earth. Apart from all such questions, which may justly be the subjects of discussion, there cannot be one shade of doubt that that ancient literal Babylon shall have a successor in the closing days of this age, not of a material, but of a spiritual and religious character in harmony with the character of the present testimony of God upon the earth; and in the fate of the material we may read the doom of the spiritual, till the refrain that we have already heard in our twenty-first chapter: **“Babylon is fallen—is fallen”** shall be heard again as that fast-coming representative of man’s spiritual pride is brought to her end, and the strong angel of Rev. xiv shall announce that **“Babylon is fallen—is fallen”** (Rev. xiv:8); and still once more in the Scriptures, the cry comes to us, like a clear strong echo: **“Babylon the great is fallen—is fallen”** (Rev. xviii:2); and most assuredly the very repetitions are intended to impress upon us the importance of the event.

Have we then no interest in Babylon? Surely we have. The unification of men politically, welding the present nations of Christendom into one universal State, which is clearly foretold (Dan. vii, ix; Rev. xvii, etc.) has a corresponding unification of men, in the same sphere, **religiously**, in a uni-

versal church, which is equally clearly foretold (Rev. xvii); and, as we know, both are being strongly urged today, and are the twin goals of statesmen and clergymen alike. If we look carefully through the divinely provided telescope that brings these events very near, we shall even be able to read on the forehead of that one Church, composed as it will be, of the spiritually lifeless members of the present-day "denominations," with "Rome" at their head: "Babylon the Great, the mother of harlots, and abominations of the earth."

What beloved child of God, who loves his Bible, and is wise enough to observe these things, but must be deeply interested, and anticipate with joy the hour when the foul dishonour that is everywhere being done to his Lord in the very "religion" of the day shall come to its end, with the cry: "**Babylon is fallen—is fallen.**"

I take it then, as Isaiah was anticipating the fall of the literal Babylon, which, when he wrote was only beginning to form her glory and greatness, so do we, by the same spirit of faith, stand at precisely the same place, and even **before** the spiritual "Babylon the Great" has reached **her** glory, we can see here her final doom, and thus can address ourselves to our chapter with that attention that comes from having a personal interest in what we are reading. Aye, and more, shall we forget that He, to Whom we owe everything, has an infinitely deeper interest in those events that must still precede His own reign over the earth? So let us listen to Jehovah's command to Babylon, first noting the now familiar mark in the three divisions.

Verses 1 to 4: A Voice tells Babylon of her doom, and the Remnant recognize it.

Verses 5 to 11: Contrasted conditions of Babylon dominant to fallen.

Verses 12 to 15: Ironic counsel to Babylon to appeal to the spirit-powers for aid.

1: Down! Down! Sit in the dust,
 Thou virgin—daughter of Babel.
 Take thy seat on the ground!
 Never a throne shall be thine,
 O thou Chaldean's daughter!
 Nevermore to be called,
 "The tender one and the *Delicate!*"

OUR HOPE

- 2: Take the mill! Grind the meal!
 Throw back the veil! Lift up the train!
 Uncover the thigh and wade the stream!*
- 3: Make thee naked! Shew thy shame!
 'Tis I who will meet thee and not a mere man.**
- 4: 'Tis our Redeemer!
 Jehovah Tzebaoth his Name!
 The Holy One of Israel!

It is a striking picture. A queen over a mighty empire is in a moment a captive: and she who was a most delicate lady becomes a slave and is so treated. Into captivity she must go; nor shall her feminine modesty be spared in the least. Yesterday slaves would have carried her palanquin over the rivers, today she must wade them on foot as best she can.

But there are spectators to the scene, and after a moment of dumbfounded silence a shout rends the air, a kind of response to Jehovah's word, "no mere man meets thee." No, they cry, "No, it is our Redeemer Jehovah of Hosts, the Holy One of Israel. He hath indeed borne long with us, but has interposed at last."

But now the shout dies down again, and that other mighty voice is heard, continuing the stern command to Babylon:

- 5: Sit thee in silence, and creep into darkness,
 O thou Chaldean's daughter!
- 6: I with my people was wroth—
 I have profaned my heritage—
 Given them into thy hand:
 Thou hast shewn them no mercy—
 Thy yoke thou hast heavily pressed
 E'en on the aged!
- 7: And thou hast said:
 I shall be "lady" forever!
 Nor think of the end that should 'fall thee.
- 8: Now hearken, thou lover of pleasure,
 Dwelling at ease so securely,

*"Isaiah's artistic style may be readily perceived both in the three clauses of verse 1, that are comparable to a long trumpet-blast; and also in the short rugged involuntarily excited clauses that follow." (Del.)

**A very doubtful line, as the many vastly different renderings evidence; that which I have adopted corresponds with our A. V. as well as with many other Hebraists, and seems to accord with the context.

OUR HOPE

Thou who hast said in thy heart:
 "I am, and none other beside me;
 I never shall droop as a widow,
 Or be bereaved of my children."

- 9: But both of these evils shall 'fall thee
 Suddenly all in a day:
 Bereaved of thy children and widowed.
 These in full measure befall thee,
 In spite of thy sorceries many,
 In spite of thy witchcrafts abundant.
- 10: For thou did'st trust in thy sin,
 Saying "There's no one can see me";
 Thy wisdom—thy (wonderful) knowledge
 Have turned thee aside and misled thee;
 So that thou said'st in thy heart,
 "I am, and none other beside me."
- 11: Therefore shall evil befall thee,
 Nor can'st thou charm it away*
 Mischief shall surely befall thee
 Which thou shalt not be able to ward off—
 Ruin comes suddenly on thee,
 Of which thou had'st no apprehension.

This needs but brief comment, but it is deeply interesting to note the cause of Jehovah's wrath with proud Babylon. He had indeed had cause for chastening His dear people, and had made use of Babylon for that purpose. Far too eagerly she had done that work, and **overdone** it; forgetting, if she ever knew, that Jehovah's love for His people never waned, although His **expression** of it might be forbidden by their condition. If sweet to the ear of Jehovah was the plea of a Moses to spare the sinful nation, if Phineas gets the reward of an everlasting priesthood for turning away His wrath from His people, then Babylon's opposite conduct of merciless oppression, using Israel's sorrow for her own exaltation, is to Him a most grievous abomination, and brings this penalty on the oppressor.

Note how perfectly this exponent of human pride assumes the very claim that God alone can justly make to being unrivaled: "**I am, and beside me there is none!**" Is it

*Again a difficult line; nor would it profit to tell of the variety of interpretations of the Hebrew word **shacharah**, the root of which has for its first meaning to "break forth as light," hence "to break in," "to peer in," so the R. V. reads in the text "thou shalt not know the morning thereof," but in the margin "*how to charm it away*," and this I have finally adopted, since it is in accord with the parallels that follow.

possible not to discern, even **behind** Babylon, another dreadful personage, the highest of created Intelligencies, whose great wisdom and knowledge are all marshaled against us; and who leads his captives in his own path till his own man—the man of sin shall come, who shall “sit in the temple of God, and show himself that he **is** God (2 Thess. ii:4). ’Tis he who instils this, his own crime, into man’s receptive heart.

Now listen—not to the **lip**, but to Babel’s proud **heart** speaking: “I am a Lady forever, and sit a Queen enthroned! I a widow! I bereaved! The very thought is impossible!” Aye, there is indeed but one who can abase the pride, and now He speaks: “Both these evils shall come upon thee suddenly, in one day thou shalt become as desolate as a widow who has lost her protector, and her children too. Nor shall all thy dealings with the invisible powers of darkness save thee: none of them can ward off thy doom, for the very deeds that thou esteemest to be **good**; and in which thy trust is placed, are the **evil** deeds, and thy “religia” is really the cause of thy reprobation, as it was of thy father Cain.” So the stern word continues:

- 12: Stand with thy sorceries many—
Stand with thy witchcrafts abundant,
Wherein thou hast toiled from thy youth;
It may possibly be of some use—
It may possibly serve to alarm.*
- 13: Thou art wearied in all thy consultings.
Let the astrologers come—
Let the star-gazers approach—
Let them that foretell month by month,
Stand up and endeavour to save thee
From that which is coming upon thee!
- 14: Behold, they themselves are as stubble.
The fire shall even consume them.
Nor shall they their own selves deliver
From the force of the scorching flame.
For ’tis no glowing coal one may warm^{at},
Nor (comforting) hearth-fire to sit by.
- 15: Such shall they be to thee,
With whom thou hast laboured—
Thy partners in trade from thy youth.
They wander each on his homeway—
Not one of them all is thy saviour!

This is the true sense of the word, and is constantly so used, as in Deut. i:29, “dread”, Joshua i:9, “be not afraid.”

Very clearly this third part rises (if the Word may be used in so evil a connection) to the wicked dealings of Babel with the unseen **spirit-powers**, and with terrible irony Jehovah counsels her to call all these powers to her aid, for she will need them sorely. Let her King Belshazzar "cry aloud for his astrologers, Chaldeans and soothsayers, and see if they may not profit him by both reading the mystic writing, and turning aside the threatened doom it foretells by terrifying the agents of it. From Babylon's very youth she had toiled in the black art, and her wise ones had day and night consulted the heavens, divided the stars into constellations, and issued their monthly bulletins as to what their combinations portended. Then let them now stand between her and her doom! Save her! There is not one of them that can save himself from this flame of divine wrath, which is no gentle fire serviceable for warmth and comfort, but a raging conflagration that devours everything in its path. And that shall be the end of all her traffic with the powers of darkness. And as for the human merchants* that have enriched themselves by their dealings with thee, their profit gone, they wander aimlessly, each to his own way, and none can save doomed Babylon!

Well, Babylon, on the Euphrates, has long since passed away, but her history and end is a divinely given prophecy of what still lies before another Babylon still to come. We see, even today, a Satanic "Religion," calling itself "Christianity," everywhere dominant as a "queen," a Religion that as it, by rapid steps, leaves the basic truths of man's fall and ruin, and of the alone divine redemption through the precious Blood of Christ, joyously boasts of "progress!" Yet, Babylon is not yet formed, nor can be, as long as the Spirit of God is here, dwelling in His people on the earth, and ever restraining the complete development of diabolic-human pride (2 Thess. ii).

Beloved, our day is very dark and very difficult! May grace be granted to both writer and reader to be occupied with

*It would seem impossible that those who shall be consumed as in v:14, can be the same as those who wander away to their own place in v:15, compare to Rev. xviii:11.

our Lord Jesus Christ, till He becomes so real—so precious to us as to be the load-star and magnet of our lives, attracting us out of every association where He is dishonoured, and making us in very deed—not merely in word—“strangers and pilgrims upon earth.”

Justification

BY JOHN JAMES

“Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses” (Acts xiii:38, 39).

It is well to remember in considering the subject of the forgiveness of sins, that God never forgives sins unless He can do it righteously; and He can only do that on the basis of the payment of the penalty of sin. And while the Gospel reveals that Christ has made propitiation for sin, sufficient, not for our sins only, but for the sins of the whole world (1 John ii:2), yet the whole world is not forgiven, but only those who believe. Each sinner must accept Christ as his Saviour, and thus appropriate to himself what Christ has done for sinners, in order to be saved. The “sin question” as it is sometimes spoken of, is not settled for any one except those who believe. This is proved by the fact that justification is “by faith”: it is only “upon those that believe” (Rom. iii:22; v:1). (The reader is requested to consult the passages quoted; or he will not get the full benefit of the truth they reveal. The Scriptures have the authority of the Word of God, by which this article is to be tested; and, if you are not certain of your own salvation, these Scriptures may give you that certainty).

The Lord Jesus in His ministry of the Gospel when He was in this world, usually spoke of forgiveness. “Son, be of good cheer; thy sins be forgiven thee” (Matt. ix:2). But on one occasion He used the word “justified.” The Lord had spoken a parable. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others. Two men went up into the temple

to pray; the one a Pharisee and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast saying, God be merciful to me, a sinner (Luke xviii:9-13). The word "merciful" in the publican's prayer is rendered "propitiated" by the best authorities.

The publican had probably seen the blood of the sin-offering carried by the High Priest from the brazen altar into the holiest of all to make propitiation for sin by being sprinkled upon the golden mercy seat. It was significant of the payment of the penalty due to sin. That is what enables God "to be just and the justifier of him that believeth in Jesus" (Rom. iii:26). Hence the publican is not only forgiven, he is justified. Justification is righteous forgiveness, because the penalty has been paid. The publican's prayer was that he might be given an interest in the blood that makes propitiation for sin. Note the answer: "I tell you this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." You are a sinner; nothing answers for your sins but the blood (or death) of Christ. Humble yourself to be saved in that way, and the word of God assures you of being justified even now, so that you will never come into judgment. The words of the Lord Jesus Himself are: "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and shall not come into judgment; but is passed from death unto life" (John v:24).

The Pharisee exalted himself, and remained in his sins. The publican pleaded the payment of the penalty of sin, and that he might be given to share in that; and he went home to his house a justified man. It is so still: it remains good for you, dear reader, to lay hold of by faith as yours, if you have not yet done so. It is as free as the air we breathe. The reason the Pharisee did not get it as well as

the publican, was that he did not want it. In his own estimation he was not in need of it. He did not believe that he was a lost sinner. The publican had no doubt on that point at all, hence he gladly availed of God's provision for the sinner. If you are not saved the reason is not on God's part; He has provided in Christ and His finished work, all that you need for your salvation. The one only condition for you to observe in order to be saved is that you believe on the Lord Jesus Christ. That means that you believe on Him as your Saviour. Read Acts xvi:31.

Let us now turn to Paul's epistle to the Romans. This epistle was written by Paul in his capacity as the Apostle to the Gentiles. Its opening words are, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." That indicates the subject of the epistle. It is the revelation of the Gospel of God. It is a Gospel of such a character that Paul was not ashamed to preach it in Rome itself, the place from whence the law and authority proceeded by which that empire was governed. It does not make light of sin nor set aside righteousness; on the contrary, it gives God the power to save righteously every one that believes, for in the Gospel itself, in which the grace of God is revealed, the righteousness of God is also revealed to every one who has faith, on the principle of faith. A principle in strict accordance with Old Testament Scripture, as it is written, "the just shall live by faith." Even under the law there was never any other principle on which men could live before God but by the faith that looked forward to what Christ would do, as now we look back and rest by faith on what He has done. We have thus sought to epitomize the Apostle's words in Rom. i:15-17, which the reader is requested to consult, and we will then pass on together to Chapter iii.

Here the preliminary to the unfolding of the Gospel is to bring us all in "guilty before God," or, as the margin reads, "subject to the judgment of God" (Rom. iii:19). That is the truth to be admitted. I am subject to the judgment of God (if not saved), and in the sight of God shall no flesh be justified. David had long before written, "Enter not

into judgment with thy servant; for in thy sight shall no man living be justified" (Psalm clxiii:2). There will be a great white throne, and before that throne every sinner will stand, to be judged according to his works, unless he has been saved from this judgment by believing the Gospel. There is but one outcome to that judgment; it is to be cast into the lake of fire, which is the second death. No one escapes that awful doom but those whose names are in the book of life. See Rev. xx:11-15, also xxi:8. In this latter passage two classes of persons are mentioned as among the lost, in regard to whom the only sins mentioned are "the fearful and unbelieving." They are sinners of course, as we all are, but the only things brought against them are their neglect of the Gospel, or their fear to trust themselves to it, and their unbelief. Let us beware then that we shall not be in that class, but that by faith in God's provision for us, instead of trusting our own works, our names may be written in the book of life.

We now have a statement by the Apostle which, in connection with the Gospel, is remarkable. Instead of bringing before us the love of God, manifested in the Gospel, it is the righteousness of God. The Apostle first shows how every mouth is stopped by the law, which brings all the world in guilty before God, so that by the deeds of the law no flesh can be justified in the sight of God, for by the law is the knowledge of sin. That is the use of the law; that I may see now, before it is too late, that I am guilty before God. Now it is just here that so many speak of the love of God, or the mercy of God, which only means that they hope God will think as lightly of their sins as they do themselves. But instead of that we read, "But now the righteousness of God without the law is manifested" (Rom. iii:21). How is it manifested? In the judgment of the sinner? That would be righteous certainly; and God never gives up righteousness. But here it is manifested in another way. It is "by faith of Jesus Christ." In order to be the sinner's Saviour, Jesus Christ had to be made a sin-offering for us, to bear Himself the inexorable judgment of God against sin. To quote another scripture, "Now then we are ambassa-

dors for Christ, as though God did beseech by us; we pray in Christ's stead, be ye reconciled to God. For He hath made Him who knew no sin, to be sin (a sin-offering) for us; that we might be made the righteousness of God in Him" (2 Cor. v:20, 21). In order that God might be able to save sinners, and not give up righteousness in doing so, God made His own Son to be a sin-offering for us. I have heard men argue against the Gospel by saying that it is not a righteous thing for one man to bear the judgment of others. But if God had found one of Adam's race free from any taint of inward sin, as well as outward act of sin, it would be of no use for him to offer himself as a sin-offering; He could not have stood under the judgment of God against sin. When the Lord Jesus contemplated what was before Him on the night of His betrayal, His sweat was like great drops of blood falling down to the ground; and that not because of the bodily sufferings of the cross, inflicted upon Him by men, intense as they were, but because of the cup He was then about to drink—God's judgment against sin. Here we have the marvelous fact of God Himself becoming man to bear His own judgment against sin, in order that a righteous ground might be laid by which God could righteously save sinners. Otherwise He could not do it. And who can complain if God's beloved Son "offered Himself without spot to God" (Heb. ix:14), thus to enable God to be a just God and a Saviour (Isa. xlv:21). Men can argue away their best blessings, and argue themselves into eternal perdition, as so many are doing to-day.

We can now understand why Paul begins his revelation of the Gospel in Rom. iii:21, by saying that the righteousness of God is manifested, instead of emphasizing the love of God. But the way in which God has maintained His righteousness in the Gospel is so costly that it becomes the greatest proof of His love. If we read the words "God so loved the world" what was it He had to do if He would carry that love into effect, and save sinners? "He gave His only begotten Son" (John iii:16). What excuse then will "the fearful and unbelieving" have at the judgment throne? Would they have God give up His righteousness in order to save them? How

thankful we ought to be that God is what He is? If God did not maintain righteousness who would? As it is this world is the scene of what the devil makes it to be; what would it be but for the restraining hand of God, and His ultimate deliverance from Satan's power? No, the Gospel must be a righteous Gospel, or there could be no Gospel at all.

But the righteousness of God revealed in the Gospel is apart from the Law. That is, it does not make any demand upon us for good works in order to be saved. It is "not of works, lest any man should boast" (Eph. ii:9). It will produce good works in the believer; and they furnish the proof that he is saved, but it is by faith in the work of Another for us that we are saved. It is "the righteousness of God by faith of Jesus Christ, unto all, and upon all them that believe; for there is no difference" (Rom. iii:22). That is, that God now offers to all a righteous clearance from the guilt of sin, or, in other words, He offers justification to all, and puts it upon all them that believe. All need it, for "all have sinned, and come short of the glory of God." That is, that there is not one of us that has fulfilled the purpose God had in creating us, of living to the glory of God.

The first cause of justification is then stated. It is the grace of God. It proceeds from God Himself: "Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth?" (Rom. viii:33). There is no higher authority than God to call it in question. He does it "through the redemption that is in Christ Jesus." He is the One whom God sets forth, consequently He is to be the theme of the Gospel preacher, and as it is "through faith in His blood," there is to be no keeping back the truth of our need of the death of Christ. The text speaks of "the remission of sins that are past, through the forbearance of God." The "sins that are past," are the sins of those who lived before Christ came. They had been forgiven "through the forbearance of God." But when Christ came, and His blood was shed, then the righteousness of God in having forgiven them was manifest. Then, at the present time, His righteousness is declared, that He might be just and the justifier of him who believeth in Jesus.

This excludes all boasting on our part, because all works for it are excluded. It is by another principle or law, not of works, but by the law of faith. Then, if that be the case, it is open to Gentiles as well as to Jews.

Further the law is not made void through faith, but by the penalty of the broken law being borne it is established.

In the end of the next chapter, Rom. iv, the Apostle goes on to the resurrection of Christ. He is there speaking of righteousness having been imputed to Abraham (see Gen. xv:6) and adds that it was not written for his sake alone, "but for us also," to whom it shall be imputed, who believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and raised again for our justification.

This is most important. In this we come to what God has done. On the cross the Lord was forsaken of God. From nine o'clock until noon the Lord was enduring what men inflicted upon Him. Then, at noon, darkness came on, and continued until three o'clock, during which three hours the Lord was forsaken of God. He was made a sin offering for us. It was then He cried "My God, my God, why hast thou forsaken me?" And as there was no sin in Him, and He had satisfied divine justice in regard to the sins of others, the Father's presence returns to Him, for we hear Him saying, "Father into thy hands I commend my spirit," and He laid down His life of Himself. It was not taken from Him, He laid it down. (Compare John x:17, 18.)

We now come to His resurrection. Paul says He "was delivered for our offenses, and was raised again for our justification." His resurrection did not put away our sins, but it proves that they are put away. He was delivered for our sins, the judgment due to us was borne by Him, and if He is risen from the dead, we know that our sins are gone. We are justified by His blood (Rom. v:9). But if Christ be not raised your faith is vain; "ye are yet in your sins" (1 Cor. xv:17). His resurrection is the proof of the efficacy of His death to put them away. If by bearing our judgment for us and His death, He had not put away our sins, I say it with reverence, He could not have been raised from the dead;

for He had charged Himself with the guilt of them. That brings to light the reason why the punishment of sin is eternal. The sinner cannot put away his sins, they remain upon him for ever. Therefore, the judgment continues for ever. But Christ vindicated divine justice in regard to them, and His resurrection is the proof that it has been done.

The consequences follow in chapter v:1-11. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." This is the first result of the removal of our sins from before God. He is of "purer eyes than to behold iniquity, and cannot look upon sin." Therefore as long as our sins remain upon us there can be no peace with God. His only attitude towards us could be only one of judgment. But as God raised our substitute from the dead, He gives us, by that, the evidence that they are put away. Peace with God is therefore a present result; but that is not all; there is sustaining grace for us all the time we are here, and access to that is always open to faith. We are dependent upon the grace in which we stand, and must be careful not to slip away into independence again, which is a state of sin.

Then as to the future, we "rejoice in hope of the glory of God." We now have the "best robe" (Luke xv:22) upon us, and are fit for the Father's presence, and the very glory of God will welcome us when the time comes.

The reader can pursue the subject further to Chapter v:11, where the first part of the epistle ends. In the second part the Apostle takes up the still deeper question of "sin in the flesh" (Rom. viii:3), and the priceless gift of eternal life, to the study of which we commend the reader.

Would'st follow Jesus in the way?
 To follow Him however far or near
 Means self-abasement.
 Would'st mark His footsteps day by day?
 To work with Him in lowliness and fear
 Means self-effacement.
 For he who would come after Me,
 Must cross out self continually.—*H. McD.*

Current Events In the Light of the Bible

Russia's Big Army Ready for Battle. The New York Sun published by the "Sun Company," had recently an interesting editorial, which we quote:

"The Americans who are with the Amundsen-Ellsworth polar flight expedition, and were in the Norge airship when she was in Russia for a few days under the care of the aerial army forces of the Soviet Government, express surprise at the size and character of the Russian army, particularly its air forces. They say that the equipment for aerial combat in Russia is of a high character and the training of the air army excellent. This is just what General Mitchell has been telling us. Russia is actually better prepared for war under Soviet rule than she ever was under the rule of the czars.

Only recently Voroshiloff, the Soviet commissar for war, in many speeches, advocated the complete militarization of the Russian people. He views an *early war* as a *certainty* and that Russia will be involved in it. He does not say so in words, but the chief reason why Russia is likely to be involved is because the Soviet Government is *actively engaged in stirring up social unrest all over the world*, with the hope of sovietizing all nations, and wants to be prepared for whatever military activity may be required in such a policy of world interference. Soviet leaders naturally anticipate resentment of such interference in their domestic and political affairs on the part of other nations. They want to be ready for military interference also when necessary. Their operations in China we already know.

With such a world program as the Soviet leaders have freely expressed at the meetings of the Internationale, there may be war on the horizon, when we consider the enhanced, rather than diminished, jealousy and ambition of the nations and their distrust of each other. It would take but little more of the inflaming of the spirit of national power and ambition in other nations, such as Mussolini is doing in

Italy, to lead to international clashes that might sweep the whole world. Evidently the Soviet intend to be ready for attack or to attack as their policy may require.

Russia's Children in Criminal Federations. Following literally the Communist slogan, "Workers of the World, unite!" groups of the vagrant children who flood Russia have formed themselves into local "trade unions" and "guilds."

In the Shidrinsk district of the Urals the street gamins have organized a "pickpocket trust," the specialty of which is evident. In Ekaterinburg groups of homeless boys who have specialized in petty larcenies have organized the "Young Bandits' Union."

The town of Briansk, capital of the province of that name, has been divided by the mendicant children into wards, each ward being governed by a commission of five "juvenile directors," and no member is allowed to trespass in the ward of another. Among the "unions" established by parentless children in Moscow the strangest is the "Amalgamated Brotherhood of Young Pigeon Thieves." Only those who have shown special aptitude in stealing birds and reselling them are eligible for membership.

This shows in a practical way what will happen when all religious instruction of children is abandoned. How sad it is to see children given up to lives of crime! But if our Lord tarries a better day for Russia will come.

Jewish Notes of Interest:

The Library of the Hebrew Union College, Cincinnati, Ohio, has acquired the museum for Jewish cultural history of S. Kirschstein, Berlin, containing 6,174 manuscripts, pictures, books and ceremonial objects bearing on the cultural history of the Jews from the Middle Ages to the present day.

Henry A. Dix, Jewish philanthropist of New York, has given through the United Palestine Appeal the sum of \$50,000 as a trust fund for the Hebrew University in Jerusalem. Mr. Dix, on retiring from business three years ago, turned over his one million dollar dress manufacturing establishment to his employees.

It has been reported that not fewer than one hundred motor cars are now running between Jeddah and Mecca, in the Hedjaz, for the transport of passengers. Even the Arabs are being stirred by the spirit of modern progress. With the new growth of Palestine all lands round about will be roused to new life and enterprise.

The contract for a new water supply for Jerusalem was signed last month by the municipality and representatives of a British firm. The water is to be brought from Ain Farah, and the plans include the building of a road to this spring several miles distant. This scheme will meet the needs of the town pending the installation of bigger works to make it independent of the rainfall.

The Trade and Industry Department of the Palestine Zionist Executive, according to its last report, showed the following enterprises to have been helped with loans out of Keren Hayesod funds: a flour mill at Afuleh; a paperbox factory; a small textile factory; a carpet factory; a small soap works and tannery at Tel Aviv; a fruit conserving plant at Mozah; a brick factory at Haifa; a biscuit factory and a printing press at Jerusalem.

Six groups of Palestinian Jewish fisherman are plying their trade at different points along the coast and on the Kinnereth Lake. The groups with their families number 110. Two are at Acre, three on the banks of the Kinnereth and one at Athlit. Salonica fishermen are at Acre, where there is also a group of Jews from Russia, while fishermen from Lithuania and Poland pursue their trade on the Kinnereth. The Trade and Industry Department of the Palestine Zionist Executive has always encouraged the organization and work of these groups, and out of funds of the Keren Hayesod a loan of \$15 has been granted to each fisherman family.

We are indebted for the above notes to the "Jewish Missionary Magazine" published in New York City. These notes show how the Jews are coming to the front in every way. The times of the Gentiles are waning; the star of Jewish hope begins to shine brighter.

The Eucharistic Celebration. Strange scenes were enacted

recently in our land. We passed along the streets of New York one day and saw our honored flag alongside of the Papal flag. It seems sometimes as if the Papacy flag was more prominent than the stars and stripes. This certainly is the sentiment of the Papacy. The Pope wears the triple crown and his greatest ambition is to swing his scepter over every land. Then the so-called "Princes of the Church" from different lands were almost worshipped, from the Governor down to the most illiterate servant. A half a million watched the gorgeous procession with its colorful display of ecclesiastical princes and knights of honor. Many kneeled in the dust. What idolatry!

Yet the newspapers are praising the great show. The religious press is silent on it. It seems to become dangerous to say anything in condemnation. On account of our outspoken testimony against Rome we have received a threatening letter. It may yet come to actual persecution.

The Holy Scriptures

Isaiah xii:3; xlix:10.

Here is the spring where waters flowe
To quench our heate of sinne.

Here is the tree where trueth doth growe
To lead our liues therein.

Here is the judge that stints the strife
When men's devices faile.

Here is the bread that feedes the life
That death cannot assaile.

The tidings of salvation deare
Come to our ears from hence.

The fortress of our faith is here,
And shielde of our defence.

* * * * *

Reade not this book in any case,
But with a single eye.

Reade not, but first desire God's grace,
To understand thereby.

Pray still with faith in this respect,
To fructifie therein;

That knowledge may bring this effect,
To mortifie thy sinne.

Then happie thou in all thy life,
Whatso to thee befallles;

Yea, double happie shalt thou be,
When God by death thee calles.

*Lines written on the fly-leaf of a copy of Christopher Barker's Bible, dated 1599.

The Great Deception

Prof. Carl A. Blomgren, Ph.D.

(Augustana Theological Seminary)

There has existed in Germany for a century a School of Thought, whose purpose has been the overthrow of the Scriptures as the Word of God. That school is the Pan-German, which aims at becoming the predominating spiritual power in the world. A great obstacle bars their way of obtaining world-supremacy. As long as any other people has a Bible, claiming to be divinely revealed, that Bible remains a stumbling block to Pan-Germanism. Such a Bible and revelation must therefore be discredited by all means possible. Their first attack was aimed at demolishing the New Testament, and the second was aimed at the Old, claiming that it was a collection of legends, folklore, a patchwork of history and some literary documents of doubtful value. If they could prove that the claim of the Bible to be divinely inspired was an age-long fraud, then they could replace it by a Bible of their own make and gain world-dominion.

Not all Germans are Pan-Germans; nor all Englishmen land-sharks; nor all Americans money-mad, but many of them are such.

We quote some statements from a book which bears the significant title, "Germanen-Bibel, Aus heiligen Schriften Germanischer Volker herausgegeben von Wilhelm Schwaner." (Bible of the Germans, edited from Holy Writings of Germanic peoples by Wilhelm Schwaner: fifth Edition, 1920).

In the preface to the first edition, which is dated 1904, we find the following:

It is the first attempt to show the Germans in a single book what treasures were left by their prophets. If those who are better qualified proceed hereafter to the perfection of the Bible of the Germans, and if they bring with them as much love for the German character as has inspired me, the first collector, that for which the best minds of the last centuries have yearned cannot fail to come into existence—viz., the **counterpart of the Bible of the Jews and Christians, and equal to it in value.** And from the Vedas, cuneiform laws, the Bible of Jews, Christians, Germans, Latins, and Slavs future generations can create that which will some day unite all men and make them happy, **the Bible of humanity.**

We quote also from another book, "The Foundations of the Nineteenth Century," by Chamberlain, an Englishman by birth but a German subject; translated by John Lees, M.A., D.Lit. 1911. John Lane Co. Publ. London and New York.

Kaiser Wilhelm had a special edition of eighty thousand copies printed of this book for distribution among the High School youth of Germany.

Quotations:

"Let us therefore ask ourselves, was Christ a Jew, by race; since Galilee was peopled by mixed races, some purely Aryan blood was also transplanted there. The national character of the Galileans was essentially different from that of the Jews of Judea, who regarded them as foreigners. Whoever makes the assertion that Christ was a Jew is either ignorant or insincere, ignorant when he confuses religion and race, insincere when he knows the history of Galilee, and partly conceals, partly distorts the very entangled facts in favor of his religious prejudices or, it may be, to curry favor with the Jews. The probability that Christ was no Jew, that He had

not a drop of genuinely Jewish blood in His veins, is so great that it is almost equivalent to a certainty. That Jesus Christ did not belong to the Jews can be regarded as certain.

Concerning the Jews he writes:

“We are accustomed to regard the Jewish people as the religious people above all others. As a matter of fact in comparison with the Indo-European races it is quite stunted in its religious growth. How different from the Jew is the Ayrian, who is his superior in intelligence and soul-life, as revealed in philosophy, religion, art and science. What has Judaism really given to the world? Moses proclaimed the decalogue but that was borrowed from Egypt. The Monotheistic religion of Israel was simply a projecting thought of their own supremacy over the world. The **will power** is the only great mental factor of the Jew, and that makes him a **materialist**, while the Ayrian is the **idealist** among all the races of the earth.”

We need quote no further. Page after page is filled with fierce outbursts of Anti-Semitism in order to destroy men's faith in the Bible, because it is not Ayrian in its origin and does not contain Holy Writings of the Germans.

The Onslaught on the New Testament

The assault was begun in the middle of the last century and developed into a major battle. The weapons used had been forged in the fires of Deism. That cult was a mixture of Arianism, Socinianism and Unitarianism. The Godhead consisted of one person only, who revealed himself in nature and in reason, but not by miracle or by any special revelation. Pan-Germanism through the Tubingen School of the New Testament Criticism, led the attack. They tried to efface from the Gospels the portrait of the divine-human Christ, by eliminating every miracle and every supernatural trait, and relegating them to the limbo of myths. This attack was a repetition of the early Docetic, Sabellian and Apollinarian heresies. The Logos was read out of the Gospel of John, and his Gospel and Book of Revelation were forced into the second century. The Epistles were mainly controversial in character due to quarrels among the Apostles, and some were forgeries.

The two main leaders in this attack were C. F. Baur and D. F. Strauss, who were in their turn followers of Hegel. Strauss held that the only incarnation that can take place is that of God in mankind at large, thus Jesus was no more God than any other human being.

The battle raged fiercely until the end of the Century, but conservative scholarship silenced at last every gun of the enemy. Every Book of the New Testament held its place intact, and the authenticity of the whole New Testament was settled most likely for **all time to come**.

The Onslaught on the Old Testament

At the same time that Pan-Germanism was attacking the New Testament through the Tubingen School, it made a terrific onslaught on the Old Testament through the Wellhausen forces.

The Wellhausen destructive criticism is rooted in the Hegelian theory of religion. That theory may be stated as follows: In the development of religion there are three stages: 1. The Jewish religion of sublimity, stressing obedience to an all wise Creator. 2. The Greek religion of beauty, in its worship of divine forms. 3. The Roman religion of utility, in which the Roman world-supremacy was the highest conception of God. Thus wisdom, beauty and power are the three highest religious concepts and neither one can express the full aspect of religion. Hence the claim of the Jewish religion and of Christianity as the only true and revealed religions in the world is preposterous and must be refuted at all cost. They must therefore take the Old Testament fortress by storming it, before they could dethrone the God of revelation. How did they proceed to carry out their plan of attack? By discounting, denying and changing the records of Scripture so as to destroy their validity, and by fiercely attacking by derision, scorn and persecution every defender of the integrity of the Bible.

The Mosaic age, they claimed, had just emerged from lowest barbarism, and could not have produced the Pentateuch, or, as they prefer to call it, the Hexateuch, including the Book of Joshua. Those books are made up of fragments

compiled from various sources by many writers. Those original sources are designated by the letters of J., E., J. E., D. P. The letter J. designates the Jehovah or Judean document; E, the Elohim or Ephraim document; J. E. both these united and revised by some redactor: D. is the Deuteronomic document and P. stands for the Priest Code. Each document underwent, in the process of time, numerous revisions represented by numbers 1, 2, 3, etc. The writers that made those changes are called Redactors and represented by the letter R. Thus J. R. means the Redactor of the Jehovah document. They made certain additions to the documents designated by g. h. s. The g means "Grundschrift," h the Holiness law, s stands for other sources. Thus they tabulated the supposed results of their investigations as follows: J, 1, 2, 3, etc. R, 1, 2, 3, etc. g. h. s. E., 1, 2, 3, etc. R, 1, 2, 3, etc. g. h. s., and the same with the JE. the D. and P. documents.

With such a bewildering scheme the critics could easily manipulate any passage, chapter or book of the Bible to their hearts' content. Given the Jehovist, Elohist, Deuteronomic and Priest Code documents and other sources, and a number of God-forsaken scoundrels as compilers and redactors, piecing together fragments and changing contents to suit their fancies, we have a hotch-potch collection called the Hexateuch that has come down to us in its present form from post Exilic times. There is a kernel of truth here and there in those writings but the bulk of them is a haystack.

Having disposed of the Pentateuch they next attacked the Prophets and especially Isaiah, as he stands foremost. They first invented several Isaiahs and parcelled out the book among these. Some parts were written in Babylon, some in Palestine or other places by unknown post-exilic authors. The book of Isaiah is a history of doubtful value and not prophecy, which underwent its final revision in the second century before Christ.

It was a sad day in 1889 when the great Leipzig professor, Frantz Delitzsch, joined the "Scientific Butchers of Isaiah." The act embittered the closing years of his unhappy family life and brought down a curse upon his son Frederick, by

whom the assault on the Old Testament reached its climax in Germany. Hence the phrase, "Hegel begat Vatke, Vatke begat Wellhausen, Wellhausen begat Delitzsch, but Delitzsch dug the grave of Higher Criticism."

Although the destructive criticism reached its height at the beginning of the twentieth century in the "Schaff-Herzog Encyclopedia of Religious Knowledge"; "Hasting's Bible Dictionary" and the "Encyclopedia Britannica" and other publications—yet a reaction had already set in at that time and Wellhausianism is now classed with the defunct Darwinianism. *These tidal waves have spent their force, but there are still some hulks floating around in the backwater left by those waves.* In their frenzy those critics did cut up the books, doctored the documents, changed the text, wrested the meaning to suit the perverted views of their own fancy. They regarded themselves superior to the Prophets and the Apostles and even the Lord Jesus Himself. But in spite of it all our Bible is still the inerrant message from God. *The Rock of Salvation stands unmoved.*

Wellhausen stated towards the end of his life: "*I knew the O. T. was a fraud, but I never dreamt, as these Scottish fellows do, of making God a party to the fraud.*"

Pan-Germanism had done its work well. It had led astray nearly the whole world of Theology. But the Amarna tablets were discovered in Egypt in 1887 and they opened up a pre-Mosaic civilization in Palestine on par with that of Egypt. In 1901 the Code of Hammurabi was discovered at Susa in Elam, revealing a wondrous ancient civilization in the Euphrates valley, dating back more than a thousand years before Moses. Only as it were yesterday the tomb of Tut-ankh-amen was discovered with its funerary relics valued at tens of millions of dollars, solving all questions of workmanship and material for the tabernacle of the Israelites. A new generation of scholars has arisen in Germany and other lands, among whom may be mentioned Max Loehr, Ernst Sellin, Martin Kegel, Harold Wiener, Thirtle, Margoliouth, Robert Dick Wilson and others, who defend the integrity of the Old Testament and who have hurled back the onslaught of the Wellhausen forces of Pan-Germanism.

The urge of the German Empire for world-dominion was crystalized at the beginning of the World War in the axiom: "The will to power is the actual power." The military will of the German army would conquer the enemies' will and thereby rise to a higher level in accordance with Hegel's philosophy. But the Pan-Germanic will did not possess the power to conquer the world. It failed and was crushed.

The Pan-Germanic will to destroy our Bible and substitute a "Germanen Bibel" to all the world has failed as signally as Germany failed in the World War.

The Present Crisis

We are in the period of the third crisis in the struggle for our Bible. The New Testament came out of the Tübingen fire unscathed. The Old Testament is emerging out of the Wellhausen fire unharmed. Pan-Germanism failed to destroy our Bible. But the devil has secured another ally, more powerful and more dangerous than Pan-Germanism, an ally with far greater resources in men and means and popularity than "Germania" could ever boast of. That ally is "Modernism." The great objective of this movement is not only the destruction of the Bible, but to attack the Christology of the Bible. If the first and the last events in the incarnation, the birth and resurrection of Christ, can be stripped of their supernatural traits, then can Christ's life and death be easily made to conform to that of other good men, and He becomes simply "the Man of Galilee." Hence Modernism attacks those doctrines of the Gospel which expound the divine personality and redemptive work of Jesus the Christ, the Virgin Birth, the blood Atonement, and the bodily Resurrection. It is a revived Arianism, and other old heresies, that stalk through Christendom in the garb of Anti-Christ, stirring up a great organized opposition to the Christ of the Bible. The Jewish Synagogue, the oldest ally of the devil against Christ, chuckles over this scene.

The high priest of Modernism in America is Harry Emerson Fosdick of New York. By his scheme of essentials and *non-essentials* in the Christian religion he skillfully disarms opponents and gains followers. Whenever a man in these

United States demands more liberty of thought and more tolerance of action he is a dangerous man, be it in politics, morals or religion. The "Wets" demand liberty in order to bring back the saloon; the "White Slaver" demands liberty in order to traffic in human souls, the "Bolshevist" demands liberty in order to destroy the government, and Fosdick and others demand liberty in order to destroy the Church.

The following are his doctrines:

1. *The miracles of the Bible are unbelievable.*

"We do not accept Biblical narratives of the Miraculous as an act of faith. Joshua making the sun stand still may be poetry, and the story of Jonah and the great fish may be parable; the miraculous aspects of the plagues of Egypt and the magic fall of Jericho's walls may be legendary heightenings of historical events; the amazing tales of Elijah and Elisha may be largely folklore: and, in the New Testament, finding a coin in a fish's mouth to pay the temple tax, or walking on water, or blasting a tree with a curse, may be just such stories as always have been associated with an era of outstanding personalities and creative spiritual power. Certainly I find some of the miracle-narratives of Scripture historically incredible."

He thus classifies miracles as "poetry," or "parable," or "legendary folklore," or "heightenings," which means pure fiction; all such narratives are to him "utterly incredible."

2. *The God of the Old Testament is a local, tribal God, steeped in all the vices of His votaries.*

He uses such words as "cruel," "blood thirsty," "a God of pure caprice," "immoral," "a God with whom close communion would not be desirable."

As over against Fosdick's slander on God we read Exod. xxxiv:6, 7, "The Lord, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin."

3. *The text of the Bible is simply the form in which men expressed their experiences. If they got sick or were frightened or some calamity befell them they ascribed that to the devil and demons, but there has never been any devil or demons.*

4. *The Gospel narrative is mainly fiction, whose exaggerations are accounted for by "heightening" and "addition," which means that the farther we get away from the real event the more embellished it becomes through tradition and report.*

Thus the story of the Virgin Birth, and the Resurrection, and the miracles wrought and the claims made by Christ of equality with God are fiction.

5. *Christ died a martyr's death which was not any more vicarious than that of Livingston for Africa, or Florence Nightingale's ministry in the Crimean war.*

6. *There is no resurrection from the dead. Christ lives, but He did not rise from the dead. His Galilean body was disposed of in some way, but it never rose from the dead.*

Fosdick's Christ is a phantom Christ, and he has robbed every Christian of the assurance of a glorious resurrection from the dead and of seeing and recognizing Christ and our dear ones in glory. If Christianity cannot offer us anything more than mere existence in a disembodied state in eternity and a phantom Christ, then we are no better off than the heathens.

7. *Fosdick ignores completely Christ's High Priestly office, since he denies the necessity for a vicarious atonement.*

8. *Christ is an ethical and not a sacrificial Christ. He is our example but not our Redeemer.*

9. *Christ has divinity but not omnipotence.*

"To be sure, nobody should ever go to Jesus, to His manger and His cross, to find the omnipotence which swings Orion and the Pleiades."

10. *Fosdick denies the second advent of Christ. He says: "Christ will never appear again in the world."*

Fosdick has been widely applauded also by the infidels as they see in his doctrine the entering wedge to destroy faith in the Christ who has been worshipped and adored as God. The gist of his recent book: "The Modern use of the Bible" is as follows:

"He presents a Christ without omnipotence. A Christ subject to the interpretation of the modern mind. A Christ whose history has been largely invested, whose supreme claims are fiction, whose miracles were never performed."

“He presents a Bible contradicted by science, unreliable in history, not always moral, and whose shifting thought forms, whose uncertain ‘frame work’ make it of avail only as it can be proven by personal experience.”

“Nothing more destructive to the ancient or former use of the Bible, nothing more nullifying to its former value in the general mind, nothing more challenging to the fact of Christ it has been accustomed to proclaim has ever been written than this book, ‘The Modern Use of the Bible.’ Not the coarse sentences of a Paine, the pretentious logic of a Hume, the slaving foulness of a Voltaire, nor the cheap misrepresentations and conundrum-like utterances and denunciations of an oratorical Ingersoll, have ever more deliberately, though subtly and often most attractively, sought to ruin confidence in the Bible our fathers loved and whose faith and piety are our heritage.” (Haldeman, p. 71-72.)

May the Lord Jesus protect His Church in this great crisis of Modernism that is now disrupting Protestant denominations of our land.

Brief Meditations on Genesis I.*

BY ARTHUR T. PIERSON

In this *Book of Beginnings*, no beginning is ascribed to God; but to all else. Here all things, material or moral, are traced to their origin; and every great leading fact, truth, relation, and revelation are found in germ; the rest of Scripture being their unfolding and development.

Here are the “genesis” of creation and humanity, marriage and the family, the nation, civilization and history; of law and penalty; of sin and sacrifice and salvation; of work and worship; the Sabbath, promise and prophecy; language and literature, mechanic arts and fine arts; science, poetry, etc.

Here are taught *primary truths*, first lessons for the race, such as the unity, trinity, eternity of the Godhead; God’s natural attributes—power, wisdom, etc.; His moral attributes—holiness and goodness, etc.; the unity of the race in origin,

*From “Our Hope” 1905.

sin and redemption; the relation of husband and wife, parent and child; the subordination of the animal creation to man's authority and service, etc.

“Nihil pulchrius genesi, nihil utilius” (Luther).

“*In the beginning God created the heaven and the earth.*”

¶ The Bible never attempts to prove the being of God, but assumes a *Creator*, as implied in a *creation*, so that only a fool denies or doubts it (Ps. xiv:1; Rom. i:19-21).

¶ Murphy's comment is fine: “This simple sentence denies atheism, for it assumes the being of God; it denies polytheism, for it confesses the one eternal Creator; it denies materialism, for it asserts the creation of matter; it denies pantheism, for it assumes the existence of God before and apart from all things; it denies fatalism, for it involves the freedom of the Eternal Being.”

As no statement is made, as to the *first* original creation of matter or of the earth, there is room for a wide interval of time between the first and second verses.

Hugh Miller regarded this chapter as *a series of creative scenes*, which appeared in inspired vision to Moses as in a succession of panoramic pictures, described as seen—a *backward* prophetic look, corresponding to foresight, but different in direction, implying omniscience, but not necessitating, even on the part of the seer, the understanding of all that he saw and recorded. If so, the prophetic “days of creation” were not necessarily *solar* days: no such literal limitation of time is implied any more than in apocalyptic visions of the future. Moses may have seen darkness giving place to light, chaos to cosmos, an evening and a morning bounding each new epoch of creative energy. This chapter may be a creative “poem,” and yet its inspired character be intact.

Some have said that creation, in Genesis, does not accord with scientific facts. But the marvel is that, in a record, far antedating all scientific discovery, so complete a harmony with the great established facts of science should be found. For many centuries even sages and philosophers blundered so absurdly and preposterously, that Plato thought the earth endowed with intelligence; and Xenophanes that God

and the world are identical; and Kepler that the earth is a living animal, having will and voluntary motion. The old astronomers taught that the "Milky Way" is the pathway once trodden by the sun god, and still showing in its luminosity his tracks. Others held it to be a solid band ("firmament") holding together the parts of the globe, as hoops do a barrel. Mahomet taught that the mountains, like great chains or anchors, hold the earth together and keep it from straying from its orbit. The Hindu theory of the universe, we may paraphrase somewhat thus:

"'Twas myriads of ages gone when earth began to be.
A flat triangular expanse, in three great stories built.
Upon the backs of Elephants, held up, their tails turned out—
The Elephants upon a 'Tortoise' back stood firm,
The Tortoise on a serpent's coil, its tail within its mouth,
The Serpent, on no one knows what, not even the sages,
And when the Elephants shake themselves, earth quakes," etc.

What if such nonsense had crept into the Word of God!

Here three great truths are hinted:

1. Creation of the world by Divine power.
2. Globular form and suspension in space.
3. Gradual preparation for the home of man.

Yom—day—may be indefinite in duration, as shown by other cases of the use of this word, which mean *a period of duration, having definite limits*, but not necessarily a solar day. In Gen. ii:5, it includes the whole six days of creation; in Ps. xcv:8, it includes forty years, etc.

"*The Spirit of God moved upon the face of the abyss.*" The word *Spirit*, is the same as *wind*, or *breath*—a hint of the nature of the Spirit—vital to God, as breath to a living body, powerful as wind, and as various in operation. (Compare John iii:8). How like the wind is the Spirit! Invisible, incomprehensible, independent of human control, yet indispensable to human life, seen not in Himself, but His effects. The creation of matter is a fine type of the *new creation*, of regeneration, the new genesis of a renewed soul. Observe some analogies:

1. The *Spirit moves* over a chaos, with its moral darkness and barrenness.
2. *Light* is the first sign of new life; man begins to know himself and his need, and his divine supply.

3. *Separation* follows: lower and higher things begin to take their separate places and relations.

4. *Life* manifests itself in character, with its beauty and fertility.

5. *Influence*—the seed of propagation is in the fruit. The disciple has within himself the secret of the increase of the kingdom of God.

Verse 6, a “*firmament*,” literally what *spreads* or *over-spreads*, an expanse.

“*And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit.*” Here are the three primeval forms of vegetation, and science cannot better the classification, after six thousand years. The *grass*, which grows on the very surface, and was made to be trodden and cropped and mown, and is perennial, and comes of itself; the seed bearing *herb*, next in height and more easily destroyed, requiring more culture and useful to a more limited degree, including the cereals and grains which must be harvested and prepared for man’s use; the fruit-bearing tree, more rare, and requiring to be planted and protected, and whose *fruit* only is valuable for general uses.

“*And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years: And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also.*”

It is not said that these lights were *at that time created*, but then *became visible*, as luminaries; appeared and began to separate between day and night; serving henceforth for “*signs*” of Divine power, and for signals to the mariner; to mark the seasons, to define the day by the diurnal rotation of the earth, and to limit the year by the coming around of earth to the same position in its orbit.

“*And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning*

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were the fifth day. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day."

The one noticeable feature is that Moses follows the *true order of creation*. Comparative anatomy, a modern science, makes the animal creation to proceed from *lower to higher types*, the place and grade being determined by the *proportion of brain to spinal cord*. This in the fish is two to one; in the reptile, two and a half to one; in the bird, three to one; in the mammal, four to one; but in man, thirty-three to one. Moses exactly follows this order, putting the winged animal higher than fish and reptile, and whales, which are mammals, are mentioned after all these (verse 21). Who taught Moses comparative anatomy?

Certainly there is a remarkable agreement here between the most clearly ascertained facts of science and the teachings of the Word of God. Both seem to agree in the order of creation:

1. A watery waste over which dense vapors hang, excluding sunlight. Earth comparatively formless and barren.
2. Light of some sort struggling through the curtain of mist.
3. Atmospheric expanse dividing clouds from seas.
4. Continent appearing and vegetation in three kinds.
5. Sun, moon, and stars appear in expanse.
6. Animal life in four main divisions—fish, reptile, bird, mammal, and in this order.
7. Man last of all, crown of creation.

When ye see these things

Behold the Fig Tree and All the Trees

(Luke xxi:29-31)

Portents abound on every hand;
Events of note—on sea and land—
The things foreshown in Sacred
Lore—
Proclaim: "Christ standeth at the
door!"

(Matt. xxiv:33.)

The Kingdom of our God is near;
The Lord Himself may soon
appear.

(Jas. v:8.)

The Fig tree putteth forth its
leaves:
The Jewish Nation now receives
New hopes of resurrection sure.
A *National* life henceforth secure:
A home in Zion soon to find—
Yet, to God's Truth averse, and
blind.

(Ps. cxxxvii:1-6; Ezek. xxxvii:
1-14; Mk. xiii:28-29; Rom.
x:25-26; 2 Cor. iii:12-16.)

On all the trees the leaves appear—
All tribes and nations, now
sincere—
For "self determination" fight;
Each people claiming "national
right."

(Luke xxi:25-31.)

Their war-cry—"Freedom for our
Race!"—

Momentous crises fly apace—
Rumors of war, and wars still
rage—

The birthpangs of "a coming age."

(Mark xiii:7-8 M.)

Earthquakes and famines here and
there,
Death and destruction every-
where.

Faintly foreshowing coming woes
And judgments, which God's
Word disclose.

(Rev. vi-xvi.)

The world, now bankrupt by the
sword,

But "reconstruction" is the word.
We'll build and plant and educate,
"A Golden Age" soon recreate—
Restore God's Kingdom on the
earth—

Yet, not one word about New
Birth.

(Luke xvii:26, 30; Matt. xviii:
3; John iii:3-7.)

When They Shall Say Peace and Safety

(1 Thess. v:1-3)

The League of Nations—effort
grand!

Peace to secure, for every land,
A Universal Brotherhood,
Will spare awhile much sacred
blood.

A world-wide unity and peace,
That poverty and wars may cease;
A world wide peace may be in vain,
The god of war may wake again.

(Isa. viii:9-15; Rev. vi:1-4;
ix:1-14; xv:12-16.)

Treaties and pledges prove once
more

"A scrap of paper"—But 'tis
sure—

The Christ will come—The Prince
of Peace.

His rule alone will make wars
cease.

(Dan. xi:29; Isa. ix:6; Ps.
lxxii; Isa. ii:1-4; Rev. xix:
11-16.)

"A City of the world" in view,
A Universal language too—

Distance *reduced* by human art,
Aircraft and wireless do their part.
Babel restored—almost in sight.

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Yet, iron and clay fail to unite.
(Zech. v:5-11; Rev. xviii; Dan.
ii:42.)

For discontent and sad unrest
Has every sphere of life possessed.
Men everywhere together strive,
And warlike passions live and
thrive.

“Mad Revolution” in the air,
The world for greater woes pre-
pare.

(Matt. xxiv:10; Rev. viii:
1-18; ix:12.)

“Times of the Gentiles” near
fulfilled;

“Jehovah will the world rebuild.
(Isa. lxxv:17; 2 Peter iii:13;
Rev. xxi:5.)

But ere that Day, the Man of sin
Will victory o’er the victims win.
Proud Kings as vassals at his feet
Will homage pay; his praise
repeat—

A reign of terror thus prevail;
Jehovah’s servant he’ll assail.

(Dan. xi:21-45; 2 Thess. ii:8;
Rev. xiii:1-7.)

A Tribulation, great and sore—
Such sorrows never known before
Nor never will the like appear—
Weeping and mourning every-
where.

Wars, famines, pestilence abound,
Unheard of woes in sight and
sound.

(Dan. xii:1; Matt. xxiv:11;
Luke xxi:25-26.)

For False Prophets Shall Arise

(Matt. xxiv:10-12)

The moral state of life reveal
“The latter days” upon us steal
Almost unnoticed—yet alas!
Sad things foretold, now come to
pass.

Lovers of self, of pleasure, gold;
Haters of goodness, fierce and bold;
Lax morals: self conceit and pride,
Behind “Professions” seek to hide.
Untrue to God, to home, to friend;
This godless state forshe vs the end
Of Gospel light and grace—The
Day

Of vengeance will not stay.—

(2 Tim. iii:1-12; 2 Peter ii:
1-17.)

Though scoffers madly treat with
jest

This Hope—to saints of God most
blest.

(Titus ii:13.)

Scorning the Holy Son of God,
Still trampling on His precious
blood.

(2 Peter ii:1; Heb. x:29-31.)

As in the days of Lot, He’ll come,
And seal repentant sinners’ doom.
(Luke xvii:22-23.)

His coming will at last dispel
The vain delusion “all is well!”

Now, tares among the wheat
appear
The “leaven” working every
where—

Romanism, mild and fain
Unwary souls with ease ensnare.
“Progressive thought”—wisdom
of men—

Deny the Truth with lip and pen.
(Matt. xiii; 2 Cor. xi:3-4,
13-15; 2 Tim. iii:7; 2 Tim.
iv:3-4.)

The leaven of Herod fills the mind,
“As gods to be”—poor vain
mankind—

(Gen. iii:5; Mk. viii:18.)

False teachers everywhere are
found—

Foul spiritism gaining ground,
Doctrine of demons, vile and
deep—

The ravening wolves, enrolls as
sheep.

(Matt. xxiv:11; 1 Tim. iv:1;
Acts xx:29.)

The so-called Christian Science
fraud

Denying Christ the Incarnate
Word.

(1 Tim. vi:20; 1 John iv:2-3.)

Unwary feet are led astray—
From Christ The Life, the Truth,
the Way
By strong delusion, Satan's lie
The faith of Saints severely try.
(2 Thess. ii:3-12.)

Great signs and wonders those
deceive
Who will not God's true Word
believe.
(Matt. xiii:21-23; 2 Cor. iv:
3-4.)

They Shall Turn Away Their Ears from the Truth

(2 Tim. iv:1-4)

When to the Church we turn our
thought,
We find more havoc there is
wrought
By Satan's subtle art, and power
In this his last, and fatal hour.
(Luke xxii:53.)

"Heroic deeds" more oft the
theme;
The Word of God, ignored,
despised—
Yet, being fulfilled before our eyes.
Prestige and wealth too oft the
aim,
Behind these things she hides her
shame.
(Rev. iii:17-18.)

A stupor o'er the saints is cast,
True witnessing for Christ—
near past.
A life and liberty crusade,
An outward unity—man-made—
Sad substitutes for a life Divine—
This worldly-wise human combine,
"The People's Church"—wealthy
and great—
Unconscious of its lost estate.
(Rev. iii:14-17; Matt. xxiv:
12.)

To substitute for non-success
In heavenly things, she seeks
redress,
In unity and brotherhood—
"All working for the common
good."
"A league of churches" all be
found
Standing erect on "common
ground."
"Error for truth," Bitter for
sweet,
"Opinions" oust all "old belief."
(Isa. v:20.)

Her candlesticks removed; Her
Lord
Standing without—His precious
Word
Held only by a faithful few
Who seek His holy will to do.
(Rev. ii:5; iii:20; Malachi
iii:4, 10.)

"Shoulder to shoulder," must
succeed,
Whether or not God's Word they
heed.
(Matt. xv:9; Mark vii:9-15.)

"The spirit of the age" prevails,
Only a few this state bewails.
(Ezek. ix:9; Jer. xiii:17; Phil.
iii:18.)

The Nations unity may win
An opening for the man of sin.
(Dan. vii:23-25.)

The lamp of truth is burning dim,
Preachers are few, who speak of
Him
Who gave Himself men to redeem.
(1 Cor. i:23; Psalm xlix:7-8.)

The Churches unity may lead
To Babylon—The apostate seed
(Rev. xvii:1-6.)

Of this let every saint beware!
Lest in her sins and woes they
share.

Lift Up Your Heads, for Your Redemption Draweth Nigh

(Luke xxii:28)

Beset with snares the Pilgrim's way.
New dangers face us day by day.
The "Times of Peril" with us now—
Faint hearts to Babel's idols bow.
(2 Thess. iii:15.)

Hold fast the things thou hast—
Beware!
Against the evil days prepare!
(Rev. ii:25; iii:11; Eph. vi:13;
Luke xxi:34.)

Winds of false doctrine fiercely blow.
The night is dark, our progress slow,
'Gainst wind and tide we press our way.
Hopefully wait the coming day—
The morning watch may soon be here—
The midnight hour, so dark and drear,
Is gliding by—let us rejoice!
Across the water hear His voice,
"Tis I, fear not."—I quickly come!
We echo back, "Lord Jesus, Come!"
(Mark vi:45-51; Cant. viii:10, 14; Rev. xxii:26-21.)

Our night of weeping then be o'er,
With Christ we'll reach the other shore.
(John vi:21.)

Oh! Sons of Light, still watch and pray!
'Twill surely dawn, that longed-for Day!
(Mark xiii:37; Luke xxi:36.)

All in a moment—firm remain!
Strain every nerve the goal to gain!
(1 Cor. xv:51-52; Phil. iii:8-14)

Sure signs of His return abound;
Soon we may hear the trumpet sound.
(Num. x:6-7; 1 Thess. iv:16-18)

Be sure you fully understand
The things Jehovah's love hath planned!
Take heed unto prophetic word
Fail not to let God's voiced!e heard.
(Heb. xii:25-28; Rev. ii:7, 11, 17, 29; iii:6, 13, 22.)

Blessed are they who read, to know,
To them God will His purpose shew.
(Rev. i:1-3; xxii:7.)

Lift up your heads! Soon fear and shame
Will be no more—Christ comes again!
To be forever with the Lord—
According to His faithful word.
(John xiv:3; 2 Thess. i:4-11;
1 Thess. iv:14.)

We'll see His face, and share His Rest—
Keep clear and fresh this Hope most blest!
(Rom. viii:17-18; 1 John iv:2-3; Rev. xxii:20.)

By patient labour seek to win
The erring ones from paths of sin.
Preach Christ to all mankind,
always!
And hear His glad "well done" that Day.
(Matt. xxv:21-23; 2 Cor. v:9-10; Col. i:27, 28.)

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation; He hath covered me with the robes of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Isaiah lxi:10).

The Heart of the Lesson

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
AUGUST

THE DELIVERANCE AT THE RED SEA

(Aug. 1. Exod. xiii:17-22, xiv:10-16)

Golden Text, Exod. xv:2

Daily Readings

Mon. 26, Exod. xiii:1-10. Tues., 27, Exod. xiii:11-22. Wed., 28, Exod. xiv:1-9. Thurs., 29, Exod. xiv:10-22. Fri., 30, Exod. xiv:23-31. Sat., 31, Exod. xv:1-19. Sun., 1, Exod. xv:20-27.

I. LESSON OUTLINE

1. The Way of Grace; xiii:17-19. 2. The Guidance of God; xiii:20-22. 3. The Inveterate Foe; xiv:10-12. 4. The Path of Deliverance; xiv:13-16.

II. THE HEART OF THE LESSON

The time of the exodus of the Lord's redeemed people had come, and no power of the ruling monarch could possibly prevent their going out. Not even the foe who was back of all the hatred and oppression of Pharaoh could hinder them now. God was now to keep the word of promise made to Abraham some 430 years before. (Gen. xv:13, Exod. xii:40-42, 51—they were there for 30 years before the oppression began.) What hath God wrought here! But then there is another exodus for which we now wait, that of the home call of the Church (1 Thess. iv:16, 17). And this will surely take place as did that of Israel from Egypt.

But they must needs go out in God's way. For their foes this meant a judgment that would bring honor and glory to the Lord; and this had already begun to be accomplished under the plagues; but the Lord has to get greater honor than this upon the foe. Moreover, the exodus must be one fitting to a redeemed people; a people dear to the heart of the Lord. They must go with their wages for the 400 years of the oppression, and they spoiled the Egyptians ere they went forth (Exod. xi:2, 3; xii:35, 36). Yet ere they leave the land they are all put under the blood; and they all partake of the passover in the land. They are to go out with all their possessions, not leaving a hoof behind. What a picture of the nearing exodus of the people of God to meet the Lord in the air. Every one of the redeemed are going, for like the exodus of Israel all is upon the ground of absolute grace on the part of our God.

What a mark of the grace of God in choosing the way for the people, "God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people see war, and return unto Egypt." How well the Lord knows us as also He knew them; and how tender of the babes in Christ. This beginning of the ways of grace with them was what characterized all the way of the Lord with them clear through to the Land. So is it with us even now. Nor do they go out at all hastily; they have time to take along the sarcophagus of Joseph containing the bones that could not find sepulchre in Egypt. So when the Church goes, all the dead in Christ are going with the living, albeit not in the way Joseph went out with Israel.

The moment they were away from Pharaoh the Lord made Himself known to them in the pillar of cloud and fire, that was ever to be to

hem a sign of His presence with them, clear into the millennial days yet to come. Cf. with this the cloud of Matt. xvii:5; Acts i:9. And the "sign of the Son of Man," Matt. xxiv:30 vide Ezek. xliii:1-6. It was this brightness that arrested Saul of Tarsus, and blinded him upon the Damascus Road (Acts ix:3, 4, 17, 18). Yet better than the guidance of Israel is the vouchsafed presence of the Lord to us (Matt. xxviii:30). And of the indwelling Holy Spirit to guide us (John xiv:16, 17; xvi:12-14).

But the inveterate foe is not content to let such a profitable nation of slaves escape his hand; and the Lord must needs get full honor and glory upon this foe of His; and the people of the Lord must needs be fully avenged upon their oppressor and absolutely delivered from his power. So in the pride of his heart he rushes to his doom. Even as the foe of the Lord now rushes on heedless of what he knows is awaiting him (Rev. xx:10). Yet what fear on the part of the people who should have known the Lord better, after all He had done in keeping His word of promise to them; yet are we full often like them in this.

And what a sequel! A Divinely opened way for the people that was in full keeping with the power and the grace of God—straight through the barrier to the farther side; even as it is so frequently in this present day. But where faith could walk with the Lord, and go sweetly and safely, the armed foe finds the way most difficult; and by the mighty power of the Lord Pharaoh and his host find a grave where the Lord's people find the way of life and deliverance. They see the last of Pharaoh from the farther shore. What a word for us in Romans xvi:20.

THE GIVING OF THE MANNA

(Aug. 8. Exod. xvi:11-18, 31-35)

Golden Text, John vi:35

Daily Readings

Mon., 2, Exod. xvi:1-8. Tues., 3, Exod. xvi:9-15. Wed., 4, Exod. xvi:16-24. Thurs., 5, Exod. xvi:25-30. Fri., 6, Exod. xvi:31-36. Sat., 7, Exod. xvii:1-7. Sun., 8, Exod. xvii:8-16.

I. LESSON OUTLINE

1. The Grace of God Amid Murmurings (verses 11, 12). 2. The Full Supply (verses 13-18). 3. The Name Given (verse 31). 4. The Divine Memorial of it (verses 32-35).

II. THE HEART OF THE LESSON

How wonderful, and how like God it is to ever make the dark background of human unbelief and sin and murmuring the occasion for the manifestation of His grace. It is ever the old story of "where sin abounded, grace did much more abound." And that not only in the case of the collective body as here, but in our individual experience as well; for apart from this we would neither be writing or reading these words at this present time. From the people of Israel that left the land of Egypt until that generation passed away they spent their time principally in finding fault with God. May we heed the warning of the Spirit, "Neither be ye idolaters * * * Neither let us commit fornication * * * Neither let us tempt Christ * * * Neither murmur ye * * *" (1 Cor. x:1-12). But what grace is here, "I have heard themurmurings of the children of Israel: speak unto them, saying—At even yeshall die? nay. At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God." O, the wonders of His grace!

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Bread from heaven sent by the Lord to feed His people is the order of grace: here the manna, but now the true Bread the Lord Jesus Christ. As then, so now the bread is freely given by the Lord, yet it must needs be gathered by the people. And this in the early morning hours; for it disappeared with the departure of the dew. Our spiritual manna has to be gathered in like manner, else we shall miss it. Moreover, it is every man according to his eating. I cannot gather for you, neither can you gather for me. Apart from that supply they had starved in the desert: and apart from Christ, the bread of life, our souls would starve. Yet are there many Christians who go hungry and weak because forsooth they do not gather their daily manna.

The whole story needs to be told for it yields rich truth for the soul. All the journeyings of the children of Israel found the manna fresh every day for their consumption; even the mixed multitude that went with them were fed also. Nor is it amiss to note that because of the finished work of the Lord Jesus upon the cross of Calvary God is even now blessing unsaved people in feeding and clothing them and giving to them all the temporal blessings that they enjoy, as well as extending to them the offers of salvation in Christ, even beseeching them to be reconciled to God, having so fully provided a full salvation for them in the Redemption of the Savior Jesus Christ.

The provisions were daily made so that there might be a continual fresh supply for the people, and they were commanded of the Lord not to leave any of it until the next morning. But the unbelief that doubted God's ability to provide and murmured, expressed its doubts of a repetition of the provision in disobeying and reaping exactly what God said they would—wormy, stinking manna, unfit to eat. Remember too, that today's supply of the Bread of Life will not do for tomorrow. Then, that they might keep the Lord's rest day He gave them twice as much on the sixth day, and it was kept for food without any trouble. But again unbelief came in, for contrary to the command of God some went out on the Sabbath to gather manna, and, of course, found none. How evil this old natural heart of ours is.

Our lesson closes with the directions of the Lord concerning the gathering of a pot of the manna and laying it up before the Lord as a memorial of the way in which He fed His people. This was finally put in the Ark of the Covenant, and may be referred to as the "hidden manna" in Rev. ii:17. It is a beautiful and clear picture of the Lord Jesus at the right hand of the Father in the glory; just where God can behold His Son continually. And as by faith the believer looks up to that presence he can take in the precious words of Heb. ix:24. "For Christ is not entered into the holy places made with hands, which are the figures of the true: but into heaven itself, now to appear in the presence of God for us." What a sight for faith to have, and to know that as we thus look to Him we are in fellowship with God, and are eating of the hidden manna according to His promise. Such are the ways of our God in grace toward us.

JETHRO'S WISE COUNSEL

(Aug. 15. Exod. xviii:12-26)

Golden Text, Mark xiii:34

Daily Readings

Mon., 9, Exod. xviii:1-8. Tues., 10, Exod. xviii:9-16. Wed., 11, Exod. xviii:17-22. Thurs., 12, Exod. xviii:23-27. Fri., 13, Exod. xix:1-9. Sat., 14, Exod. xix:10-17. Sun., 15, Exod. xix:18-25.

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I. LESSON OUTLINE

1. A Happy Feast (verse 12).
2. A Weary Day (verses 13-16).
3. A Suggested Remedy (verses 17-20).
4. A Divine Arrangement (verses 21-26).

II. THE HEART OF THE LESSON

We recall how this man Jethro received Moses when he was fleeing from Pharaoh; and made a home for him in the land of Midian. We recall how he had counselled with him when about to return to Egypt at the command of God (Exod. ii:15-21, iv:18). And now he is upon the scene again with the wife of Moses and his two sons; and our lesson opens with a record of a true feast unto the Lord. What a word as to all our family reunions; should they not be made occasions of rejoicing before the Lord? How like the coming family gathering in the presence of the Lord (Rev. xix:1-9). For that feast is after a fearful judgment upon the foe of the people of God even as this of our lesson (Exod. xviii:1-11).

It would seem as though the Lord used the wise counsels of Jethro to help Moses in the difficult task of judging among the people, even as a Father would seek to counsel his family and endeavor to decide many questions for them. When we remember that Israel had been but a nation of slaves in the Land of Egypt; and had known only the law and rule of the taskmasters appointed over them; and what their need would be when they were upon these entirely new grounds of a free people of the Lord being led to their home in the land of promise, we can well imagine what a variety and multitude of questions would arise en route. Nor was there any one seemingly who could solve these matters save the man of God who had been sent of the Lord to redeem them. Hence the recurrence from time to time of this scene of the gathering of the people for counsel and judgment at the hands of Moses. What a sharp contrast to all this is the way opened up to us in the New Testament upon the ground of grace. Now we have "an High Priest in the presence of God who can be touched with the feeling of our infirmities" and we are exhorted to "Come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need." And we ever have the promise of the Lord, "If ye shall ask anything in My name I will do it." May we have frequent recourse to the throne.

Nor have we a mere man at the right hand of God. Albeit He is perfect Man, He is the Son of God, our Emmanuel who has charge of all that concerns us there as well as here, and He is pledged to our eternal interests to the honor and the glory of the Lord. Never a needy one came to Him during His sojourn in this scene but was heard and helped, and He is the same today as then, and never a cry of faith today that is not heard and fully answered. So that we may say, "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us. And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him" (1 John v:14, 15).

Jethro counsels Moses to make a change of matters, associating with himself captains over the people who shall hear the lesser matters, and so relieve him, while all the greater ones are to be brought to him for settlement. That was excellent advice for that need among the earthly people; but we need no one to do the like for us; our Lord and Savior asks that we come with all our need and with all our perplexities to Him. None are too insignificant for Him to listen to and counsel us about; and none are too great for His consideration. The word for us is, "In everything, by prayer and supplication with thanksgiving, let

your requests be made known to God." What a blessed privilege is that of the least and the youngest among us as well as of the young men and fathers in Christ! Let us be sure that we use the privilege and that frequently, and not limit our God in His doing by our little and infrequent asking.

The advice was good and Moses, according to the directions of God, did as Jethro suggested. Let us learn this at this point; even good counsel must be brought to God to see if such is His own thought and purpose. He may have something even better than men may suggest, and we surely should have the very best when the matter concerns our souls and their eternal interests. Never should we take a step or enter a line of action, or start in a path of life until we have first spoken to the Lord and have asked advice from Him. We would be saved many a stumble and many a defeat, and many a heartache if we would do so.

THE TEN COMMANDMENTS; DUTIES TO GOD

(Aug. 22. Exod. xx:1-11)

Golden Text, Exod. vi:5

Daily Readings

Mon., 16, Exod. xx:1-11. Tues., 17, Matt. v:1-12. Wed. 18, Matt. v:33-42. Thurs., 19, Rom. vii:1-9, 24-25. Fri., 20, Rom. x:1-13. Sat., 21, Gal. iv:19-31. Sun., 22, Gal. v:1-18.

I. LESSON OUTLINE

1. The Lord God of Israel (verses 1, 2.) 2. The Lord Supreme (verses 3-6). 3. The Name of the Lord (verse 7). 4. The Day of the Lord (verses 8-11).

II. THE HEART OF THE LESSON

Note well the fact that God grounds His right to ask these things of the people of Israel because of who He is and of what He has done for them. "I am the Lord thy God which brought thee out of the land of Egypt, and out of the house of bondage." I am the Lord God of thy redemption. How striking is the word of the Gospel of grace in connection with the heart obedience of the regenerate soul. "For the love of Christ constraineth us; because we thus judge, that if One died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." The same One who spake from Sinai now speaks from Calvary to the heart. Only now He speaks to a new creature in Christ Jesus (2 Cor. v:17) indwelt by the love of the Lord (Rom. v:5). And we have the full realization of the righteousness that God is seeking for (Rom. viii:1-5).

The Lord God of Sinai rightly claims the place of supremacy in the heart and affections and life of the people whom He had redeemed, and they said that they would give it to Him by doing all He said unto them (Exod. xix:8). Vain promise, for it was in the energy of flesh, and even while the law-giver was receiving the law from the hands of the Lord they were disobeying it at the base of the Mount; and the chosen high priest of God was leading them on in the idolatry (Exod. xxxii:1, etc.). But now God asks the same thing from the believer, saying in 1 John v:21, "Little children keep yourselves from idols." But that is a word to His little born again ones who have His nature, in that they are His children, and this very epistle opens with the statement of our fellowship with the Father and with the Son, and of our being kept clean continually by the power of the shed blood of the Son of God (1 John i:1-3, ii:1, 2, i:7-10). How exceedingly precious is this to the

heart that fully knows and loves Him; and we do love Him because He first loved us. It is this that enables us in the grace of the Lord to ever give Him the first place.

Then we have the name of the Lord before us in the commandments. The name that He made known to Israel, and by which He stood pledged for their continued blessing and good. The bare study of it would occupy a life time. It means the everliving One who both gives and sustains life, and who does so that He may have those with whom He can have fellowship vide the record of Genesis 2 as also that of 1 John i:1, etc. When this name is truly known by the heart it is ever held in the highest honor and esteem. The safeguard here is not alone from the profanity of the street in all its coarseness, but from the careless light use of it even by the people of God. For us it means the full name of our Lord and Savior Jesus Christ. And it speaks to us of the prayer life where we are in the fullest fellowship with Him and where we learn by the heart to know that name as no where else. And it tells of a guarding of that name lest we vainly use it in prayer or worship. It is a name that challenges the affections and reverence of the heart of the one who knows Him whom to know is life eternal. Nor can any save the child of God truly reverence the Name.

Last we have the day of the law as set aside by God for the rest that prohibited the doing of anything at all; for even the priest in offering sacrifices was breaking the law of the absolute rest (Matt. xii:5). But remember that we have a new day altogether and not the law day; no longer the seventh, but the first. For we are upon resurrection ground with our Lord, and not under the law that only can and does curse the sinner. Of it the Lord speaks in Psalm cxviii:22-24. He rose from the dead upon that day and the Holy Spirit came down upon the assembled disciples upon that day. Upon it the Lord met the disciples after the resurrection and from then on they met upon the first day of the week; for the Lord and not man gave us the day—a new one altogether. And that a day for the full exercise of our fellowship with the Lord; for a remembrance of it worthy of Himself, His cross and His empty tomb. And here again none but a renewed heart can possibly measure up to the privileges and the responsibilities that are given unto all who are risen with Christ on this day.

THE TEN COMMANDMENTS: DUTIES TO MAN

(Aug. 29. Exod. xx:12-21)

Golden Text Lev. xix:18

Daily Readings

Mon., 23, Exod. xx:12-21. Tues., 24, Exod. xx:22-xxi:6. Wed., 25, Exod. xxi:7-21. Thurs., 26, Exod. xxi:24-36. Fri., 27, Matt. v:17-26. Sat., 28, Rom. xiii:i-14. Sun., 29, Rom. xv:1-13.

I. LESSON OUTLINE

1. The Home Word (verse 12). 2. The Social Word (verses 13-16). 3. The Heart Word (verse 17). 4. The Terror of the Law (verses 18-21).

II. THE HEART OF THE LESSON

Remember that our relations to each other can never be right or be rightly maintained until we are right with God. And mark it well that morality or the claim of keeping the law does not make any one right with God. Nothing short of regeneration in the power of the Holy Spirit can possibly bring this about. And this is what God has fully provided for in the finished work of our Lord Jesus Christ upon the cross of Calvary, and He freely offers it to all, saying "whosoever believeth on

Him should not perish, but have everlasting life." Then it is that we can walk among men to the glory of the Lord, and to the fulfilment of our whole duty to men in the truest and the highest sense.

The first word touches the home relationship in its holiest point, and it asks not merely for an obedience to the letter of the child, but it presents unto us a life that is ever an honor to a godly Father and Mother while we are in this scene. It is an obedience that has its source in a love that is inspired by the love of God shed abroad in the heart. A love that is in a large measure lacking in these modern days of the self will of so many self-centered and self-circumferenced lives. The cure is not to be found in education and amusement, and the thousand and one ways in which the people are seeking to bring about the desired end; it is found in faith in the crucified and risen Son of God. This brings life and love and obedience. This is the alone cure of all the home evils of the day, whether as between husband and wife, or parents and children.

Following are some four commands that touch most intimately our vital relations to our fellowmen. And here again we are in the midst of a present day condition that calls forth the gravest apprehension on the part of men; there is no need to specify in the matter; it is all too apparent. And again the only solution is the Gospel of the grace of God; for that gives a new heart and new life where these evils that are deprecated and forbidden by the law become impossible to a heart full of love for our fellow men. Yet the gospel is despised and scorned by men; chiefly because it leaves no room for the flesh good bad or indifferent to exploit itself—man is shut out and the Spirit of God is supreme in the regeneration of the heart and the life; and is in full control of the regenerated one. In His own good time we shall have the return of our Lord, and all this will then be settled as the glory of the knowledge of the Lord shall cover the earth as the waters cover the sea.

In speaking of the last days the Spirit in 2 Tim. iii:1, etc. says, "In the last days perilous times shall come. For men shall be * * * covetous * * * (lovers of money—literally)." And these times are upon us; for the world has gone pleasure mad and money mad in these last days. Nor is that pessimism—simple bald, **stern, uncontrollable FACT.** Nor will all the law, even that of Sinai avail to make men different, and render them obedient to the word of God "Thou shalt not covet." Again the only remedy is to be found in the gospel of Christ which is the power of God unto salvation to every one that believeth. The love of God dethrones the love of money, and it is the only love that will do so. So God wrought in grace among the churches of Macedonia to the meeting of the dire need of the saints at Jerusalem; and that is the grace that wrought out our wealth upon the Cross (2 Cor. viii:1-9).

Are these the people of chapter xix:8? Does any one who claims to keep the law see himself in the crowd of verses 18-21 of our lesson? It is the only place and attitude that a pretended law-keeper can take, that of fright and terror at the presence of a holy God. It is too bad that the committee did not take in the rest of this chapter in the lesson, for the closing verses speak of the only divine remedy for this people who never kept, and never could keep the law; yea, verily for us all, for all have sinned and come short of the glory of God. The remedy is the altar for sacrifice; and not merely an altar of earth for the offering up of animals whose blood could not take away sin; but the altar of the cross upon Golgotha where the Son of God, our Lord Jesus Christ, the Creator of the world, the upholder of all things, the Law-Giver of Sinai died for the sin of His creatures.

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Editorial Notes

Priest and King

In the book of Genesis (chapter xiv), Melchizedek, the King-Priest of Salem, appeared suddenly to Abraham and blessed him. He also brought forth bread and wine, and made known the name of God as the Most High, the possessor of heaven and earth. Nothing is said of the descent of this man. Many have speculated about his person and different guesses have been made as to who he was. Such attempts are useless. When Scripture hides anything it is wrong to try to discover what is not revealed.

In Psalm cx the name of the Priest-King is mentioned again: "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek." And who is He to whom a priesthood is sworn after the order of Melchizedek? The One Hundred and Ninth and One Hundred and Tenth Psalms go together. The Suffering One in the One Hundred and Ninth Psalm is seen at the right hand of the Lord in the first verse of Psalm cx. He is also ruling as King in the midst of His enemies and judging among the nations.

The next time we find the name of Melchizedek in the Bible is in Hebrews v:6 and 10. And here it is made known that Christ is the Priest after the order of Melchizedek. "Called of God an high-priest after the order of Melchizedek." This means literally "welcomed" or "greeted" by God an high-priest after the order of Melchizedek. When He had finished His work as the sin-bearer, and after His physical resurrection ascended upon high to take the highest place in God's own presence, God Himself welcomed Him

with this Word. When we read the seventh chapter in the Epistle to the Hebrews we find an enlarged revelation of this theme. Our attention is called to a number of facts. Melchizedek was King of Salem (Peace); his name "Melchizedek" means "King of Righteousness." He also was priest of the most high God. "Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God; abideth a priest continually" (Heb. vii:3). The meaning of this is very simple. It is now explained why nothing is said of the father and mother, the birth and death of Melchizedek. The Spirit of God omitted all this in the first Book of the Bible, in which so many genealogies are found, because in His wisdom He wanted to foreshadow the true and heavenly King-Priest, the King of Righteousness and the King of Peace. Such is our ever blessed Lord.

Without following the magnificent argument and contrast contained in the Seventh Chapter in Hebrews, we call attention to a fact which is much overlooked. While our Lord was greeted by God as Priest after the order of Melchizedek and took as such His place upon the throne of His Father, He does not yet exercise the Priesthood after the order of Melchizedek. This does not seem to be clear to many Christians. Our Saviour fulfilled the Aaronic Priesthood. After He brought the great sacrifice and shed His blood, He entered into the holy places not made by hands and is now in the presence of God for us, that is, for His own people who belong to Him. He thus fulfills the type of the Old Testament Highpriest who entered into the holy places on earth. To exercise His God-given Melchizedek Priesthood He must come forth from the holy place, which He has entered and where He has tarried so long. He must possess the throne to which He has such a perfect claim and then exercise the rights of Priest and King upon His throne. According to Psalm cx He sits at the right hand of God, till His enemies are made His footstool. That will take place when the Father sends Him forth the second time in power and glory. Then His enemies will lick the dust, and God's power will establish His glorious throne over the earth.

In that day His people (Israel) will be willing and bow before Him and accept Him as their king. The Prophet Zechariah beheld all this. He had eight night visions, which all refer us to the time when God punishes the world, and when He has mercy upon Jerusalem and cleanses his people Israel. After these visions Zechariah was commissioned to make crowns for Joshua, the High-priest. A strange thing that the High-priest should be crowned. But the action was symbolical. Joshua has the same meaning as "Jesus." And the Prophet heard then of Him who is, The Branch. "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). All this has yet to come, yea, it will surely come. What Glory will be revealed, what blessing will flow forth, what power will be manifested, when at last He comes to receive His Throne and begins to be a Priest upon His throne!

It is then that His redeemed people will be sharers with Him and He will share His Glory with them. What service in the future rule and priesthood in the day of His Power He will bestow upon His beloved ones we dare not suggest. But we know it will correspond to His Love, which passeth knowledge. And this glorious prospect keeps us in the evil day which is upon us. We may almost hear the footsteps of His approach, and knowing that He will soon receive His throne, how willing we should be to toil on, to serve, to wait and rejoice.



Through the Heavens "Seeing then that we have a great High Priest, that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession" (Heb. iv:14). It should be "who is passed through the Heavens." When He ascended upon high He passed through the atmospheric Heaven into the second Heaven, where the stars and suns are, the creation of the fingers of His hands, and passing through this wonderful Heaven He entered the third Heaven, the Heaven of the Heavens, and is now as the Man Christ Jesus there bodily present. By faith we see Jesus, who was made a little lower

than the angels, crowned with Glory and Honor. "For such an High Priest becomes us, who is holy, harmless, undefiled, separate from sinners and *made higher than the Heavens*" (Heb. vii:26). "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty *in the Heavens*; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Heb. viii:1-2). "For Christ is not entered into the holy places made with hands, which are the figures of the true; but *into Heaven itself*, now to appear in the presence of God for us" (Heb. ix:24).

How precious to the believing heart it is to know it is indeed all "*for us.*" For us who are redeemed by His blood He passed through the Heavens; for us He is made higher than the Heavens; for us He is in the Heavens; for us He appears in the presence of God. It is this, which gives power for a separated life on earth, and strength, as well as comfort, in the days of trial and sorrow. His loving eye is always resting upon us and His heart occupied with us. "Moment by moment He thinks of His own." As our Priest, who was on this earth and was tempted in all things as we are, apart from sin, He is touched with the feeling of our infirmities. He will never fail to sustain us as well as supply us. How much we owe Him for appearing in God's presence for us we can only know when we are with Him. But now He expects us to reckon constantly in faith with the blessed fact that He has passed through the Heavens and is there in our behalf.

And how soon He may pass through the Heavens again! As He went up so will He come back. He will come forth out of the third Heaven, accompanied by the Archangel. He will pass through the second Heaven and halt in the air, the first Heaven, to give the shout which will call His Saints to meet Him in the air (I Thess. iv:16-18). Then He will take His trophy, His redeemed people with Himself through the Heavens into the Father's house, that we may behold His Glory. How soon that may be!



In preparing our new book on "Prayer in
The Prominence of Prayer the Light of the Scriptures" we were im-
Intercession pressed with the prominence of the prayer
of intercession in both Testaments.

We have no record of the prayer life of the generation of Sethites before the deluge. But we can surmise that as the age grew darker they interceded for the ungodly world. This must have been the case especially with Enoch and Noah, the preacher of righteousness. Abraham interceded for Sodom and Gomorrah and also prayed for Abimelech. Moses was a mighty intercessor for the people Israel and averted by his intercession the destruction of the stiff-necked nation. Joshua followed in the steps of Moses and prayed for them also. Samuel said, "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you, but I will teach you the good and the right way" (1 Sam. xii:23). He was a great man of prayer, who bore the children of Israel upon his heart as Moses and Joshua had done. Many intercessory prayers are found in the Psalms, from which we learn that David also practiced this form of prayer.

Job was commanded to pray for his three friends, and blessing came to himself when he did so. Ezra and Nehemiah used the prayer of intercession in connection with the restoration movement.

Of many of the prophets we read that they interceded in prayer. Isaiah did so when the Assyrian crisis had come upon the house of Judah; he also interceded for Hezekiah when he was sick unto death. Jeremiah, called the weeping prophet, cried many times to the Lord on account of the nation, hastening to judgment. But he was also commanded to stop his intercession on account of the incurable condition of Jerusalem (Chap. vii:16, xi:14). Ezekiel cried to the Lord for the preservation of the remnant. Daniel had his window open towards Jerusalem and three times daily he interceded. His greatest prayer of confession of sin and intercession is recorded in the ninth chapter. Joel in the midst of the great locust devastation called upon the name of the Lord. So did Amos pray, and the Lord answered

him (Amos vii:5-6). Micah's prayer is found in the last chapter of his prophecy. Habakkuk pleaded in intercessory prayer and the Lord answered him also (Hab. i). Though we have no record, all the other prophets must have done the same.

In the New Testament the Lord Jesus Christ is the great exemplar of intercession. He prayed on mountain tops and in desert places. Many of these secret prayers must have been prayers of intercession. He told Peter, when Satan had asked to sift him as wheat, that He had prayed for him, that his faith might not fail. His great prayer in John xvii is altogether intercessory, the pattern of His continuing ministry at the right hand of God as our great high priest and advocate with the Father.

The Apostle Paul was a man of prayer. In nearly all his Epistles he assures the churches that he intercedes for them. At the same time he requested prayer for himself, for his collaborators and for the ministry of the Word of God. The Colossians had a mighty intercessor in their midst, of whom Paul writes as follows: "Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers (agonizing in prayer), that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath great zeal for you, and them that are in Laodicea, and them in Hierapolis" (Col. iv:12-13).

Thus throughout the Scriptures we can trace the prayer of intercession. We all neglect it much. Yet there has never been a time when it is more needed than now. Let us be more on our knees, praying for one another, for all the Saints of God, for an unsaved world rapidly nearing tribulation, wrath and judgment.



"He delighteth in mercy" (Micah vii:18).

His Delight Blessed and precious assurance! Mercy and loving kindness are constantly exercised in behalf of those who trust in Him. We are told

many times in the Psalms, "that His mercy endureth for ever." Even in wrath He will remember mercy (Heb. iii:3). And how we need His mercy! Weak, erring, wayward, sinful as we are, we daily need Him. Long before we knew Him He knew us; He knew our lives, everything in our future, all our thoughts, our words and our deeds; He knew all our failures and our sins, yet He loved us. So we need not despair when we have sinned, for, "He delighteth in mercy."

The passage in Micah has a special reference to Israel. What a marvelous outburst of believing assurance! "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His inheritance? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old." The day is coming when His mercy will wipe out all their transgression: for this is His merciful covenant with them when He takes away their sins (Rom. xi:27).



**On His
Shoulder**

When the good Sheperd finds His sheep which was lost He puts it on His shoulders with rejoicing, and He does not take it off His shoulders till He has brought it safely home. He has promised His people to carry them upon His shoulders even to their old age. On his strong shoulders we are safe and secure and are lifted above all circumstances.

Sometimes in a crowd a father takes his child upon his shoulders that the little one may see what is going on. And so our Lord Jesus lifts us on His shoulders that we may obtain not only a broader and better view of the world that now is, but also get a brighter glimpse of what is far off. He will renew our strength with those everlasting arms beneath, with every burden and duty laid upon us; and when the youths shall faint and be weary, and the young men

shall utterly fail, we can run and not be weary; we can walk and not faint. The prophet says of Israel that the Lord bare them all the days of old. And so will He bear and carry us all the days of our life. And as the prophet tells us that even the enemies of the Jews would carry them on their shoulders, as a nurse carries the children in her charge, so will He do with us. The things that will seem to be against us will nurse us into health and vigor; the evils that seem to cast us down will lift us to higher things on their shoulders; and those who may be opposed to us will be made to honor and to serve us. He will carry us on His shoulders home in triumph, when the evening shadows fall, or better still, when He comes to call His own to meet Him in the sky.



**Abraham
and Sodom**

Sodom and Gomorrah are mentioned for the first time in the Bible in the thirteenth chapter of Genesis. There was strife between the herdmen of Abraham and the herdmen of Lot's cattle. Then Abraham, the friend of God, in an unselfish way proposed separation and left the choice to his nephew. From the place where they stood, an elevation, the whole country for many miles could be seen. Then Lot saw the fertile plain of Jordan, well watered and prosperous. In the distance could be seen the cities of the plain, which represented an advanced civilization. Selfishly he chose the best and left to Abraham the inferior section. While Lot pitched his tent towards Sodom, Abraham, the man of God, received a new communication from the Lord. He told 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 forever." The Lord rewarded him for his action. Abraham was separated from the world, represented by Sodom and Gomorrah.

In the eighteenth chapter of Genesis we read that the Lord paid Abraham a visit. After announcing the coming birth of the promised son, the Lord said "Shall I hide from Abraham that thing which I do?" He announced to him

the coming destruction of Sodom and Gomorrah. Then Abraham became an intercessor. He prayed for Sodom and Gomorrah. Perhaps the place where he communed with the Lord face to face and where he interceded for the wicked cities was the same where he stood when Lot made his fatal choice.

Once more we read of Abraham and Sodom. The next morning Abraham arose very early and sought that place; "And Abraham gat up early in the morning to the place where he stood before the Lord; and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace." (Gen. xix:27, 28). He saw the judgment of Sodom and Gomorrah from afar.

As believers and the friends of God we are separated from the world, which lieth in the wicked one. As Abraham interceded so must we intercede for the world, and when the day of the Lord comes and wrath is poured out in judgment we also shall be outside of the world. We shall see the execution of His judgments from afar. How blessedly clear the last book of the Bible is in this matter. The second and third chapters of Révelation are the prophetic history of the Church on earth, given by Him who knows the end from the beginning. The first verse in the fourth chapter marks symbolically the great change which is coming some day, when the shout from the descending Lord will gather His Saints together. Then earth and this present age will be left behind, and subsequently we see the gathered company before the throne worshipping and singing the glory song. This is found in the fourth and fifth chapters. After that the Lamb of God, the Lion of the Tribe of Judah, begins His judgment work ending with his visible manifestation "immediately after the days of this tribulation." Like Abraham, the friends of God and of the Lord Jesus Christ will behold the judgments without being involved in them.



Before or After The Word of God announces prophetically a great tribulation with which this age closes. Immediately after this great trib-

ulation the Lord Jesus Christ will return visibly, in great power and glory to this earth to receive His throne. Strange that the teaching is now promulgated that there is no such future great tribulation; that it is a thing of the past. But only a few have fallen for this theory.

Many believers in the blessed Hope are not sure whether the rapture of the Saints of God takes place before or after the great tribulation. Some say that there is no Scripture for the view that the rapture comes before that great time of trouble, and that, therefore, the Church must remain here and suffer with the ungodly.

Every Scripture that speaks of the tribulation shows that it is either Israel or the world that is in it. It is the time of Jacob's trouble, or to try them that dwell on the earth. There is not a passage of Scripture that states that the Church will be in it. The passages that tell us there will be a tribulation, tell us who will be in it, and we dare not add to God's word by assuming what it does not teach.

Moreover, the parable of the tares shows that wheat and tares grow together until an event takes place that separates them. The wheat is gathered into the garner. That is the rapture. The great tribulation is not said to precede this separation, but to follow it—the tares are burned after the wheat has been garnered. Then the righteous shine forth as the sun in the kingdom of their Father. This is the appearing with Christ in glory. The great tribulation takes place between the rapture and the appearing, when the wheat is in the barn.

The second epistle to the Thessalonians was written to prove that the Church will not be in the great tribulation that precedes the day of the Lord. The Thessalonians were in tribulation, and they thought it was the great tribulation of that day. The epistle states that when the world's trouble comes the Church will be at rest; and the second chapter shows the order of events. First, the rapture, then the apostasy, then the man of sin appears on the scene, whose actions call down the judgment of the great tribulation; then his judgment when the Lord appears.

Reader, have you lost your heavenly calling? If you have,

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you have lost the hope of the rapture as the next thing to take place, and will naturally gravitate to the world's portion of the great tribulation. But read Rev. iii:10.



**Signs of
the Times**

There are many signs of the times. Signs among the Jews, signs among the nations, signs in Christendom and physical signs in creation. There are also signs among His people. Many have afflictions, heavy burdens and sorrows. The enemy attacks as never before. The wiles of the devil increase on all sides. He tries to break down or silence those who bear a faithful testimony. It seems he is getting ready to come in like a flood.

How long will the age last yet? Only He knows who has planned all before the foundation of the world. We know the age will end at the appointed time and all His purposes will be accomplished then. It is folly to predict what is unrevealed in the Word of God. Last year a certain Mr. Rutherford, the present head of the International Bible Student Syndicate, worked out a lecture on "Millions living who will never die," in which 1925 was given as the year in which the age would end and the new age begin. This lecture was given over and over again by the many lecturers of this cult. It has been silenced inasmuch as the year is passed and nothing happened. No doubt, if our Lord tarries, similar inventions will be made. We know one thing, the age will end and that the end of the age is very near.



Face to Face The second and third Epistles of John close with about the same expressions.

"Having many things to write unto you, I would not write with paper and ink; but I trust to come unto you, and speak face to face, that our joy may be full" (2 John xii). "But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee" (3 John xiv). These two epistles have a special significance for the last days. This is likewise true of second Thessalonians, second Timothy and second Peter. The elect lady in the second Epistle of John is cautioned by the Apostle of love to have

nothing to do with the evil teachers, who abide not in the doctrine of Christ. She is told by apostolic authority not to receive such in her house and not even to bid them God-speed. In these days such teachers abound, and here we have the direction how to treat them. In the third epistle, a self-centered man in the assembly, loving to have the first place, is seen assuming the place of a dictator, a pope, and with his malicious words opposed the Apostle and cast out other fellow members of the assembly. This is another serious evil in the last days.

Now in reading the concluding words of John in these epistles one thinks of the Apostle first of all. He expected to see the lady and Gaius face to face, and that it would be joy for him. But let us likewise think of Him in whose behalf John wrote the epistles, our blessed Lord. How solemn these words become when we think of Him! Shortly we shall see Him face to face. Shortly He will speak with us face to face. Shortly we shall know "the many things" in His presence and His joy and our joy will be full. Let us think daily of this coming meeting with Him "face to face" and we shall keep faithful to our Lord.



A Question Now and then some ask about Adam, if he had a spiritual nature in the beginning which he lost in the fall. Others want to know if the natural man, unregenerated, has only body and soul and lacks the spirit. We give an answer.

Every man, spiritual and natural, has spirit, soul and body. Adam did not lose his spiritual nature when he fell; but his spirit, soul and body became sinful. All three were engaged in the first sin. The forbidden fruit was "good for food"—the body: it was a "delight to the eyes"—the soul: and "an object of desire to make one wise"—the spirit. Consequently, there is in the natural man "the lust of the flesh"—the body; "the lust of the eyes"—the soul; "the vainglory of life"—the spirit. See also Rom. i:24, the body; 26, the soul; 28, the spirit. The soul is the seat of the affections, appetites, emotions, passions, etc. The spirit is the mind, the

reasoning faculty, the self-consciousness that says "I"; the conscience that knows the difference between good and evil. It was to body, soul and spirit that the devil appealed when he tempted the Lord Jesus. Bread—the body. The kingdoms of the world—the desire of the soul. Tempting God—the spirit. See Luke iv:1-12, where we have the moral order of the temptations of the Lord as Son of man. In Matt. iv:1-11 it is the dispensational order. The first the Lord's bodily needs; second, His rights as Messiah; third, His right to universal dominion as Son of man.



Contending We are exhorted in the beginning of the little Epistle of Jude to contend earnestly for the faith once and for all delivered unto the Saints. Somebody said recently "The Bible does not need our defense; it will take care of itself." There can be no question about that whatever. God has always taken care of His Word in the past and He will do so in all future. The old book stands and will stand for ever. The preservation of the Bible is one of the great historical miracles.

But this does not mean that God's children should idly fold their hands and calmly look on, while the enemy is busy through his chosen instruments attacking the Bible and denying its authority. The exhortation of Jude is for our times, for we are living in the very conditions prophetically revealed by Jude. We must earnestly contend for the faith. This faith is made known in the Word of God. The enemy attacks the Bible because his aim is to destroy the faith. Never before have we seen such attacks upon the Holy Scriptures. It is therefore our solemn duty to obey Jude's exhortation and hold fast the faith in an inerrant, infallible Bible. While the Modernists deny the inspiration of the Bible, let us exalt it more than ever before and firmly testify against anything which belittles the Word of God.



The New Book The next new book, of the same size as "The Angels of God," "Divine Healing," etc., is on "Prayer." The leading prayer passages, and

prayer promises in the different books of the Bible are examined and explained. In the summary important lessons as to prayer are pointed out. We hope to have it ready this month. The other one on the question "Is Christianity a Religion" will be published later.



Summer Meetings Besides the two summer conferences, Montrose and Stony Brook, we preached in Chichester, Phoenicia, Prattsville and in the Gould Memorial Church of Roxbury, as well as in Pine Hill, all in the state of New York. We had small but appreciative audiences, and His blessing rested upon the testimony.



Fall Work We will be unable to accept all the invitations which have reached us. God willing, we shall devote several weeks the end of this month and the beginning of October to Manitoba and Minnesota. We have also promised to hold meetings in several cities of Pennsylvania and New York. We ask again our readers and friends for the prayer of intercession, that our Lord may guide and bless the testimony of His Word.

The Book of Psalms

THE EIGHTH PSALM

To the Chief Musician. Upon the Gittith. A Psalm of David.

1. Jehovah our Lord,
How excellent is Thy name in all the earth!
Who hast set Thy Glory above the heavens.
2. Out of the mouth of babes and sucklings
Hast Thou established Praise because of thine adversaries,
That thou mightest silence the enemy and the avenger.
3. When I look upon Thy heavens, the Work of Thy fingers,
The moon and stars, which Thou hast established;
4. What is man that Thou art mindful of him?
And the son of man that Thou visitest him?
5. Thou hast made him a little lower than the angels
And with Glory and Honor Thou hast crowned him.
6. Thou makest him rule over the works of Thy hands;
Thou hast put everything under his feet.
7. Sheep and oxen, all of them,
And also the beasts of the field;
8. Fowl of the heavens, and the fish of the sea,
Whatever passeth through the paths of the seas.
9. Jehovah our Lord;
How excellent is Thy name in all the earth!

This second great Messianic Psalm begins with the statement that Jehovah's name is excellent in all the earth and it closes with the same blessed announcement. It therefore is a prophecy relating to that blessed time, which has not yet come, when the whole earth, the entire creation of God,

is in subjection under Jehovah, when His Glory will be seen and His Name is worshipped.

In the New Testament this Psalm is quoted three times. The Lord Himself mentioned the Psalm when the children in the temple cried out, saying: "Hosanna to the Son of David." The chief priests and scribes said then to Him: "Hearest thou what these say?" "And Jesus saith unto them, Yea, have ye never read, out of the mouth of babes and sucklings thou hast perfected praise?" (Matt. xxi:16). In 1 Cor. xv:27 the Psalm is likewise mentioned, "For He hath put all things under His feet." But the fullest quotation is in Heb. ii:5-9.

"For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him. But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

This passage is a divine commentary on the Psalm. It shows that the Psalm refers to our Lord. He was made a little lower than the angels and is now crowned with glory and honor. Not yet seen, however, by human eyes, but *we* (believers) see Him thus by faith in God's own presence. These words of the Holy Spirit in Hebrews also show that this present age is not the time when everything is to be put under the feet of the Second Man, the head of the new creation. "But now we see not yet all things put under Him."

We behold then in the eighth Psalm a precious picture of what will be when the Second Man is revealed from heaven, when the first begotten, will come back to this earth to take possession of His inheritance (Heb. i:6). The

state of the earth under Him, and the blessed Person of the Son of Man, who was made a little lower than the angels, and who appears crowned with glory and honor, as well as His dominion, are the blessed contents of this brief yet rich Psalm.

The superscription tells us that it is a Psalm of David. But what does "upon the Gittith" mean? The same word Gittith we find in Psalms lxxxi:1 and lxxxiv:1. Gittith is generally interpreted as a musical instrument, a kind of lyre. Thus scholars like Gesenius, Delitzsch and others explain it. The great Jewish scholar Rashi derives the word from Gath, as an instrument which was known in Gath. There the suffering and persecuted David had found shelter and this stringed instrument was introduced to Israel by David. But the Vulgate translates the word by "winepresses" and so does the Septuagint. The latter is deeply significant. The above mentioned Jewish rabbi explains the title likewise as winepresses and sees in it an allusion to Edom which shall be trodden down like a winepress.

Gath does mean winepress. It is significant that we find this word over the eighth Psalm. It tells of Him, who was in the winepress, whose precious blood was poured out on Calvary's Cross. And now He who suffered and died appears to our view in this Psalm as the one who receives His inheritance and possesses the earth in joy and glory. And He also will in His appearing tread the winepress as the judge of His enemies (Isaiah lxiii:1-4). Mr. Thirtle on "the Titles of the Psalms" claims that the title of the Psalm following the eighth, that is the title of Psalm ix, should be in connection with Psalm viii. Now the word of the ninth Psalm is "*Muth labben*" which means "Death for the Son." However, Mr. Thirtle accepts the paraphrase given of this word by the Jews (Targumi) which is "to praise, regarding the death of the man who went out between the camps," that is Goliath. He applies this Psalm as having reference to the killing of Goliath by David and says: "The words are David's according to the inscription; he is the man whom Jehovah has visited (verse 4). After such an act as the killing of Goliath, what could David's note be

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other than dominion?" All this, however, seems to us very unlikely and somewhat fanciful.

Jehovah our Lord,
How excellent is Thy Name in all the earth!
Who has set Thy Glory above the heavens." Verse 1.

This outburst of praise must be put into the mouth of the people of Israel. It is the voice of His redeemed people. Many such outbursts of worship of His earthly people are found in this Book of Psalms. (See Ps. vii:17.) This praise is the result of the personal manifestation of the once rejected King, Jehovah-Jesus, who delivered by His coming the remnant of His people from their enemies. Israel redeemed by the blood of Him, whom they once cast out, delivered from their oppressors and restored to their land, in possession of all the covenant blessing, will utter praise (see Psalms lxvi:1-4; lxvii; lxxxii; xcvi and many others). The nations of the earth will join in this praise and Israel calls upon them to unite in the praise of Jehovah, their Lord. "Make a joyful noise unto God, all ye lands, sing forth the honor of His Name; make His praise glorious" (Ps. lxvi:1-2). His Name will then be excellent in all the earth. Now His Name, that worthy Name, is denied and set aside. But when He is manifested in Glory, when He appears as Son of Man, all opposition will forever be broken and every voice which denied His authority will be hushed and His Name will be excellent in all the earth.

Most precious is the declaration that His Glory is set above the heavens. "Who hast set Thy Glory above the heavens." So rich and full is this little sentence that one is at a loss how to bring it out. The heavens declare the Glory of God. The heavens, the work of His fingers, the moon and stars are mentioned in verse 3. But here it is another glory. It is a glory, which is *above* the heavens.

The Son of Man, who is Jehovah, ascended up on high. God raised Him from the dead and set Him at His own right hand in the heavenlies, far above all principality and power, and might and dominion, and every name that is named not only in this age, 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, to the church, which is His body, the fullness of Him that filleth all in all (Eph. i:20-23). This blessed glory of the Lord will then be fully made known, and while His Name is excellent in all the earth and He reigns *over* the earth, His Glory is seen above the heavens. And in that Glory, the Church, His Body and His Bride, will be seen. Then His great highpriestly prayer will be answered, "I in them, and Thou in Me, that they may be made perfect in One and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved Me" (John xvii:23).*

It is a verse of marvelous beauty and depth which follows the general announcement of the age to come and its glory.

The babes and sucklings stand for new born souls. "Except ye be converted and become as little children, ye shall in nowise enter into the Kingdom of Heaven." Such only can praise Him and enter into the Kingdom. And here we must consider first of all the quotation of this word made by our Lord Himself. When He had entered Jerusalem and came to the temple, He cleansed the same and also healed the blind and the lame, who came to Him in that cleansed temple. On account of this the children in the temple cried out for joy, a joy born by childlike faith, "Hosanna to the Son of David." And the adversaries, the priests and scribes were displeased. Upon this the Lord said: "Yea, have ye never read, out of the mouth of babes and sucklings thou hast perfected praise?" (Matt. xxi:16).

In these praising children the blessed Lord saw the future travail of His soul; it was for Him an earnest, so to speak, of what was yet to come. The proud leaders of the nations had rejected Him, the children had owned Him. And when He comes the second time, then Praise truly waits for Him

*Notice the words "believe" and "know" in connection with the world in John xvii:21 and 23. Now is the time when the world is to believe. But when His own come into the possession of the Glory of which our Lord speaks in verse 22, then by the visible Glory resting upon the Church, the world will *know*.

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in Zion. Once more there will be an outburst of praise from the remnant of His people, the nation born in a day, that feeble, poor remnant which is left after the time of Jacob's trouble.

"There is an hour coming when the praise, which now waits in silent expectation for Jehovah in the deserted but not forgotten city of His choice, shall break forth in pure and grateful melody from lips whose uncleanness shall have then been purged away, and from hearts wherein the finger of God shall have written indelibly the everlasting law of His own righteousness. The new born nation shall then be, though in a somewhat different acceptation, an "epistle of Christ," like the church in the present dispensation, which, though torn alas! and mutilated and defiled, yet, blessed be God, bears still the inseparable seal of His Holy Spirit of promise. Violence and destruction shall thenceforth be heard no more within the city of the Lord. For the promised bulwarks are salvation, and the gates shall be called praise."*

This verse corresponds with the third verse of the royal Psalm. "Thy people shall be willing in the day of Thy power; in the holy splendour from the womb of the morning Thou hast the dew of Thy youth" (Ps. cx:3). The praise of the children in the temple foreshadowed all this which is yet to come. But even now He has the Praise of such who are new born babes, His own people who compose His Body.

And the enemy and avenger is to be silenced, while the Praise is established on account of the adversaries. Satan and those who opposed God's purposes and sided with the enemy of God are meant by these terms. When Jehovah's Glory is seen, when His Name is excellent in all the earth, and the Praise of the new born nation as well as the perfect praise of the Saints in the Glory above the heavens is heard, then Satan is completely silenced. The lawless, God defying and man deifying rulers and adversaries, political and re-

*Pridham on the Psalms.

ligious, the lords of "Man's day" will come to their awful end. The high ones on high and the Kings of the earth and all who oppose God will be silenced. And the Praise for all this is heard from the lips of the new born ones, His own earthly people. The Praise of the Saints above began before. The heavens will rejoice first, for Satan, the old serpent, called the Devil, will be cast out of heaven as soon as the Saints are caught up into heaven (Rev. xii:9-12).

When I look upon thy heavens, the work of Thy fingers,
The moon and stars, which Thou hast established;
What is man that Thou art mindful of him?
And the Son of Man that Thou visitest him? Verses 3-4.

And now the physical heavens are mentioned. What a vast universe it is as we look up and realize that those mighty creations are the work of His fingers. The child of God can muse on this. The unsaved in this present evil age seem to become more and more blinded by the god of this age, so that they lose even the sight of that which speaks of the glory and omnipotence, as well as the existence and intelligence of the Creator. How few of the poor dupes of Satan ever look up and consider the heavens! Satan makes them look down like the beasts of the field, to grovel in the mire and in the dust. Wonderful are the heavens, the moon and the stars. And what is man? Man inhabiting one of the smallest of the uncountable bodies of the universe. Why should God be mindful of this little planet and consider man upon it, the creature of the dust? But this is Godlike that He takes up that which is small and insignificant to manifest His Love towards it. And what is Man? Vanity, a sinner, God's enemy by wicked works, a child of wrath. And man has been visited by God. This is implied in this question. God has visited man not in judgment and wrath but in the gift of His only begotten Son. In Him He has visited man and has been mindful of him. And He is the "image and glory of God," and through Him fallen man by faith is brought from the old into the new creation and becomes through Grace one with Him, who is "the image of the invisible God, the first born of all creation."

And before we leave this interesting part of our Psalm

we may make still another application of these words. Only the moon and the stars are mentioned. The Sun so prominent in the nineteenth Psalm is not spoken of in this Psalm. The Sun, called the Bridegroom (Ps. xix:5), is the type of the Lord. The moon with her changes is the Church as a body. The stars of different glories in light are typical of individual believers. The heavens thus speak of God's Grace in taking sinners out of sin and eternal ruin and forming them in a body, and setting them as individuals in the heavenlies. And these heavens indeed are the work of His fingers. It is His own work, which has put fallen man there.

Thou hast made him a little lower than the angels
And with Glory and Honor thou hast crowned him. Verse 5.

The passage in Hebrews makes it clear that our Lord Jesus Christ and not the first man, Adam, is meant. All the precious truths of His humiliation and exaltation, the suffering and the glory, the deep place He took, the high place He has reached, are here flashed upon us. We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with Glory and Honor. This is the vision of faith. But when this Psalm shall be fulfilled, He will appear crowned with many crowns. The angels will then worship Him. Oh! what blessed thoughts rush in upon the heart and mind as one meditates on all this; Angels He created, they are His ministers and the ministering spirits for the heirs of salvation. He took a place below the angels in coming into the world, and it was for the suffering of death. The great work accomplished, He entered heaven as the glorified Man and obtained by inheritance a more excellent Name than they. And when He comes the angels will accompany Him, for He will be revealed from heaven with His mighty angels (2 Thess. i:7), and all the angels will worship Him (Heb. i:6). And let us not forget with Him are His Saints, and the Church will share in His Glory. Then His loving heart will find its rest, when His Glory rests upon those for whom He died.

Thou makest Him rule over the Works of Thy hands;
Thou hast put everything under His feet,
Sheep and oxen, all of them,

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And also the beasts of the field;
 Fowl of the heavens and fish of the sea,
 Whatever passeth through the paths of the sea.
 Jehovah our Lord,
 How excellent is Thy name in all the earth.

But little needs to be said on this, though like everything else in this Psalm it is inexhaustible. The words tell us of the rule of the second Man over the earth. All creation will be under His feet. Satan will be shut up in the bottomless pit. The demons can no longer delude and seduce. The whole earth will be at rest. Paul's glorious vision on the summit of Romans viii will be gloriously fulfilled (Rom. viii:20-23). Groaning creation will be delivered. Domestic animals and the untamed beasts of the field, the unconquerable fowls of the air and the creatures of the deep, all will be put under Him, the Lord of creation, who gave up all to buy back what sin had ruined. On what a happy lot is in store for this poor earth, groaning now under the curse. Full and rich are God's oracles of descriptions of that age of blessing and glory when He comes back to this earth. And if we were to quote them all and write out the most glowing descriptions of what it will be, still it would be true that "not half has been told."

And how the heart is cheered to read it again, "Jehovah our Lord, how excellent is Thy Name in all the earth." They may read this verse in ritualistic churches, they chant them in beautiful music. It is not true now; it cannot be true now during this age; but, blessed be God, it *will* be true some day, when He is manifested.

Let us praise God and thank our Father in anticipation of the coming fulfillment of this precious Psalm. Child of God, as the days grow darker, as Christ is rejected and Satan's power becomes more pronounced, turn to the bright side, the prophetic Word, which *assures* us that His Glory will cover the heavens and the earth will be full of His Praise. Even so; Come, Lord Jesus.

"A few more storms shall beat
 on this wild, rocky shore;
 And we shall be where tempests cease,
 And surges swell no more."

By the Word of the Lord

The Source of Paul's Doctrine of the Second Coming

NORMAN B. HARRISON

These words on the pages of the New Testament are somewhat startling in their unusualness. "This we say unto you by the word of the Lord." Is Paul suggesting that his other utterances are of a lower order, but here is one of which he is sure? Or is he seeking credence for a statement that might otherwise be greeted with aspersions of doubt?

The words in question are a solemn prelude to a most wonderful and altogether unique portrayal of the Parousia, the Second Coming of Christ—a portrayal that, for definiteness of detail, richness of revelation, assured accuracy as to order of events, vividness and movement, is without a parallel in all Scripture. It stands alone.

A Practical Purpose

Yet the whole picture is set in a frame-work of practical purpose, that of bringing victorious comfort to believers whose ranks are invaded by the grim reaper. The outcome is glorious, certified to us as certainly as any doctrine of the Gospel:

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. iv:15-18).

The doctrine of our Lord's return is taught in common by all the New Testament writers. With all of them it is less a doctrine than a revealed fact freighted with tremendous spiritual values for the present. In its prospect believers will exercise themselves in holiness (Tit. ii:11-13), purity (1 John iii:2, 3), patience (Jas. v:7, 8), steadfastness (2 Tim. iv:1, 2), watchfulness (1 Pet. iv:7), forbearance to judge one another (1 Cor. iv:5), etc. Moreover, it is a perennial fountain of comfort in bereavement as we contemplate the victory over death and the translation into glory it holds for us and for our dear ones (1 Thess. iv:18).

If the New Testament writers are inspired thus to teach and preach; if they were right in doing so; if it was their solemn duty to God as well as to those whom they addressed; if thereby they were enabled to strengthen character, stouten hearts, secure more unwavering devotion to Christ and Christian ideals—if all this be true then certain questions insistently clamor for an answer: Query 1—Can the teaching or preaching that contains no practical, helpful reference to Christ's Second Coming be termed Scriptural? Query 2—Being enjoined to "comfort one another with these words," are we not robbing God's people by withholding the teaching specifically designed of the Holy Spirit for their strengthening in the recurrent experience of death? Query 3—If the Church is woefully wanting in the virtues traced in His Word to the practical hope of His Return, are we not answerable to God for this lack through our failure faithfully to use the means divinely designed for their development?

A Progress of Revelation

There is a cry, "Back to Christ." It is raised by those who wish to escape the implications of authority for all the New Testament writers equal to that of Christ Himself. Feigning to honor Christ and His teachings, there is in it a poorly concealed desire to avoid the natural development of His teachings, the meaning of His life and death, doctrinally and prophetically, as provided for by Himself through His Apostles.

Anticipating this program of progressive development, Jesus said to them, at the very close of His teaching ministry and on the eve of His death:

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of mine, and shall show it unto you" (John xvi:12-14).

He states: (1) That He has "many things" necessarily reserved for future revelation. (2) He is giving them His Spirit to be to them "the Spirit of Truth" to guide them into "all the truth" yet needing to be revealed. (3) This

“truth” specifically includes “the things to come.” (4) All this truth and unfolding future program center in Christ and His glorification.

Thus Jesus entrusts to His empowered disciples, rather than to the utterance of His own lips, the full amplification of truth and revelation concerning Himself and His Church down to the end. It is His plan and provision. To cast aspersions of doubt upon it, its wisdom or adequacy, is wholly to dishonor Him. To reject the teaching He thus provided for is to reject Him. The teaching, as He said it would, uniformly “glorifies” Him; its rejection unqualifiedly disowns Him.

Now Paul, as no other Apostle, received a special preparation for this work of carrying New Testament revelation to completion. (John on Patmos is a parallel). He spent a protracted period in retirement (Gal. i:15-17). He had special revelation of the Lord (2 Cor. xii:1-4). To him was entrusted the development of Church doctrine, Church order, Church eschatology. He it is who gives the “mystery” of the Church as to its present composition (Eph. iii:3-6), and the further “mystery” of its culmination (1 Cor. xv:51,52). Note his language in Ephesians:

“How that by revelation He made known unto me the mystery; (as I wrote afore in a few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 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 the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the gospel” (Eph. iii:3-6).

A “mystery” is something hidden that it may be revealed in its appointed time. His “knowledge” of the mystery is “by revelation.” What was formerly unknown, even hidden from Old Testament prophets, “is now revealed unto His holy apostles and prophets by the Spirit.” This is the provision Jesus made for progress of revelation. Paul speaks with knowledge and authority. It is:

A Prophet’s Authority

“This we say unto you by the word of the Lord” (1 Thess. iv:15). Of conscious purpose Paul employs the language

used by the Old Testament prophets, not once but scores upon scores of times, to authenticate their utterances in their prophetic office, as not their own but the wisdom and utterance of the Lord.

How or when this "word of the Lord" came to Paul little concerns us. Doubtless it was a part of the Arabian revelations (2 Cor. xii:1, 2). It is fully covered by Jesus' prophetic provision (John xvi:12-14). It is placed as a solemn preface, yea premise, to a most marvelous detailing of the experience awaiting believers at the Coming of Christ—a "Thus saith the Lord," personally and particularly warning us. (1) Lest we doubt the authority of the truth divulged, (2) lest we give but slight heed to the purpose and purport of the revelation.

The entrance of the believer into the victory of Christ's resurrection, at the time of and by the power of His Parousia; the order of events, including the resurrection of those gone before in death, and the transfiguration of those still living at the time—this is a "mystery" (1 Cor. xv:51, 52) of which we have been appraised "by the word of the Lord" through the pen of His "prophet" as His chosen instrument.

A Parallel Picture

While the Resurrection and Rapture of believers in detailed exactness could have been known to Paul, and made known by him to us, only by revelation, it is of utmost interest to note that the basic facts in Paul's statement are paralleled by the words of Jesus recorded by John.

JESUS

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

"Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou Me. Then went this say-

PAUL

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the

ing abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, he shall not die; but, **If I will that he tarry till I come, what is that to thee**" (John xiv:1-3; xxi:22, 23).

Lord. Wherefore comfort one another with these words"
(1 Thess. iv:15-18).

The teaching in common: 1 The Coming is that of Christ Himself, in person. 2 Its purpose is to bring believers into the abiding presence of Christ in glory. 3 Its Imminence is such that those then living (First Century, A. D.) **might** be living when He comes (no writer ever taught they **would** be). 4 The Aim in teaching it is the comfort of believers as they hold it in prospect.

How impossible to read this parallelism and retain erroneous notions as to the **what** or **when** of His Coming. If, for instance, we substitute death for His personal return, Jesus' words to John become the merest piffle—"If I will that he live till he dies." And any theory that injects a millennium of time precludes any sane person saying, "**We** who are alive and remain unto the Coming."

"The word of the Lord" to Paul matches His final personal word to us all, "Surely I come quickly." Our believing, longing heart responds, "Amen. Even so, come, Lord Jesus."

Studies in Isaiah

By F. C. JENNINGS

Chapter xlviii

Close of Jehovah's reproach of Israel on account of their idolatry.

As previously noted, the whole of this **third** part of our book (chapters xl to lxvi) is a **threefold three**, and this forty-eighth chapter brings the first of these trilogies to its well-defined close in the words which, like a divine sigh, tell of "no peace to the wicked." Just as at the close of all God's ways with mankind at large we hear that same awful and sorrowful note of the restlessness of the Lake of Fire (Rev. xiv:11).

The chapter opens with a call to Israel as a whole; but before the close there is a very distinct severance between the apostate mass, and the penitent remnant of faith, and in verse 12 these alone are addressed. These too must first be stripped of all claim to deliverance from Babylon on account of their own righteousness; but, when thus stripped, there is poured out to them, without check or hindrance, all the fulness of love in the Heart of their God. How like to His blessed ways with you and me that surely is!

I again attempt a paraphrastic rendering, first noting the divisions as they seem to me, in a double "3" thus

Verses 1 to 11: Pleading with the **Mass**, and the **Remnant** manifested.
 12 to 22: Pleading with the **Remnant** and the **Mass** manifested.

Verses 1 to 2: The call to the **Mass** to hear.
 3 to 8: Reproach for the neglect of prophecy.
 9 to 11: **Remnant** manifested in chastening.

2

12 to 16: The call to the **Remnant** to hear.
 17 to 21: Tender reproach of the **Remnant**.
 22 The apostate **Mass** manifested in penal suffering.

1: Harken to this ye household of Jacob,
 Ye who are called by the name "Israel,"
 Who from the waters of Judah have flowed forth,
 And by the Name of Jehovah do swear,
 By lip o'er confessing* the God of Israel,
 But that not in truth, nor in righteous sincerity.

2: They claim to belong to the city all-holy,
 And on the God of Israel do stay—
 Jehovah Tzebaoth His Name!

The divine address here turns from Babylon to those who are called "Jews," and are that, outwardly. They are of the house of Jacob, even called by that name of honor conferred on their father in the night of his wrestling, "Israel." Nay more, as a river is not severed from its source, so these are linked, in an external formal way, with the royal tribe of Judah. But coming still closer, they claim citizenship in the holy city, Jerusalem. And all this is quite true—these are

*Lit. "Make mention" or "Remember," but this is equivalent to a profession of faith in the one true God. Del. renders: "Extol the God of Israel"; Lowth, "publicly acknowledge."

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the undoubted privileges of those addressed. But there is no privilege that does not cover corresponding responsibility, and how have they answered to that? They have truth beyond that of all other peoples, how have they used it? Alas, they have held it in unrighteousness.

What a scene of sorrow and sin does this poor earth afford, and has ever afforded. Today the by far numerical majority of mankind is enveloped in utter heathen darkness. A bright light of truth has shone on about a third; but in that third, how few—O how few are genuinely penitent believers in the Lord Jesus! All take that Name which is above every name, and whether of the Roman, Greek Churches (so-called) or of the various Protestant Denominations—all are “Christian.” Yes, there is truth: Christian truth everywhere in this sphere—truth that this poor world lacked for over 4,000 years; yet now who values it, save a few poor simple souls who make no noise, and have little place in the tumult of the world? The correspondence is only too strikingly clear.

But now the prophet is thrown forward in spirit to a point where he looks upon the fulfilment of what he has foretold.

- 3: The former events I've declared long ago—
Yea, from my mouth have they gone forth.
These have I caused to be heard:
Suddenly carried them out:
Thus have they been brought to pass.
- 4: Well did I know that thy heart was so hardened,
That thy neck was as stiff as sinew of iron:
Thy brow was as brass!
- 5: Therefore I told it thee long, long ago;
Made thee to hear it before it took place;
Lest thou should'st say: "Tis my idol hath done them,
My images-graven have ordered them all."
- 6: Thou surely hast heard—then consider it all,
And wilt thou not make thy confession?
From this time I'll make thee to hear what is new,
Things that are secret and what thou hast not known.
- 7: Now they're created, and not long ago,
Nor till this day hast thou heard them;
Lest thou should'st say: "Lo, I knew them!"
- 8: Yea, thou hast heard not!
Yea, thou hast known not!

Yea, in the past thine ear was not ope'd;
 For well did I know thy treach'rous heart
 And that from the womb thou'st been called a transgressor!

Here, if I err not, as with John in Patmos, the Spirit of God raptures the spirit of the seer, and places him at a point not yet fully and actually reached. The "former things" must include all the dealing of Jehovah with Israel down to the very time of Cyrus (who had not yet been born); but as events come to pass, so must the conviction that He who could, and had foretold them, had them all under His control, and events yet to come which are now to be foretold must be under the same control, and surely will come to pass in due time. This is not uncommon in prophetic discourse. The eye is so divinely enlightened that time ceases to obscure the sight, or indeed to intervene at all. Thus our Lord anticipating what had not and has not even yet, actually taken place, said: "**I saw Satan as lightning fall from heaven** (c/f Rev. xii). So in that infinitely clear and pure atmosphere of the book of Revelation we have statements that apart from this have exceedingly perplexed us, such as: "Behold I come **quickly**," spoken nearly 2,000 years ago, and our Lord has not come even yet. The prophetic eye, cleared of all the films of earth, sees the far off as being close at hand, and so the prophet speaks. It is surely neither incredible nor unworthy that God should so speak. Who sees the very end of all our chequered history from the very beginning. Here then, He anticipates and announces the deliverance of Israel by Cyrus, so that they may not attribute that deliverance to any false agency, as their idol-deities.

But in verse 6, Jehovah ceases to look back at events that have already occurred (from His present standpoint), and looks forward to something of which He had never spoken at all—something absolutely new; and still it is that the treacherous heart of poor sinful man, may not attribute the event when it comes to pass to some false deity.

What a strong confidence the fulfilment of prophecies in the past gives for the fulfilment of those that—even for us—still lie in the future. Our Lord's coming—rejection—death—resurrection and ascension to the right hand of God are

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all clearly foretold, and have already taken place. But the same word speaks of His coming for all His redeemed people, and with them returning in great glory to reign over the earth. Does not the past in itself justify our cleaving to that Hope; and the more strongly as we see the avalanche of apostacy that is sweeping the great mass of professing Christians away?

- 9: 'Tis for my name's sake my wrath I defer—
And for my own praise I from thee refrain
Lest I destroy thee.
- 10: I have refined thee but 'tis not as silver,
In the furnace of suffering have I elected thee.
- 11: 'Tis for my own sake—yea, for my own sake
That I will do it:
(For how hath my name been polluted!)
And my glory I give not another.

In these verses Jehovah strongly emphasizes the motive that leads to His intervention on behalf of His people. It is not because of their goodness that He defers His anger; and in its place brings salvation to them. So in the day of old when Israel made the golden calf, and the anger of Jehovah waxed hot against them, Moses' plea was: "Wherefore should the Egyptians say: 'For mischief did He bring them out to slay them in the mountains'" (Exod. xxxii:12). And again when the spies returned and discouraged the people so that unbelieving Israel desired to return again to Egypt, Jehovah's wrath waxed very hot, but was deferred by Moses' plea: "Then the Egyptians shall hear it" (Num. xiv:13).

O what too, do we (you and I) not owe to that Name of "**Jesus!**" Could He rightly be called that, if He did not "save to the uttermost, those who come to God by Him"? If only one of us poor erring believers in Him were finally lost then, may we plead, would Satan hear of it, and what shouts of derision would ring through the ranks of the fallen principalities and powers: "He could not bring that one to God! He failed to bring that one home! He could not save that one—that was beyond His power; was too great a strain on His love; He is falsely called Jesus, for He could **not** save."

The glory of that Name is at stake in the eternal salvation of the feeblest of us, His poor people who put their heart-confidence in Him.

“The soul that on Jesus hath leaned for repose
He will not—He **cannot** forsake to its foes.”

Verse 10 apparently contradicts such Scriptures as Zech. xii:9, which reads “He will refine them **as silver is refined,**” whilst here it is the very opposite “I have refined thee but **not as silver.**” Only one must carefully note that in Zech. and other similar Scriptures, it is “the **third part**” of which the prophet spake, whilst here it is Israel as a nation, or mass led back to their land without any such remnant yet manifested. The people are refined, not as being silver yet, but the “furnace of affliction”—which is, I believe, the “great tribulation”—does this service: it manifests those who are faithful, and then those thus manifested *are refined as silver:* and the dross that still clings to them is purged away by that same affliction.

Now we turn to that beloved “remnant” whose history is a foreshadowing of our own.

- 12: List to me Jacob, and Isr'el my called:
I AM THE ONE! The First and The Last!
- 13: 'Tis my hand hath laid the earth's strong foundations,
My right hand hath spanned the heavens above:
When I do summon they stand up together.
- 14: Gather together, and listen (then) all of you;
Who, midst them all, hath this thing proclaimed:
That he whom Jehovah loveth will do
His will upon Babel,
And on the Chaldeans his arm shall alight?
- 15: I—none but I—have spoken and called him,
Caused him to come, and will prosper his way.
- 16: Come near (then) and hearken, for 'tis not in secret
That from the beginning I have foretold it—
Before its existence, I have decreed it (as Lowth)
And now hath Jehovah Adohnai forth sent me,
And with me his Spirit.

The Creator of all that is visible here speaks. “Look,” He says, “at earth and heavens.” Mark the stability of the rock-foundations of the former: then look up at the latter, and reckon if you can the number, weight and distances of those worlds above, and know that one word of Mine brought

them into being and, obedient to my summons, they stand up. By that same word they still exist and tread unwaveringly their prescribed orbits.

If the Spirit of God does not make exactly the same claim for our Lord Jesus Christ in Col. i:16-17 then words have ceased to have meaning: "All things were created by him, and for him; and he is before all things, and by him all things subsist." *Jesus is Jehovah!*

And now in the last words of verse 16, another voice is heard. It comes from One who is sent forth by Jehovah, and the Spirit is sent with Him. Who can that be but Jesus our Lord, and Israel's Messiah? Nor can I do better than again quote Delitzsch:

"Since the prophet has not spoken in his own person before; whereas, on the other hand, these words are followed in the next chapter by an address concerning Himself from that servant of Jehovah who announces Himself as the restorer of Israel and light of the Gentiles, and who cannot be therefore either Israel, as a nation, or the author of these prophecies; nothing is more natural than that the words 'And now hath the Lord, etc.,' form a prelude to the words of the one unequalled Servant of Jehovah concerning Himself, which occur in chapter xlix. The surprisingly mysterious way in which the words of Jehovah suddenly pass into those of His messenger, can only be explained in this manner."

Nor do I see any possibility of questioning this. Of the Lord Jesus has it been written: "For God giveth not the Spirit by measure"* (John iii:34), that is, it was not with the Lord Jesus as it was with the prophets of old, a partial communication of the Mind of God—a fleeting glimpse of His Heart; or, as to Moses, His "back-parts"; but with Christ, there was no such limit—the Spirit Who came with Him revealed in and by Him, the very wisdom—the very Heart of God to man with all its infinitude of Love. The two Scriptures thus have a very precious correspondence.

17: Thus saith Jehovah—He who redeems thee—
The Holy One of Israel,
I am Jehovah thy God,
Teaching thee ever to profit,

*The added words "unto him" should be omitted.

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Guiding thee too in the way
In which thou should'st go.

- 18: O **that** thou hadst hearkened to my commandments
Then had thy peace been as a river—
Thy righteousness been as the waves of the sea.
- 19: Then had thy seed been as the sea-sand
And thy body's offspring been as its grains
Nor cut off, nor perished, its name from before me.
- 20: Go out of Babylon! Flee from the Casidim
With the voice of sweet singing, declare this report,
Let it go forth to the ends of the earth
And tell how Jehovah saved Jacob his servant!
- 21: Tell how they thirsted not,
Though he led them through droughts.
Streams from the rock he caused to flow for them;
The rock he did cleave and the waters gushed forth!
- 22: Peace—never peace to the wicked shall be—
So saith Jehovah!

Verses 17-19: To Israel, Jehovah speaks. He has only desired the submission of their will—the confidence of their heart, and He would have still borne them, as He did from Egypt, on eagle's wings. Had they continued on that line of trustful dependence, unbroken as the flow of a river had been their peace; and the righteous requirements of the law would have been fulfilled, not by legal effort, but by spontaneous response to His grace. That grace will still preserve the nation, in a remnant that shall not be destroyed. Their self-chosen path has led to captivity and shame. But the Lord will never leave His poor people in such case, and so the next words (verses 29-31) call to the captives to escape from Babylon with the speed, but not with the terror of the flight from Egypt. No songs were heard all through that dark night, but now they leave their place of captivity with songs of joy.

But no rock was cleft, to provide those humble fugitives who returned with Ezra, with water: surely then this prophecy must refer to some other deliverance than **that**. That is so undeniable that most of our commentators apply all this in a spiritual way to the Church; and indeed do so with a good deal of reason on the surface. She is surely

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passing through a "dry and thirsty land where no water is"; and for her refreshing, life-giving waters do flow from the stricken Rock: Christ—there is surely a correspondence.

But does this then finally and perfectly fulfil this prophecy? If it did, then Israel's deliverances are forever passed, and God hath "cast away His people whom He foreknew" (Rom. xi:1-2). No promises are theirs, for all such are appropriated by "the Church." But that is absolutely opposed to the whole tenor of Scripture. Israel—the literal Israel—the Jew as we speak, is yet to blossom and fill the whole earth with fruit, for the blessing of the earth itself awaits the recovery of Israel from her national death. Still another captivity awaits that devoted people to another Babylon. The day approaches when those Jews that we see now returning to Palestine shall, having found an independent state, make a treaty with the revived fourth empire of Daniel's prophecies—the "beast"; and this means, for the true Jewish saints, a captivity to that "Babylon the Great," who sits upon that beast, or interpreting the prophetic form of speech, the universal apostate "christian" church that shall then be entirely *supported by* the civil power. Then again shall that call to separation be heard; that is really ever sounding in this mixed scene: "Come out of her, my people, that ye be not partakers of her sins" (Rev. xvii:4). But Babylon is the first of the evil triumvirate of those last days, to be destroyed, not by the direct Hand of God, but by those on whom he has depended (Rev. xviii:16, and this synchronizes precisely with the fulfilment of Dan. ix:27: "And in the midst of the week he shall cause sacrifice and oblation to cease": the destruction of the falsely professing church, excluding God from *Christendom*; the stopping of sacrifices, ending the recognition of God among the Jews. But this manifests the Remnant, who shall be tried "as silver," and those who escape the persecution in Jerusalem, Rev. xii and xiii, go forth and preach the gospel of the coming Kingdom to the nations of the earth (Matt. xxiv:14). But even that is not the final deliverance, for still the devil rules over our poor devoted earth, and this demands the return of Israel's long rejected Messiah, and earth's rightful King;

and then, when that comes to pass, "to Pul and Lud, and to the nations afar off" (Is. lxvi) do joyous and willing missionaries go, with feet beautiful, to tell of what God hath done for the final deliverance of His people, the children of Jacob: but this we may see later, if God permit.

But the prophecy does not end without that last word, in which sternness and sadness, justice and sorrow, are strangely blended: "*No peace, saith Jehovah, to the wicked*"! The very word used for "the wicked" denies the possibility of their peace. Its first meaning is "to make a noise," or "tumult," "to be disturbed," and is thus applied to those whose inward moral nature is in that state of chaotic confusion that is due to being "without God." Most careful must we be not to confine it to the debased or profane, but it may cover the most moral and indeed religious—all who have not come to Christ for the Rest He only gives—there can never be true Rest or Peace apart from Him.

Christ as Lord

BY PRINCE OSCAR BERNADOTTE*

2 Cor. iv: 5-6

Paul wanted to preach Christ as Lord; and his desire was to be a servant to others, for Christ's sake. We might say it was his program, his life's goal. And how well would it not be, if all our labor for the kingdom of God had the same program and the same goal!

Jesus Christ as *Lord*. The title "Lord" belonged in Paul's time, only to the Roman Emperor. No one else could bear that title. But the Word of God tells us that Jesus is also Lord, yea, even Lord of Lords, and that His kingdom extends not only over the Roman empire, but far beyond its borders.

We preach not ourselves, says Paul, but Christ Jesus as our Lord and ourselves as your servants for Jesus' sake. I cannot be a servant of Jesus Christ or a Servant of men for Jesus' sake without having seen and understood that Jesus has served *me*. Yes—He has served me so that He gave His life for me. We remember also how He, while He walked here below, washed the disciples' feet and how He

*A brother of the Swedish Crown Prince, who recently visited America.

afterwards said to them: "I have given you an example, that ye should do as I have done to you." On another occasion He says also: "If any man serve me, him will my Father honor."

Further the Apostle says: "For God who said: Light shall shine forth out of darkness, is also the One who hath let His light shine in our hearts, that the knowledge of the Glory of God which radiates from the face of Christ, should spread its light" (Sw. Trans.).

If we gaze out upon the world we get the impression that it is filled with both darkness and light and that the darkness extends even further than the light. And this is so. Darkness prevails. But we also know, that when the light comes, darkness disappears. When we light up a dark room, the darkness is as if blown away. Even so it was in the beginning of time, to which also reference is made in our text. In the beginning the world was dark and void. But then God created the light, and when the light appeared, darkness fled. So it will be also when God speaks His: "Let there be light" into a human soul. When light enters into a human heart, the darkness that ruled there before, disappears. O! how dreary it is when darkness reigns! He who walks in darkness knoweth not whither he goeth. He cannot see the way. He can never reach the goal; he is lost. Numberless are the souls of whom it can be said: "They walk in darkness."

Even in regard to temporal things we know how fearful it may be if we miss the light. Several years ago an Atlantic ship was lost one night not far from a coast. The whole thing came on so suddenly that only a few of all those who were on board succeeded in getting into the lifeboat. These were a few passengers and a few sailors. All that was needed in an emergency like this was found in the boat. There were plenty of provisions; there was a chart and a compass to direct the boat's course and a lantern to give light in the darkness. But the box of matches, which also should have laid in its proper place, was not to be found! Great anxiety arose. How would they fare now? Every man searched his pockets, but no one had a box of matches. Yes—there really was one who found a box in his pocket.

But when he opened it, the contents showed only one single match! The salvation of all these people now depended on that when the match was lit, the wind did not blow it out, something that might easily happen. And then the consequences might be, that if they wanted to go east, they might instead go west and thus come far away from land. At last a man offered to do it. The others held up their coats round about him as a shelter from the draught; then he struck the match and succeeded in lighting the lantern. The little boat was tossed about like a shaving up and down on the waves, but reached the shore in safety and all were saved. If they had not had the light, they certainly would have been lost.

How well for us to know that our salvation does not depend on us and our doings, but upon Jesus Christ, who has taken on Himself our cause, and that if we yield ourselves wholly into His hands and follow Him, Who is the Light of the world, we shall not perish, but have eternal life!

And if we have ourselves been saved, then that takes place, which is mentioned in the latter part of our text—that the knowledge of the glory of God, which shines forth in the face of Christ, will spread its light wherever we go forth in this world. He who has looked up into the face of Jesus Christ has also seen something of the glory of God. And every one who has had this experience and who knows who Jesus is, will in turn become a lightbearer—a light spreader. Could a more beautiful picture of salvation be given than that which is given us in our text in these words: “God hath let His light shine in our hearts that the knowledge of the glory of God, which radiates from the face of Christ, should spread its light”? God has saved us that we should serve Him. He has let the light of His glory radiate towards us in Jesus Christ, in order that the light may be spread further—that we may walk as the children of light in this world. And this is certain, that he who has had the light from above kindled in his heart, has no greater desire than that every man should experience the same salvation, and receive of that power which the Lord Jesus gives to His own to fight against sin and be kept in that way which leads to the great and glorious goal.

That this may be so, may we know Jesus Christ as Lord!

Who Wrote The Pentateuch?

In answer to this question the Pentateuch itself informs us 630 times that it was written by Moses. At least his name occurs that number of times as the reputed author, and there is not so much as a hint that any other person had the least to do with its composition, except the last few verses of Deuteronomy which tell of the death and burial of Moses. More than ninety times he is said to be the author of Leviticus and Deuteronomy, which Higher Criticism pronounces a fraud and forgery perpetrated eight hundred or a thousand years after he had ceased to live.

In Joshua we are told fifty-six times that it was written by Moses, even the book of Deuteronomy. "Then Joshua built an altar unto the Lord God of Israel in Mount Ebal, as Moses the servant of the Lord commanded the children of Israel as it is written in the book of the law of Moses" (Josh. viii:30, 31; Deut. xxvii).

In Judges we read that "they gave Hebron unto Caleb, as Moses said" (Jud. i:20; Deut. i:36); and that the heathen nations were left to prove Israel, "to know whether they would hearken unto the commandments of the Lord, which He commanded their fathers by the hand of Moses" (Jud. iii:4).

The prophet Samuel said unto the people, "It is the Lord that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt," thus recognizing the presence and hand of the Lord through the agency of His servants, as he adds, "then the Lord sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place" (1 Sam. xii:6, 8).

David charged Solomon to walk in the ways of the Lord God, "to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the law of Moses" (1 Kings ii:3; Deut. xvii:13-20). "There was nothing in the ark, save the two tables of stone, which Moses put there at Horeb" (1 Kings viii:9; Ex. xxv:21; Deut. xxxi:25, 26).

Solomon said in his prayer at the dedication of the temple,

“as thou spakest by the hand of Moses thy servant,” and “there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant,” (1 Kings viii:53, 56; Ex. xix:5, 6; Deut. xii:10, 11).

“The children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the Lord commanded” (2 Kings xiv:6). “And brake in pieces the brazen serpent that Moses had made” (2 Kings xvii:4) (Num. xxi); “but kept the commandments which the Lord had commanded Moses” (2 Kings xviii:6). “The king of Assyria did carry away Israel unto Assyria, . . . because they obeyed not the voice of the Lord their God, but transgressed His covenant, and all that Moses the servant of the Lord commanded” (2 Kings xviii:12). “Neither will I make the feet of Israel move any more out of the land which I gave their fathers, only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them” (2 Kings xxi:8). “And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses” (2 Kings xxiii:25).

“Aaron and his sons, offered upon the altar of the burnt offering, and on the altar of incense, . . . and to make an atonement for Israel, according to all that Moses the servant of God had commanded” (1 Chron. vi:49; Lev. i, xvi). “The children of the Levites bare the ark of God upon their shoulders, with the staves thereof, as Moses commanded, according to the word of the Lord” (1 Chron. xv:15). “The tabernacle of the Lord, which Moses made in the wilderness” (1 Chron. xxi:29). “Thou shalt prosper, if thou takest heed to fulfill the statutes and judgments which the Lord charged Moses with concerning Israel” (1 Chron. xxii:13). “Now concerning Moses the man of God” (1 Chron. xxiii:14).

“Offering according to the commandment of Moses” (2 Chron. viii:13). “As it is written in the law of Moses” (2 Chron. xxiii:18; Num. xxviii). “The collection according to the commandments of Moses the servant of the Lord” (2 Chron. xxiv:6; Ex. xxx:12-16). “As it is written in the

law in the book of Moses, where the Lord commanded, saying, the fathers shall not die for the children, neither shall the children die for the fathers" (2 Chron. xxv:4; Deut. xxiv:15). "And they stood in their place after their manner, according to the law of Moses the man of God" (2 Chron. xxx:16; Num. ix:11). "Hilkiah the priest found a book of the law of the Lord by Moses," or rather "by the hand of Moses" (2 Chron. xxxiv:14; Deut. xviii:18, 19). "According to the word of the Lord by the hand of Moses, . . . as it is written in the book of Moses" (2 Chron. xxxv:6, 12; Ex. xii:16; Lev. i).

"To offer burnt offerings, as it is written in the law of Moses the man of God" (Ezra iii:4; Deut. xii:5, 6). "They set the priests in their divisions, and the Levites in their courses, for the service of God which is at Jerusalem; as it is written in the book of Moses" (Ezra vi:18; Num. iii). "This Ezra went up from Babylon; and he was a ready scribe in the law of Moses" (Ezra vii:6).

"And have not kept the commandments, nor the statutes, nor the judgments which thou commandedst thy servant Moses" (Neh. i:7; Deut. xxviii:15). "Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, if ye transgress, I will scatter you abroad among the nations" (Neh. i:8; Lev. xxvi:33) (Deut. xxviii:64). "They spake unto Ezra the scribe, to bring the book of the law of Moses, which the Lord had commanded Israel. . . . And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month" (Neh. viii:1, 14; Lev. xxiii:40). "And commandedst them precepts, statutes, and laws, by the hand of Moses thy servant" (Neh. ix:14). "To walk in God's law, which was given by Moses the servant of God" (Neh. x:29). "On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God forever" (Neh. xiii:1; Deut. xxiii:3, 4).

"Thou leddest thy people like a flock by the hand of Moses and Aaron" (Ps. lxxvii:20). "He made known His ways

unto Moses" (Ps. ciii:7). "He sent Moses His servant" (Ps. cv:26). "They envied Moses also in the camp" (Ps. cvi:16). "Therefore He said that He would destroy them, had not Moses His chosen stood before Him in the breach" (Ps. cvi:23; Ex. xxxii). "They angered Him also at the waters of strife, so that it went ill with Moses for their sakes" (Ps. cvi:32; Deut. xxxii).

"Then He remembered the days of old, Moses and His people, saying, Where is He that brought them up out of the sea with the shepherd of His flock? Where is He that put His Holy Spirit within him? That led them by the right hand of Moses with His glorious arm, dividing the water before Him, to make Himself an everlasting name" (Isa. lxiii:11, 12).

"All Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured out upon us, and the oath that is written in the law of Moses the servant of God. . . . As it is written in the law of Moses, all this evil is come upon us" (Dan. ix:11, 13; Lev. xxvi:14).

"I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants, and I sent before thee Moses, Aaron and Miriam" (Mic. vi:4). "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments" (Mal. iv:4).

The Lord Jesus Christ says, "Offer the gift that Moses commanded, for a testimony unto them" (Matt. viii:4; Lev. xiv:3). "Moses, because of the hardness of your hearts, suffered you to put away your wives" (Matt. xix:8; Deut. xxiv:1).

"The Scribes and the Pharisees sit in Moses' seat" (Matt. xxiii:2). "Moses said, Honor thy father and thy mother . . . And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect" (Mark vii:10-13; Ex. xx:12). "Have ye not read in the book of Moses, how in the bush God spake to him?" (Mark xii:26; Ex. iii:6). "They have Moses and the prophets, let them hear them" (Luke xvi:29). "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the

things concerning Himself . . . That all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me" (Lu. xxiv:27, 44). "Moses lifted up the serpent in the wilderness" (John iii:14; Num. xxi:9). "There is one that accuseth you, Moses, in whom ye trust. For had ye believed in Moses, ye would have believed me: For he wrote of me" (John v:45, 46; Gen. iii:15; xxii:18). "Did not Moses give you the law? Yet none of you keepeth the law . . . Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers). . . . If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken" (John vii:19-23; Gen. xvii:10; Lev. xii:3).

The Apostle John says, "the law was given by Moses" (John i:17). Philip says, "we have found Him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth" (John i:45). Luke says, "when the days of her purification, according to the law of Moses, were accomplished" (Lu. ii:22; Lev. xii:2).

The Apostle Peter says, "Moses truly said unto your fathers, A prophet shall the Lord your God raise up unto you of your brethren" (Acts iii:22; Deut. xviii:15).

Stephen says, "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds," and confirms the truth of the principal events of his life, Acts vii:20-44; and the history of the Apostle Paul closes with his attempt to persuade the Jews "concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening" (Acts xxviii:23).

The Holy Ghost testifies that "death reigned from Adam to Moses," Rom. v:14; that God "saith to Moses, I will have mercy on whom I will have mercy," Rom. ix:15; Ex. xxxiii:19; that "Moses describeth the righteousness which is of the law," Rom. x:5; Lev. xviii:5; that "Moses saith I will provoke you to jealousy by them that are no people," Rom. x:19; Deut. xxxii:21; that "it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn," 1 Cor. ix:9; Deut. xxv:4; that of the tribe of Judah "Moses spake nothing concerning priesthood," Heb.

vii:14; that "Moses had spoken every precept to all people according to the law," Heb. i:19; while his name occurs in at least twenty other places not mentioned here, as doing and saying all that is affirmed of him in the Pentateuch.

Hence the believer will have no hesitation in answering the question, "Who wrote the Pentateuch?" The authenticity and genuineness of no writing on earth can be established by more conclusive evidence, furnishing a complete demonstration that God spake through Moses, and that Leviticus and Deuteronomy were also his work. The avaricious and licentious Jesuit, Astruc, the infidels Eichhorn, Kuenen, Wellhausen, and their followers Driver and Cheyne in England, and Briggs, Harper and Toy in the United States, may object on certain fanciful differences of style; but how trivial their arguments compared with the testimony of Joshua, Samuel, David, Solomon, Ezra, Nehemiah, Isaiah, Daniel, Micah, Malachi, John, Philip, Stephen, Peter, Paul, our Lord Jesus Christ, and the Holy Spirit in the inspired Epistles! Such an array of witnesses cannot be cited to prove the authorship of any ancient document whatever, since credible men from the days of Moses for fifteen hundred years assure us that Moses wrote the Pentateuch. So he who, like Ezra, is a "ready scribe in the law of Moses," will say to Higher Criticism, "Get thee hence, Satan; for it is written" (Matt. iv:10).—*The Truth.*

But I am a great sinner, sayest thou.

"I will in no wise cast out," says Christ.

But I am an old sinner, sayest thou.

"I will in no wise cast out," says Christ.

But I am a hard-hearted sinner, sayest thou.

"I will in no wise cast out," says Christ.

I have served Satan all my days, sayest thou.

"I will in no wise cast out," says Christ.

But I have sinned against light, sayest thou.

"I will in no wise cast out," says Christ.

But I have sinned against mercy, sayest thou.

"I will in no wise cast out," says Christ.

I have no good thing to bring, sayest thou.

"I will in no wise cast out," says Christ.

—(Luke vii:36-50; xxiii:39-43; John iv.)

John Bunyan.

Current Events In the Light of the Bible

Doing Away With God. An ultra Modernistic preacher in New York City, according to reports in the daily press, said recently in a sermon, "The Christian God is dying." He continued "The Christian God is passing out. He no longer commands the honest respect of men and women. He has been disproved. Christians traditionally believe in God as a creator, the maker of heaven and earth, as the ruler of the universe and as a philanthropist. But science has demolished these ideas. Miracles, for example, have no place in the modern world, and the same is true of prayer. The gods of antiquity mean nothing to us now except as their names are useful in a cross word puzzle. The humanist tells us that God is always the creation of man. To me the life of man and of the world are one. God is the rising tide in the heart of humanity. So God and man are one, and the universe is rolled together in one great principle of unity. So we see not merely the death of a God, but also the birth of a God—God born again in the spirit of man."

Surely when the finite creature of the dust speaks thus and finds willing ears to listen, the judgment of God cannot be far away. No Thomas Paine or Voltaire would have dared to utter such blasphemies.

Thousands Are Turning to Romanism. The Eucharistic show has achieved its purpose, it has landed thousands in the Roman Catholic Church. It was cleverly staged at the right time. The show was magnificent. The old harlot displayed her glorious colors—"arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication (Rev. xvii:4). The honors done to the representatives of the "red menace," the visiting cardinals, outdid everything which ever was done in our country. The war heroes never received such glories as these visitors. After they had been worshipped in New York City, they departed on a special train for Chicago. It is almost unbelievable what the papers reported in connection with the

departure of the nine cardinals. They left from the Grand Central Station. As they passed along the lane of closely packed spectators wave after wave of applause echoed through the vast room and hundreds of the faithful knelt to receive the apostolic blessing. While a double cordon of police restrained the masses that pressed forward in an attempt to kiss the rings, the churchmen proceeded directly to the entrance of track 27 and down to their respective cars over a rich crimson and gray carpet, which covered the entire distance from the gates to the forward end of the

The brilliant hued train (in cardinal red), which was manned by a picked crew, consisted of cars *especially built and decorated* for the Cardinals' service. The first was the Charles Carroll of Carrollton", a club and smoking car. The second was the "Bishop Quarter." The third car was the "Pere Marquette." Then came the dining car "St. Mary of the Lake" with its elaborate equipment of silverware and linen bearing the Papal Legate's coat of arms, followed by the car named "Cardinal Hayes." The last car "Pope Pius XI" was occupied by the Papal Legate and his suite. It is said to be one of the most luxurious private cars ever turned out by the Pullman Company.

And all this in free and democratic America! A few years more and we may see a thoroughly Romanized America, and millions of so-called "Protestants" uniting with the great ecclesiastical institution.

No Peace is in Sight. Major General Sir F. Maurice, of Great Britain, a leading military authority, has recently pointed out that despite "the League of Nations and the Locarno Pact," the world in general and Europe in particular, is in a very disturbed state. Mussolini's clenched fist is flourished in the face of Greece, Serbia and Germany. Imperialistic plots, most of them fortunately futile, recur in Hungary, and Hungary's neighbors, Czechoslovakia, Roumania and Serbia. The League had to drag Bulgaria and Greece apart. In Eastern Central Europe there is little peace and less good will.

Then there is the gunpowder keg in China and the Italian demonstration in Tripoli, which adjoins the French possession of Tunisia, where there are two Italians to one Frenchman. There is building in Italy an air fleet of 1,300 battle planes to match the 1,300 machines of France.

The outlook is gloomy. Some predict another great European catastrophe within a very short time.

Willing Consecration

(1 Chron. xxix:5)

David made great preparation for the building of the temple, because, as he said, "the palace is not for man but for God." It has been estimated that the cost of this magnificent palace was £939,929,687, or five times that amount in American dollars. The king had brought gold, silver, brass, iron, wood, onyx stones, glistening stones, all manner of precious stones, marble stones in abundance; and then he appealed to the people for help, "Who then is willing to consecrate his service this day unto the Lord?"

There is no such thing as consecration unless it is a willing service. When God wanted a tabernacle for His abode in the wilderness, He said unto Moses, "Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering" (Ex. xxv:2). Accordingly "they came, every one whose heart stirred him up, and every one whom his spirit made him willing * * *. And they came, both men and women, as many as were willing hearted * * *. The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring" (Ex. xxxv:21-29). If it was not willing, He would not accept it; and so He says, "Son, give me thy heart," not slave, nor enemy, nor unregenerate child of the devil, but, "My son, give me thine heart" (Prov. xxiii:26).

But so little is consecration understood, that it is generally regarded as the result of some effort of our own. Few perceive that it is something done for us, and into which we

enter by faith, or by confidence in the truth of God's word. Many are trying to lead consecrated lives, but they do not know how to go about the method of obtaining their desires; and it may be well to call their attention to what consecration means as it is described in the Scriptures.

First, the word "consecrate" is nearly fifty times translated "destroy," "utterly destroyed" in the Old Testament, and twice it is rendered "devote," because a city destroyed was devoted to the Lord. So the consecrated Christian starts out with the truth, "knowing this, that our old man was crucified with Him, that the body of sin might be destroyed" (Rom. vi:6). "Ye also are become dead to the law Now we are delivered from the law, being dead to that wherein we were held" (Rom. vii:4, 6). "I have been crucified with Christ." "They that are Christ's crucified the flesh with the affections and lusts." "God forbid, that I should glory, save in the cross of our Lord Jesus Christ, by whom the world has been crucified unto me, and I unto the world" (Gal. vi:14). The scene of this crucifixion is not in ourselves, but it was on the cross more than eighteen hundred years ago. Christ was so completely our substitute and we were so thoroughly identified with Him, that when He died, the believer died. This is God's reckoning, and let faith reckon it also (Rom. vi:2).

The word "consecrate" is translated *separate* nine times. The old man being destroyed, God says to His redeemed people, the new creation, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as Goth hath said, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. vi:14-18).

The hearts of separated Christians are large enough for God, who fills the universe, to walk in them; and here is the only place in the New Testament, except the book of Revelation, where He calls Himself the "Almighty," as if He would pledge His omnipotence and omnipresence to the defense of His sons and daughters who heed His command to stand aloof from the defiling scene around them.

The power of Paul's separated and consecrated life is found in two verses of one chapter; "Wherefore it is our ambition, that, whether present or absent, we may be well pleasing to Him," and "the love of Christ constraineth us," (2 Cor. v:9, 14).

The word "consecrate" is translated *sanctify* scores of times. The original meaning of the word is to "set apart," and our sanctification is wholly in Christ, never in ourselves. Hence we read, "to them that are sanctified in Christ Jesus . . . ; who was made unto us wisdom from God, and righteousness, and sanctification, and redemption" (1 Cor. i:2, 30). "Such were some of you; but ye were washed, ye were sanctified, but ye were justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. vi:11). "We are sanctified through the offering of the body of Jesus Christ once for all . . . ; wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (Heb. x:10; xiii:12). This is true of every real Christian; while practical and progressive sanctification is attained by "the truth" (Jno. xvii:19), or "with the washing of water by the word" (Eph. v:26). He then is the most sanctified, who does not talk most about himself and his experiences, but who thinks most of Christ, and speaks most of Christ, and depends most upon Christ, and walks most closely with Christ. Consecration and sanctification are the same, because they draw us out of ourselves to dedication and devotion to Christ.

The word "consecrate" is usually translated "fill" or "fill the hand." Thus when the anointing oil was poured on Aaron's head, the ram of consecration was slain, and the blood was put upon the tip of the right ear of Aaron and his sons, and upon the thumbs of their right hands, and upon the

great toes of their right feet, indicating that they were to hear for God, and to work for God, and to walk for God. Then offerings were placed upon their hands, "consecration for sweet savor," and it was said to them, "Ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: For seven days He shall consecrate you," or literally, "fill your hand" for the complete period (Lev. viii). The secret of consecration is learned when the believer heeds his Lords' command, "Occupy till I come" (Luke xix:13) and the Spirit's command, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. iii:17).

As the margin reads, "Who then is willing to fill his hand this day unto the Lord?" "Son, go work today in my vineyard" (Matt. xxi:28); "Today I must abide in thy house" (Luke xix:5); "Today if ye will hear His voice, harden not your hearts" (Heb. iii:7); but promptly, resolutely enter upon the only consecration that is not a delusion, by "looking away" from self and circumstances "unto Jesus the princely leader and finisher of faith," remembering for our comfort and strength that He is "the same yesterday, and today, and for ever" (Heb. xii:2; xiii:8).

Let the Christian, therefore, who desires to be consecrated, ask himself whether he has been led to see that by nature he is a lost and ruined sinner. Can he say with Isaiah, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips?" Has the live coal from the altar of sacrifice been laid upon his mouth, with the comforting word, "Lo, this has touched thy lips, and thine iniquity is taken away, and thy sin purged?" Then, and not until then, is he ready to "hear the voice of the Lord, saying, whom shall I send, and who will go for us?" with the immediate and intense response, "Here am I, send me" (Isa. vi). Consecration cannot be learned by man's teaching, but it must be the result of personal experience. The soul must trust in the precious blood of Christ for cleansing, and be drawn by His Spirit to live in such way, that at the coming of our Lord we may meet His approval.

Why Christ Came

There will be no difficulty in answering this question, if we are willing to accept His own testimony. Napoleon said of Him, "I know men and I tell you that Jesus Christ is no mere man." Even those who care nothing for Him as a Saviour unite in paying reverence to Him as "a teacher," and there are few who refuse to believe that He was a good and great and truthful witness or martyr. If, therefore, His evidence is to be accepted on any point, surely we are bound to receive it in relation to His purpose in coming into the world.

First, He constantly affirmed that He came from God and from heaven. He said to Nicodemus, "No man hath ascended up to heaven, but he that came down from heaven, the Son of man which is in heaven. . . . I am come in my Father's name. . . . The bread of God is He which cometh down from heaven, and giveth life unto the world. . . . I am not come of myself, but He that sent me is true, whom ye know not. But I know Him; for I am from Him, and He sent me. . . . I proceeded forth and came from God; neither came I of myself, but He sent me. . . . Say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? . . . I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak. . . . Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God. . . . I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father," Jno. iii:13; v:43; vi:33; vii:28, 29; viii:42; x:36; xii:49; xiii:3; xvi:27.

Second, He came to do the will of God. "My meat is to do the will of Him that sent me, and to finish His work. . . . I seek not mine own will, but the will of Him that sent me. . . . I came down from heaven, not to do my own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which

He hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day." Jno. iv:34; v:30; vi:38-40. So completely was His will lost in God's will, that when called to drain the bitterest cup ever pressed to human lips, He still could say, "Not my will, but Thine be done." Lu. xxii:42.

Third, He came to fulfill the law. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill," Matt. v:17. Seven hundred years before His birth it was predicted of Him, "He will magnify the law, and make it honorable," Isa. xlii:21; and He did not set it aside, as so many imagine, in bringing salvation to the lost, but He fulfilled it in the least jot and tittle. It is true that we are justified by faith, entirely without the deeds of the law, without the slightest merit or worth or work on our part; but "do we then make void the law through faith? God forbid: yea, we establish the law," Rom. iii:31.

Fourth, He came to give His life. "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many," Matt. xx:28. "This is my blood of the new testament, which is shed for many for the remission of sins," Matt. xxvi:28. "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. . . . Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father," Jno. x:15-18; and it was a commandment He obeyed, although knowing the dread significance of the death he must endure. It was through the voluntary surrender of His life that life comes to souls dead in trespasses and sins.

Fifth, He came to save the lost. Speaking of little children He said, "The Son of man is come to save that

which was lost," Matt. xviii:11; and speaking of older sinners He said, "The Son of man is come to seek and to save that which was lost," Lu. xix:10. "God sent not His Son into the world to condemn the world, but that the world through Him might be saved. 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," Jno. iii:17, 18.

Sixth, He came to bear witness to the truth. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth," Jno. xviii:37. If one asks with Pilate, "What is truth?" His answer is, "I am the truth," and if one asks where can it be found, His answer is in His prayer to the Father, "Thy word is truth," Jno. xiv:6; xvii:17. Anything, therefore, that detracts in the least from the honor of the Lord Jesus Christ cannot be the truth, nor can anything be the truth that is in conflict with the Word. When men say that He did not know who wrote the Pentateuch, and the Psalms, and Isaiah and Daniel, or when they say that the Bible contains errors and mistakes, we certainly know that they are not of the truth, and speak not according to the truth.

Seventh, He is coming again. "The Son of man shall come in the glory of His Father, with His angels, and then He shall reward every man according to his works," Matt. xvi:27. "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels," Mark viii:32. "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 roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory," Lu. xxi:25-27. "I will come again," rather, "I am coming again," Jno. xiv:3

“My Lord Delayeth His Coming”

Matt. xxiv:48

Few things are more clear to faith than the fact that Satan ever seeks to corrupt what he cannot destroy, whether the subject of his evil purpose be the saints of God, or any special truth of His word which has engaged and blessed their souls. The truth of the Lord's coming as the blessed hope of the believer is no exception to this. Since the Lord has graciously revived it in this “midnight” hour, the closing period of the day of grace, it has taken so firm a hold, blessed be His name, upon the souls of His saints everywhere as was never known before since apostolic times; nor was it since those days ever before so generally accepted (through His goodness, and because the time is so near) as it is now. No reason have we to apprehend that, as a doctrine of Scripture, it will ever again lapse into forgetfulness as it did during post-apostolic days down to the commencement of this century.

At the beginning the virgins all went out to meet the Bridegroom; but how soon this testimony was given up, and the whole thing sank down to this—“they all slumbered and slept”—so torpid was Christian life, so silent was true Christian testimony!

But at midnight there went forth an arousing cry—(1) “Behold the Bridegroom!” (2) “Go ye out to meet Him!” How perfectly this has been fulfilled, and how closely these two things—the person of Christ and the meeting Him, or outgoing of heart to Himself as the coming One in spiritual power and testimony, closely allied as they are in character—were connected in the recovered truth and revived testimony of recent times is patent to many. And we thank God that the power of the Holy Ghost has so accompanied this testimony that Satan's mightiest efforts will achieve no success in depriving Christians of what God has so graciously restored to His Church. But there is danger that the very depth of our convictions on this score, may close our eyes to the more subtle snare to which we are exposed while scripturally sound on the doctrine itself. The finest characteristic which that hope pos-

esses, regarded practically, is its dateless imminence—in other words, its undefined but certain nearness—and therefore if Satan could succeed in removing this peculiar feature, he knows well he would so emasculate it, that while the shell of the doctrine remained in its structural integrity to satisfy its adherents, the kernel would be abstracted, and its intrinsic value surrendered, since it could no longer be an ever-operating power and “blessed hope” before the soul.

Such then is the peculiar danger of the present day; foreseeing which, Scripture in its divine perfectness furnishes a parable expressly to warn against this singular snare which the enemy lays for professing Christians (Matt. xxiv:45-51). Another scripture warns against the scoffers of the last days (2 Peter iii); but that phase of the subject is not now before us. The special snare of Satan in this “midnight” hour, which is the winding up of the last days, is that of the retention of sound doctrine as to “the second or pre-millennial advent,” “the advent and personal reign of Christ,” or “the Lord’s second coming,” whichever men may term it, with the worldliness and the like which the Lord sets forth in the beating of fellow-servants, and eating and drinking with the drunken; in other words, the violence and wantonness which, whether exerted or restrained, are the real workings of the flesh and allowance of the world when developed and displayed.

Pressingly therefore would we bring home to our own soul, and to those of our readers, the deep importance of watching against this declension of heart as to the Lord’s return, which is the last snare of our cunning and practiced foe. To put what we mean into clear and concise form, can we say, that having been looking for Him so long, for that very reason we are more and more convinced that He is near at hand, and both the desire and the expectation of His coming are, by reason of so long a time having elapsed, growing every day stronger within our souls? This is the true reckoning and conclusion of our faith.

Of two things one is clear, that if the long-exercised and dearly-cherished desire of our hearts has not yet been gratified, our soul’s expectation not yet fulfilled, either we have

therefore'clung the more tenaciously to it, having the desire rekindled afresh and more cheerily in our affections each recurring day, and our daily expectation has approximated more and more towards a certainty that He is close at hand, simply because He is surely coming, and has now been expected for so long; or otherwise we have allowed our faith to fail, our desires to cool, and our expectations to falter, having said, as it were, "We have expected Him all these years, and He has never come, nor know we at all when He will"; thus the sense of it, as an everyday increasingly. "blessed hope," has escaped from the heart. No marvel that the poor faithless heart turns to the world which it had unwittingly allowed to betray it in declension, saying within itself, "My Lord delayeth His coming," and in consequence giving rein to the flesh and its works.

How different is it to faith! Are earth's scenes at their darkest, the poor body brought down to death's door, as men speak, and life rapidly ebbing away? There is for us no darkness profound enough to be impenetrable to the piercing rays of "the bright and morning Star," no time so short as to preclude His coming therein, since there be but time for an eye to twinkle, there is time for Him to come; and, to the joy of His own heart, the first act of His coming will be to produce its full effect upon the bodies of the untold multitudes of His saints in the same twinkling of an eye! To shift the scene, it is equally the privilege of faith to find the Lord's coming the very brightest thing in our horizon, engaging our hearts supremely, and asserting its full place and power never more distinctly than when divine favors upon earth are in their most sparkling array before our grateful and gratified hearts. And if it be not so with us, we may well challenge our souls whether the adorable person of Christ and the promise of His coming again have ever yet assumed their unrivalled place before the eye and in the heart as they should, and as most assuredly they would, were He to us all that He would love to be!

It may suffice if we add to this, that we know nothing that is used of the Holy Spirit more powerfully and more refreshingly to revive from time to time this precious doctrine

and hope in the hearts of the saints, than the Lord's Table. And so divinely interlocked are the two things, that seldom if ever are saints really right about either one who are wrong about the other.

The Lord's Supper indeed possesses the wonderful and unique property of converging into one focus His death and His coming, bringing back His death as our only yesterday, and bringing forward His coming as our only tomorrow, the Table being our only today, in which our fellowship is with the Father and the Son, and one with another "until He come." Our yesterday a dead Christ whom we remember, our today a glorified Christ whom we are united to, our tomorrow a coming Christ whom we are longing for, shining upon us as the "bright and morning Star" while we keep vigil through the long and tearful night of His prolonged and enforced absence.

—*William Reid.*

The Heart of the Lesson

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
SEPTEMBER

THE TENT OF MEETING

(Sept. 5. Exod. xxxiii:7-16)

Golden Text, Exod. xxxiii:11

Daily Readings

Mon., 30, Exod. xxxii:1-14. Tues., 31, Exod. xxxii:15-24. Wed., 1, Exod. xxxii:26-35. Thurs., 2, Exod. xxxiii:1-14. Fri., 3, Exod. xxxiii:15-23. Sat., 4, Exod. xxxiv:1-20. Sun., 5, xxxiv:21-35.

I. LESSON OUTLINE

1. The Distant Tent (verse 7). 2. The Man of God with God (verses 8-11). 3. The Word of Promise (verses 12-14). 4. The Plea of a Needy Soul (verses 15, 16).

II. THE HEART OF THE LESSON

We must needs read the chapters intervening between our last lesson and this. Following the promulgation of the law at Sinai was the absence of Moses in the mount, during the forty days while he was with God obtaining the tables of the law. This stay was interrupted by the sin of the people at the base of the mount. Growing weary of waiting for Moses; and never having really come into definite fellowship with God, they eagerly turned to the things that they could see, and demanded a god that could be handled and seen, and that could be served as they listed. Those who had just promised faithfully to keep the law were even then breaking the first command of the law. So much for the power of the flesh to keep the law of the Lord. Nor are they alone in this, for the bulk of professing Christendom must needs have a god, or a representation of god that they can see and handle, even though it be but a wafer of bread.

This will account for the tent being pitched afar off. For God

cannot go on with idolatry, even though it be His people's way of trying dimly to apprehend Him. He cannot have them draw near unto Him, for He cannot have fellowship with any such thing. The marvel of grace is seen in that He did not at once break definitely with the people and destroy them from the face of the earth. With what greater patience does the Lord now bear with the condition of things in the professed church of the day. Yet again is it true even now that He is outside the professing mass, as in Rev. iii:20, and is knocking at the door of the individual heart, asking admittance that He may take with us the last meal of the day ere He opens the door into heaven (Rev. iv:1) and we are called home to be with Him, even as was John that day upon Patmos.

At this juncture we find Moses playing a most important part in the history of the people. He is for the people toward God, and for God toward the people. He can draw nigh to the Lord, and the people can see him going forth to the tent, and behold the cloud upon the tabernacle telling them that God was even then communing with their leader. And with what faith and persevering grace did he plead with God for them. Has it not a lesson for us at the present time? Are there not those upon whom the Lord is pouring forth the spirit of grace and of supplications? And is it not a privilege to be of the number of the Lord's remembrancers in these days of sore need! Too little is made of prayer at the present time; and we have need of conferences for prayer and waiting upon the Lord for blessing. Remember, too, that Moses must needs draw aside from the people to meet the Lord. And so for us in like manner there must be a drawing aside from all, that we may have precious seasons with the Lord God of our salvation.

It is interesting to note what took place in the tent of meeting as the servant of the Lord came near before Him. Mark well the words of Moses to the Lord as He reminds Him of the work committed to his care, that of bringing up this people of the Lord, and of the need of the fulfilment of the promise to send some one with him to help him in the arduous work. May we not pause and note who it is that the Lord has sent with us to help us in the work given us to do, even the Holy Spirit who abides with us and teaches us and empowers for every service (John xiv:15, etc., xvi:1, etc.). But one may ask why plead with God to make good His own promise unto us; is He not God, and is not His knowledge of our need sufficient? Nay, we ourselves need the blessed fellowship of prayer with the Lord that we may be in full accord with His will, and so Moses prays for the people, and for his own need as their leader. With what confidence can we now pray in the light of John xiv:14; Heb. iv:16; 2 Cor. 1:20, et al.

What a word of promise to the worn and burdened soul alone in the tent of meeting, far removed from a faulty, failing people, "My presence shall go with thee, and I will give thee rest." How cheering, and how comforting to him; and this is the word to us even now, "Lo, I am with you always, even unto the end of the world." How tenaciously faith grips the word of the Lord, crying out, "If thy presence go not with us, carry us not up hence." And then Moses tells God how important it is that His grace should be manifested, and that this erring, failing people had found grace in His sight, even by His going with them. And is not that exactly what the Lord is doing even now, letting the world know, by His dealing with us, just how truly He is the God of all grace? And is not His purpose in us blessedly told out in Ephes. ii:7, "That in the ages to come, He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." What a loving, tender and gracious God and Father is ours!

OUR HOPE

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GIFTS FOR THE TABERNACLE

(Sept. 12. Exod. xxxv:20-29)

Golden Text, Prov. iii:9

Daily Readings

Mon., 6, Exod. xxxv:1-29. Tues., 7, Exod. xxxv:30—xxxvi:30.
Wed., 8, Exod. xxxvi:31—xxxvii:24. Thurs., 9, Exod. xxxvii:25—xxxviii:
31. Fri., 10, Exod. xxxix:1-26. Sat., 11, Exod. xxxix:27-43. Sun.,
12, Exod. xl:1-38.

I. LESSON OUTLINE

1. A Heart Stirred People (verses 20, 21). 2. An Offering of the Best (verses 22-24). 3. An Offering of Service (verses 25-28). 4. A Willing Offering (verse 29).

II. THE HEART OF THE LESSON

There is one word that runs all through this lesson as its very core and heart—the word grace. It was all of grace that the Lord should ever choose such a people to be His people, and from the moment of the choice it was all of grace with them all the way. But this word stands forth in still greater emphasis in His dealing with us at this present time. Over against His choice of Israel is that of His choice of us in Christ even before the foundation of the world (cf. Deut. vii:6, 7; Ephes. i:3-6).

Following upon this choice in grace, was the redemption of them by His mighty power by the hand of Moses and Aaron from under the mighty hand of Pharaoh, and this in such a signal manner as brought glory and honor to Him and the fullest deliverance unto His people. But this is not to be compared with the work that the Lord God has done for us in and through our Lord Jesus Christ upon the cross of Calvary. There a redemption was wrought for us of which the work in Egypt was but a type and forerunner. And in all the redemption the Lord had in mind the having for Himself a peculiar people among whom He might walk and dwell in blessed fellowship. All the provisions of the Lord for the tabernacle in the wilderness speak forth His heart's desire in this matter (Exod. xxv:8, xxix:45, 46, xix:3-6, 1 Cor. iii:16, vi:19, Rev. i:5, 6, v:9, 10, 1 Peter ii:1-9).

Then in His grace and mercy He calls upon the people themselves to make the tabernacle for His dwelling according to the pattern that He showed to Moses when he was in the mount. And in the fulness of His grace He stirs the hearts of the people to bring together the material and to do the work of the building; and this is the line of truth for our lesson. And in it all we find a picture of the work of the Lord in the hearts of His own people today; only now it is not the building of mere stone and brick and wood, but rather the true spiritual temple of saved ones, who are the true temple of the Lord. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isa. lvii:15). What a blessed truth for the company of the Lord's people, and for the individual believer!

We meet with a word in the lesson that we need to emphasize in our study and in our practice; the word "willing" (verses 21, 22, 29 (twice)) and linked up with it the words "whose heart stirred him up" (verses 21, 26, 29). This shows us clearly that it was all a work of the heart filled with love to the Lord, and then the hands were ever so willing to do the work of the Lord. This is the only kind of service that the Lord wishes from us today; for if the love be lacking all the work and all the orthodoxy go for naught. Thus He finds fault with the otherwise perfect church of Ephesus, for having left their first love (Rev.

ii:1, etc.). And He tells us that "The Lord loveth a cheerful giver," and that our new life is to be keyed to the constraining love of Christ in the heart (2 Cor. v:13-15). So when commissioning Peter to the work He had for him to do He pressed him with the heart searching question, "Lovest thou Me?" thrice ere He told him to feed the lambs, to feed the sheep, and to shepherd the flock. The Cross expresses the love of God's heart toward us, and no work that has not love at the heart, and so is a willing work of a stirred heart is acceptable with our Lord and Saviour, and our God and Father. And this, too, is all of grace (1 Chron. xxix:1-30; 2 Cor. viii:1-9).

As we look over the list of things brought to the Lord we find that they were the very best things to be had, and the things that men prize highly as being peculiar treasure, and we are sure that unless there had been a stirred heart full of love the people would have never brought these things to the Lord. And this is as it should be, for remember that the gift bestowed upon us is no less than that of His only Son, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." And the Spirit speaks of it as "The unspeakable gift" (2 Cor. ix:15).

There is also the precious thought of the full cooperation with each other in this work of God. Each one bringing what he or she had, and each one doing his or her part of the work. None indifferent, none idling, no missing links in the chain of heart service and giving to the Lord. The Lord gave them a mind to the work, and so it went forward toward completion. So we may note the words concerning our own service today in the same line (1 Cor. iii:4-15; Rom. xii:4-21; 1 Cor. xii:1-13). What a blessed and precious privilege, and at the same time what a responsibility is the portion of each and every saved one in Christ.

OBEDIENCE TO THE LAW

(Sept. 19. Lev. xxvi:3-5, 14-20)

Golden Text, Lev. x:9

Daily Readings

Mon., 13, Lev. xxvi:1-13. Tues., 14, Lev. xxvi:14-24. Wed., 15, Lev. xxvi:25-38. Thurs., 16, Lev. xxvi:39-46. Fri., 17, Rom. vii:1-10, 22-viii:4. Sat., 18, Rom. x:1-24. Sun., 19, Gal. iv:19-v:6.

I. LESSON OUTLINE

1. A Promise to Obedience (verses 3-5). 2. A Warning to Disobedience (verses 14-16). 3. A Vision of Coming Punishment for Sin (verses 18-20).

II. THE HEART OF THE LESSON

Be careful in the study and teaching of this lesson not to narrow it down to the subtitle (A Temperance Lesson) lest the full thought of the Spirit be missed. Again we must needs note the proper division of truth to rightly divide it, and so that we may be workmen that need not to be ashamed. Remember the words of our Lord Jesus as found in Luke xvi:16, "The law and the prophets were until John: since that time the kingdom of God is preached and every man presseth into it." Remember that the cross of Calvary with its precious Christ of God lifted up to die is the real dividing line of the Testaments. Prior to that law; this side of it grace. The law has Sinai with its demands for a righteousness which it was impossible for the natural man to ever attain. But if that be so why then the law? Mark the Spirit's words as to this in Gal. iii:14, "Wherefore then serveth the law? It was added because of transgressions, till the SEED should come to whom the promise was made; and it was ordained by angels in the hand of

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a mediator." And the law knows no mercy for disobedience; it can never help the sinner; for it has nothing but the curse for him. "Cursed is every one that continueth not in all things that are written in the book of the law to do them" (Gal. iii:10).

This side of the Cross we have grace, "For the law was given by Moses, but grace and truth came by Jesus Christ" (John i:17). "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard in-treated that the word should not be spoken to them any more: (for they could not endure that which was commanded. And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake:) But ye are come to mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to JESUS the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel" (Heb. xii:18-24). Note the words of Gal. iii:21-29, v:28-v:6.

All this suggests that there is a wrong place and a right place for the child of God; and when this is seen and entered into all the many duties of our life here fall into their right and proper channel, and are accomplished in the right way. A careful reading of the opening verses of Romans vii clearly shows that the cross of our Lord Jesus Christ has done something for us with regard to the law. We have been judicially put to death in the cross of Christ. And, just as death breaks the marriage bond and leaves the survivor free, so death has broken the bond between the believer and the law. But in Christ we are risen so that we could be married—joined to another, even the risen Lord, so that God might have fruits of righteousness in us. This is brought out fully in Rom. viii:1-4. And in the new life in Christ God obtains what the law never gave Him—righteousness in His people. For now there is the law of the new nature, even that of the constraining love of Christ, and the new man is walking and living in the Spirit day by day. Ponder this well, for it is really *fundamental* truth.

Therefore for a believer to go back under the law is to nullify and set at naught the work of the cross, to be guilty of spiritual adultery, and to fall from grace (Gal. i:6-9; Rom. vii-1-6; Gal. v:1-6). Therefore this is no light or trifling thing, to introduce the leaven and legalism into the Gospel; which is the work of the apostasy as marked out in Matt. xiii:33. And we must needs beware of the entanglement of it. Never is the righteousness of God found or wrought out that way.

Our lesson also suggests to us a very precious line of truth concerning this people of the Lord—Israel. Prophecy has foretold a wonderful future for them when they shall be brought to acknowledge the Lord Jesus Christ as their Messiah and Saviour. The Old Testament is full of this line of truth; and our lesson holds forth their present scattered condition as preceding their future gathering and blessing. The precious argument is this, that if the threats are now being fulfilled, so shall the promises of future blessing be also fulfilled to them. To this same import are the words of Romans x:1-13 and xi:26, "And so all Israel shall be saved (ix:6): as it is written, there shall come out of Sion, the Deliverer, and shall turn away ungodliness from Jacob." And so in their case as in ours grace shall at last fully triumph.

EARLY LEADERS OF ISRAEL

(Sept. 26. Psa. cv:23-38)

Golden Text, Heb. xii:2

Daily Readings

Mon., 20, Exod. ii:1-14, iii:1-10. Tues., 21, Exod. iii:10-25, iv:10-12, xii:1, 2, 21-28. Wed., 22, Exod. xiii:17-22, xiv:10-16, xvi:11-18, 31-35. Thurs., 23, Exod. xviii:12-26, xx:1-11. Fri., 24, Exod. xx:12-21, xxxiii:7-16. Sat., 25, Exod. xxxv:20-29. Sun., 26, Lev. xxvi:3-5, 14-20; Psa. cv:23-38.

I. LESSON OUTLINE

Again it would seem best not to attempt any special outline of the quarter's lessons, but the rather seek to impress the truth of each lesson as they occur in the order given.

II. THE HEART OF THE LESSON

The enslaved people of God in the land of Egypt were not forgotten of the Lord even though all things seemed to point that way. He had respect to the promise of unconditional grace made to Abraham, and in due time He sent a redeemer to rescue them from their bondage. Nor has He forgotten one of the least today, and the Redeemer will soon be here for our eternal deliverance.

So while the slavery became more hard and bitter God was at work preparing for them the leader of His choice; and meanwhile He was permitting the conditions to grow worse and worse that the people might be ready for the exodus when God's time had come. God never loses sight of the end of His purpose in any matter, and is ever on time in His deliverances: never ahead of time, and never, no, never, behind time at all.

Moses also had to learn a lesson that was used of the Lord to fit His servant for the real work at the right time and in the right way. His attempt to do the work in his way ere the Lord was ready was abortive, and he had to flee. But after the forty years spent in God's school in the desert he was the man called of God and sent to the work in full power.

Israel's last night in Egypt was spent behind closed doors upon whose posts and lintel the blood of the slain lamb was sprinkled in protecting power, while the Lord brooded over the house and the sheltered family partook of the roast lamb with the bitter herbs and unleavened bread; and all attired for the exodus. How like the redeemed now as we wait for the Lord.

Again did the Lord permit the people to come into sore straits that He might have the opportunity of revealing His power in their deliverance completely, and might make bare His mighty arm as against His foe and that of His people. The Red Sea had a word of marvelous salvation through grace for the people, but a fearful word of judgment upon the foe. So the coming deliverance of the Church has a twofold word to speak (1 Thess. iv:16, 17; 1 Peter iv:17, 18).

Out in the wilderness away from the regular supplies of the land of Egypt, the people who had not as yet come to know their God, in spite of all that He had done for them and unto them, must needs murmur as though they would soon die. Yet did the Lord provide most fully and graciously for them; only the manna would have been a bit sweeter if they had trusted the Lord apart from all faultfinding; even so would we have deeper joy through full faith.

"To every man his work" are the words of the golden text of this lesson. And the wise Jethro was used of God to suggest to Moses a wise deliverance from bondage by a wise division of labor. Even so does the Holy Spirit now do in the body of Christ which is the Church

of God. We need to look to Him for our place and gift and the grace to exercise our gift and do our work.

Our Lord upon an occasion summed up this first table of the law in the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment" (Matt. xxii:37, 38). Nor does the Gospel know aught less. Only grace gives a new heart infilled with the love of God (Rom. v:5) and this the law could not do.

And immediately our Lord answered His questioner yet further, "And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commands hang all the law and the prophets" (Matt. xxii:39, 40). Here, too, the law got no further than "an eye for an eye, and a tooth for a tooth." Grace must meet the need by a new heart in which the Spirit of God dwells.

The first book of the Bible speaks of a garden in which the Lord God walked in fellowship with the two He had made. And in this record we find a heart purpose of God that speaks to us all through the past, as here and there He finds those He can walk with, from Adam down through the ages. Today it is the real Church composed of all regenerate ones. Soon it will be the same true Church glorified and brought home to the Father's house.

As looking on to the coming day with its divine temple, the present day is one of service unto the Lord in the power of the Holy Spirit. And as co-laborers of God we are privileged to serve Him in this most blessed work of proclaiming the Word to the saving of men and women, and the upbuilding of the people of the Lord in the things of Christ Jesus; so bringing gold, silver and precious stones for the temple.

In the last lesson for the quarter we have the word concerning obedience. Look it up in connection with 1 Peter i:2, "Elect . . . unto obedience." But note that it is through sanctification of the Spirit as regards the enabling power unto obedience. And sprinkling of the blood of Jesus Christ, as keeping us continually clean from all defilement and failure in the path.

Book Reviews

Five Minutes Daily With Luther, by John T. Mueller, Professor of Systematic Theology, Concordia Theological Seminary. The MacMillan Co., New York. Blue Leather, 375 pages (including subject and passage indices) \$2.50.

Martin Luther was not only a great reformer but also a great commentator. Unfortunately his works have not been conveniently available for the general Bible student. In making a handy compilation of some of Luther's important utterances on Scripture, Professor Mueller has therefore rendered the Church a service. As the title suggests, the plan of his book gives to each day a page, headed by a Bible verse followed by a paragraph or two of Luther's commentary, and ending with a stanza from an appropriate hymn. The book should appeal not only to Lutherans but to all Protestant Christians, for are we not all indebted to this great man who was so mightily used of God? The only criticism of the volume seems to be that the passages cited do not cover a wide enough field of Scripture; the great bulk of them are taken from the Epistles. While Luther's comments on these writings are naturally of especial importance, still the general reader would like to know something of his thought on other portions of the Word.

Baron Paul Nicolay, by Greta Langenskjold. George H. Doran Co., New York. Cloth, 251 pages, \$1.60.

Here is a biography that holds in it much inspiration for the Christian reader. It tells the story of the life and work of a nobleman who was surrendered to an exceptional degree to the will of God, and who was most wonderfully used during the dark period of the Great War and the years before in the upbuilding of the students of northern Europe in the evangelical Gospel.

Some of the most profitable reading that a Christian can do is to be found in the life stories of such men as this. Baron Nicolay's years of work for his Lord are full of examples of unselfishness, utter devotion to duty, and unending perseverance that hold in them lessons for all Christians. The book abounds in words of spiritual guidance that the reader will long remember. Such is Baron Nicolay's favorite simile, to the effect that "God does not want Christians to be like sponges, merely absorbing the Water of Life, seeking sanctification and spiritual deepening for themselves, and never giving anything." Another is the advice of the evangelist Kargel which Baron Nicolay received back in 1887 and which meant so much to him: "A Christian's duty is to give himself, not to worry about himself."

Significant is Baron Nicolay's firm faith in the Second Coming of our Lord and his increasing longing for that glorious event. In this respect he was like so many of the greatest missionaries and evangelical leaders, for nearly all of them have had a deep conviction of the certainty of this blessed hope. What an answer such a fact is to those who decry belief in the Second Coming as conducive to laxness in the work of God's kingdom.

The book is ably translated from the Swedish by Ruth Evelyn Wilder, who has succeeded in making the English version so interesting and clear in style that it reads like an original rather than a translation.

The Leaven of the Sadducees, by Ernest Gordon. The Bible Institute Colportage Association, Chicago. Cloth, 263 pages with appendix, \$1.50; paper, \$1.00.

Such a book as this is greatly needed in these days when many Christian ministers whose own faith is thoroughly sound fail to realize the dangers lurking in modernism. Mr. Gordon tells chiefly of the Unitarian movement. What he says is enlightening, and shows that, although the Unitarian church seems outwardly to be making little progress numerically, its strategy is of the most perilous sort in that it is undermining the evangelical churches by mixing in faith the leaven of rationalism. The most valuable feature of the book is the fact that it is so highly documented. There are a great many quotations, and for each the exact reference is given. Were not this the case, the reader would almost be inclined to mistrust the author, so startling are many of his statements.

A System of General Ethics, by Leander S. Keyser, A. M., D. D. The Lutheran Literary Board, Burlington, Iowa. Cloth. 316 pages with Index, \$2.00.

This is the third edition of Dr. Keyser's valuable text book on ethics. We can cordially recommend it for use in college classes in philosophy.

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Editorial Notes

In the last two chapters of the Gospel of **Mocked; Risen; Glorified** Matthew we behold our blessed Lord mocked, risen and glorified.

“And they stripped Him, and put on Him a scarlet robe. And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand; and they bowed the knee before Him, and mocked Him, saying, Hail (rejoice), King of the Jews! And they spit upon Him, and took the reed and smote Him on the head. And after that they had mocked Him, they took the robe off from Him, and put His own raiment on, and led Him away to crucify Him” (Matt. xxvii:28-31). What an indescribable scene of shame and suffering this is! He had been cruelly scourged, as only cruel Rome could scourge. From head to foot the flesh was torn and bleeding. Then to be stripped in the presence of the gathered band of on-lookers and a scarlet robe put on His bleeding body; what shame! Yet He despised it all, and “as a sheep before her shearers is dumb, so He opened not His mouth.” The good shepherd endured it all. Then in mockery they pressed a thorny crown upon His head to pierce His noble brow, to increase His suffering and add to the mockery. A reed, the mock sceptre, was placed in His right hand. They bowed the knee before Him, bidding Him to rejoice as the king of the Jews. They evidenced their satanic contempt and hatred by spitting upon Him, and smote Him on the head. Was there ever such a thing done before!

He who is the Lord of all, God's well Beloved, the Light and Life of the world, by whom and for whom are all things,

in the hands of sinful men, scourged, mocked, spit upon and smitten! He passed through it all in our behalf. He endured the cross and despised the shame on account of His unfathomable love for sinners. Hanging on the cross He was made sin for us and died in our stead.

Familiar to us all are these facts, but we should remember them daily, not only when we worship around His table, but this scene should ever be before our hearts to remember what it cost Him to take us out of the horrible pit where sin had put us.

But the scene has changed. He finished the great work. He died on the cross. He was buried. According to the Gospel of Matthew, the first word the risen Christ spoke on the blessed resurrection morn was the same the soldiers had used, when in mockery they bowed the knee, when they mocked Him with the crown of thorns as king of the Jews. "All hail"! It means, "Rejoice." In mockery they bade Him to rejoice, but now His time of rejoicing had come. He had won the mighty victory. He had conquered all. Another worship took place. No longer the mock-worship of rude soldiers, but His disciples came, held His blessed, pierced feet, and worshipped Him. The world still mocks Him, but His own take their place at His feet and worship there.

Then the risen One gave instructions for a trysting place. "Go tell my brethren that they go into Galilee, and there shall they meet Me" (Matt. xxviii:9-10).

But there is a coming trysting place, and "we shall meet Him there." It is not in Galilee, not in an earthly place, but in a heavenly place. The day is coming when we, all the redeemed, shall meet Him face to face in the Father's house. There we shall see Him as He is. Then we shall know the glory which He purchased for us by His unspeakable suffering. Then He will transfer that glory upon us for whom He died. "We shall be like Him, for we shall see Him as He is." What joy will then be His to have us with Him! What joy and glory to be with Him!

And when the eleven disciples came into Galilee to the appointed place, they worshipped again, but even then

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some doubted. Their doubts must have completely vanished when He opened His lips and said, "All power is given to Me in heaven and on earth" (Matt. xxviii:18). Nothing is said by Matthew as to His ascension into glory, to take His place at the right hand of God. Matthew is the kingly Gospel; His Kingship and His kingdom are revealed in it. His kingdom will be established here on this earth. In that day He will display visibly the power He has in heaven and on earth.

He will be crowned with many diadems, receive the throne of His father David and the throne over all the nations. Then what worship will be His! "He shall have dominion 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 and worship Him; all nations shall serve Him" (Ps. lxxii:8-11). The once mocked and ridiculed king, smitten and afflicted as our sin-bearer, will receive all the honor and glory He is worthy of.

May God's people ever think of Him and remember Him as the rejected One, who died for our sins; as the Risen One, before whom we bow and worship; as the glorified One who is coming again to receive the kingdom from the Father's hands.



**They that
Hate Me** "They that hate me without a cause are more than the hairs of mine head" (Psalm lxix:4). The two Psalms which are mentioned the most in the New Testament are the Twenty-second and the Sixty-ninth. Both Psalms are great prophecies. The Spirit of God has revealed in them the sufferings of Christ and gives glimpses of the Glory that follows. The opening verses of the Sixty-ninth Psalm describe prophetically the agony of His suffering, when the Holy One, who knew no sin was made sin for us. "Save me, O God; for the waters are come in unto my soul. I sink in

deep mire, where there is no standing. I am come into deep waters, where the floods overflow me. I am weary of my crying; my throat is dried; mine eyes fail while I wait for my God." Who can understand the deep affliction, the deep sorrow and anguish, which was His when He went to the cross! And there were those that hated Him without a cause. Satan, the innumerable legions of demons, besides men, the willing instruments of Satan, hated Him. The Sufferings of Christ in His atoning work are ended. They can never be repeated. It is different with the hatred which was His portion while on earth. This continues, and more than that, it has increased and increases throughout this present age, till the climax is reached in the manifestation of the Anti-Christ, whom the Lord shall destroy with the brightness of His Coming.

The mystery of the hated Lord Jesus Christ is the enemy, that sinister being, Satan, as well as the wicked spirits under his control. The persecutions of the Church in the beginning of the age, first by the Jews and afterward by the Gentiles, was the work of this enemy. Opposition to the Person of Christ inspired the wicked emperors of the Roman empire to keep the fires of persecution burning. The martyrs slain confessing Christ were slain by him, who is the murderer from the beginning. This work was continued in papal Rome. The popes and their wicked associates were the instruments of Satan. The inquisition with its terrible tortures came from the pit, to stop, if it were possible, the testimony of Christ.

But the opposition against Christ, the hatred with which He is hated, is now universally expressed in a far different way. Satan in the garb of an angel of light, with ministers, who pose as ministers of righteousness (2 Cor. xi:14-15) manifests his opposition by the denial of the Person of our Lord, the denial of His Deity, the denial of His work on the Cross, by dishonoring His blessed and holy Name. His aim is to get the Person of Christ out of the way. He wants to make Him unnecessary. This is the object of the enemy. Through the destructive Bible Criticism, through the philosophies of the age, even through progressive reform move-

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ments and socialistic ideals and other schemes, he constantly and cunningly works with this end in view. And he succeeds in obscuring Christ and in the deification of man. Eventually he will put his counterfeit Christ, and the Anti-Christ, in the world. And man, unregenerated man, yea, nominal Christendom, follows willingly in this progressive and increasing rejection and hatred of the Christ of God.

An interesting writer on Anti-Christianity has called attention to the successive downward steps by which the way for the reception of the personal Anti-Christ is prepared. He shows that Arius and others in the early times held to Christ's pre-existence, His supernatural birth, His offices as Priest and King; but they spoke of Him as the highest creative being. They denied His essential Deity, but affirmed that He was more than mere man. Then follow denials which rob Him of His Glory and lower the dignity of His Person, making Him a human being, but still holding, that He was specially commissioned by God, that He is a great teacher, who worked miracles. The teaching comes next that all men are alike by nature the sons of God. The need of an atoning sacrifice, of a Mediator, is completely denied. The Lord Jesus Christ is looked upon as the One who first became fully conscious of His divine Sonship, and is therefore nothing else but our moral ideal. With this His resurrection and presence with the Father in Glory is denied. His death was a martyr's death; so they say. But He was not raised and is not a Priest and a King. But it goes deeper. Being a man like every other human being, they have judged Him, and do so increasingly, by the standard of the age in which He lived. They say, as we have heard it ourselves, if He were living to-day He would have more light about human conditions and speak differently. They regard Him no longer as the teacher of absolute Truth. They boast that in many things they have reached a higher knowledge than He possessed. They claim that He made many mistakes. The next step is more pronounced in enmity and satanic hatred. His teaching of a sinful and lost humanity needing atonement is considered dangerous. Faith in Him and in His teachings must be

looked upon as an obstacle in the way of a true and universal religion, the future religion, which a certain Professor in the Chicago University and others have announced. "His yoke, both as teacher and ruler, must be cast off before men can come to absolute freedom of thought and action." To bring this about the attempt is made to control the teaching of the rising generation, and to eliminate every reference to the Gospel, the blood, regeneration, etc., from the Sunday-school. The final stage is yet to come. It will be reached in the very end of the present age, when the god of this age, Satan, will have everything his way for a brief period of time. Then our ever blessed Lord will be fully rejected. He will be looked upon as a hinderer of human progress and a disturber of a supposed peace; and all who still believe on Him, speak of Him and of His coming and Kingdom will again be persecuted and treated as the enemies of progressive humanity, the State and the man-made religion. The blood of saints will then be shed once more.

It is true. These are the steps in the apostasy, the way down followed by the enemies of Christ and of the Cross. Christian Science, the Russell-cult, Theosophy, Spiritism, Higher Criticism, New Theology and numerous pantheistic movements follow that pernicious way. Not so many years ago when a man denied publicly the virgin birth of our Lord, he was shunned, if not ostracised. This horrible denial is no longer a novelty. Hundreds of men in different evangelical denominations, who claim to be teachers of morality and religion, utter now without a blush of shame before their hearers that awful blasphemy. A certain Baptist preacher in Missouri said, that . . . No! we dare not defile our pages by repeating an immoral statement. We dare not repeat it. Yet it is not an isolated utterance. People, who call themselves Christians, can listen to such without a protest. It is sufficient evidence that our blessed Lord is rejected and hated. How He is dishonored! It will go on. Antichristianity is written in large letters over the coming years of this passing age.

And we, His true children, who know Christ, His fathom

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less love and the reality of redemption, are in the midst of this flood of evil. We are surrounded by the apostasy, which draws closer and becomes more outspoken and presumptuous. On all sides delusions and opposition to Christ and the Gospel confront us. We know He seeth it all. We look up in faith and know that the once rejected One is seated in the highest heaven and occupies the place on the right hand of God, crowned with Glory and Honor. All the hatred and satanic opposition cannot affect Him. We know more than that. Some day He is going to arise in His majesty and deal in judgment with His enemies. It will be the most awful surprise for this poor apostate world when He comes back. The One who is denied, dishonored, whose holy words and revelations were branded as falsehoods, whose non-existence in glory had been believed, appears in person! What a scene it will be when His enemies must face Him and the wrath of God! Surely it beggars description.

But what concerns us at this time is not so much the fact that He will be completely vindicated, that this hatred will end and that every tongue must confess that He is Lord. We feel deeply moved in writing these lines to press upon our beloved readers their solemn responsibility. We feel constrained to say that the times, the increasing departure from the faith, the downward rush in Christendom, demand our most positive separation from all that is in any way contaminated with the denial of our blessed Lord and His Work. The leaven of Antichristianity is working in the camp of Christendom. Our backs must be turned against it. If you, dear reader, want to be loyal to Him, who loved you and gave Himself for you, you must turn away from those who follow the dreadful road we have described. A decided separation for all true children of God from all that which dishonors our Lord is imperative. Think of it! If you support either morally or financially a man who is against the Lord Jesus Christ, who denies the faith, who rejects the Gospel, you are a partaker of his evil deeds. You side with the enemies that hate Him. The same is true if organizations, movements, institutions, magazines, etc., which deny

Christ or teach error are supported by the people of God. This may sound narrow. But it is not more narrow than God's holy Word (2 John 10).

Every true believer knows these words have the right ring. There is One in us who urges us to be faithful to our absent Lord. The Holy Spirit demands such faithfulness and He gives the power that we can do it.

And oh! do we not want to honor Him in the days of dishonor? It is the deep longing of the new nature to adore and worship Him, and to honor Him.

We must give Him the pre-eminent place in our lives. It rests upon us to give Him the right place and to show that He is Saviour and Lord. Such devotion to Him in obedience, worship and separation from the world, brings joy and peace. It satisfies. It pleases our God. It assures the constant help and power of the Holy Spirit. While the enemies of Christ advance in their hatred and denials, may all who know Christ make Him in all things the First and the Last. Cling closer to Him, adore Him as the One who alone is worthy, and by the testimony of lips and life bear witness that He is the Son of God, the Saviour and Lord of all!



What We may Expect. What then may we expect if we stand firm and bear bold witness against the encroaching denial of His Name? What may we expect if we refuse the unequal yoke, the fellowship with that which rejects and dishonors our Lord? What will be our portion if we contend earnestly for the faith delivered unto the Saints? We must expect some fellowship with His suffering. If we go outside of the camp of apostasy it will surely mean "bearing His reproach" (Heb. xiii:13). A true witness for Christ and the separation from the "religious world" with its Christ-rejecting tendencies, will bring sneers, ridicule and perhaps before long a more outspoken displeasure from the leaders of the apostasy. Here and there some beloved brethren have already had a share of persecution and hardships on

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account of their loyalty to the Lord. We, too, in our little ministry have had more than indications that they that hate Him and who deny the faith, hate us and try to hurt us in every possible way. Who knows but as the apostate leaders with their political and semi-religious schemes advance, that those who refuse to fall in line and who lift up their voices in rebuking their evil works, will ere long have to suffer actual and severe persecutions. Let us rejoice, oh! let us rejoice! if our faithfulness to Christ results now in bearing in a little measure "His reproach." Indeed we should covet more of that. The Lord graciously give us some more of "the fellowship of His sufferings" to enjoy.

But we may expect also from the side of our Father, our Lord and the Holy Spirit's great blessing. Our God does not forget our work, our faithfulness and the love which we show towards that worthy Name (Heb. vi:10). He surely takes special notice of all His dearly beloved, blood-bought children, who honor His Son, who exalt His Name. It was so at the close of the Old Testament revelation. They that feared the Lord and thought upon His Name were owned by Jehovah (Mal. iii:16-17). The approval of the Father rests upon us and we may, through faithfulness to our Lord, enjoy a greater measure of the fellowship with the Father.

And our Lord speaks directly to those who keep His Word and deny not His Name. He assures us of His presence with us. He has given an open door for service (Rev. iii:7-10). We may expect, as we honor Him, that He will honor us, keep us, give us service, bless our every undertaking and give us the evidences of His presence with us. He will in a special manner guard and use all who are boldly standing for the faith and the Gospel. We need to fear nothing. Let us shout for joy in anticipation of the blessing and the victory which are on our side. And the Holy Spirit will fill us, draw us closer to our Lord, make Him more real to our hearts, lead us deeper and deeper in the knowledge of the truth. Our testimony will be accompanied with His power; our labor will not be in vain. Beloved readers! In the days when Christ is dishonored let

us pray for the greatest blessing upon the household of faith, for the edification and completion of the body of Christ, the Church; pray for guidance, help and service; pray for new manifestations of His love in heart and life. Surely we shall not be disappointed in it.

But what may we expect? Listen to His own Promise. It is one of the forgotten promises, the rejected promises of the Bible. "Because thou hast kept the Word of my patience, I also will keep thee from the hour of trial (the tribulation and judgment period) which shall come upon all the world, to try them that dwell upon the earth. I come quickly; hold that fast which thou hast, that no one take thy Crown." Even so, Come, Lord Jesus. Amen.



**Nothing
Between** Many years ago, when Dr. James W. Alexander of New York City lay upon his dying bed, a friend visited him. In the course of conversation this friend quoted 2 Tim. i:12, saying, "I know *in* whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." He quoted it putting into the text the little word "*in*" instead of the true reading, "I know whom I have believed." "Ah!" said the dying saint, "read it as it is in the Bible, 'I know whom I have believed.' Do not put a preposition between my Saviour and my soul."

Whether to saint or sinner, longing for Him, He speaks directly and personally, and does not permit the slightest barrier, or the interval of a moment, to intervene before He whispers His word of acceptance and blessing.



**Oh! He is
only a Jew** In speaking with a certain nominal Christian about a stranger who had passed, he said, "Oh! he is only a Jew." It was spoken in contempt. In spite of the good feeling which exists in our country toward the Jewish people there is still the same age-long antagonism to the Jew, and

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contempt for the members of this race. This prejudice is far greater in Europe; Antisemitism there is not on the decrease. Certain persons and societies try to foster it in this land also. No true Christian believer will ever say, "Oh! he is only a Jew" with a sneer on his lips. We owe the greatest debt to that race. To them "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. Whose are the fathers, and of whom concerning the flesh, Christ came, who is over all, God blessed for ever" (Rom. ix:4-5). All the prophets were Jews. To them were committed the oracles of God. They received and preserved the Word of God. It is ridiculous that certain men have tried to show that our Lord was not a Jew. He was, and declared "Salvation is of the Jews." The whole human race would still be in heathen darkness if it had not been that God used this people for His own gracious purposes towards all men. Through Moses the foundation of civil jurisprudence, used by all civilized races, was laid. David's poetry in the Psalms made the late English statesman, Gladstone say, "All the wonders of Greek civilization heaped together are less wonderful than the Book of Psalms." The apostles were Jews. The early Church was composed entirely of Jews.

They were a great and powerful nation long before Assyria, Babylonia, Persia and Greece made history for themselves, and they will continue to exist long after the present forms of modern government have disappeared in the predicted crash and dissolution. They have been miraculously preserved in the face of the most atrocious persecutions which any nation endured. Their preservation is the miracle of history and the earnest of their soon coming greatness and glory, when God's unconditional and unchangeable promises will be fulfilled.

Therefore the contempt expressed by certain "Christians" to the Jew, arises from ignorance, and is most ungrateful and ungenerous. Let us not forget to pray for the Jewish people and in some way express our love and admiration for them. "Pray for the peace of Jerusalem; they shall prosper that love thee" (Psalm cxxii:6).

Bishop Hall of the Church of England
A Good Test lived in the early years of the XVII century. Among his writings we find the following: "In all my actions teach me to square myself to Thee. Whatever I am about to do, or speak, let me think, 'If my Saviour were now on earth, would He do this that I am putting my hand unto? Would He speak these words that I am now uttering? Would He be thus disposed as I now feel?' Let me not yield myself to any thought, word, or action which my Saviour would be ashamed to own. Let Him be pleased so to manage His own life in me, that all the interest He hath given me in myself may be wholly surrendered to Him, that I may be, as it were, dead in myself, while He lives and moves in me."



The twelfth chapter of Revelation has been
Confusing much misinterpreted. Someone asks if
Interpretations the sun-clad woman is the Church and the man-child a special class of Christians, a selection of the election. This interpretation is backed up by some with the opinion that the four "beasts" in Revelation iv, so near the throne, are the same overcomers, while the twenty-four elders are the Church in a general way.

In the first place, the four beings mentioned are not "beasts," but "living creatures." They are identical with the cherubim, these mighty beings, who are always seen in connection with the throne of God and the celebration of God's glory. Read Ezekiel i. No, the sunclad woman is *not* the Church, nor is the manchild a selection from the Church. All this is fanciful and unscriptural. Do not be misled by works like that of Dr. Seiss, or by good men who teach the first fruit rapture from this chapter. The woman in Rev. xii represents Israel. Carefully read and study the following passages: Genesis xxxvii:9; Song of Solomon vi:10; Isaiah 1:1, lxvi:7-10; Micah iv:10, v:2. These will establish the fact that Israel is meant, as the Church is not known in the Old Testament. The man-child is the Lord Jesus Christ, come from that people. In a secondary way it also

refers to the Church, which is both His Body and His Bride. Israel, the woman, is kept, as well as a remnant of Israel, through the great tribulation. Rev. xi, xii and xiii are parenthetical and refer to Israel. In it the ways of God with Israel are revealed up to the end of this age.



This passage is often mentioned by inquiring Jews, who find in these words a great difficulty. The orthodox Jew believes the Messiah to be the Prince of Peace, who comes to speak peace to the nations of the earth. And He, who claims to be the Messiah, the Christ (as they express themselves) declares that He came not to send peace but the sword. The argument for the Jew is to show him that these very words prove Christ to be divine. An impostor would have avoided a statement like this, which is the very opposite from what the same Scriptures declare. The difficulty is solved by understanding the two advents. At His first coming He was rejected, and in consequence of His rejection, not peace, but the sword reigns. The world rejected Him, and therefore all is disorder, confusion, ending in that time of trouble such as never was before. When He comes again, He will bring the peace with Himself. It is upon the fact of His rejection, the rejection of His Word and His Person, He makes this declaration in Matthew x. If He had not been rejected He would never have spoken these words.

If you are interested in giving the Gospel to the Jews, you can use this as an argument to establish the Deity of Christ. We have often done so.



There are questions which seem to come up continually and with some are never settled. One of them is "Could our Lord have sinned?" In spite of the useful and helpful pamphlet by our brother Mr. Jennings, "Sinless Yet Tempted," some minds are unconvinced. One of the questions asked is this: "How could our Lord be tempted any-

The Same Old Question

up continually and with some are never settled. One of them is "Could our Lord have sinned?" In spite of the useful and helpful pamphlet by our brother Mr. Jennings, "Sinless Yet Tempted," some minds are unconvinced. One of the questions asked is this: "How could our Lord be tempted any-

way by Satan, when He had no sinful nature to respond to sin?"

When Satan began to tempt Eve in the garden of Eden, she had no sinful nature. But how soon the fruit of one tree in the midst of plenty brought to light the lust of the flesh—it was good for food; the lust of the eyes—it was pleasant to the eyes; the pride of life—it was a tree to be desired to make one wise. Compare Gen. iii:6 and 1 John ii:16.

But with the Lord Jesus, to whom be all praise and glory, Satan employed all his resources in vain. His hunger awoke no lust of the flesh. The glory of the world, no lust of the eyes. The pinnacle of the temple, no pride of life. On the contrary, the greater the temptation the more it manifested the perfection of His dependence on and His obedience to God. The word of God furnished Him in every case with His answer, and He overcame the wicked one (Luke iv:1-13).

Satan knew the Lord had no sinful nature to respond; but he had been successful with the first man, and he must now overcome the Second Man, or be himself vanquished in the conflict between good and evil. But who can tell the sufferings caused to the holy nature of the Lord Jesus by these attacks of the evil one! "He suffered, being tempted" (Heb. ii:18); when we are tempted and we, instead of resisting, yield, we do not suffer. But He was holy, and the prince of this world had nothing in Him (John xiv:30).

With the believer, the new nature we receive at new birth, is not merely innocent, as Adam was before he fell, but holy; and that wicked one toucheth him not (1 John v:18). There will not be a second fall, the child of God cannot be lost. He "has put on the new man, which, according to God is created in righteousness and holiness of truth" (Eph. iv:24).



Another Perplexing Question When one writes of the eternal security of true believers Heb. vi:1-6 is quoted at once by a good many believers, as an evidence that a child of God can fall away and be lost again. Let us examine the above passage closely.

Quite a few believers are not clear and think these words are a warning to saved ones, that there is a possibility of their falling away. Strange it is, that in face of the many most positive passages of the Word of God, in which the *eternal* security of all true believers is clearly taught, anyone could speak of a *possibility* that this might not be so.

Let us say at once that there is *nothing* whatever in Heb. vi:1-6 to show that it refers to a true believer, who is in possession of eternal life. What is spoken of in the first three verses is the foundation upon which the doctrine of Christ is erected. This foundation is Jewish and there is nothing Christian about the things mentioned. The Jews knew these six things, and had them before Christ came. Repentance, faith toward God are the first two. It is only faith toward God and not toward the Lord Jesus Christ. The doctrine of baptism is not Christian baptism at all; the word baptism is in the plural and should be translated with "washings," the typical washings of the ceremonial law are meant. If it was Christian baptism, the plural would be incorrect for there is *one* baptism and not baptisms, nor can Christian baptism be left behind. The "laying on of hands" is not "ordination," much less "confirmation" (that unscriptural act of ritualistic Christendom), but it is the laying on of hands as practiced by Jews in the offerings. Resurrection of the dead and eternal judgment were likewise known by the Jews.

Now the Apostle says: "Therefore, leaving the principles of the doctrine of Christ (marginal reading: the word of the beginning of Christ) let us go on to perfection, not laying again the foundation. . . ." The principles of the doctrine of Christ, the foundation, are repentance of dead works, faith toward God, baptisms or washings, imposition of hands, resurrection and eternal judgment. From these he desires to turn to perfection. The perfection, or as it ought to be rendered "full growth," is Christian doctrine; Christ who died for our sins, raised from the dead, seated in the highest glory, priest after the order of Melchisedec, the precious things of which the Holy Spirit speaks later in this Epistle. The Apostle said: "And this will we do, if God permit." Now we should not forget in reading what follows, that Hebrews has a

peculiar character. It was primarily addressed to Jews, who had given up their Judaism and had accepted Christianity. Some of these were in danger of turning back to their old Judaism. But does the Holy Spirit here teach that those who might fall away, those who were in this danger, were truly saved persons? We think not. In the description which follows we hear that they were enlightened, had tasted of the heavenly gift, were made partakers of the Holy Ghost, had tasted the good word of God, and the powers of the world to come. Nothing whatever is said about personal faith in the Lord Jesus Christ, hence there is no proof that they were justified. Light had come to them, they were enlightened but their hearts may not have received that light. They tasted of the precious things, but nothing is said that they accepted what God in His rich 'grace offered; one may taste and yet not accept.

“Partakers of the Holy Ghost” seems to settle it with some Bible teachers that these Hebrews had received the Holy Spirit, and with Him dwelling in their hearts, they were in danger of falling away. But partaking of the Holy Ghost is entirely different from being sealed with the Holy Spirit of promise as the earnest of our inheritance. Balaam partook of the Holy Spirit, and he was a wicked man. Many today in Christendom are partakers of the Holy Spirit, in the sense that they are in the sphere in which the Holy Spirit bears witness to the Person and work of Christ, and yet they never believed, hence they have not received the Holy Spirit and are not sealed. “The powers of the world (age) to come” were miracles which they had witnessed. No, there is not a word here which gives us a right to speak of these Hebrews, who were going back or in danger of going back, as truly saved persons, as children of God, sealed by the Spirit. They were merely professors and not possessors. Their danger was the danger of returning to Judaism, to sacrifices and divers washing, and by it declaring that Jesus was not the Christ, and His precious work not the work of which all sacrifices and washings were the types. In doing this they crucified for themselves the Son of God, and put Him to open shame, and they could not be renewed again to repentance. We see then that the case of a true believer is not

at all in question here. Furthermore, we read the words of the Apostle in the ninth verse: "But, beloved, we are persuaded better things of you, *and things that accompany salvation*, though we thus speak." This seems to be another conclusive proof that the persons who were in danger of falling away had not true salvation.



**Is the Church
the Bride of
Christ?**

Bullingerism teaches the opposite and claims that the Church is *not* the Bride of Christ, but that Israel is the Bride. Bullingerism has many echo-men today among Bible teachers, who are welcomed in Bible teaching circuits and Bible Conferences. But in spite of their hair-splitting theories the Church is both the body and the bride of Christ.

The bride of Christ is the body of Christ. The words of Adam in regard to Eve, "This is now bone of my bones, and flesh of my flesh," are referred by Paul, figuratively, to the members of the body of Christ. It is because of that, because Eve was "of his flesh and of his bones," that a man is to leave his father and mother and be joined to his wife, and they also, as well as Adam and Eve! shall be one flesh. Then Paul adds, "This is a great mystery; but I speak concerning Christ and the church." Of course, "body" and "bride" are both figures of spiritual relationship. Eve's fitness to be Adam's bride was that she was "of his flesh." The Church's fitness to be the bride of Christ is that she is His body. When Paul came to speak of the relationship of man and wife, he could not help speaking of that of which it is the type—Christ and the Church (Eph. v:29-32).

In Revelation the Church is not spoken of as the body of Christ, but as the bride. "The Spirit and the bride say Come." The Spirit is in the bride (Rev. xix:7; xxi:9; xxii:17).



**Why
"Lord's Day?"**

A gentleman sent us a long letter stating that he had found in the salon of an ocean steamer a copy of "Our Hope." He read in this number that we spoke of "the

Lord's Day." He wants to know why we speak of the Lord's Day and why we do not keep the original Sabbath Day? Evidently the writer is a Seventh Day keeper. Yet there are certain Christians who say "free from the law"—we have no day to keep, every day is alike. Some therefore ask "have we any day to keep?"

Yes, we have, thank God, a day set apart, not only free from the law, but free from the claims of business and work, at least to a great extent, so that we may enjoy fellowship of saints, worship and service in the Gospel on that day, as well as gather our children around us and teach them about Christ, for which some of us have so little time on week days.

But it is not set apart by legal enactment, but by the resurrection of the Lord on that day. Doubtless that is how the first day of the week came to be called "the Lord's Day" (Rev. i:10). It was not the "day of the Lord" that John spoke of, for it relates exclusively to the vision of Christ in the midst of the candlesticks—the seven churches—the things that are. When the day of the Lord is the subject it is a separate vision entirely, for which John became in the Spirit a second time, and his standpoint was changed from earth to heaven. The Church will never see the "day of the Lord" while on the earth, but only after translation to heaven; and that in connection with a throne and not with candlesticks. Compare Rev. i:13 with iv:1-3. Therefore the Lord's day is the first day of the week (Acts xx:7). The seventh day sabbath was a day of rest at the *end* of the week. To enter into rest on that day depended on having perfectly kept the law the previous six days. God rested the seventh day because His work was good. We have broken up that rest forever by our sins. But Christ has put away our sins and made rest for us. So that we begin the week with rest made by Him. That is a great privilege. Let us value it highly.



Entering Bible Teaching Work Our friend and brother, Mr. L. B. Bryden, for years pastor of the Baptist church in Montrose, Pa., feels the call of the Lord to enter Bible teaching work. We are glad he is entering this field, for he is a very good teacher of the Word of God. We receive so many

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calls which we are unable to accept and are thankful that younger men like Mr. Bryden take up this work. He expects to be free for engagements this month. We heartily recommend him and pray for blessing upon his testimony.



The Special Offers The usual special offers of Scofield Bibles, our books and pamphlets are found in this issue of "Our Hope." They will appear also in the November and December editions.

We do this to help our readers to obtain these Bibles and books at the lowest possible price. In ordering please be kind enough and order by number. If you wish to obtain these offers for gift purposes please do not wait till the third week in December, but order as early as possible.



Stony Brook School The **Stony Brook School for Boys** opened in September. At the time we write this note we do not know how many boys will be in attendance. We hope and pray for many more.

The school needs your daily prayer. Remember the Principal and the faculty. Pray for the boys, that those who come this year and know not the Lord Jesus Christ may be led to accept Him. The school also needs your support. In sending financial help please make out checks, etc., to the order of "**The Stony Brook School for Boys.**" This will make the work of our office during the Editor's absence easier. We thank our readers again for the help they have given in the past.



The Fall Work The Editor has promised to be in **Winnipeg, Manitoba** (Elim Chapel), September 19-October 10. He will preach there, God willing, on September 19, 26, October 3 and 10. Meetings will also be held during the first week of October. At the same time we hope to visit **Fergus Falls, Minn.**, and other Minnesota places.

Detailed information may be obtained by addressing Mr. Peter MacFarlane, Gospel Union Mission, Wacoutah and 7th Street, St. Paul, Minn. He will make arrangement for our Minnesota work.

The **Boston Monthly Meetings** will be resumed, if it pleases God, on the first Thursday of October, which will be October 7. The meetings are held in the Park Street Church as heretofore. A competent teacher will address the two meetings. God willing the Editor will address the meetings on **November 4.**

We have also promised to be in **Butler, Pa.** (Baptist Church) November 14-19 and also in **Buffalo, N. Y.;** November 28 to December 7 we have accepted invitations for short conferences in **Harrisburg, Lebanon, Reading** and other Pennsylvania cities.

Please remember the editor and the ministry of the Word in your prayers.

My soul hath found the steadfast ground,
 There ever shall my anchor hold—
 That ground is in my Saviour Christ,
 Before the world was from of old—
 And that sure ground shall be my stay,
 When heaven and earth shall pass away.

The Book of Psalms

THE NINTH PSALM

The prophetic story of the Psalms is continued in the next section, beginning with the ninth Psalm and ending with the fifteenth. Here we find again the *Jewish remnant* of the end-time prominent; we get glimpses of their suffering and of the man of sin, the lawless one. The ninth and the tenth Psalms are closely connected. A certain alphabetical structure is noticeable in the original language, but the structure, covering the two Psalms, is deficient and irregular.* On account of this alphabetical scheme two of the ancient versions of the Bible, the Septuagint and the Vulgate, give these two Psalms as one.

The inscription again speaks of the chief Musician and the word "Muthlabben" is added. It means "death for the son." According to Dr. Thirtle, who believes that this inscription belongs to the preceding Psalm, the title should be connected with the death of Goliath, the champion (1 Sam. xvii:4, 51). Perhaps, in view of the coming time of Jacob's trouble, of which the ninth and tenth Psalms give a prophetic picture, one may think of what happened in Egypt, in the night of deliverance, when there was "death for the son," the first-born. So God will be again the avenger of His suffering people.

The Psalm begins with praise, just as the seventh Psalm ended with praise. As in the seventh Psalm so here in the ninth Psalm the praise is in anticipation of the coming victory, when, as the eighth Psalm so beautifully predicts, all things will be put under the feet of Him who was made a little lower than the angels. We see therefore in the first section of this Psalm a prophetic forecast of what earthly conditions will be when the Son of Man has received the throne and rules in righteousness and peace.

1. The Praise of the Most High.

I will praise Jehovah with my whole heart,

*We heartily recommend the "Psalms" in the Numerical Bible as giving valuable and suggestive information on this matter.

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I will proclaim all Thy wondrous works,
 I will be glad and rejoice in Thee,
 I will sing praise unto Thy Name, O Most High.

Verses 1-2.

It is the future praise of a delivered and restored people, the praise which the prophet Isaiah so beautifully gives in the twelfth chapter of his prophecy. It will be the whole-hearted praise of a forgiven and spirit filled people. Their King is upon the throne and He has manifested His wondrous works, both in mercy and in judgment, for in wrath mercy was remembered. All this is anticipative of the time when the Son of Man has come back and receives His inheritance, and when His earthly people will share it with Him.

2. Millennial Deliverances and Glories.

When mine enemies are turned back,
 They have stumbled and perished before Thee.

Thou hast pleaded my right and my cause;
 Thou sitteth upon the throne of righteousness.

Thou hast rebuked the nations, Thou hast destroyed the wicked;
 Thou hast blotted out their name for ever and ever.

The desolations of the enemy are ended for ever;
 Thou hast destroyed cities; their memorial is perished.

Verses 3-6.

The enemies of Israel are all conquered. Another Psalm relates the experiences of the past, which they had with the nations as their enemies. "Many a time have they afflicted me from my youth, may Israel now say; many a time have they afflicted me from my youth; yet they have not prevailed against me. The powers plowed on my back; they made their furrows long" (Ps. cxxiv). Antisemitism started in Egypt. There a cruel king enslaved the chosen people, and would have exterminated the whole race so as to frustrate the purposes of God in redemption inseparably connected with that nation. Ever since that time nations have been Israel's enemies, and they will continue to hate them till the day of deliverance comes. During the time of their great tribulation the nations will rise up against them and under the leadership of the beast try to blot out their exist-

tence once more. Then He will arise and fight against those nations in that day (Zech. xiv). This victory and deliverance is celebrated in the above verses.

4. The Established Kingdom.

But Jehovah abideth for ever;
He has established His judgment throne.

He shall judge the world in righteousness,
And minister judgment to the peoples in uprightness.

And Jehovah shall be a refuge for the oppressed,
A stronghold in times of distress.

They that know Thy Name will trust in Thee,
For Thou Jehovah, hast not forsaken them that seek Thee.

Sing praises to the Jehovah, who dwelleth in Zion,
Declare among the peoples His deeds:

That He who searcheth out blood hath remembered them,
He hath not forgotten the cry of the godly.

Verses 7-12.

† The throne of righteousness is now seen established. Oppression has an end, for He judgeth in righteousness and ministers judgment from His throne to the peoples. The ninth and tenth verses have reference to the godly remnant who cleave to the Lord during the dark days of Jacob's final trouble. For them will He be a refuge in the time of trouble (see Ps. xlvi) and He will not forsake them who seek Him. This is true of God's people at all times and under similar circumstances of trouble and distress. We too flee to Him as our refuge and put our trust in Him. We behold Him in this Psalm dwelling in Zion, and His great and gracious doings are published among the nations. All that another prophet beheld will then come to pass. "Sing and rejoice, O daughter of Zion, for lo I come and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee and thou shalt know that the Lord of hosts hath sent me unto thee" (Zech. ii:10-12).

Then the godly martyrs will be remembered, those who died during the days of Antichristian persecution, for He

searcheth out blood and remembers them. They are those who are seen in the sixth chapter of Revelation as the souls under the altar who cry out, "how long O Lord, how long?"

5. What precedes These Coming Glories.

Be merciful unto me, Jehovah,
Behold my trouble from them that hate me,
Thou lifter up from the gates of death!

That I may declare all Thy glory in the gates of the daughter of Zion;
That I may rejoice in Thy salvation.
The nations have sunk into the pit that they made,
In the net which they hid is their own foot taken.

Jehovah is known in the judgment he executeth,
The wicked is ensnared in the work of his hands.
Higgaion. Selah.

The wicked are turned into Sheol,
And all the nations that forget God.

For the needy shall not be forgotten for ever,
Nor shall the expectation of the meek perish.

Arise Jehovah! Let not man triumph;
Let the nations from Thee receive judgment.

Put them in fear, Jehovah!
That the nations may know themselves as frail men.

Verses 13-20.

In the closing verses we have another prophetic picture, similar to what we saw in Psalms iii-vii, of the deep trials through which the godly in Israel will have to pass before the day of blessing and glory comes.

Their pleading is heard once more, as in so many of the other Psalms, and here we also find assurance that He in whom they trust will arise and deliver them for His Name's sake. Even so it will be in God's appointed time. But what comfort the godly remnant will draw from a Psalm like this when the actual time of great tribulation has come! They can read the first twelve verses and know what the outcome will be when the Lord takes His throne of righteousness, and in the midst of all their tribulation their faith can look forward to that happy day. And it is so with us. We too know the end of the way, the way of our trials and testings; it will be that perfect day when we shall see Him as He is.

God's Gardens

DR. NORTHCOTE DECK, F.R.G.S.
Mission Ship "Evangel," Solomon Islands

As "gardens . . . which the Lord hath planted" (Num. 24:6). "When they **knew** God, they glorified Him not as God" (Rom. i:21).

It is deeply instructive to carefully trace the rise, the growth, and then **the continual relapse and decay** of the many "gardens . . . which the Lord hath planted" in human races in past various ages. For these successive plantings of God's truth in different peoples and ages have often been so gracious, so unexpected and so evidently fruitful, that their **apparently inevitable decay and doom** must seem most mysterious in the age-long conflict of Good and Evil, and they are surely recorded "for our admonition."

In the forests of the Solomons there grows luxuriously the great and stately sago-palm, crowned here and there with a wealth of glistening ivory nuts. And a stranger, judging by its massive trunk, its tremendous fronds and its net-work of roots would suppose it more robust and longer lived than the slenderer cocoanut. But the sago palm has a most significant and unexpected life history. It grows steadily stronger and taller and more massive for fourteen years, and then, when apparently in the zenith of its life and strength, suddenly bears its first and only great crop of ivory nuts. This done, without apparent reason, in a month or so, it dies and falls to the ground.

A number of these sago palms were planted in the early days at our mission station at Malu, and afforded us for years a good supply of leaf for thatch. About two years ago they bore their one crop of nuts. Today the palms are all fallen and gone, and we have had to take the nuts they bore and replant them over the hillside, to start another growth of palms to supply leaf for the future.

And this process of dying out and having to replant again, has furnished one with a very impressive and needed object lesson and text for our converts, as to the dangers which continually assail the plantings of God's truth in men's

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hearts, in the different ages, or "dispensations," of human history. For to converts it comes as a new idea, and seems unthinkable, that a people, once having been delivered from the delusions and darkness of heathendom, and having entered into the light and knowledge of the Love of God, could ever again lose such light and revelation, to plunge again into darkness and idolatry.

So it comes as a surprise to them (and as a tremendous shock to the self complacency of a few who are inclined to drift), to read of races lapsing again into heathenism, as set forth in Rom. i:21. **"Because that, when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imagination, and their foolish heart was darkened."** Here, though often unrealized, we have that cycle of spiritual changes carefully detailed, by which peoples and nations have passed from a previous knowledge of God, back to idolatry and heathenism. So it is an intense surprise to these Melanesians to find that we bring to the islands no white man's God, but that they themselves are a relapsed people, and that **our** Heavenly Father is the very God of their own far-back ancestors.

And seeing that these subtle tendencies and driftings are possible to every age and to every movement, however blessed of God, it is important for all to realize the continual danger of such departure from the Faith in these last days. And we need as continually to use our great resources in Christ, given expressly for such "perilous times."

1. **"When They Knew God"** (Verse 21). This refers primarily, no doubt, to the human race after the flood. There we find Noah and his posterity **knowing** God, with a new covenant (Gen. ix:1) with a form of human government, and a special sign in the heavens (verse 13) sacrificing to God. (Chap. viii:20).

But it became quickly evident that "the heart is deceitful above all things and desperately wicked." For no sooner did men begin to multiply and grow strong on the earth, with the domination over it expressly given them by God (Gen. ix:2) then, still "knowing" God.

2. **“They Glorified Him Not as God, Neither Were Thankful.”** He was no longer supreme in their hearts. “Other gods,” other goals, other desires, began to occupy their thoughts and take possession of their lives. And so, with their eyes averted from a God no longer supreme, the song died from their lips, and gratitude from their hearts. And they no longer traced their daily blessings, “seedtime and harvest . . . day and night” (Chap. viii:22) back to His bountiful hand, but learned to live more and more “unto themselves.” The process was a gradual one, it was more the departure of a race than of individuals, that backward drift which is absolutely inevitable, unless there is a positive growth in grace and the knowledge of God, the very drift that is so apparent in the homelands today.

We have seen the beginning, alas, of just such a process of cooling off, in a tribe of converts, astray through native leadership, who have not been “glorifying God” with a single heart. Now, instead of God’s work and interests being paramount in their lives, as in the past, they have turned to other and newer interests, which still are not satisfying them. Thank God, they are the exception, but they have made us realize afresh that this Holy War must be a **continual conflict**, in which only the power of the Spirit can keep God’s people steadfast in the Faith.

3. **They “Became Vain in Their Imaginations”** (Verse 21) is the next stage. No longer awed by God’s felt presence man began to exalt himself, a pleasing occupation to the human heart. This literally and very exactly describes the recorded policy of the post-diluvians. For in Gen. xi:4 their great objective and ambition was: “let us make us a name!” How vain indeed, how blind. For how swiftly God intervened, first confounding their talk, and incidentally giving missionaries the burden of countless native dialects. And then, He scattered them all over the face of the earth.

Then, with this centrifugal force urging in their hearts, there began those restless migrations of the human race (so variously explained by anthropologists) which drove the

Melanesian progenitors across continents, over plains and mountains, rivers and seas, till they came drifting down the volcanic islands of the Solomons, the natural causeway leading into the far Pacific. They came, a naked race, for they had lost almost everything on the way, and brought little but their lives, in their frail canoes, as they crept on from island to island. For they brought with them neither pottery nor flint and steel. And all knowledge of metals, won so quickly for the race by Tubal Cain, was lost, as well as most of Tubal's music. (For they only blow bamboos.) And having forgotten the script of the ancient tablets now being discovered in Chaldea, all records of the past vanished, so that they have not even traditions of the flood.

But more than all, they had lost all knowledge of **God**, and all idea of punishment for sin, for the next stage of verse 21 had soon supervened: "**Their foolish heart was darkened.**" For, God having largely faded from their hearts, Satan's time had now come, and "the god of this world had blinded their minds."

And as man was too lonely to live alone, and it is his nature to need and find **some** god, they cast about them for suitable objects of worship, and so reached the stage of verse 23 and "**changed the glory of . . . God into an image made like . . . man and . . . birds and . . . beasts and creeping things.**" And so idolatry began amongst Melanesians, though in place of carved idols in human form, they elected to worship the skulls and spirits of departed ancestors of renown. And, in addition, four-footed beasts being absent in the islands, they chose as "totems," or patrons, of "birds" the hawk and frigate bird, and of "creeping things," the snake.

And God? Was God unconcerned? Ah, no. On the one hand there was the three-fold abandonment of the apostate generations; that terrible reiteration of judgment in the first chapter of Romans. For in verse 24 "God gave them up to uncleanness," in verse 25 "God gave them up unto vile affections"; and in verse 28 "God gave them over to a reprobate mind." Only too literally do our converts speak of being taken "**out of the mud of sin.**" For

though among these cannibals we are spared some of the refinements of the hideous sins of the East, still the people have become so degraded, so animal, that in a special sense, these men, made in God's likeness, have changed that likeness "into an image made like . . . beasts."

But having given up "unto uncleanness" and judgment the guilty apostate generations, "who did not like to retain God in their knowledge," God could not rest there. For He also gave up His Only Begotten Son, to be made man, and then to be made sin for man, that He might redeem us back to God. And so He has begun to bring back this wandering island people to Himself, replanting again in them His Words of Life, as it is written: "They who sometime were far off are made nigh (again) by the Blood of Christ."

Just as, then, at Malu, the sago palms, when they have died down, need to be continually replanted, to produce a repeated harvest of leaf, so God has continually been replanting His Truth and a knowledge of Himself, in successive ages of men, producing successive harvests of souls for the "many mansions" of Heaven. Here are some of the plantings:

First, in spite of the godly line of Seth and the tremendous testimony of Enoch (the first premillennial preacher! Jude xiv), and his exalted standard of life, described as "walking with God," the tide of materialism of Lamech, the first polygamist, and his inventive sons, triumphed till "the wickedness of man was great in the earth."

So the Flood came and, as it were, the great and proud palm of humanity fell, and in the person of Noah, God had to replant a purified "garden of the Lord." But again the tree of righteousness was short-lived, the fatal tendency towards evil again triumphed, and the tree fell at the dispersion. But again God, in grace, took of the fruit, and in the call and separation of Abraham we find again "God's husbandry," and the growth of "a peculiar people."

But the godly seed became apostate again and again, till "in the fullness of time," was born the Saviour. Then, for the time being, the palm of the Jewish people passed

away. And in the persons of the disciples and the early Church, God again replanted His Truth in the human race. But even this new garden had begun to wither in Paul's day, and fell in the dark ages. Unwearied, God gave up the apostate Roman Church "to a reprobate mind," and in Luther and—Wycliffe the Truth sprouted once more. Yet the same fatal paralysis supervened, and there had to be revival after revival, each new outbursting of the Spirit being in turn poisoned by the Enemy. And in the **Modernist Movement** today, the palm of truth is tottering to its fall, and God is, in large measure, turning to heathen lands for virgin soil for His new gardens where He may plant His Truth.

Yet why these continuous defeats of righteousness and faith? Is evil stronger than God? Must it always prevail? Must the tares always choke the good seed? To answer such questions we must realize God's revealed design has not been the "conversion" of the world. True, He wills it that all men should repent. But down the ages He has been occupied with His Own Divine programme and design, and that is, "to take out a people to His Name." And ever since He has been filling the halls of Heaven with those who have willed to become His own.

And in a day when the latest phase of idolatry is not the worship of idols of wood and stone, but rather of gold, and the deification of man is proclaimed in many pulpits reared in God's Name, it is a wonderful privilege to be employed of God in such a fertile "garden of the Lord" as the Solomons. But "we are not ignorant of Satan's devices," and we must needs despair of continued victory, did we not continually draw upon the resources of our great "Captain." The palm of Truth down here is vigorous indeed, growing and sprouting in all directions. **But what of the future?**

We have lately had some honored visitors to the mission, and as we went round in the Evangel, taking stock of the harvest, thanking God, and taking courage at the continual signs of life and growth and spiritual power, remembering the state of things in the homelands, we could not help talking much about the future of the work. For its perils

grow steadily as numbers continually increase, and "who is sufficient for these things?"

But, as has been recently well said: "We don't know **what** is coming to this distracted world, but we **do** know **who** is coming, and He will put all things right. And that expectation is peculiarly comforting to us down here, in that we believe this people need never lose their first love, but may be presently presented "as a chaste virgin to Christ."

For so long as His Birth at Bethlehem, His dying at Calvary, and His ascending at Olivet, draw the eyes and fill the hearts, and engage the holy ambitions of our people, the perils and ailments of spiritual life, and **the senile decay of old age will be averted**, and the native church will go on "conquering and to conquer."

And for us? What must be our confidence? "**You have your Bible and you have your knees: use them!**" cried the old saint to the young believer. And that has been, and still must be, our whole and sufficient equipment. So that I cannot but close with the solemn appeal of the mighty Apostle to the Gentiles: "Finally, brethren, **pray for us that the word of the Lord may have free course and be glorified . . . the Lord shall stablsh you and keep you from evil.**" So may we all of God's planting ever contend earnestly for the Faith, and never lower our eyes and our objectives, but live and toil, and love and die, constantly "looking unto Jesus."

Isaiah

BY F. C. JENNINGS

CHAPTERS XLIX TO LVII

Jehovah's Pleading with Israel on Account of Their
Rejection of Christ

CHAPTER XLIX

The Three Speakers

This brings us to the very heart of the book of Isaiah; the very heart of the "Salvation of Jehovah," nor surely do we need to be told Whom we may expect to find **there!** For the very "heart of the heart" is that fifty-third chapter


with which every Christian is familiar, and yet of which he never wearies. Hitherto we have trodden the "Court" of Jehovah's salvation: now we shall enter the "Holy Place"; and then we shall be conducted into the very "Holy of Holies!" How reverent should our spirits be! If seraphs veil their faces in that Presence well may we, poor sinful creatures, seek to be hidden, and may the Spirit of God exalt Him before us as we walk along these holy paths, with their varied scenery of meadow and brook and smiling skies; of beetling crag and stormcloud, which we shall see at last bursting on the Head of One standing in our place to receive it

The chapter divides itself thus:

- 1: The ideal Servant speaks. Verses 1-6.
- 2: Jehovah speaks. Verses 7-13.
- 3: Zion speaks. Verses 14-26.

Then let us listen to that perfect Servant as He calls for our attention:

- 1: Listen, O isles, unto me—
Give heed ye peoples afar,
Jehovah called me from the womb—
E'en from the breast of my mother
Hath he made my name to resound.
- 2: My mouth hath he made a sharp sword,
In the shade of his hand hath he hid me.
He hath made me a bright polished shaft,
And in his quiver concealed me.
- 3: He hath said to me: "Thou art my servant
Israel in whom I'll be honored."

Here we may boldly say that this Speaker is none other than our Lord Jesus calling on the nations outside of Israel to give ear, for Jehovah has called Him, the virgin's Child, and made His Name to sound forth even from the first moment of His incarnation. His mouth—that is, of course, the word coming from it; has been made so sharp a sword that none, Pharisee, or Sadducee, Rationalist or Ritualist could ever stand against it. Yet for a time, as a spear may be laid up in the armory, or the arrow left in the quiver ready for service when needed, so was He hidden in His lowly home in Nazareth, for thirty years. 

As the "salvation of God" is now to be announced and

as that is equally needed by Gentile as well as Jew, so must it go far afield to the "isles" which we have already learned to be a term that is applied to those Gentiles.

What harmony! What unity binds together in one volume the whole Word of God! Not one single discordant note is heard to this foundation truth, that the blessing of every individual of Adam's race—Jew or Gentile—rests alone on Him we know as our Lord Jesus Christ. In the Old Testament He is the very life-germ of the nation of Israel itself, and still maintains that buried people in being, as He does all men, living or dead, by their spirit, and by a still stronger tie in His redeemed, by that same spirit being quickened by the Spirit of God; so that it is as impossible for death to hold them permanently, as it is for the Jew to be forever entombed amid the nations of the earth. But now this Speaker mourns,

- 4: And I—I have said I have labored in vain,
My strength for naught and for vanity spent.
But my judgment is with (my) Jehovah—
My work remains with my God!
- 5: And now, saith Jehovah who formed me,
E'en from the womb for his servant,
That I should bring Jacob back to him
And Israel back to him gather,
So shall I honored be in th' eyes of Jehovah
And my God shall be ever my strength!
- 6: And he saith to me: "Tis but a light thing,
That thou should'st be for my servant,
To raise up the scions* of Jacob
And Israel's saved ones to bring back.
I'll give thee a light to the Gentiles,
My salvation to earth's furthest bounds!

The beloved Servant is saddened by the failure of His work. He has wearied Himself, but apparently fruitlessly; yet His confidence in Jehovah is unshaken for He well knows that He is destined to be glorious in His eyes and that God will ever be His strength. If we would listen to the Heart of the Lord Jesus we should surely hear it uttering these words in Matt. xi:20 to 31; although rejected by Israel, still He says, "I thank Thee, O Father." To this confidence the next verse is the answer. Let Him be rejected in one

*Lit.: "Tribes"; the word scions is used only for the sake of the metre.

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sphere, He shall be exalted in a far wider! Let Him be compelled to mourn over the failure of one mission; another, far more glorious shall be given Him. Let one door be closed, a far wider one is opened at once. Let Israel refuse and Jacob turn away, and at once a world-wide call is heard: "Come unto me all ye that labour and are heavy-laden and I will give you rest." He—the rejected of one people, becomes Jehovah's salvation—the veritable **Isaiah** unto earth's furthest bounds! Has He not become so? Indeed He has. But now we listen to Jehovah speaking:

- 7: Thus saith Jehovah—
 Israel's redeemer and Holy One—
 To him, the despised of man's soul,
 To him whom the nation abhorreth,
 To him, the servant of rulers;
 Kings shall see and start up!
 Princes shall fall and adore!
 For Jehovah is faithful (forever)
 He who is Israel's Holy One,
 He hath elected thee!
- 8: Thus saith Jehovah:
 In a time of acceptance I've heard thee—
 In a day of salvation I've helped thee—
 Safely will I preserve thee,
 To the people will set thee a cov'nant,
 The ruined land to restore;
 That they may once more inherit
 The desolate homesteads.
- 9: To prisoners saying: "Go free!"
 To those in the darkness
 "Come ye to the light!"
 The roads that they walk on shall feed them,
 The hills that are bare supply pasture.
- 10: They shall not hunger nor thirst,
 No mirage* deceive—no sun smite upon them;
 He who doth pity them shall be their leader,
 Aye, by fountains of water shall guide them.
- 11: My mountains I'll make to be pathways—
 My highways shall all be exalted.
- 12: Look! These shall come from afar;
 Look! these from the north and the west!
 And these from the land of the Sinese †
- 13: Shout ye heavens! Be joyous ye earth!
 Break forth into singing ye mountains!
 For Jehovah doth comfort his people,—
 Hath compassion upon his afflicted!

*The word "sharab" is "to be hot," and in the shimmering heat the dry sand at times appears like water and is termed "mirage."

†The Heb. word "Sinim" is now almost universally accepted as referring to the Chinese.

The Servant is silent, and Jehovah addresses Him. He is despised of man from the very soul: the nation, as such, abhors Him, and its rulers oppress Him; but princes shall rise from their thrones in reverence, and then prostrate themselves in adoration.

Verse 8 is quoted by our Apostle Paul in 2 Cor. vi and he directly applies it to this present time, as he speaks of himself standing in the place of an ambassador for Christ. Here, the address is directly to the Servant. It is for **Him** the acceptable time, for **Him** the day of salvation. But as the apostle uses the words, it is as a warning to those to whom that salvation may be announced, not to presume on its being without limit—that day, as all others, shall come to its close. So “we beseech that ye receive not the grace of God in vain.” Thus all these gracious promises, although given directly to Christ, or to Israel, yet are ours **in** Christ, for our blessing is alone on that same ground of grace. But they do greatly err, who because this is true, would deprive the elect nation of that covenant which is ever made primarily with it. Thus this journey homeward of Israel’s banished, every footfall marked by divine solicitude, has its correspondence in spiritual journeying mercies on our way homeward to our Father’s House. By refreshing springs He leads: mountains become easy paths, and through marsh and moorland exalted causeways give clean and solid footing; it is not difficult to discover the spiritual correspondences with these terms. From every quarter the happy pilgrims flock to the one centre, and as they approach we hear such a sweet and irrepressible burst of joy, as demands that all nature, both heavens and earth must be in accord with, and aid them in uttering His praise to whom that joy is due. And in those heavens that are thus invoked, we may have our own part, for at that time, the sons of God shall be manifested, and all creation awaits that for its perfect restoration (Rom. viii:19). But let us listen to Zion before her song begins:

14: But Zion hath said, “Jehovah forsakes me,
My Lord hath surely forgotten me.”

15: Can a mother forget the child at her breast?

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Have no compassion on the son of her womb?
 Yes, even these may forget,
 But never will I forget **thee!**
 16: Behold the palms of my hands
 For there thou art deeply engraven;*
 Thy walls stand ever before me.

The answer to the plaint is inimitable. God has made one earthly relationship more irrefragable than any; for it is quite independent of any responsive affection. The mother holds to her breast her new-born babe, so dependent on her as it is for everything that shall sustain life—this affects every maternal emotion—she yearns with tenderness over that frail little creature, unconscious as it is of all her tenderesses. Can she actually forget it? Is it not a law of nature for her at least, though none other care for her infant—it is **hers**, and she can think of little else.

Nor does Jehovah here compare His thoughtful love to that of some callous debased woman of earth, who may forget, and indeed has all too frequently forgotten and forsaken her infant. No, no, that we must refuse to believe. It would be little for His love to exceed such callousness. It is mother-love at its purest, its strongest, and its best. It is far more possible for even that irrefragable tie to be broken, and the most tender mother that the earth has ever seen to abandon her infant, than for Jehovah to forget Zion or for our God in Christ to forget, leave or forsake the feeblest of us who have derived their true life from His love.

For see that mighty Hand is fast closed over something, as if it held a treasure too precious to be exposed; but here He opens it for us, that we may see what that treasure is. As it unclasps, no fragment of paper with our names written flutters to the ground: no parchment similarly inscribed drops: nor do we see our names cut into wood or even stone, but they are actually **cut into His own Hands!** O consider it, who can pluck us thence?

It is true that in our prophet, He is directly speaking to "**Zion**": nor will we deprive the Jew of the primary and direct application of this sweet word to His own holy city;

*As men tattoo designs upon themselves with indelible pigments. The word rendered "engraven" is "**to cut in.**"

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but as surely as that Zion means and speaks of **grace** in contrast with Sinai that thunders out the **law**, so have we come to that lovely mount by faith, and partake most assuredly of the **grace** of which it speaks (Heb. xii:19-22). Have we not too still clearer basis for this assurance? Do we not remember Him Who said, "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 and **none can pluck them out of my hand**. My Father who gave them me is greater than all, and **none can pluck them out of my father's hand**; I and my Father are one" (John x:27-29). O strengthen our shamefully feeble faith in thy love, our Father-God!

- 17: Thy children are hast'ning to thee—
Thy destroyers and wasters depart:
- 18: And look on ev'ry side round thee,
Tis to thee that all these do gather,
To thee (to thee) do they come!
Thou shalt put them all on as adornment—
Bedeck thee with them as for bridal.
- 19: For thy waste and desolate places—
Thy land of ruins* so full—
E'en now is too strait for its dwellers,
When they that brought it to ruin*
Are far (far) away.
- 20: Thy children of whom thou wast 'reft
Shall speak again in thine ears:
"The place is for me far too narrow;
Make room that I may have dwelling."
- 21: Then shall thou say in thine heart:
"Who hath begotten me these,
For I've been robbed of my children—
Barren, banished and cast off?
Who then hath nourished these up?
Behold I was left all alone—
But these—where (then) could they be?"
- 22: Thus saith Adonai Jehovah:
Behold to the Gentiles I'll lift up mine hand,
To the peoples I'll raise up my banner,
Thy sons they shall bring in their bosom—
On their shoulders shall carry thy daughters.
- 23: Kings for thy fostering-fathers—
Their princesses thy nurses shall be!
Face to the earth shall bow to thee,
The dust of thy feet they shall lick,
And (then) shalt thou know that I am Jehovah;
They that hope in him shall ne'er be ashamed.

*These words are both from the same root **hahras**: "to ruin" or "pull down."

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By the light of these verses we can see a vast host of Jews returning to the land of their patrimony; but not as they are going back now, in unbelief of the Lord Jesus being their true Messiah, and consequently to sorrow and suffering, but with assured faith and joy. The city of Zion standing for the whole country, and so for its people, is personified, and as a widow who has long been desolate and forlorn. With astonishment she sees returning to her those whom, at the first surprise, she dare hardly recognize as really her own children. For she cries: Who has begotten them; I am a widow? Who has brought them up? and in the long years of my banishment where were they?

Jehovah answers the questions, and tells her that He will signal to the Gentiles, and they shall place every facility within their power at the service of the Jews who are still scattered, and with such solicitude as can only be likened to a woman carrying her infant in her bosom. The banner or ensign—the same word—that is thus lifted up may well be the Lord Jesus Himself, Who has returned for the relief of His earthly people, as we have already read: “In that day there shall be a root of Jesse **which shall stand for an ensign to the peoples**, to it shall the gentiles seek, and his rest shall be glorious” (Chap. xi:10).

Kings shall foster the newborn State. Princesses shall count it an honor to nourish it; and all the nations, lately so hostile, shall bow down to kiss the very dust whereon that one, recently so desolate, now walks.

But mark my dear reader, the connection between earth and Heaven, between Israel and the Church of God, for by turning to Rev. iii:9 we listen to almost identical words, only now applied to the Church living in Philadelphia, or “brotherly-love,” and there it is not the Gentiles who worship, but “them of the synagogue of Satan, who say they are Jews and are not, but do lie”; that refers to nominal Christians who, wilfully ignorant of all that the Cross of Christ means, still assume the place given to the Jew, as if that Cross had not done away with the legal trial of Judaism, and thus, not by words, but by **acts** say they are Jews. There is a vast difference between the “synagogue of

Satan" and the Gentiles, we must admit, and yet Israel on earth foreshadows ever in her history, the Church in the heavenlies; and the earthly enemies of the former symbolize the spiritual foes of the latter.

But some may say, By your putting the fulfilment of all these prophecies in the future, do you not rob the present portentous events of all their significance for us?

By no means. I can but believe that we are seeing this very day, with our very eyes, a shadowy fulfilment of Rev. xvi:12 to 16 in the drying up of the Euphrates—that symbolic river that ever stands for the people who issue from it as in Isaiah viii:7. But **now** that people is the Turk; and in his enforced recession from Palestine, where his place is taken by the Jew, we can see a shadow of the final and future complete fulfilment—but it is only a "shadow." But now let us listen to the closing words:

- 24: Shall the prey from the mighty be wrested?
Or those rightfully captive escape?*
- 25: For thus saith Jehovah:
Free from the mighty the captives are wrested—
The prey from the terrible ones shall escape;
And with thy contender myself will contend
And to thy children will bring my salvation.
- 26: They that oppress thee, I'll feed with their flesh
And with their own blood shall they be drunken,
As though it were with new wine.
So all flesh shall know that I am Jehovah,
Thy Saviour, Redeemer—the Mighty of Jacob!

Jehovah, stronger than the strongest, espouses the cause of His people. Their foes, He counts to be His: their friends are His. Who can deliver that feeble little remnant who have the whole military power of the world against them? One and only One.

Who can deliver from the power of Satan's yoke—stronger he than Babylon or Rome? One and only One.

Who can deliver from that last dread foe: Death? One and only One.

*There is such difficulty in this line that I have felt it impossible to determine with any strong assurance, whether it speaks of the captives being righteous, and so to be delivered on that ground, or that notwithstanding that they are rightfully captive, they shall be delivered. This has seemed more in line with the context, and so I have adopted it.

In all these conditions we are powerless, yet in all we can sing: "I thank God through Jesus Christ our Lord."

In Him Satan's power is broken. In Him Sin's yoke is off our necks. In Him that mighty foe Death shall hold the bodies of His saints not one moment longer than shall accord with His purposes.

"Take a Psalm"

Psalm lxxxi:2

A few thoughts from God's "Music Room," where every chord in His vast universe reverberates with the praises of Christ. The first four words in the Psalms are "Blessed is the Man." The last four words are "Praise ye the Lord." Hence—the Psalms commence with God blessing Man, and end with Man blessing God, so says the Spirit.

TAKE A PSALM

If indeed you would be charmed,
"Take a Psalm."

If in need of healing balm,
"Take a Psalm."

Or whene'er you are distressed,
Feel the need of joy or rest,
If indeed you would be blest,
"Take a Psalm."

Would you raise your voice in praise?
"Take a Psalm."

Know His joy through all your days,
"Take a Psalm."

Sing His mercy and His grace,
Who for us has found a place,
There in joy before His face;
"Take a Psalm."

Oh, what joy it is to trace,
"Take a Psalm."

His ways on earth of perfect grace;
"Take a Psalm."

He, the Holy One did'st tread,
His path sustained by heavenly bread,
Which alone to Calvary led;
"Take a Psalm."

On the cross He bled and died;
"Take a Psalm."

Heaven's gate to open wide;
"Take a Psalm."

Now redemption's work is done,
He for us the victory won,
And to glory now is gone;
"Take a Psalm."

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Oh, ye gates, lift up your heads;
 "Take a Psalm."
Sing His praise Whose word hath said,
 "Take a Psalm."
All ye orbs proclaim His praise,
Heaven and earth your voices raise,
Praise Him! Praise Him! for He says,
 "Take a Psalm."

Oh, His name is ever blest;
 "Take a Psalm."
He far exceedeth all the rest;
 "Take a Psalm."
Fairer far than earthborn grace,
Clothed in comeliness and grace,
We'll crown Him in the highest place;
 "Take a Psalm."

In His courts we still shall praise,
 "Take a Psalm."
Joyful in those heavenly lays;
 "Take a Psalm."
Source of bliss without alloy,
Things of earth no more decoy,
Thou hast filled our hearts with joy;
 "Take a Psalm."

Hallelujah! will we sing,
 "Take a Psalm."
Bless His name Who did it bring;
 "Take a Psalm."
Creation's harp sweet notes shall raise,
To Him Who tuned through endless days,
The Universe doth sound His praise;
 "Take a Psalm."

In royal glory He shall shine;
 "Take a Psalm."
Arrayed in Majesty Divine;
 "Take a Psalm."
He'll reign in glory bright and fair,
And with His saints that glory share,
As His companions we'll be there;
 "Take a Psalm."

J. Holliday, Toronto.

"Casting all your care upon Him, for He careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour. Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world" (1 Pet. v:7-9).

Current Events

In the Light of the Bible

Praising the United States. The religious freedom in the United States and the lack of prejudice greatly impressed Cardinal Dubois, Archbishop of Paris, who has written a letter to the weekly organ of his diocese concerning the recent Chicago Eucharistic Congress.

“The event was an incomparable triumph for the Holy Eucharist in that immense, populous city, bustling with business, where all races meet, all nationalities rub shoulders, and every form of civilization and religion mingle together,” the Cardinal wrote.

The Cardinal added that he was particularly struck by the full liberty allowed the organizers of the Congress, describing it as “an example of the truly liberal spirit, favoring every happy initiative if for the country’s good.”

The Cardinal spoke of the co-operation of the civil powers with the religious in insuring the success of the Congress, and drew attention to the official neutrality shown. He recalled that President Coolidge sent a message, and that the Mayors of New York and Chicago received Cardinal Bonzano, the Papal Legate, and other Cardinals. He spoke of the streets of Chicago being decorated with American and Pontifical flags, with the police assuring every courtesy.

“Attention, politeness, and sympathy were everywhere, yet it was a Catholic fete in a country where Catholics are far from a majority,” concluded the Cardinal, wondering when such liberty will be allowed the churches of France.

God is Beaten! We called attention in one of our recent issues to the terrible condition of childhood in Soviet Russia. This is confirmed by a recent editorial in the London “Christian,” which we quote.

“The most lamentable aspect of the atheistic regime in Russia is the extent to which children are being exploited in furtherance of the policy of organized unbelief. A leading feature of the propaganda is the constitution of ‘units of con-

vinced atheistic young people,' who are encouraged to engage in active measures for spreading anti-Christian ideas among their companions in school and college. We read:

Young military recruits are treated to atheist lectures, and, as they are illiterate peasant boys to a large extent, they are plastic to the teaching of the agitators

The Bolshevik newspaper, *Pravda*, of Moscow, relates that a school-teacher asked the children: 'Who believes there is a God?' Three, four, seven hands went up; then two presently sank down again. 'Who is against God?' A forest of hands shot into the air. There was a great shout: 'God is beaten?'

To what terrible and destructive ends such courses might lead the coming generation in Russia, who shall say? Opportunities for Gospel work under the Soviet are lamentably few; yet, nevertheless, there is a spirit of readiness and inquiry among many distressed souls. Dark though the prospect may appear, the Lord in His mercy and majesty can overturn all agencies of darkness, and refine things evil to ends that shall make for purity and righteousness. 'The Lord is on the way,' and His children will be instant in prayer that ere He come, enabling grace may be given for brands to be plucked from the burning, in the night of Russia's fiery trial."

Notable Converts to Christianity. Modern Jews object very much to the efforts which are being made to give them the Gospel. They think the use of the word, "Mission," indicates that the Jew is on the same level with the heathen, which, of course, is not true, for Judaism is the mother of Christianity. Intelligent Jews often say that only the scum of Judaism will turn to Christianity. This conception is totally wrong for history proves the very opposite. In the first place the beginning of the Church was altogether Jewish. Saul of Tarsus did not belong to the low down element in Judaism, for he was a great scholar. In every century some of the brightest and most noble Jews accepted Christ as their Saviour. It may be of great interest at this time to give a partial list of the notable converts.

Abrahamson, A. (1754-1811), German Stamp-Cutter.
Assing, David (1787-1842), German Physician and Poet.
Bach, Friedrich Daniel (1756-1830), German Painter.

- Bartholdy, Jacob (1779-1825), Prussian Diplomatist.
 Benary, Franz Friedrich (1805-60), German Philologist.
 Benary, Carl Albert (1807-60), German Classical Scholar.
 Bendemann, Eduard (1811-1845), German Painter.
 Benedict, Sir Julius (1804-85), English Composer.
 Benfey, Theodor (1809-81), German Philologist.
 Bemays, Michael (1834-97), Professor of Literature at Munich.
 Bernhard, Max Adolph (1799-1866), German Professor of Music.
 Bernhardt, Gottfried (1800-75), German Philologist at Halle.
 Block, Moritz (1815-91), Hungarian Professor of Ecclesiastical History.
 Boine, Ludwig (1786-1837), German Political Writer.
 Brahm, John (1774-1856), English Composer and Singer.
 Briedenbach, Moritz Aug. Wil. (1796-1856), German Lawyer.
 Büdinger, Max (1828-1902), Professor of History at Vienna.
 Capadose, Abraham (1795-1874), Dutch Physician and Writer.
 Caspari, Karl Paul (1814-92), Professor of Theology at Christiania.
 Cassel, Paulus (1821-92), German Writer and Preacher.
 Cerf, Karl Fr. (1782-1845), German Theatrical Manager at Berlin.
 Cohn, Ludwig (1834-71), German Historian.
 Cohnheim, Julius (1839-84), German Pathologist.
 Costa, Isaac da (1798-1860), Dutch Historian.
 Creizenach, Theodor (1818-1842), German Professor of Literature.
 Csemegi, Karl (1826-99), President Hungarian Supreme Court.
 David, Christian Georg Nathan (1793-1874), Professor of Jurisprudence at Copenhagen.
 David, Ferdinand (1810-73), German Virtuoso and Composer.
 Detmond, John (1787-1856), German Statesman.
 Disraeli, Benjamin (Lord Beaconsfield), (1804-08), British Statesman and Writer.
 Dittel, Leopold, Ritter von (1815-98), Austrian Surgeon.
 Drach, David Paul (1791-1865), Librarian of the Propaganda in Rome.
 Eberti, Georg (1812-84), Professor of Jurisprudence, Breslau.
 Edersheim (1825-89), English Theologian and Writer.
 Ewald, F. C. (died 1874), German Theologian.
 Feinberg, Oscar (1844), Artist at Milan, Courtland.
 Fould, Achille (1800-67), French Minister of Finance.
 Fraknoi, Wilhelm (1843), Hungarian Bishop; President of Hungarian Academy of Science.
 Friedberg, Emil Albert von (1837), German Professor.
 Friedberg, Heinrich von (1813-95), Prussian Minister of Justice.
 Friedenthal, Rudolf (1827-90), German Deputy.
 Friedlander, Ludwig (1824), German Professor of Archeology.
 Friedlander, Ludwig Herman (1790-1851), Professor of Medicine, Halle.
 Friedlander, Max (1829-72), German-Austrian Journalist.
 Gaus, Eduard (1798-1839), Professor of Jurisprudence, Berlin.
 Goldschmidt, Herman (1802-66), German Astronomer.
 Gutterbrock, Karl Eduard (1830), Professor of Jurisprudence, Königsberg.
 Halin, Elkan Markus (1781-1860), Professor of Philology.
 Henle; Friedrich Gustav Jacob (1809-85), German Anatomist, Göttingen.
 Henschel, A. V., Professor of Botany (1824-57), Breslau.
 Herz, Henrietta (1764-1803), German Authoress.
 Hiller, Ferdinand von (1811-86), German Musical Composer.
 Hirsch, Theodor (1806-81), Professor of History, Greifswald.
 Jacobi, K. G. (1804-57), Professor of Mathematics, Berlin.

Jacobsohn, Heinrich (1826-90), Professor of Medicine, Berlin.
 Jacobsohn, Ludwig (1766-1842), Professor of Medicine, Königsberg.
 Jacoby, Heinrich Otto (1815-64), Professor of Greek, Königsberg.
 Jaffe, Philip (1819-70), Professor of History, Berlin.
 Joachimstadt, Ferdinand (1816-61), Professor of Mathematics.
 Josephsohn, Jacob (b. 1818), Swedish Musical Composer.
 Kalisch, David (1820-72), German Dramatist.
 Kalkar, Christian (1803-86), Swedish Writer and Divine.
 Klein, J. L. (1810-76), German Litterateur.
 Kossmann, Heinrich (1813-36), Mathematician.
 Kronecker, L. (1823), German Mathematician.
 Lebert, Hemann (1813-78), Professor of Medicine, Breslau.
 Lehrs, Karl (1802-78), Professor of Greek.
 Lehrs, Siegfried, Philologist.
 Lessmann, Daniel (1794-1831), German Writer.
 Levin, Rahel, German Leader.
 Lewald, Fanny (1811-89), German Authoress.
 Lopez, Sir Menasseh (1831), English Judge; M. P.
 Magnus, Eduard (1799-1872), Professor of Arts, Berlin.
 Magnus, Heinrich Gustav (1802-7), Professor of Chemistry.
 Magnus, Ludwig Imanuel, Mathematician, Berlin.
 Margoliouth, Moses (1818-81), Jewish Historian.
 Mayer, Solomon (1797-1862), German Professor of Law.
 Meier, Moritz Her. Ed., Professor of Philosophy, Halle.
 Mendelssohn, Dorothea (1769-1839), German Social Leader.
 Mendelssohn, Bartholdy Felix (1809-47), German Composer.
 Monteflore, Lydia (baptized 1858), Aunt of Sir Moses Monteflore.
 Neander, Johann August Wilhelm (1789-1850), Professor of Ecclesiastical History, Berlin.
 Neumann, Karl Fred. (1793-1870), German Orientalist.
 Palgrave, Sir Francis Cohen (1788-1861), Historian.
 Philippi, Fr. Ad. (1809-82), Professor of Theology, Dorpat.
 Ponte, Lorenze da (1749-1839), Writer and Composer
 Ricardo, Daniel (1772-1823), Political Economist.
 Rosenhaim, Johann Georg (1816-87), Professor of Mathematics.
 Rubino, Joseph Karl (b. 1799), Professor of History, Marburg.
 Rubinstein, Anton G. (1829-89), Russian Musician.
 Simson, Martin Eduard von (1810), Lawyer; Pres. of German Parliament; Leader of the Conservative Party.
 Spiegelberg, Otto (1830-81), Professor of Medicine, Breslau.
 Stahl, Fried. (1802-61), Professor of Jurisprudence.
 Stronsberg, Bethels Henry (1823-84) German Financier.
 Wolfers, Jacob Philip (1803), Professor of Astronomy.
 Wolf, Oscar Ludwig (1799-1851), German Professor of Literature.
 Wolff, Joseph (1795-1862), Traveller and Explorer.
 Ximenes, Sir Moses (1762), English High Sheriff.

With such names on record, the objection that no intelligent Jew accepts Christianity falls down. And at this time there are many hundreds of prominent Jews living, who believe on the Lord Jesus Christ. Large numbers are preachers of the Gospel in connection with different denominations. This should be of great encouragement to all who pray for the Jews and are interested in their salvation as individuals. Literature of the right kind placed into their hands, espe-

cially the New Testament, kind and loving words will be richly blessed by our Lord *and not forgotten by Him.*

How Rome was Made and Became What She Is. The Romish Church claims to be the true Church, the Catholic Church, and that she started on the day of Pentecost. The Church, that is the true Church, started on that memorable day, but certainly not the Roman Catholic Church. She is the product of many centuries, twenty-five per cent. of it is Christian and the other seventy-five is pagan. She is still in the making. New inventions are added from time to time. We give a list of dates during which the different inventions and blasphemies were introduced.

Prayers for the dead commenced about (some think as early as 200).....	A. D. 310
Wax candles introduced into the churches, about.....	320
Worship of the saints and angels, about.....	375
Mass first adopted, about.....	394
Worship of Mary began to develop.....	431
Priests began to dress differently from the laity.....	500
The doctrine of Purgatory taught.....	593
Worship in an unknown tongue.....	600
The pretensions of the Pope to supremacy; Boniface III gets the title of "universal Bishop," and thus becomes the first Pope.....	606
Feasts in honor of the Virgin Mary began about.....	650
Kissing the Pope's foot.....	709
Worship of images and relics authorized.....	788
Holy water invented (a mixture of salt and water blessed by a priest), about.....	850
Worship of St. Joseph began about.....	890
Baptism of bells.....	965
Canonization of saints.....	993
Feasts for the dead instituted, about.....	1003
Celibacy of the priesthood decreed.....	1074
The doctrine of the infallibility of the Church.....	1076
Prayer beads invented.....	1090
The doctrine that there are seven sacraments taught.....	1140
The origin of the Inquisition.....	1184
The sale of indulgences.....	1190
The wafer substituted for bread in the Lord's Supper.....	1200
Transubstantiation adopted.....	1215
Confession instituted.....	1215
The Inquisition introduced into France.....	1216
Adoration of the wafer (Host).....	1220
Hand bell used during Mass.....	1227
Cardinals ordered to wear red hats.....	1245
Feast of Corpus Christi instituted.....	1264
The scapular invented, about.....	1287
The Ave Maria.....	1316
The procession of the Holy Sacrament.....	1336

Communion in one kind; cup taken from the laity.....	1415
Purgatory decreed.....	1439
The doctrine that there are seven sacraments confirmed.....	1439
The Inquisition introduced into Spain.....	1478
Roman tradition placed on the same level as Scripture.....	1546
The apocryphal books received into the sacred canon.....	1546
The doctrine that there are seven sacraments declared an article of faith by Council of Trent.....	1547
The immaculate conception of the Virgin Mary.....	1854
The doctrine of the temporal power of the Pope proclaimed....	1864
Proclamation by Pius IX's "Syllabus," condemning all the great modern liberties.....	1864
Pius IX's Syllabus ratified by the Vatican Council.....	1870
The infallibility of the Pope decreed.....	1870
Pius X's Encyclical against the "Modernists," condemning all intellectual research and thought not pleasing to the Pope	1907
Pius X's Encyclical on mixed marriages, condemning as null and void all marriages between two Catholics, or a Catholic and a Protestant, if not celebrated by a priest.....	1908
The personal Corporeal Presence of the Virgin Mary in Heaven. A new dogma—proclamation under consideration.....	1925

Christ the Priest

"Seeing then that we have a great high priest, that is passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not an high priest, which cannot be touched with a feeling of our infirmities; but was tempted in all points like as we are, yet without sin" (Heb. iv:14, 15). This is the first place and time in the Bible a high priest is called **great**; and it could not be said of Him if He was not more than man, for "God alone is great." He was and is forevermore great in His person, great in His life, great in His death, great in His resurrection, great in His ascension, great in His second advent, and great in His sympathy.

In a manner not explained to us He took on Him, not only the sins but the sorrows of His people, and gathered up into the mysterious and comprehensive experience of a little more than thirty years all the temptations and all the troubles of all believers in all ages and all lands. There is no real Christian, in any century nor in any country, who cannot find His footsteps along the path he treads to eternity; and whatever the affliction he is called to encounter, whatever the burden He is compelled to endure, whatever the suffering that shakes his soul, Jesus Christ has been there be-

fore him, and can respond through the sensitive link of a personal knowledge to the cry of his wounded heart, and to the tears that flow over the grave of his buried hope. He was tempted in all points like as we are, yet without sin.

“Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself is compassed with infirmity” (Heb. v:1, 2). Again it is said, “Every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer” (Heb. viii:3). Yes, it is of necessity that this high priest, as the Revised reads, also have somewhat to offer; and “this he did once; when he offered up Himself” (Heb. vii:27). “Once in the end of the world hath he appeared to put away sin by the sacrifice of Himself” (Heb. ix:28); and “this man, after He had offered one sacrifice for sins forever, sat down on the right hand of God” (Heb. x:12). “Even Christ our passover is sacrificed for us” (1 Cor. v:7); and “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:2).

It is impossible to overstate the importance of the truth that His death was a real and propitiatory sacrifice for sin, for upon this as an accomplished fact hangs the salvation of the sinner. He of course knew what brought Him to the earth and to the cross, and we hear Him saying amid the solemnities of the Last-Supper, “This is my blood of the new Covenant, which is shed for many for the remission of sins” (Matt. xxvii:28). The saints in glory of course know how they got there, and we hear them singing before the throne, “Thou wast slain, and hast redeemed us to God by thy blood” (Rev. v:9). The leading thought of all the Bible is of Christ, “who His own self bare our sins in His own body on the tree” (1 Peter ii:24); and when John introduced Him to the expectant multitude in Bethabara beyond Jordan, it is not strange that he exclaimed, “Behold the Lamb of God, which taketh away the sin of the world” (John i:29).

Following the offering of Himself without spot to God, through the eternal Spirit, and forming part of His priestly office, He intercedes in behalf of His people, as the high priest of Israel first stood at the altar of sacrifice, and then entered into the most holy place to sprinkle the blood upon the mercy seat, and seven times before the mercy seat (Lev. xvi); and also to appear before God in his garments "for glory and for beauty," bearing the names of the twelve tribes upon his shoulders and upon his breast (Ex. xxviii). He was anointed for this purpose, (Lev. viii:6-12) as Christ the anointed One receives the baptism of the Holy Ghost, "like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments" (Psalm cxxxiii:2).

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus" (Heb. iii:1). An apostle is one who speaks for God to men; an high priest is one who speaks for men to God; and our High Priest, having offered a sacrifice infinitely acceptable to God, ascended in triumph to His right hand, so that we who believe "shall also live with Him; knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over Him" (Rom. vi:9). There were more than eighty high priests who succeeded Aaron in their generations; but our Priest, because He continueth ever, hath an unchangeable priesthood," or as it is in the margin, "which passeth not from one to another." "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii:24, 25).

He is able to save to the end, to save perfectly, to save forever, to save from the lowest depth of guilt to the loftiest height of glory; "for Christ is not entered into the holy places made with hands, the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. ix:24). In answer to every demand of the law, every requirement of justice, every accusation of the devil, every reproach of conscience, faith can fling back the bold challenge, "Who is he that condemneth? It is Christ that

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died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. viii:34). We may fail, and often do fail, but "if any man sin we have an advocate with the Father, Jesus Christ the righteous" (1 John ii:1). As Intercessor He maintains us in communion with God, and if the fellowship is hindered by sin, He restores it as our always prevailing advocate with the Father.

That this intercession and advocacy are not in the behalf of unbelievers He himself makes plain. Speaking of His disciples to the Father He says, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are Thine. . . . Neither pray I for these alone, but for them also which shall believe on me through their word" (John xvii:9, 20). Poor, self-confident Peter was sure that he could not fall; "and the Lord said, Simon, Simon, behold Satan hath obtained permission to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not" (Luke xxii:31, 32). How much we owe to His priestly prayings amid the strifes and trials of life, we shall never know until eternity dawns, but we do know that he stands by the golden altar of incense, "that He should give power to the prayers of all saints" (Rev. viii:3).

This is not all, however, that he does for us as our great High Priest. "Wherefore in all things it behooved Him to be made like unto His brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted" (Heb. ii:17, 18). Parkhurst tells us the word **succor** comes from three Greek words, which mean "to run on the occasion of a cry"; and our Priest is represented in the attitude of a tender mother, catching the first wail that comes from the cradle of her child, and running to its relief. "Jesus wept" (John xi:35), and still lives to sympathize with those who weep.

Well might the apostle write, "We have SUCH an high priest" (Heb. viii:1) "who is made, not after the law of a carnal commandment, but after the power of an endless

life" (Heb. vii:16). "Jesus Christ the same yesterday, and today, and forever" (Heb. xiii:8), is the thought that brings consolation to the troubled spirit, for we know that it is He who was moved with compassion when He saw that the multitudes were tired and lay down; it is he that muzzled the winds and the waves, when His disciples were frightened; it is He who fed thousands in the wilderness; it is He who walked on the rolling sea to reach His toiling and despairing followers; it is He who caught Peter when sinking beneath the waters; it is He who heard the prayer of Jairus for his dying child; it is He who restored the dead son of the widow of Nain to his mother; it is He who never failed on earth, and can never fail in heaven, to respond to the wants and woes of those who call upon him.

Moreover, He is a royal Priest who says, "All power is given unto me in heaven and in earth," and adds, "Lo, I am with you all the days unto the end of the age" (Matt. xviii:18, 20). Long before his birth it was announced, "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); and "the Lord sware and will not repent, Thou art a priest forever after the order of Melchisedec" (Heb. vii:21). No other priest was set apart to his office by an oath, which denotes God's eternal and immutable purpose. That which He confirmed with an oath is subject to no change; and this Melchisedec, who was king of Salem, or King of peace, and also king of righteousness, as his name imports, was but a type of One far greater than he in princely and priestly dignity, "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually" (Heb. viii:3).

When we add the intercession and advocacy of such a Priest to the two immutable things, the promise and oath of God, in which it was impossible for God to lie, we see what strong consolation is given to those "who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil: whither the forerunner is for us entered, even Jesus, made a high priest

forever after the order of Melchisedec" (Heb. vi:18-20). A forerunner certainly tells of some coming after him, and the presence of our great High Priest in heaven makes assurance doubly sure that we shall be with Him soon within the veil, and before the throne.

If he tarries long at the right hand of the Father we must go into the grave, but our risen, ascended, almighty Priest is saying to us, as He said to the beloved disciples, fallen at His feet, "Fear not; I am the first and the last, and the Living one; and I became dead, and behold, I am living unto the ages of ages, and I have the Keys of death and of Hades" (Rev. i:17, 18). It is his pierced hand that unlocks the door, conducting the body to its quiet sleeping place until He comes again, and receiving the spirit redeemed with His blood, into His own presence. In the unfailing efficacy of His precious intercession, and under the protection of his resistless power, we are safe for time and eternity. "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, before all time, and now, and unto all ages. Amen." (Jude 24, 25).

—*J. H. Brookes.*

Arithmetic—Church Membership

By DR. CHARLES F. SHELDON

The days of open persecution as a means by which Satan hoped to defeat the program of God are past. The Satanic powers discovered that persecution only made the church more effective; that "The blood of the martyrs was indeed the seed of the church," and so, in these latter years Satanic genius has been busy devising other ways and means by which to weaken and if possible destroy the Church, and defeat the program of God.

One of the devices of the enemy in these last days has been that of increasing the number of professors of religion, and of church members regardless of whether the people thus added to the visible church were saved or not.

In the New Testament record of the life of the early Church in Jerusalem we read, that as the preaching of the Gospel went on, and the members of the Church bore testimony in their daily lives, those who were saved were added to the Church by the Lord. But in these days men have another method by which to increase the number of church members.

Jesus' promise to the disciples was that when He went away He would send to them the Holy Spirit, and He, the Holy Spirit would convict men of sin, and of righteousness and of judgment; but now instead of asking the Holy Spirit to convict the unsaved of sin; instead of seeking to have the Holy Spirit regenerate men and women; instead of letting the Lord add to the Church such as are saved, these originators of the modern method get together and plan a big campaign to get members, to get people to join the church. Often it is called a "drive" for an increase in the membership. They fail to see the truth that you cannot drive people into the body of Christ.

In the working out of this plan a time limit is usually set, and a certain number of new members determined upon. The "drive" is for the Lenten period, or for five years, or for some specified time, and the goal is set at one hundred, or five thousand as the case may be; that is to say: within certain time we must bend every energy to the task of getting so many people to join our church. It is salvation by arithmetic.

How dare men undertake to lay out a plan for the Holy Ghost to follow? How dare men tell the Holy Spirit how many people they want Him to convict of sin in a given space of time? Who dares to set an arithmetical limit to the number of men and women upon whom the Spirit of God shall work in a certain period? This latter day method savors so strongly of the flesh; it is so human, this desire to improve upon the method of God through all the history of the church.

In the first place it is not scriptural. This plan to save men and women on an arithmetical basis; to get so many names written on the roll of the church within a given time

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has no warrant in the New Testament. We cannot conceive of Peter, John, or Paul organizing a "drive" for church membership as these modern leaders do.

In the second place this method unduly emphasizes certain times and periods when it is made to seem more important to get people into the church membership than at other times. What valid reason is there why a lost soul should be more earnestly sought after in the days preceding Easter Sunday than at any other time of the year?

Why is it not just as important to get men and women saved in January and July as at Easter time? This tendency to give attention to special days is growing in the church at a rapid rate. Many churches are making use of these special days, and in making much of them they are going away from the simplicity of the gospel.

The truth about it all is: that there is a fleshly pride in reporting large gains in membership as a result of these special drives. Those who are back of these plans are often puffed up with pride as they report the increase in their church papers and they glory in the growth of their particular denomination.

In the third place this man-made method of increasing church membership opens wide the door to superficial work on the part of those who are engaged in the "drive" for members. When the craze for members is on those who are seeking to get new members are very careless as to whom they accept.

Many are received into membership in the church who are not saved at all. They join because some friend urges them to do so, and have no conviction of sin, indeed many of them do not understand what is necessary for a person to be saved. They join the church as they would join a club, or a fraternal order and it means nothing to them in a spiritual sense.

All sorts of arguments are used to persuade men and women to join, and sometimes the reasons given are such as to make one ashamed of such action. This plan has already resulted in disaster to many churches, and to many individuals. To receive such into the church is a hindrance

to the church and also works damage to those who thus join for they find themselves in a false position; members of the visible church and yet not saved.

The writer remembers distinctly one such case. A man had been persuaded to join the church while he was unsaved, and later he was asked why he had done so, and his reply was: "The former pastor was forever nagging me to join the church and I did it to stop his pestering me about it."

To persuade men and women to join the church in order to reach the arithmetical goal that has been set, when they give no evidence of being saved, is to sin against God, and against those who are thus persuaded.

Let us follow the plan of God. We cannot get men and women into heaven by arithmetic, nor by a card index, nor by baptism nor by getting their names on the roll of the church. Preach the Gospel and let the Holy Spirit do His office work, and let the Lord add to the Church such as are saved.

But He Was a Leper

2 Kings v:1

Naaman, whose name means "pleasant," was commander-in-chief of the Syrian army, a great man with the king, honorable, victorious, a mighty man in valor, rich, as he offered to give a sum estimated at more than \$60,000 for his recovery, and no doubt the idol of the populace—but he was a leper. This was the fatal drawback to his happiness, the curse that marred his glory, the humiliation that stained his pride. A horrible and loathsome and incurable disease had seized him, and his rank and renown amounted to nothing when it could be said of him, "But he was a leper," or, leaving out the italicized words, we read that "he was also a mighty man in valor; a leper."

1. He was a type of man's utter ruin by sin. It must be written after the name of the bravest, the noblest, the wealthiest of the race—"but he was a sinner," and "the wages of sin is death" (Rom. vi:23), whether committed by those of high or low degree. Out of the thousand ills to

which flesh is heir it pleased God to select leprosy as the appropriate emblem of a far more dreadful spiritual malady, which, like leprosy, is hereditary or constitutional, beyond the reach of human remedy, infectious by contact, deceitful because it does not bring instant pain and death, frightful when fully developed, imparted to the children of the leper, although not at once exhibited; and it separate from the clean. A single hair on the head or beard, that denoted the presence of leprosy rendered the man unclean, and he was driven from the camp, and wore the habiliments of mourning for the dead, and was made to cry, unclean, unclean (Lev. xiii:10, 29, 45). See what man is in God's sight (Gen. vi:5; Psa. xiv:1-3, li:5; Isa. i:5, 6, lxiv:6; Mark vii:21-23; Rom. viii:7, 8).

2. Naaman's leprosy, like man's sin, was incurable by any device of his own or of others. Hence the leper was placed under the care of a priest, not a physician (Lev. xiv:1-7; and hence the king of Israel rent his clothes, when he received a letter from the king of Syria, asking him to cure Naaman, and he said, "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?" Job describes the results of the struggle to overcome sin: "If I wash myself with snow water, and make my hands never so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me" (Job ix:30, 31). God says, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. xiii:23); and the apostle cried out, "I find then a law, that, when I would do good, evil is present with me" (Rom. vii:21).

3. Naaman had to learn that recovery from leprosy is the gift of God, the work of sovereign grace, and not to be purchased with money. His ten talents of silver, and six thousand pieces of gold, and ten changes of raiment were declined even without thanks, and he was to be taught the lesson which sinners now are to get by heart, that "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" (Ephes. ii:8, 9). "And if by grace, then it is no more by

works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work" (Rom. xi:6). From first to last, the shouting of the saved is, "Grace, grace" (Zech. iv:7).

4. Naaman had to take his place in the Jordan which, according to Jerome, means "the stream of judgment," before he could be saved. At first he refused to do it, and was about to go away in a rage, when a servant rebuked the madness of the great captain, and he went down into the river as one under the righteous judgment of God, who "looketh upon men; and if any say, I have sinned," not I am good, "then He is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom" (Job xxxiii:24, 27). It is not the Pharisee standing in the temple, and thanking God that he is not as other men, but the publican smiting upon his breast, and crying, "God, make reconciliation for me the sinner," who goes down to his house justified, and happy in the assurance of forgiven sin (Luke xviii:14).

5. Naaman went down into the river of judgment, "according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean." He was as one born again, and his complete recovery illustrates the truth spoken about the same time by the King of Judah, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (2 Chron. xx:20). The testimony of the Lord Jesus still abides, "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).

6. He immediately made a bold and open confession of the true God, and this was a wonderful thing for such a man to do. "He said, Behold, now I know that there is no God in all the earth, but in Israel." To him the gods of Syria were gone for ever, and no sentiment of patriotism, no regard for his own reputation among his countrymen, could keep him silent in the presence of the great truth that had come to him in his midnight darkness. He knew from his own

blessed experience that there is no God in all the earth, but in Israel, and he was constrained to give expression to his faith and joy. It is not strange, therefore, that the confession of Christ before men is absolutely essential, because unless there is such voluntary confession, there is no evidence that there is a sincere trust in Him as the only Saviour. (Matt. x:32, 33; Luke xii:8, 9; Rom. x:9, 10; Heb. xiii:15).

7. As to the principle of his future walk, he was put, not under law, but under grace. He was evidently troubled by the thought that his official position required him to accompany the king in his visits to the house of Rimmon for worship, and he said to Elisha, "The Lord pardon thy servant in this thing." The prophet did not reply, thou shalt, or shalt not, but, "Go in peace." He was to keep his conscience void of offence toward God and man, and to see to it that his fellowship with Jehovah should be unhindered. So it is said to the believer today, "Let the peace of God rule in your hearts" (Col. iii:15). Do nothing to disturb your peace, "that ye may be found of Him in peace, without spot, and blameless" (2 Peter iii:14).

The Heart of the Lesson

INTERNATIONAL SUNDAY SCHOOL LESSONS FOR OCTOBER
ISRAEL JOURNEYING TOWARD CANAAN

(Oct. 3. Num. x:11-13; 29-36.)

Golden Text, Num. x:29

Daily Readings

Mon., 27, Num. viii:1-13. Tues., 28, Num. viii:14-26. Wed., 29,
Num. ix:1-14. Thurs., 30, Num. ix:15-23. Fri., 1, Num. x:1-13.
Sat., 2, Num. x:14-24. Sun., 3, Num. x:25-36.

I. LESSON OUTLINE

1. The First Journey (verses 11-13). 2. The Seeking to Man's Way (verses 29-32). 3. The Way of the Lord (verses 33-36).

II. THE HEART OF THE LESSON

Remember what there was behind this people as to the record of the grace of the Lord as exercised on their behalf and toward them in all the way they had come. The bondage of Egypt was a thing of the past never to be repeated, for all their oppressors were at the depths of the Red Sea through which God in grace had so safely brought them. And they had enjoyed the privilege of standing in the presence of their God on the farther shore of the sea and hymning their thanksgiving to the Lord the Redeemer. They had thus far enjoyed many revelations of the fulness and of the preciousness of His name as revealed unto them by Moses. Vide Marah and its changed waters; Elim

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with its wells and palm trees; Horeb with its smitten rock; Rephidim with its signal victory over Amalek; the wilderness with its manna; and sad to say the sinful doubtings and murmurings of the people all the way. And yet despite their failure the continued grace and mercy of the Lord all the way. And now after the Sinai experience, and the putting of themselves under the law, saying, "All that the Lord hath spoken we will do" (chap. xix:8)—vain promise. The word is now onward toward the land.

Our lesson opens with the record of the first journey from Sinai; and note that in all their journeyings, their goings and haltings, they are to be directed by the Pillar of cloud and fire. This we know was the sign of the divine presence with them. The Lord met them as they left Egypt in this way, and He had thus far led them in the way, and the precious record of grace is in the words of, "He took not away the pillar of cloud by day, nor the pillar of fire by night from before the people" (Exod. xiii:22). It mattered not what their sin and failure and lack of courage and of obedience might be, that Pillar of Cloud and Fire never left them all the way. May we not think of the abiding presence of our Lord with us, "He hath said, I will never leave thee, nor forsake thee." And of the abiding presence of the Holy Spirit, of whom it is said, "He dwelleth with you, and shall be in you." (Heb. xiii:5, John xiv:17). And so shall we be guided and kept and blessed all the way home to our Father's House.

Then we have what seems to be a turning to man and his way, and a practical, ignoring of the way of the Lord. We do not for a moment question the right and the wisdom of Moses in asking Hobab to accompany them and share in the good which the Lord had promised His people; and it is right that we should seek to have people go with us and share in the good things of the Lord, and it is our proper business to see that we do thus ask them, and even urge them to go. But what need do we have for human eyes to direct our movements when we are under the care of the Lord "whose eyes run to and fro through the whole earth, to shew Himself strong on the behalf of those whose heart is perfect toward Him" (2 Chron. xvi:9). Hobab could find out the best place for the encampment of the herds and the flocks, but the Lord knew the best places for His people; and Hobab did not know the mind of the Lord in this matter at all. And why should we turn to man for our help and guidance when we have the Book and the Lord. We do not need the help of any Hobab.

Then it is that the Lord Himself seems to ignore the whole arrangement of Moses and Hobab, for the record reads, "The ark of the covenant of the Lord went before them in the three days journey, to search out a resting place for them." Hobab is not needed. How long it takes us to learn the lesson of trust and of rest in the Lord and in Him alone. And you may be sure that the resting place which the Lord found for them was far superior to any which Hobab had in mind; and the duration of the three days' journey was just the proper extent of the journey they were to take. When we leave matters altogether in the hands of the Lord in a full surrender of faith we shall always be sure of having the very best in everything provided by Him for our need.

THE REPORT OF THE SPIES

(Oct. 10. Num. xiii:23-33)

Golden Text, Num. xiii:30

Daily Readings.

Mon., 4, Num. xi:1-15. Tues., 5, Num. xi:16-25. Wed., 6, Num. xi:26-35. Thurs., 7, Num. xii:1-16. Fri., 8, Num. xiii:1-15. Sat., 9, Num. xiii:16-25. Sun., 10, Num. xiii:26-33.

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I. LESSON OUTLINE

1. The Searching of the Land (verses 23-25).
2. The Report of Unbelief (verses 26-29).
3. The Challenge of Faith (verse 30).
4. The Clamor of Doubt (verses 31-33).

II. THE HEART OF THE LESSON

It would be well to note the words of the Lord as He commissioned Moses to select the spies who were to go and look over the land; it is found in the opening verses of the chapter. "And the Lord spake unto Moses, saying, Send thou men that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them" (verses 1, 2). Note that they were to simply search the land as to the truth of all that the Lord had told them as to its wonderful wealth and richness and beauty. They were not told to search out the people possessing the land. All the Lord told them to do was to take account of their land. It was His gift to them, and it was His business to dispossess the then possessing tenants. And so He had every tribe represented, and that by their chief man so that each one might have a good account from the best source. What a provision of grace upon His part to so provide for them. Remember it was a gift to them, and the Lord was able to put them in full possession.

The search was made, and they secured evidence of the fertility and goodness of the land, and returned from their investigation. But what a word from the men who were supposed to be the leaders in the tribes of the people of the Lord. Surely they lacked faith, and lacking that they were unfit to lead the Lord's people in any way. The path that God was leading the people in was that of faith, and they were called upon to know more and more of the meaning of His precious name. But these men to the number of ten—the majority—saw only the great and powerful people of the land; and forgetting the scene of the disaster to Pharaoh, and forgetting the mighty power of their God, they said, "Nevertheless (faith has no such word), the people be strong that dwell in the land, and the cities are walled and very great . . . We be not able to go up against this people; for they are stronger than we." Of course they were; but pray what of their God and Lord? But unbelief ever acts thus, and the word of warning is for us, "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God" (Heb. iii:12).

Yet were there two men who believed God that it should be even as it was told them; that the Lord would give the land to them, and that the gift of the land included the dispossession of the tenants who were even then in occupation. Only one is mentioned here, the other was Joshua. And in the fulness of their faith they made the bold declaration, "Let us go up and possess it, for we are well able to overcome them." And why not, for, "If God be for us, who can be against us?" Yet it is the tragedy of unbelief that it never sees God at all. And then as now the majority report is adopted and the minority report is rejected, and the two men who dared to offer it are all but stoned to death by the crowd of unbelievers. Yet mark the sequel to this in the way God spake as recorded in the next chapter. The crowd of the people who refused to believe the word of the Lord are consigned to a forty years' sojourn in the wilderness till all that generation has passed from the scene, for God has no revelations, and no gifts for unbelief; and what could an army of men without faith do in the land? Then too the signal judgment of the Lord upon the men who had caused the people to err from the path of faith, "Even those men that did bring up the evil report upon the land, died by the plague

before the Lord" (xiv:37). What a tragedy! And yet what grace to still go on with the people in the way, for the word of the Lord to them was, "But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised" (xiv:31). The Lord forbid that any one who reads these lines or any one whom the reader may teach the lesson to should be ultimately shut out from eternal blessing through unbelief; yet unbelief is the only bar that keeps us from blessing in Christ. And the sin of which the Holy Spirit came into the world to convince men of is that of unbelief in Christ (Jno. xvi:7-9).

MOSES HONORED IN HIS DEATH

(Oct. 17. Deut. xxxii:45-52; xxxiv:5-8)

Golden Text, Psa. cxvi:15

Daily Readings

Mon., 11, Deut. xxxii:1-14. Tues., 12, Deut. xxxii:15-27. Wed., 13, Deut. xxxii:28-40. Thurs., 14, Deut. xxxii:41-52. Fri., 15, Deut. xxxiii:1-12. Sat., 16, Deut. xxxiii:13-29. Sun., 17, Deut. xxxiv:1-12.

I. LESSON OUTLINE

1. Life in the Word (xxxii:45-47). 2. Death Through Sin (xxxii:48-52). 3. At Home with the Lord (xxxiv:5-8).

II. THE HEART OF THE LESSON

Our lesson today concerns the exodus of one of God's greatest of men and in a way that was vouchsafed to no one else in all the history of the race. How appropriate that the one who had been so frequently with God in the Mount should he given the privilege of spending his last moments of this life in the presence of the Lord whom he had served in a most wondrous way. And that the very Lord He served should inter that body in a grave that no man ever knew the location of.

Yet ere he left the scene for the place of his exodus he was inspired of the Lord to speak the words of this song and blessing that covers the two chapters of Deuteronomy. And both the chapters should be read in order to a proper understanding of the lesson. Thus in chapter xxxii we have the Song of Moses the lawgiver, and all through it we see the suggestion of the failure of the people over against the manifest grace of God; and the plaint of the Lord as showing their defection, and telling of the consequent chastening of them for their sin; and the chapter ends in the word of the Lord telling Moses to go to the place of his death. While chapter xxxiii is altogether grace and mercy with nothing but fulness of blessing for the people of the Lord. The bare reading of the chapters will verify this.

But let us think of one word here in the first portion of our lesson, "For it is not a vain thing for you: for it is your life" (verse 47). Of course it is said of the law as being obedient to it, and inasmuch as none have obeyed therefore death has come in; but let us think of the word of the Lord as being the word of life, and in that it presents Christ as our Saviour and as the bread of life for the saved one it is our life. Hence, the searching and reading and the study of it is our life. And upon every page we shall find Him, and as led by the Spirit into the truth we shall be fed upon Him and shall find our souls delighting in the fulness and spiritual fatness that is to be found in Him. And surely this is not a vain—an empty—thing. Ask any one who is diligently reading and studying the word after this fashion, and let them witness to the truth of the matter.

In the midst of this word we find the command of the Lord to Moses telling him that the time had come for him to die because of the sin at Massah and Meribah. Without attempting to speak of all the suggestive things let us note the link that this has with the law, as

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in verses 44-50. As Moses spake all the words of this law, God said unto him, "Get thee up into this mountain . . . and die." That is the law, die. It knows nothing of life for the transgressor in any way. But how sharp the contrast is between this and John viii:51, "Verily, verily, I say unto you. If a man keep my saying, he shall never see death." What a blessed word, that as believers in Christ we are through with death. We are on the resurrection side of the cross, for we are in Christ, and He is alive forevermore. Ponder the precious truth!

Then the Lord permits us to go by faith up to the top of Pisgah with this servant of his, and with him see all the fair prospect of the land of promise; and then we see him hushed to sleep and his body put to rest by the Lord whose he was and whom he served. Yet that is not all; for we need the scene of the transfiguration Mount as the divine sequel; when this servant of God stands with his Redeemer in the land and speaks of the coming scene of the cross with that Lord, and his compatriot Elijah. Peter had just refused to talk about the cross with his Lord, and the Father gave His son this scene of glory that two men should be there with Him to speak of the thing that was upon His heart. Nor have we yet finished the story; its completion awaits the coming of the Lord to gather home His own, and then the wondrous story of redeeming grace is to be told out through all the coming eternity, and to all the universe to the honor and the glory of the Lord. What a marvelous privilege is ours!

JOSHUA, ISRAEL'S NEW LEADER

(Oct. 24. Josh. i:1-9)

Golden Text, Josh. i:9

Daily Readings

Mon., 18, Josh. i:1-9. Tues., 19, Josh. i:10-18. Wed., 20, Josh. ii:1-13. Thurs., 21, Josh. ii:14-24. Fri., 22, Josh. iii:1-17. Sat., 23, Josh. iv:1-11. Sun., 24, Josh. iv:12-24.

I. LESSON OUTLINE

1. The New Leader (verses 1, 2).
2. The New Land (verses 3, 4).
3. The Word of Encouragement (verses 5-7).
4. The Book for the Way (verses 8, 9).

II. THE HEART OF THE LESSON

Humanly speaking the man who had brought the people out of the land of bondage should have been the one to bring them into the promised land; but the thoughts of the Lord are not the thoughts of man. And while the Lord buries His workmen He still carries on His work. With his mission fulfilled, Moses retires from the scene and another of the Lord's workmen is brought to the front. Nor is it amiss to note that in these Old Testament characters we find many precious and blessed types of our Lord Jesus Christ; but no one man can possibly fulfill in type the whole character of the Lord, and so our Moses needs a Joshua to follow; the one bringing out, and the other bringing in. But the Lord Jesus Christ in reality doing both.

But whether it be a Moses or a Joshua all must be according to the word of the Lord and by that word. Do not forget that to the Lord alone belongs the prerogative of bestowing the gifts needed by the Church, and to the Triune Jehovah the right to apportion the work to the members of the body, and to bestow the gifts needed by each member in the exercise of the office and service thus given (1 Cor. xii:1, etc.). How marvelous that the Lord should link up men with Himself in the fulfillment of His promise of the land to the people; the words are, "Arise, go over this Jordan, thou, and all this people, unto the land which I do give unto them, even to the children

of Israel." The time for the long deferred fulfillment had come, and the Lord's man and the Lord's people were ready by grace, and the command is forward into the Land. They are going over to possess it, and the Lord tells them the limits of it, the whole of the land He had promised to Abraham is here spoken of, and yet there is the condition of their actually setting the sole of their foot upon it as really claiming it. For only so much as was thus claimed did they really possess; and later the plaint was, "there is very much land yet to be possessed." And the reproof of God to them in the opening word of Judges is, "Because that this people have transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice: I also will not henceforth drive out any from before them of the nations which Joshua left when he died." So as to the type, all the fulness of Christ is the portion of the believer, yet we actually possess only what we truly claim by faith.

Then note the word of the Lord to the one who is now to lead the people of the Lord in a way that they had not hitherto gone. "As I was with Moses (and Joshua knew what that meant), so will I be with thee; I will not fail thee, nor forsake thee. Be strong, and of a good courage." And the word of the Lord to this man is the abiding word for us to this day. How blessed to know that the Lord Himself is with us, and that His power is ever exerted on our behalf in the fulfillment of our mission. And the same imperative of encouragement is spoken to us. To the work then in the grace and the power of the Lord. And rest assured that just as the mission of Joshua was fully accomplished, so by the grace and mercy of our Lord our mission too shall in like manner be fulfilled to the honor and the glory of the Lord.

And then the Lord put in the hands of the new leader the guide book of His own word with the injunction, "This book of the law shall not depart out of thy mouth, but thou shall meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, then thou shalt have good success." And that word is put into our hands today with the same injunction and promise; only we must remember that Joshua had but a few leaves while we have the whole book. And that we are not entrusted to help people to mere earthly blessing, but to the greater and the heavenly blessings, and there is all the more reason for our meditating in the word of the Lord. As we follow on in this way there need be no fear of any hindrance to the work, for the promise is we shall have good success.

THE EVILS OF STRONG DRINK

(Oct. 31. Prov. xxiii:29-35)

Golden Text Prov. xxiii:29

Daily Readings

Mon., 25, Prov. xx:1-13. Tues., 26, Prov. xxii:14-29. Wed., 27, Prov. xxiii:1-11. Thurs., 28, Prov. xxiii:12-24. Fri., 29, Prov. xxiii:25-35. Sat., 30, Prov. xxiv:1-17. Sun., 31, Prov. xxiv:18-34.

I. LESSON OUTLINE

1. A Query Answered (verses 29, 30). 2. A Warning Uttered (verses 31, 32). 3. A Sequel Stated (verses 33-35).

II. THE HEART OF THE LESSON

It may be of help in our study of this portion to know that the book is one of the parts of the word of the Lord that surely speaks of the Lord Jesus Christ. And only as we see Him shall we ever know aught of the truth we should know in the book. The eighth chapter verses 22-36 are surely true of Him and of Him alone. So that under the title of Wisdom we will ever meet with Him all through the book.

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Read with this key its many terse sayings will take on new aspects, and we shall be helped in our study of it.

Thus in our lesson portion we shall have Him in all the fulness of His grace and mercy and blessing, in the sharpest contrast with the best that the world has to give in its wine that ever yields that which hurts and harms the whole man. Yet must we see that nothing is gained in this matter save as we are first of all born again of the Spirit. Remember that it is absolutely useless to tell a dead man to do anything; and the unsaved are absolutely dead in trespasses and sins (Eph. ii:1-3). Mark well the word of the Lord in Romans viii:3, "What the law could not do in that it was weak through the flesh." And pray what could not the law do? It could not make me righteous and obedient or make me walk in the way of the Lord. And whether that is the law of Sinai or the law of our lesson it is all alike powerless in this respect. I must come to a new and an obedient life through the power of a new heart and life in Christ Jesus. Then indwelt by the Lord Jesus there will be a life lived out that will be pleasing to God, and one that honors Him in that it is keyed to the constraining love of Christ.

It will be well to look carefully at Colossians ii:20-23. The being subject to ordinances as illustrated in the words "touch not, taste not, handle not, etc." are spoken of as being after "the doctrines and commandments of men, which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh." And the whole thing is connected in verse 19 with not holding the Head. Not seeing and knowing and holding Christ; but going back under the law where no believer is put by the Lord when we are saved (Rom. vii:1-4). For when we truly know Him and are in vital union with Him all that we do and say are to be for the honor and the glory of the Lord. And unless it is thus accomplished through grace in uttermost love to the Lord, it has no value whatever to the Lord. Ponder this well and "be not entangled with the yoke of bondage." For if you do you are fallen from the plane of grace where the Lord has fully provided for your new life to be lived, and Christ is of no avail for you.

The sequel of the way of evil as here portrayed is ever the fruitage of sin and iniquity. But the fruit of the new life in the Lord Jesus is shown us in the words of Gal. v:22, 23, "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." Nor is the vision of the soul here that described in our lesson; nay it is that of Christ Himself, and the precious things of Christ Jesus the Lord. Then too is there a liberty and joy and blessedness to the heart that is thus walking with the Lord unto all pleasing. To such a life the believer is called in the grace of the Lord; and this is the life that is well pleasing to God and that honors Him. Remember that it is only commenced at the Cross by faith in a crucified and risen Christ the alone Saviour, and that it can only be continued in grace by faith along the same line in which it started in Christ. Therefore I am called upon to minister Christ and the grace of God to the saving of men and women and to the upbuilding of every saved one in the things of Christ. Apart from this I am sure to get upon other grounds than those of grace and proclaim another gospel which is not another, but the rather a perversion of the gospel of the grace of God. And remember that the Lord has to say to any such work, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. i:8, 9).

Book Reviews

The Case Against Evolution. By George Barry O'Toole, Ph.D., S.T.D. The MacMillan Company, New York. Cloth, 408 pages (with indices), \$1.75.

As a scientific study of the status of the evolutionary hypothesis, this book is among the most important yet issued on a subject of great expanding interest. The author is an accredited scientist; with great care and detail he examines the evidence generally adduced for the theory and with equal scholarship presents the other side. His six chapters treat of "The Present Crisis in Evolutionary Thought," "Homology and Its Evolutionary Interpretation," "Fossil pedigrees," "The Origin of Life," "The Origin of the Human Soul," and "The Origin of the Human Body."

After quoting Sir William Dawson's statement of his belief in the origin of man according to Scripture, Dr. O'Toole adds these significant words that will bear repetition here: "In view of this uncertainty and ignorance regarding the origin of the human body, it is extremely unethical to strive to impose the theory of man's bestial origin by the sheer weight of scientific authority and prestige. Conscientious scientists would never venture to abuse in such a fashion the confidence which the people at large place in their assurances. Hence those who respect their honor and dignity as scientists should refrain from dogmatizing on the undemonstrated animal origin of man, however much they may personally fancy this theory.

It is interesting to note that Dr. O'Toole is at present Professor of Animal Biology at Seton Hall College. His book is written throughout in a highly technical style adapted rather to the vocabulary of the biological expert than to that of the layman, although a glossary of technical terms is wisely appended.

Select Poems. By S. Trevor Francis. Pickering and Inglis, London. Cloth, 133 pages (with indices).

Here is an excellent collection of verse by the eminent evangelical poet, S. Trevor Francis. The reading of these poems, all of them short, is faith strengthening, for their author is imbued with a love for his Saviour that shines through his words of praise and adoration. The little volume is to be heartily commended, particularly for devotional reading.

His Joyous Experience. By Norman B. Harrison, D.D. The Bible Institute Colportage Association, Chicago, Ill. Cloth, 75 cents; paper 50 cents; 96 pages.

A companion volume to Dr. Harrison's excellent exposition of Romans, this book contains a clear unfolding of the Epistle to the Philippians. Dealing with a book written in an outburst of love and tenderness and in a style of the utmost intimacy, Dr. Harrison necessarily has a difficult task for analysis. Indeed, it has been said that this most beautiful of the Pauline writings is almost beyond strict analysis. Nevertheless, Dr. Harrison achieves at an ingenious and satisfactory classification of its contents, wisely basing his division on the central message of the relation of Christ to the believer and his life. The charts are helpful and the plan of the book logical and convincing. The title is well-chosen, although the subtitle, "The Christian's Joy Book," though true in thought, may offend some as in rather poor taste because of its connotation of the slang slogans of the day.

OUR HOPE

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Editorial Notes

The Coming Great Transition

Our planet, the earth, which God has given to the children of men, has undergone different great transitions. The first one is shrouded in mystery. It is prehistoric. No man was here to leave a record. Science guesses at it and Scripture gives but a faint hint. "In the beginning God created the heavens and the earth." All things began by a creative act of the eternal and omnipotent God. This cannot be scientifically demonstrated, nor does this creation need a confirmation by the search of finite man. "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear" (Heb. xi:3). Nor can a human being know or find out by searching how long ago it was that God created the heavens and the earth. But something happened. The earth became without form, and void, and darkness was upon the face of the deep. The great primeval creation was suddenly plunged into chaos and probably remained in that condition for a very long period of time. A great transition had taken place. Then when God's time came another transition was wrought by Him and through His Word. The submerged earth came out of the waters and was put into another condition in six days. On the sixth day God created man in His own image; on the seventh day He rested. But that rest was soon broken, for another transition took place. Sin came, and in its wake followed ruin. God's good creation was dragged down, and the earth was filled with the curse.

Then God began His work towards a great transition and transformation through redemption. The ultimate goal of redemption is the removal of the curse, "Glory to God in the Highest and Peace on earth," and finally a new heaven and a new earth, so beautifully seen by the seer of Patmos. "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. And He that sat upon the throne said, Behold I make all things new" (Rev. xxi:1-5).

Through whom then will all this be accomplished? Who is He that sits upon the throne and announces that He makes all things new? There is but one answer: the Son of God, our Lord Jesus Christ. He by whom and for whom all things were created, is also He who redeems, and by His own redemption power makes all things new. For this He came to earth and clothed Himself with a human body. For this He died and wore the crown of thorns. For this He tasted death and was forsaken of God.

And now the long promised and long expected great transition seems to be rapidly nearing. Some nineteen hundred years ago He spoke to a group of eleven men the never forgotten words about the Father's house and its many mansions. He left the assuring promise, "I will come again and receive you unto myself, that where I am ye may be also." He also asked the Father for His own to share with Him His place. He wants those for whom He died, the trophies of His grace, to be with Him in the Father's house.

After His glorious resurrection and before He returned in His glorified body to the Father, He left His great commission. "That repentance and remission of sins should be

preached in His name among all nations, beginning at Jerusalem." The Holy Spirit whom He sent from heaven to earth, after He took His place at the right hand of God, has seen to it that His commission was carried out. He bore witness through chosen instruments in Jerusalem, in Judea, in Samaria and in the uttermost parts of the earth. God the Holy Spirit cannot fail in His work. And still through His chosen instruments the good news of a free and full salvation is being heralded among all nations. The Psalmist speaks of the Creator's testimony in nature that "there is no speech nor language, where their voice is not heard." And so it is with the Gospel. In every speech and language the blessed news of salvation is heralded. There are no more continents to be discovered. All the tribes of the human race are known; the missionary has followed the explorer. The Holy Spirit does His great and matchless work in calling together from all continents and the isles of the sea those who believe and who constitute the body of Christ, the family of God. Men have failed, the denominations fail, the institutions of men fail, but the Holy Spirit does not fail. He will surely finish the work He came to do.

And are there not abundant signs that His work may soon be finished? On the one hand we see the full light blazing everywhere. The Word of God in thousands of languages, in millions of copies, finds its way everywhere. The truth, the full truth, is preached world-wide. On the other hand we see the greatest darkness. The truth, God-breathed, God-given, is being rejected. Millions of ears turn away from the truth and are turned to fables. All Christendom is being leavened by the double leaven of rationalism and ritualism, both of evil origin. Christendom is like a wanderer who has lost his way. Night is coming on and the wanderer finds himself on the brink of a yawning abyss. He cannot retrace his steps and ere long he slips and plunges into the dark gulf to certain destruction.

We also must remember while the times of the Gentiles are rapidly waning, the star of Jewish hope shines brighter and brighter. The enthusiasm for the land of their fathers is increasing. Great transformations have taken place in

Israel's land. Songs of hope are heard on all sides. Hebrew, the ancient language, has come to life again. Many God-fearing Jews still hope and pray for the soon coming of the Messiah, the Son of David. All this is of intense interest.

It shows that the great transition is rapidly nearing. The present age will soon close; another will dawn and burst into the glory of a morning without clouds, followed by the perfect day.

That coming great transition begins with the home-call of the true Church. It will be a great transition, when the Lord Himself will descend from heaven with a shout, when the dead in Christ will be raised first, when we, the remaining ones, will be changed in a moment, in the twinkling of an eye. It will be a great transition when this mortal will put on immortality and this corruptible puts on incorruption. It will be a great transition, when the Lord gathers home His own, when we shall leave behind earth's sorrows and struggles and meet Him face to face.

This great day must come some day; for if it never came God's Word would not be true. That the great transition cannot be far off is felt by thousands of hearts, which are the temples of the Holy Spirit.

And so we wait and hope, pray and toil on knowing it will surely come. Yea, we hope and pray that it might come soon. Then God will carry out to the letter all He revealed by the mouth of all His holy prophets. Not one prophetic promise will fail. He will not rest till His well beloved Son is on the throne and all things are put in subjection under His feet.

“He said that He would come again,
His Word is sure.
And many hearts look up and say,
“Perhaps the Lord will come to-day!”
Therefore the need to watch and pray
So much the more.

More need is there for earnest toil
Than e'er before;
The music of His gracious Word
Shall be itself a rich reward—
So would we strive to serve our Lord
So **much** the more.

sons to glory. What a display of glory it will be when He comes in visible glory bringing His saints with Him! Then He will be glorified in His saints, and admired in all them that believed (2 Thess. i:10). The throne He receives will constitute another glory, for it is "the throne of His glory." What a glory it will be when all things are put in subjection under His feet, when every knee bows and every tongue confesses Him! What glory when He shall speak peace to the nations and His glory covers the earth as the waters cover the deep!

And dominion! "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." All is in the future. Yet in faith and hope and heart adoration His people say today, "To Him be glory and dominion for ever and ever. Amen."



The Carer and the Carrier. He is both to His children, the carer and the carrier. He carried our sorrows and our sins as well, and therefore He cares for His own. Beautiful is the prophetic testimony as given by Isaiah, and though it belongs to the godly remnant of Israel in the future we, too, enjoy it, for it is our comfort as well. "I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all the Lord hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitudes of His loving kindnesses. For He said, Surely they are my people, children that will not lie, so He was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them; in His love and pity He redeemed them: and He bare them and carried them all the days of old" (Is. lxiii:7-9).

Precious are His never-failing promises. "And even to your old age I am He, and even to hoar hairs will I carry you, and will deliver you" (Is. xlvi:4). It is an answer to David's request when he prayed, as many a saint has prayed after him: "Cast me not off in the time of old age; forsake me not when my strength faileth * * *. Now, also,

when I am old and greyheaded, O God, forsake me not" (Ps. lxxi:9, 18). He has promised to carry and to care and He will never fail, no matter what circumstances may be.

Twice in the Gospels we read the question put to him, if He really cared. A great storm swept the sea of Galilee. Rapidly the little ship filled with water. He was asleep on a pillow. Nothing could disturb Him for He knew above Him was the watchful eye of the Father. Then they awoke Him and said unto Him, "Master, carest Thou not that we perish?" His majestic, "Peace. Be still!" calmed the sea, and then in loving rebuke, "He said unto them, Why are ye so fearful? How is it that ye have no faith?" It is still so in our own lives. How reluctant our hearts are to trust Him fully. When the storm rages and all seems lost there comes to our trembling hearts the question, "Carest Thou not?" But He careth and He still can speak His divine, "Peace! Be still!" Then there was the home of Bethany where another one put the same question to Him. Martha, cumbered with much service, said to Him, "Lord dost Thou not care?" Gently He rebuked 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:40-42). It is the lesson we all need to learn, the lesson so hard to learn. It is not our care but His care, it is not our service for Him, but His service for us, which is the good part. Surely He cares. We but need to come to Him, take the place at His feet, tell Him about our troubles and our cares and we shall find out each time how true it is, "Casting all your care upon Him for He careth for you."

Thus He will carry us and care for us till His care is no longer needed, and that time will be when the things of this age and of time are left behind, and we stand complete and perfect in His glorious presence.



**Why Art Thou
Cast Down?** Two Psalms close with a beautiful verse,
"Why art thou cast down, O my soul?
and why art thou disquieted within me?
Hope thou in God, for I shall yet praise

Him, who is the health of my countenance, and my God" (Psalms xlii and xliii). Both of these Psalms speak of oppression. We pass over the prophetic meaning and call attention to some of the spiritual lessons.

Many children of God have, in these days, affliction and corresponding depression. They know what it means to be cast down and to be disquieted. Depression comes often from the enemy of our souls. When we should look up and rejoice in the Lord our enemy tries to make us look at circumstances, and soon our poor human thoughts paint a distressing picture of the future and we imagine coming evils, which probably will never come. Then he comes with his depressions. The heart is without real rest and peace; the soul is cast down. It is then that we should ask, "*Why* art thou cast down, O my soul? and why art thou disquieted within me?" Is there any real reason for a child of God to be cast down? If sin has been committed we have a right to be cast down. But sin confessed, judged and brought to the light assures forgiveness and restoration, while the joy of salvation follows.

But when it comes to earthly conditions, when all things go wrong, when all looks dark, when there seems to be no way out and depression comes, then we can say, "*Why* art thou cast down, O my soul? and *why* art thou disquieted within me?" And faith adds, "Hope thou in God, for I shall yet praise Him," that is for the deliverance He has so graciously promised in such circumstances. In fellowship with Him who cares and promised to carry His people through every difficulty, there is nothing to fear. All that is needed is to look to Him. One real believing look at Christ regains, for the prostrate and desponding child of God, the fullest assurance that all must be well.



Lashed to the Word. About forty-five years ago, during a frightful storm in the Georgian Bay of Canada, a ship was wrecked. A number of persons perished. The mate with six or seven strong men, and one timid girl, leaped into the boat, and escaped from the sinking vessel. But the waves ran high,

and the boat was turned over and over, until one by one the strong men lost their hold upon the sides of their frail support, and disappeared beneath the angry billows. The mate, however, had taken the precaution to lash the girl to the prow of the boat, and thus she drifted to the shore, where she was found by an Indian. She lived for many years after her experience. She did not escape by her skill or wisdom, but because she was fast to that which could not sink; and when stalwart men went down with a shriek of despair, the helpless girl was saved through the thoughtfulness that lashed her to the lifeboat.

James H. Brookes, during one of the Niagara Bible Conferences related this incident and made the following remarks. "A storm is gathering over the Church and the world, such as never yet has beaten upon our sinful race. The apostasy has already set in, and multitudes will be carried away by it out into tempest, darkness and death. Let me say that there is no hope for you, unless you are lashed to the Word of God, and to the verbal inspiration of that Word; for the theory of inspired thoughts, the nonsense of dynamic inspiration, is infidelity in thin disguise, and will sooner or later display its true character in the everlasting ruin of many souls. You may suffer contempt and derision now, if you stand fast by the verbal inspiration of the Bible; but the smile of approval which you will receive from the Lord at His coming, will be worth more to you than the applause of a million worlds."

How true it is! Not our wisdom or strength can carry us through the storm which Brookes predicted and which is now raging and steadily increasing in its destructive force, but if we are lashed to the Word of God, we shall be safely carried through the tempest. Faith in His Word will carry us through the darkest night.



"Thus passes the glory of the world."

"**Sic Transit Gloria Mundi.**" Two men passed away in the same week in August. Both had attained world-wide fame. The one was Dr. Charles Elliot, President Emeritus for many years of Harvard College. He was a cultured gentleman. Unitarian New England

almost worshipped him. He had received many honors and enjoyed for many years the glory which this age can bestow. He was a very old man, over ninety-two, when he passed away.

The other one was a young man. His name was Valentino, a moving picture star. He was a young man, but had also attained world-wide fame in his field. Millions knew his face, and he had received immense sums of money and enjoyed all that can be enjoyed by the creature of the dust. Then came death's cold hand and snatched him away. Both the cultured Unitarian and the moving picture actor had to find out that death took their all and that it is true, "We brought nothing into the world and we shall not take anything out of it." All their glory and fame was but for a moment. And now it is all gone. Soon their name and fame will be almost forgotten. "*Sic transit gloria mundi.*"

Thanks be to God that those who are born again and belong to Christ have another glory, a glory which can never pass away. May we rejoice in that glory never ending; the glory which we shall receive at His appearing, when we shall see Him as He is.



**A Source of
Prophetic
Confusion.**

We have seen in different magazines articles on the Italian dictator, Mussolini. Some claim that he is the Antichrist, and others give reasons why he cannot be Antichrist. Only our omniscient Lord knows what will happen in the next year or so in European politics. The teacher who says that Mussolini is the Antichrist, or will be the Antichrist, makes unguarded statements and prophecies instead of interpreting prophecy.

Mussolini is a dictator with the ambition to revive the Roman Empire and to bring back Rome as the political and, perhaps also, the ecclesiastical mistress of Europe. This is not the work of the final, personal Antichrist, the false Messiah. It is the work of the little horn, which arises out of the ten-horn kingdom, which, of course, is the Roman Empire in its final political form. This we read in the seventh chapter of Daniel. The same person is mentioned

in the ninth chapter of Daniel, where the little horn of the seventh chapter is called "the prince that shall come." In the book of Revelation the restored Roman Empire with its beastly head and character is seen in the first part of the thirteenth chapter.

The mistake is made by identifying the little horn in the seventh chapter with the little horn in the eighth chapter of Daniel. How can they possibly be the same person? The little horn in Daniel viii:9-12 arises out of the Syrian division of the Alexandrian Empire; the little horn of Daniel vii comes out of the Roman Empire and controls it. In order to get a clear and precise conception of the coming events during the great tribulation, preceding the visible coming of our Lord, a Bible student must distinguish between the head of the revived Roman Empire, the great political leader and instrument of Satan, and the personal Antichrist, the false Messiah whose activity is mostly displayed in connection with the Jews and in Palestine.

The description of the latter is found in two prominent prophetic passages in the New Testament: the second chapter of Paul's second letter to the Thessalonians and in the second part of the thirteenth chapter of Revelation. If we do not make this distinction we shall become confused, as many are today. Our books on Daniel and Revelation make this important distinction, and so does the Scofield Reference Bible and the able prophetic writings of Kelly, Grant, Darby, Ironside and others.



The Key that Fits. We have several thousand readers who have never given much attention to a close study of the last book of the Bible, the Revelation. Others are induced to buy books which contain incorrect interpretations. Of late an attempt has been made to revive the historical interpretation, which the late Dr. Grattan Guinness taught. Many receive circulars with the endorsement of some teachers and preachers, who, strange to say, do not have much light on the prophetic Word.

The article, *The Key that fits*, is the preface to our exposi-

tion of Revelation. We believe that the interpretation of this great New Testament prophetic book, which is in fullest harmony with the entire word of prophecy, is the futurist interpretation. It clashes nowhere with anything the Old Testament reveals as to the end of this present age. The historical theory, with the claim that there is no future great tribulation, contradicts the whole prophetic plan of the future as made known by the prophets. Read and study this article afresh. It is very timely.



A Significant Warning. Mr. Coolidge has sounded a significant warning addressed to the World Court. He has served notice on the world that

unless there is an armament limitation agreement the United States will go ahead with the development of naval aviation even to the point predicted by Secretary of the Navy, Mr. Wilbur, which would make America lead the world in this branch. It was stated that development of other branches, such as submarines, destroyers and cruisers, would also go forward unless treaties are made by Europe with this country to limit all branches.

Many of the European countries hate the United States. Their refusal to fall in line with the proposed disarmament plan shows sinister purposes. Before the great war Europe was a vast army camp. It is becoming the same camp again. Italy and France have gone ahead with their military preparations. Russia has a great army of millions of men ready. Oriental nations are preparing for war. It is a wise thing if this country prepares for the possibly soon coming emergency. "In peace prepare for war," is as true as ever. All the optimistic dreams of a war-less world are rapidly disappearing. Well may the whole world tremble in view of what is coming, when once more the predictions of the greatest prophet, the Lord Jesus Christ, will be fulfilled, "Nation against nation and kingdom against kingdom."

Disarmament to the full and the abundance of Peace can only come with the coming of the Prince of Peace.



She Repents Of Thyatira it is said that the Lord gave her opportunity to repent, but that she
Not. does not repent. As all true and pains-taking Bible students know, Thyatira represents prophetically the Roman Catholic apostasy. In our last issue we pointed out how the Romish church became what she is today. She is in the twentieth century what she was in the fifteenth and sixteenth centuries, when she persecuted the saints of God and murdered them by the thousands. She repents not.

Recently Czecho-Slovakia celebrated the anniversary of St. John Huss, who was a greater and a better saint than some of the Rome-made ones. The President and the government of the Czecho-Slovakia Republic participated officially in the celebrations of the Hussian anniversary, commemorating his cruel death. The Vatican not only suspended diplomatic relations with the Republic, but has now broken off all such relations, so that the Pope is no longer represented at Prague, the capital.

Perhaps the most astonishing fact is that Signor Mussolini forbade the Italian minister at Prague taking any part in the celebrations. The growth of political cooperation between the Pope and the government headed by Mussolini bodes no good to religious liberty, but forecasts coming persecutions. Protestant bodies at work in Italy state that the Roman Catholic church is using the newly-acquired power that she has received through the Fascist government to oppress Protestant work in every possible way. Mussolini may dictate to the Vatican now, but later the Vatican will dictate to Mussolini, and "Babylon, the Great" will come to the front.



Suggesting a For years we have put many hundreds of
Good Work. copies of our books into libraries of colleges, seminaries, universities and other institutions. The *Christian* (London) had recently an editorial on the need of doing this kind of work.

"Every now and then we are impressed with the need for good and useful books being placed within reach of Christian workers who desire

to read volumes which, to their sorrow, they cannot procure. From published reviews, or consequent upon the recommendation of friends—in some cases regarding works in exposition of the Gospel, in other cases arguments in defence of the Faith—they are stirred with a desire to possess what they cannot procure, or at least to read books which they are unable to purchase. If the wish were to read volumes such as abound in the public libraries, it would be easy to make reply to requests which constantly reach us; but as a fact, the minds of such workers are set upon books which, in ordinary circumstances, find no place in the public libraries. Yet in these cases discouragement is not the last word, for in many quarters works which are not bought by the library authorities may be accepted for public use if presented by ratepayers and others. And thus it may become possible for those who cannot buy Evangelical literature to study good and useful books as borrowed from the libraries. If the works of propagandists and others, in some cases avowedly unfriendly to the Gospel, are received as gifts for such a purpose, what should hinder a regular supply of Evangelical books, either as the outcome of private generosity or as a result of organized endeavor. Books that are so accepted would, in due course, be incorporated in the library catalogues, and at length realize a usefulness far above a merely limited circulation. The opportunity is wide-ranging, as is well known by generous men and women who make a habit of presenting books to the staffs of mission agencies, and workers in connection with benevolent organizations. Even as believers who cannot distribute Gospel tracts find joy in sending supplies to those who can do so, so servants of Christ who enjoy good books need not wait long before taking a helpful part in a truly blessed ministry, as they set themselves the task of placing Evangelical books in public libraries, when encouragement and equipment may go forth to all and sundry who work for Christ.

We have realized the importance of this work for many years and now a large number of our expositions on Daniel, Revelation, Matthew, John, Down through the Ages, and other books, are catalogued in hundreds of institutions and available to students and Christian workers. We also have had the evidences of definite blessing through these books, that here and there some were led into the truth by taking these books out of the libraries and by reading them. Christian Science, Russellism (International Bible Student Association), Spiritism, and other error-cults have made an astonishing distribution of their writings. There is hardly a little country town library where these books are missing. We want to encourage our readers to become interested in this kind of work. You can secure helpful books through our special offers at a small cost. Get them and present them as a gift to a library in your town or city. They will be gratefully received. We have had hundreds of letters of thanks. In this way we can put the truth of God in the hands of those who cannot otherwise be reached.

**A Good Man
Gone Home**

Our beloved brother, George L. Alrich, went home to be with the Lord on Monday afternoon, September the sixth. For over twenty years he has been writing the Sunday School lessons of our magazine, and thousands of our readers have been greatly helped by his spiritual comments. We shall miss him very, very much. He also will be greatly missed in many of the Bible conferences where he has been for many years an acceptable speaker and exponent of the Word of God.

We met him the first time in 1896, that is thirty years ago, when he was pastor of the Grace Reformed Episcopal Church in Scranton, Pa. For several years we held meetings in the church of which he was pastor, and under God we were used to help him in different ways. A few years later he resigned and took up the work of a Bible teacher in which he was so successful.

And now he has joined the vast multitude of disembodied spirits in the presence of our Lord, waiting there with us down here for the shout which will unite us once more, never to part again. He was a sweet spirited brother who adorned the doctrines of our Lord Jesus Christ in every way. Once a destructive critic listened to him and while he did not agree with all which was said, this man declared that the sweet Christ-like spirit displayed by our beloved brother had carried deep conviction to his heart. The work the great Head of the Church gave him to do is finished. He rests from his labors and in "that day" he will receive the promised crown. As long as we are left here to toil on a little longer we shall cherish his memory.



Book on Prayer This new book by the Editor belongs to the series we call "Small Books on Great Doctrines." It is of the same size and binding as "The Angels of God," "The Holy Spirit," "The Healing Question," and "The Return of the Lord." We have received numerous letters of appreciation and it seems that this simple treatise on prayer in the light of the Holy Scriptures fills a need.

The special offers appear again in this issue and also in the December number. In case you wish other combinations please let us know your wishes.

Stony Brook School for Boys This school is now in its fourth year. We were disappointed on account of some of the older boys who were unable to come back on account of sickness and other reasons. The school is doing excellent work and the Lord's blessing continues to rest upon it.

We need the prayers of all our interested readers as well as the support. Anyone who wishes a catalog or other literature may address the Principal, Mr. Frank E. Gaebelein, M. A., Stony Brook, L. I., N. Y. Contributions may also be sent to him or to our office payable to "The Stony Brook School for Boys."



Bible Conferences During September and the first part of October we spent several Sundays in Winnipeg, preaching in Elim Chapel. We had splendid audiences. We also held well attended meetings for Bible Study in this northern city to which we have made periodical visits for twenty-two years. Then we held meetings in the state of Minnesota.

During this month the Editor expects, if it pleases the Lord, to hold the monthly meetings in the Park Street Church of Boston, on Thursday, November 4, and November 14-19 is given to the First Baptist Church of Butler, Pa. Beginning with November the 28th we shall hold two days' conferences in Harrisburg, Lebanon, Lancaster, Reading, and Allentown, Pa.

May God's blessings rest upon these efforts to hold forth the Word of Life and to preach the unsearchable riches of Christ.



Sunday School Lessons Since our beloved brother, Mr. Alrich, has been called home, we have requested our brother A. F. Wells, Pastor of the Northminster Presbyterian Church of Baltimore, Md., to write the "Heart of the Lesson." Our readers will find his first contribution in this issue.



Reprints Almost every month some one writes us and asks if certain articles and editorials could not be printed in separate form. We wish we could do this but it seems to be out of our reach. But we give permission to any one who wishes to print editorials or articles in pamphlet form. Credit should be given to the magazine.

Do not forget the *Leaf Calendar for 1927*. A text for every day of the coming year.

The Book of Psalms

The Tenth Psalm

As we mentioned in our exposition of the previous Psalm, the tenth Psalm is closely connected with the ninth. The alphabetical structure in the Hebrew shows this. We hear once more the complaining, crying voice of the godly in Israel living in the very last days of the age, when the great tribulation rages in Israel's land. We shall comment on it in a general way.

The suffering described in Verses 1-11 is the suffering these godly Israelites will undergo from the side of the wicked one. He is a person. It is the final, personal Antichrist, the false Messiah, the beast which has two horns like a lamb, but is indwelt by the dragon, Satan (Rev. xiii:11-18). The Apostle Paul calls him by the same name in 2 Thess. ii:8. Very significantly this wicked one, the man of sin and the son of perdition is called in our Psalm, "the man of the earth" (Verse 18). He is the climax of the God defiance and God opposition in those coming days of affliction and sorrow. He heads up Jewish and Gentile apostasy and he will flourish till "the Lord from heaven" whom he imitates and opposes, appears, to destroy him with the brightness of His coming, and consume him with the spirit of His mouth. The number of his name is the mystical number "six hundred and sixty-six," because the number "six" is the number of man (falling short of "seven" the divine number). As "the man of the earth" the final great enemy of God, Satan's masterpiece, he heads up all human defiance and opposition. Daniel in Chapter xi:36-39 gives us another description of the same person.

In the tenth Psalm we have a picture of his moral character. We read of his boasting spirit and of his coveteousness (verse 3). Then we learn that like his master, whom he serves, he is filled with pride. He is an outspoken atheist. The fourth verse correctly translated reads: "The wicked, with pride of countenance, will not seek God; all his thoughts are, there is no God." He is the same whom the Apostle John describes, as denying the Father and the Son. The present-day modernism is one of the way-preparers for this coming one. His ways are described next. They are, like his character, crooked and vicious. His boasting and arrogance is great. He believes himself safe inasmuch as he puffeth at all his enemies and declares, "I shall not be moved" (verses 5-6). He thinks his power is now permanently established and he persecutes those who still maintain faith in God. Inasmuch as the true Church is no longer on earth during the time he flourishes his hatred is aimed against the waiting, praying remnant

and against those of Gentile nations who believe the last message given, the preaching of the Gospel of the kingdom among all nations (Matt. xxiv:14).

In verses 7-11 additional characteristics are given of the wicked one. The seventh verse is quoted by Paul in Romans iii:14. "The quotation which is made by the Apostle from this passage in his support of his special conviction of the Jew as under the law, coupling withal as he does both Jew and Gentile in the same category, conveys a practical lesson of high value. Our minds are often in danger, while considering objectively the great phenomena of human wickedness, which are revealed in Scripture, of forgetting that what is presented to our contemplation when the Holy Spirit marks out the moral lineaments of Christ's chief adversary among men, is but the ripe development of what is in the human heart of every one of us. It is fallen and corrupt nature, matured to full grown wickedness under the allowed fostering of the devil, that produces "the man of sin."*

In verses 12-15 we have the record of the heart-cry of the remnant of the godly in Israel. Antichrist's persecution has reached its long predicted height. He 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). Then they call up God to arise. "Thou shalt arise and have mercy upon Zion, for the time to favor her, the set time is come" (Ps. cii:13). The godly know that God will not leave the humble and that He sees and knows. And therefore they pray, knowing that the Lord has promised deliverance from the oppressor and wicked one: "Thou hast seen; for Thou beholdest mischief and spite, to requite with Thy hand. The poor committeth himself unto thee; Thou art the helper of the fatherless. Break Thou the arm of the wicked and the evil man; seek out his wickedness till Thou find none."

The three verses with which this Psalm closes give the gracious answer of the Lord to their cry of anguish. That answer comes when the Lord returns in visible glory to claim

*Pridham on the Psalms.

His throne and to receive His kingdom. We therefore read that He is King and that the nations are perished out of His land. The latter are the nations which invaded the land and laid siege to Jerusalem (Zech. xiv). Then at His wrath the earth trembles and the nations, His enemies, shall not be able to abide His indignation (Jer. x:10). He has heard the desire of the humble and the oppression of the man of the earth has ceased for ever. Man's day is ended and the day of the Lord has begun.

The Key Which Fits.

“The Revelation of Jesus Christ, which God gave unto Him—.” This is the first sentence with which this last book in God's Word begins. The best title therefore is, “The Revelation of Jesus Christ.” Our Lord received, according to this opening statement, a revelation from God. This must be understood in connection with Himself as the Son of Man. As the Only Begotten He had no need of a revelation; in His Deity He is acquainted with all the eternal purposes. One with God He knows the end from the beginning. But He, who is very God, took on in incarnation the form of a servant, and thus being in fashion as a man, He humbled Himself (Phil. ii:7-8). And as the Man who had passed through death, whom God raised from the dead, and exalted at His own right hand, God gave Him this revelation concerning the judgment of the earth and the glory of Himself. “God raised Him from the dead and gave Him glory” (1 Pet. i:21). What this Glory is which He received from God is fully and blessedly revealed in this book. It is the revelation of His acquired Glory and how this Glory is to be manifested in connection with the earth. And this revelation He makes known to His servants, because His own are sharers with Him in all He received from God.

Pre-eminently His Revelation

The Revelation is pre-eminently His revelation; the revelation of His Person and His Glory. “In the volume of the book it is written of Me . . .” (Heb. x:7). Martin

Luther asked, "What Book and what Person?" and answered "There is only one Book—the Bible; and only one Person—Jesus Christ." The whole Book, the Word of God, bears witness of Him, Who is the living Word. He is the center, the sum total and the substance of the Holy Scriptures. The prayerful reader of the Bible will never read in vain if he approaches the blessed Book with the one desire to know Christ and His Glory. His blessed face is seen on every page and the infallible Guide, the Holy Spirit, never fails to satisfy the longing of the believer's heart to know more of Christ. Inasmuch as this last Bible book is the Revelation of Jesus Christ, and "Unveiling" of Himself, we find in it the completest revelation of His Person and His Glory.

It is here where many expositions of Revelation have missed the mark. Occupied chiefly with the symbols of the Book, the mysteries, the judgments and the promised consummation, they have neglected to emphasize sufficiently Him, who throughout this Book is pre-eminently the center of everything. The reader of Revelation does well to read first of all through the entire Book with this object in mind, to see what is said of our Lord, of His Person, His present and His future Glory.

We shall find all the features of His Person and His Work mentioned. He is the Alpha and Omega, the first and the last (i:11); the Ancient of Days (i:14 compare with Daniel vii:9); the "I Am", that is, Jehovah, "I am He that liveth" (i:18); the Son of God (ii:18). These terms speak of His Deity. His earthly life in humiliation is touched upon in the statement, "the faithful Witness" (i:5). His death on the cross is likewise mentioned—"He hath washed us from our sins in His blood" (i:5); "He was dead" (i:18); "the Lamb as it had been slain" (v:6); "worthy is the Lamb that was slain" (v:12). He is mentioned twenty-eight times as the Lamb in Revelation and each time it reminds us of the cross and the great work accomplished there. His resurrection is seen, for He is called, "the First begotten from the dead" (i:5), and He speaks of Himself as, "He that was dead, and, behold, I am alive forever-

more" (i:18); and again, "these things saith the first and the last, who was dead and is alive" (ii:8).

Then we behold Him "in the midst" in glory, seen face to face by all the redeemed and worshipped by them, as well as by the heavenly hosts and ultimately by every creature, the fulfillment of Phil. ii:10-11, "that at the name of Jesus every knee should bow, of things in heaven, and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Rev. v:18-14). After the fifth chapter we have His revelation as the executor of the decreed judgments. He opens the seals; He sends forth the seven angels with the judgment trumpets and the seven angels with the judgment vials, in which the wrath of God is completed. "The Father judgeth no man, but has committed all judgment unto the Son" (John v:22). Then He is seen in the glorious union with the Bride (xix:7-10) and as the victorious Christ who passeth out of heaven followed by the armies of heaven (xix:11-21), conquering the opposing forces of evil, executing the wrath of Almighty God, appearing as King of kings and Lord of lords. The twentieth chapter reveals Him as the reigning Christ. He and His saints with Him will reign over the earth for a thousand years. And all which follows reveals Him and His Glory as well as the blessed and eternal results of His work.

A Book of Prophecy

Aside from the title of the Book, which indicates that it deals with things future, there is a direct statement which determines its prophetic character. In the first beatitude of the seven which are found in the Book, we read that it is a Book of Prophecy—"Blessed is he that readeth, and they that hear the words of this prophecy" (i:3). It is known to every intelligent student of the Bible that a good part of it is Prophecy. The great prophecies concerning the people Israel and the nations of the world are found in the Old Testament Scriptures. In the New Testament there is but one Book of Prophecy, the Revelation. As it is the capstone of the entire revelation of God, without

which the Bible would be an unfinished book, we find in its pages the consummation of the great prophecies which were given by the Prophets of God in Old Testament times.

For the study of this New Testament Prophetic Book the knowledge of the chief content of the Old Testament Prophetic Word is therefore an absolute necessity. For instance to a Christian who does not have a fair grasp of Daniel's great Prophecies, or is ignorant of the place which the people Israel hold in the purposes of God, the Book of Revelation is a sealed book, without any possible meaning. This is one of the chief reasons why this Book has suffered so much both from the critics and from the hands of commentators. The Apostle Peter saith, "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit" (2 Peter i:20-21). The better translation for "private interpretation" is, "its own interpretation." It means that the interpretation of prophecy must be done by comparing Scripture with Scripture. The holy men of God, the prophets, were the instruments of the Holy Spirit and made known God's purposes in a progressive way. To understand any prophecy is only possible by taking the entire Prophetic Word into consideration. That there is a wonderful harmony in the great body of prophetic dispensational truths as found in the Bible we have demonstrated in another volume.* This principle finds its strongest application in the interpretation of the Revelation.

The Three Classes

In 1 Corinthians x:32 the Apostle Paul speaks of three classes into which the human race is divided: the Jews, the Gentiles, and the Church of God. In the Old Testament there was no Church of God, for the Church is a New Testament institution. As the Revelation is the book of consummation these three classes must be seen in the contents

*"Harmony of the Prophetic Word"—a volume which has been used under God's blessing to open the minds of many to the meaning of Prophecy.

of this Book. Many expositors have seen nothing but the struggles of the Church in her history in this Book. This is true of the so-called Preterist school and also of the Historical school of interpretation. The Preterist school teaches a fulfillment of all the apocalyptic visions in the struggles of the Church in the past. The Historical school also teaches that the visions concern mostly the Church. These schools of interpretation leave out the Jews and what is written concerning them and their final history during the end of the age, preceding the glorious appearing of our Lord. Of late another school of interpreters has come into existence. They teach that the entire Book of Revelation concerns the Jewish people and that there is nothing about the Church in this last Book of the Bible. Any interpretation of Revelation which ignores the Jews, the people of Israel and the fulfillment of Old Testament predictions concerning them is wrong. And any interpretation which teaches that there is nothing about the Church in Revelation is equally wrong. The Church and her destiny on earth, the destiny of the true Church and the destiny of the apostate Church, or Christendom, is found in the Book. The Jews and what concerns them in the end of the age, the Gentiles, the nations of the earth, and the judgments in store for them as well as the future of the earth, a future of glory and blessing; all this is found in our New Testament Book of Prophecy.

The True Interpretation.

There is a true interpretation of Revelation which is in harmony with all previous prophecies and which opens the Book to our understanding. But how are we to find this true interpretation? We answer, the Book itself furnishes it. This is an important fact, both convincing and conclusive. It is therefore of no profit to examine the different theories and schools of interpretation. We shall avoid the terms Preterist, Historical and Futurist, and not try, as has been attempted, to reconcile these different modes of interpretation. There must be one true interpretation, and we claim that this is given to us by the Lord Himself in this Book.

The Key Which Fits

It has often been truthfully said, every Book in the Bible contains a key which unlocks the Book. The Revelation is no exception. John the beloved disciple was in banishment in the isle of Patmos, as Daniel, the man greatly beloved, was a captive in Babylon. The Lord called these two great servants to behold the panorama of the future. Both wrote down their visions. While in the Book of Daniel we find no direct command to write, we find such a command in the first chapter of Revelation. John received divine instruction how to write the Revelation. We find this in the nineteenth verse, "Write therefore what thou hast seen, and the things that are, and the things that are about to be after these."* John, guided by the Holy spirit then wrote the Revelation according to the divine direction. In examining this command to write we find that three things are mentioned. He is to write first the things he had seen, then the things which are, and finally the things that are about to be after these. When John received these instructions he had already seen something, and the vision he had he was instructed to write down. Then present things, the things which are, and future things, to be after present things have passed away, must be located in this book. So we have the past, the present and the future in this key verse.

Three Divisions—Where are They?

It is then clear that the Book of Revelation must be divided into three main divisions. How are we to locate these divisions? They are marked, so that we are not left in doubt about it. In the beginning of the fourth chapter we find a significant statement which shows where the third division begins. After these things, that is after the contents of the opening three chapters are past, John heard the same voice speaking to him once more. He sees a door opened in heaven and is told, "Come up hither, and I will show thee the things which must take place after these things" (iv:1). There can then be no doubt at all that with

*This is the correct translation of this important verse.

the fourth chapter the seer beheld the things which take place after the preceding things, the things which are, have passed away. The third division of Revelation begins with the fourth chapter. John beholds future things from heaven into which he had been taken "in the Spirit." The things he had seen and the things which are, are therefore contained in the first three chapters of the Book.

The first chapter contains the things he had seen. "What thou seest write in a book" was the first instruction John received (verse 11). In the nineteenth verse he is told, "Write therefore what thou hast seen." Between verse 11 and verse 19 he saw a vision, which he was to write, and this vision constitutes the first section or division of the Book. The second and third chapters form the second division, the things which are. The beginning of the fourth chapter to the end of the Book is the final, the third division. There is no better and more logical key. And this key given in the Book determines the true interpretation.

The Patmos Vision

"The things thou hast seen"—the first section of Revelation is the great Patmos vision, chapter i:12-18. It is the vision of the glorified Son of Man in the midst of the seven golden candlesticks (or lampstands).

The Things Which Are

The things which are, the present things, begin the prophetic section of the Revelation. The second and third chapters of Revelation, the things which are, contain the messages of our Lord addressed to the seven churches of Asia Minor. These messages contain the first great Prophecy of Revelation. The prophecy concerns the Church on earth. We shall show in our comment on these two chapters that we have in them a divine history of the Church on earth. It is one of the most remarkable sections of the Prophetic Word. What this present age is to be religiously and how it will end is made known in other parts of the New Testament. Our Lord in some of His Kingdom parables (Matt. xiii) reveals the characteristics of this age. The parables of the sower, the evil seed sown into the field,

the mustard seed parable and the parable of the leaven are prophetic, and teach, in part at least, what the Church messages reveal. The Holy Spirit in the Epistolar testimony also reveals the religious and moral characteristics of the age, and depicts its departure from the truth, and its end. The destiny of the true Church is heavenly. She has a "blessed hope," which is to be with the Lord in Glory. She is the Body of Christ, and He is the "Head of the Body." The Church is also the Bride of Christ and He is the Bridegroom. The Body is united to the Head in Glory; the Bride will be joined to the Bridegroom. 1 Thessalonians 13-18 is the Scripture which reveals this end for the true Church on earth. The professing Church, Christendom, which rejects the doctrine of Christ and goes into apostasy, has a far different destiny. The Lord will disown that which hath denied His Name, and judgment and wrath is to be poured out upon apostate Christendom (2 Thess. i:7-9).

These predictions concerning the Church on earth are contained in the seven Church messages. When we come to the close of the third chapter we find a significant promise, and equally significant threat. "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" (iii:10). This is the promise. It tells of the removal of the true Church, composed of all true believers, from this earthly scene. "I will spue thee out of my mouth" (iii:6). This is the threat to the apostate Church. Both the promise and the threat will be fulfilled. After the third chapter the word church does not occur again in Revelation. The reason for this is obvious. The history of the Church on earth terminates with the close of the third chapter. Because the true Church is no longer here but has been taken up into Glory, and that which professes to be the Church is disowned by the Lord, therefore no more mention of the Church is made in Revelation.

The Things Which Are After These

The future things, things after the removal of the true Church from the earth, occupy the greater part of this

Book. It is of the greatest importance to see that nothing whatever after the third chapter of Revelation has yet taken place. Some speak of a past and partial fulfillment of some of the visions found in this section. In view of the scope of the Book this is impossible. The open door in heaven, the voice which calls the seer to pass through that open door into heaven, is *symbolical of the great coming event*, the realization of the blessed hope of the coming of the Lord for His Saints. That this open door is mentioned immediately after the third chapter and John is suddenly in the spirit in the presence of the throne in heaven is very significant. It proves that the entire situation is now changed. And the first great vision is a vision of the Saints in Glory, occupying thrones and worshipping God and the Lamb. With the sixth chapter the great judgment visions of this Book begin. These great punitive dealings with the earth are executed from above. All transpires after the Lord has taken His Saints into Glory. No seal can be broken as long as this event has not been. But after the Rapture, the Seals of the Book, which the Lamb received, are broken by Him, the trumpet and the vial judgments fall upon the earth. All this takes place after the home-going of the true Church and before the glorious appearing of our Lord Jesus Christ (xix:11, etc.).

Now this portion of Revelation from chapter vi to xix contains the events which transpire during the end of the age. It is the *unfulfilled seventieth week of the great prophecy in the Book of Daniel (Dan. ix:24-27)*. This "end of the age" will last twice 1,260 days, that is seven years. It is absolutely necessary to understand the scope of the seventy week prophecy in Daniel in order to understand the greater part of these chapters in the Revelation.* We are led back upon Jewish ground. Events in connection with the Jewish people and Jerusalem are before us. The times of the Gentiles have taken on their final form of ten kingdoms which Daniel saw on the fourth beast as ten

*"The Prophet Daniel" by A. C. G. contains a very simple exegesis of Daniel's prophecies.

horns, and Nebuchadnezzar on the image as ten toes. The empire in which these ten Kingdoms come into existence is the Roman empire. It will have a revival and come into existence again. Then a wicked leader will take the headship of that resurrected Roman empire, and another Beast, the false prophet, the Anti-christ will domineer over the Jewish people and persecute their saints, the remnant of Israel, while the earth and the dwellers upon the earth experience the great judgments. The last half of these seven years is called the great tribulation. We must also remember that our Lord left behind a great Prophecy concerning the end of the age. This Prophecy is contained in the Olivet Discourse, the first part of which (Matt. xxiv:4-44) harmonizes in a striking manner with the events in Revelation vi-xix. Our Lord calls special attention to Daniel and likewise speaks of the great tribulation. In our brief exposition we shall point out some of the interesting and convincing details.

The glorious climax is the visible manifestation of the Lord out of heaven, crowned with many crowns,* the defeat and overthrow of the Beast and the kings of the earth and their armies, the binding of Satan, and the reign of Christ with His Saints for a thousand years. After that follows the great white throne judgment, which is the judgment of the wicked dead, the glories of the new Jerusalem, the eternal destiny of the redeemed and the eternal destiny of the lost.

If this last great Book of the Bible is studied in this divinely given order it will no longer be, as is so often said, a sealed book. All fanciful interpretations and applications of these great visions to past or present history can no longer be maintained as soon as we reckon with the fact that these visions are not yet fulfilled, and are going to be fulfilled after the true Church is no longer on the earth.

The Promised Blessing

“Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things which are written

*Compare Revelation xix:11-21 with Daniel vii:11-14 and Matthew xxiv:27-31.

therein, for the time is at hand" (verse 3). A blessing is promised to him who readeth, and who hears and keeps. It does not say that a blessing is for him who understands and knows everything which is in this Book. If such were the condition the writer and the reader would have no claim on this promised blessing. The Bible-teacher, or any other man, who says he knows and understands everything found in this great finale of God's Word is very much mistaken. We cannot be sure about everything in some of these visions and the full meaning of some may not be understood till the world sees the fulfillment. The blessing is promised to all His people who give attention to the Revelation of Jesus Christ. What is the blessing we may expect through the reading and prayerful study of the words of this Prophecy?

First of all we receive through this Book a wonderful vision of our Saviour and Lord. This is what we need as His people above everything else, and it is this which brings blessing into our lives. As stated before, this Book is pre-eminently His revelation, a blessed unveiling of His Person and Glory. But we also get another blessing. In reading through this Book we see what is in store for this age, what judgments will overtake the world, and how Satan's power will be manifested to the full upon those who rejected His grace. Judgment, tribulation and wrath are swiftly coming upon this age. Out of all this our gracious Lord has delivered us. There is no judgment, no wrath for us who know Him as our sin-bearer and our hiding-place. Another blessing is the assurance of ultimate victory and glory. Dark is the age, and becoming darker, but in Revelation we behold the glory which is coming for His Saints first of all, and after the judgment clouds are gone, for Jerusalem, the nations and the earth. Reading Revelation fills the heart with the assurance and certainty of the outcome of all. It is a solemn atmosphere which fills the whole Book of Revelation. As we continue to read and continue to breathe this heavenly and solemn atmosphere it will result in a closer walk with God, a more spiritual worship and a greater and more unselfish service for Him "Who loveth us and hath washed us from our sins in His own blood, and hath made us priests and kings unto God His Father."

The Sermon That Was Never Preached *

The well-known and greatly admired professor of a certain institution of learning sat in his study. On his table were numerous books of reference, but the one Book, the Bible, was missing. He was preparing a sermon for the coming Lord's day. He had been asked to preach in the University church. He knew there would be a great audience. The president and the faculty of the University and the hundreds of students would be there. The leading professional and business men of the city would listen to him. The society folks always attended the morning service of the magnificent church famous for its well chosen musical program. He would have to do his very best. He knew his reputation was at stake. Some of his colleagues had preached before and had been severely criticized. He must avoid their mistakes. He must produce something unique, something up to date. He was evidently looking for the praise of man and not for the praise which comes from God.

He sat with his head in his hands, murmuring occasionally to himself. Finally he burst out "yes, that is the thing." Then he took a piece of paper and wrote on it, "**The New Conception.**" "That will be my theme," he said, "the new conception." Two Sundays before a preacher had occupied the pulpit who had the reputation of leaning towards fundamentalism, so-called, and some of his statements had been ridiculed, while the young men and women had called him an "old fogey." Preaching on the new conception he saw an opportunity to answer some of the arguments the preacher had made. He knew this would be very gratifying to his audience.

Then he began to make his outline. But he needed a text. It was customary to use at least a Bible verse as the foundation of a Sunday morning service. What text should he take? He finally selected Acts xvii:19, "And they took him unto Areopagus, saying, May we know what this new doc-

*This story, written by the editor of this magazine, is founded on facts.

trine, whereof thou speakest, is?" "This is a fortunate choice," he said to himself, "for it gives me a chance to display something of my knowledge of Greek history and literature. The professor wrote rapidly. After jotting down something about Areopagus and Mars' hill, and the Greek philosophy, he put down as the first part of his sermon, "The old conception." "There is an old conception of things religious," he wrote. "This old conception cannot be maintained any longer in the light of modern scientific research. All our fathers believed is out of date. If the great theologians of the past came back to life they would discard their beliefs and fall in line with our modern conception." But what is this old conception? Here he had a chance to answer the former preacher's statements. He would mention the ridiculous belief in an infallible Book. There was nothing infallible in this world. Infallibility meant the complete arrest of progress, and that is impossible. There can never be an infallible book, nor was there ever infallible truth, or an infallible person. Christ was not infallible; he made his mistakes.

Then he would speak of the unscientific belief of a Virgin-birth, which in the final analysis was nothing but legend without any historical evidence. Next he made remarks about the resurrection of a man who had died. The greatest scholars had contradicted this belief. Science knew nothing of it. Yet no sane man doubts that Jesus who died lives today, not as a risen man, but by his teachings, his character, his manhood, his leadership and his example. The old conception as to existence after death, of a heaven and a hell (he struck out the word "hell" and substituted "a place of punishment") came next. Such a belief was likewise branded unreasonable. We know nothing of the future. There is probably survival after death but certainly not in the form as taught in the Bible. We know nothing definite about it.

Then came the second part of his sermon, "the new conception." Like the Athenians of old we are still searching and are now on the right track. He wrote still more rapidly as he advanced the different phases of the evolutionary theology of Modernism.

Suddenly two little arms were clasped around his neck. His only child, little Caroline, just eleven, had entered the study unobserved. "Oh, Daddy," she said, "mother called you three times that dinner is ready; we thought you had fallen asleep."

"No, my darling," he answered, "I have been very, very busy," pointing to his notes—"for you know Daddy will preach in the big church next Sunday morning."

All through the noon-day meal he talked of his sermon and the way his theme had opened to him, and that he would need all afternoon and evening to put his notes in shape.

"But Daddy," said Caroline, "what about that nice walk you promised me up the hill for this afternoon? Please, Daddy, take me!" He shook his head. "I am afraid, Sweetheart, you will have to wait till next week, after I have preached my sermon. I am sorry, but this is already Wednesday, and besides my class work I need every spare moment for my sermon." Caroline was greatly disappointed and tears almost came into her eyes, while her mother reasoned with her and told her that Daddy would surely take her on Monday way up to the hill, to the cemetery, and the old farm house.

That afternoon the professor was busy writing. Till after midnight he wrote and recast his sentences many times. Finally he said, "now I can put it in type tomorrow and Friday and Saturday I can read it over and over again."

He sought his bedroom close to his study and fell asleep.

His wife called him earlier in the morning than usual and informed him that Caroline had been restless and feverish throughout the night, and added, it is probably another bilious attack. She administered the usual remedies. When he went to see the little girl, Caroline said, "Oh, Daddy, I would not be sick this morning if you had taken that walk with me up the hill to the cemetery and the farm house." He kissed her and said, "I will take you up next Monday, darling."

He went back to his study busy with his sermon on the new conception. His work in the University did not begin

till two that afternoon, and so he devoted all the time at his disposal to his sermon.

It was towards noon that his wife knocked at the door and entered.

"Edgar," she said, "I hate to disturb you, but Caroline seems to be very ill. I took her temperature and it is over 103, and she is talking incessantly about that walk up the hill; she is delirious."

He went to the telephone and informed the physician, urging him to come as soon as possible. He came after dinner and pronounced the child very ill, with a high fever and badly swollen throat. He would return toward evening. She was much worse. His suspicion was verified. She had developed diphtheria. Anti-toxin was administered later in the evening.

The child had not a strong constitution. Her fever continued all night, while father and mother watched anxiously at her couch. *Now and then the professor went to his study and fell on his knees, before the table with his sermon notes. He wept silently and then said, "Oh God, if Thou hearest prayer, save my child, my only child, my Caroline."*

The morning came and the doctor, who appeared early, was greatly disappointed in finding the child much worse. Several other physicians were called in for consultation. The child breathed hurriedly. Occasionally she murmured in her delirium, "Daddy, up the hill." The physicians looked serious. They decided to remain for several hours.

The professor went back to his study. He wanted to pray but he could not pray. It was an hour later when one of the physicians, an old Christian, knocked at his door. The professor jumped to his feet, "Well, doctor, how is she? Is she responding to your treatment? Will she get well? The old man did not answer him. He looked into his face, then silently bowed his head. Finally he said, Come, professor, and see her beautiful smile. She is better—better in the way a Christian thinks of—" He did not finish the sentence. They had reached the sick room and there laid Caroline, with closed eyes and a peaceful smile upon her white face. She was dead.

OUR HOPE

The sad news spread quickly. Among the students were a few earnest believers. As night came on, they gathered beneath the window of the professor's study and sang in subdued tones.

Abide with me, fast falls the eventide;
The darkness deepens, Lord with me abide.
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.
Swift to its close ebbs out life's little day,
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
Oh Thou who changest not, abide with me.

They did not know that the professor sat at his study table. His sermon pushed aside and all the reference books put back on the shelves. His Bible was in his hands. He had opened it at random and read, while his eyes were filled with tears, "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, ye may be also."

Then the song broke in and while he listened he sobbed silently.

Hold Thou Thy cross before my closing eyes;
Shine through the gloom, and point me to the skies.
Heaven's morning breaks, and earth's vain shadows flee,
In life, in death, O Lord, abide with me.

He turned the leaves of his Bible once more and he read again, "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. Believest thou this?" He cried out in a quivering voice, "Oh Lord, I believe." Suddenly his eyes were opened. He saw the hollowness of the new conception of modernism. He felt in his innermost soul that it held no hope and comfort for him. All he had believed appeared to him lifeless, powerless, hopeless, unable to give what he needed most in the hour of deepest sorrow. He fell on his knees and prayed. And such a prayer! He confessed his wrong and cast himself into the arms of his forgiving Lord.

On Monday morning they went up the hill. The white, flower-covered casket in which Caroline's body rested was carried by four members of the faculty. The preacher read: "For thus we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

After the casket had been lowered into the ground, the father with bowed head stepped forward and in the presence of the large assembly of people said: "Friends, my darling is gone. She is with Him who died for her and I want to confess Him before this open grave as my Saviour, who came to earth from heaven's glory to die for our sins, who was buried, rose again on the third day and who will come again to take us into His own glorious presence. Then my Caroline will be clasped to my bosom again. This faith which I denied so often in your presence, students and colleagues, is the only faith which gives peace and hope."

Current Events In the Light of the Bible

Watchman, What of the Night? Under this quotation from Scripture the Los Angeles *Times* published an editorial which is worth while printing in our "Current Events Column." It gives a faithful and honest description of world conditions:

Unrest, overturnings, changes, uncertainties stalk darkly through many nations. Azrael broods over a world in travail.

Before crushed endeavors and broken ideals the League of Nations falters.

On four continents the dragon's teeth are sprouting sabers and bayonets. The hemispheres are bathed in the red of a setting sun. Civilization halts and shudders in its onward march.

China is disrupted. North opposes south. A Manchurian war-lord sits before the gates of Peking.

OUR HOPE

The stagnant Orient stirs mutteringly against the encroachments of the advancing Occident.

Convulsions of nature thwart the building of the new Japan. Congested with man-power she frets inside confining walls.

Under the whips of denationalized anarchists, one-sixth of the earth's land surface falls into decadence and disuse. The dark cloud of Russia dims the sky line of many lands.

Mexico trembles on the brink of revolution or religious war. New war clouds lower above the Balkans.

French mobs stone Americans and jeer at the traditional friendship of the nations, the while France is tottering toward bankruptcy and repudiation.

England, saved from debacle only by a fortunate chance, is a caldron of unrest, with a stubborn coal strike paralyzing her industrial ganglia.

In the Far East the Philippines clamor for "independence," the while rival world powers wait to fall to blows over possession of the islands the moment they forsake the aegis of America.

Religious riots are spilling blood in the streets of Calcutta. Hindus and Mohammedans, Brahmans, Buddhists, Parsees and Aryans wait only for the lifting of the restraining "white" hand to fly at each other's throats.

Earth's oldest city, Damascus, lies in ruins where overlords and underdogs have clashed. France turns from a Pyrrhic victory in Morocco to fresh conflict in Syria.

Egypt elects an abettor of assassins to premiership at Cairo as a red rag to the British bull. In the southern half of the Dark Continent the menace of the colored race keeps Cape Town and Johannesburg isolated outposts of colonial imperialism.

Italy, Spain, Poland, Greece, Portugal grasp at the straw of military dictatorships. European democracies fumble and fail before financial emergencies.

Watchman on the mountain height, turn back the pages of history and take hope.

In the twilight of the old world were forebodings, murmurings, confusion. The sands of the centuries were running out.

That which Jeremiah feared, Ezekiel foresaw and Amos denounced had come to pass.

The Ark of the Lord was lost—Zion's spiritual strength had failed. The Holy City had passed from one bondage to another, to Egypt, Babylon, Persia, Antiochus of Syria and finally to the Roman conqueror, Pompey. His creature, the bloody Herod, reigned in Jerusalem.

With the downfall of Athens the golden age of art had been submerged. The Egypt of the Pharaohs retained but a shadow of its ancient glory. The Persia of Cyrus had crumbled at the Gulf of Issus.

Rome was in revolution, the old republic torn to pieces by the rivalries of its victorious generals. Over the leaders of enlightened thought its priests, artists, philosophers, lawmakers, in Chaldea and Judah, in Hellas and Persia, in Syria and Egypt brooded the dark angel, Azrael.

The military dictator was abroad in the land.

Change, unrest, overturning—yet so the world passed from the darkness of B. C. into the light of Anno Domini.

Such words are rarely ever heard from the prominent pulpits in our land. The average preacher seems to ignore these world-wide chaotic conditions and instead of pointing to

them as the great danger signals, he preaches the delusion of a better world.

There is a better day coming. Yes, thank God! there is hope. There is another change imminent. As the world passed once from B. C. to Anno Domini, so there will surely come another passing. The change will surely come with the Return of our Lord, whose first coming meant so much and brought such great and unspeakable blessing to the Gentile world. Apart from His second Coming there is no hope. "Watchman, what of the night?" Yes, the Morning cometh! That promised morning comes after the darkest night, which the world is facing now, is past. That morning will bring back the King.

European Dictatorships. All Europe is drifting more and more towards dictatorships. Mussolini started it. The one man government to tide over the financial crisis seems to be the remedy. Belgium, in her emergency, has set up her king as a financial dictator. The Belgian government has surrendered the direction of the national finances into the hands of her monarch, giving him well nigh absolute power in this field. It amounts to the same as Italy has done in the case of Mussolini. France is in the same position, and other nations are rapidly falling in line. Greece has her Pangalos, who delights to call himself "the Mussolini of Greece."

All this is making rapidly for the condition which the Holy Scriptures in prophecy predict. As we mention in our editorial notes in this issue, there will arise a great dictator, who will take charge of the financial, political and commercial affairs of all Europe. It will be a one man power. That dictator is the little horn of Daniel's vision in the seventh chapter. How soon will he appear?

The Amazing Transformation of Palestine. In a recent article by Harold J. Shepstone in *The World's Work*, on the great activities going on in Palestine, this writer brings before us the following facts.

"The activity on every hand in Palestine is simply amazing.

Every one is busy and there are no unemployed. Building operations are in progress all over the country. Residences are going up by the hundred, as well as shops and factories. Soon Jerusalem will be able to boast its skyscraper, a great twelve-story office building now in course of construction, as well as a palatial hotel equal to any found in Egypt. Furthermore, good wages are being paid and on the whole the people are contented and happy.

“Yet five years ago, when the British took over the country from the Turks, it was bankrupt and derelict. Few towns had escaped the ravages of the war and many were in ruins. Rural areas, especially in the track of the Turkish armies, had been stripped bare, left desolate. Disturbances and lawlessness were rife. Looting by the Bedouins was constant. Economically and industrially, socially and politically, Palestine was a wreck.

“What surprised me about Jerusalem was the cleanliness and order, and the discovery that its death rate is about the same as that of London. The Health Department has carried out its work without detracting in the least from the picturesque Oriental setting of the city. The narrow streets are now regularly and thoroughly swept. One of the first British steps was the cleansing and covering of the old cisterns, some 6,000 of them. Some had not been cleaned out for 100 years or more. The mosquitoes responsible for malaria, the curse of Jerusalem during the hot summer months, have disappeared.”

We believe still greater transformations will shortly take place. Ardent Zionists speak of making Palestine another garden of Eden. This reminds us of the second chapter in Joel. The garden of Eden is mentioned (verse 3) and that the Holy Land will be like the garden of Eden. But a mighty army of invaders appears and devastates everything once more. This is exactly what will happen when Zionism has succeeded with its schemes. The nations will gather from many sides and once more waste the land. But it will be at that time that the Lord will arise for the salvation and deliverance of the godly remnant in Israel. The booming conditions in Palestine herald the fast approaching end of our age.

The Hindu-Messiah Krishnamurti Has Arrived. Mrs. Annie Besant's protege, whom she claims is a re-incarnation of our Lord, and therefore the Messiah, is now in this country. His arrival was heralded by all the newspapers as the "Man-God." He is described as handsome, with snapping black eyes. We predict success for him with hundreds of silly girls and women, who will admire him and listen to his twaddle as they admire a moving picture star.

On his arrival the Hindu said: "I hope to make radical changes in America's religious life. I hope for a new civilization with my coming." The seventy-nine year old, bobbed haired Mrs. Annie Besant, successor to the notorious Madame Blavatsky as head of the international theosophical delusion, stood by and smiled. So did James B. Pond, lecture bureau manager. So Krishnamurti is up-to-date.

A reporter asked him if he would weep over New York as our Lord wept over Jerusalem. He answered: "I do not preach repentance or remission of sins. I believe it is much more important to lead a good life refraining from doing hurtful things to yourself and others, being kind and tolerant." Asked if he is the Messiah, why he did not lead the simple life of Gandhi, he said: "My life is very simple. I eat no meat and drink no wine, and I shall never marry. I do not dance, but I swim and play tennis."

Mrs. Annie Besant uttered blasphemy when she claimed that her Hindu is "The Voice of the Godhead" and "The Great World-Teacher." Will he get a following? Yes. A good many silly women and some weakminded men will fall for him.

"For the long, long night is passing,
And then cometh the golden day;
I come to my own who love Me,
To take them all away.

It may be to-day or to-morrow,
Soon it will surely be;
Then past are the tears and sorrow
Then Home forever with Me."

Mrs. Bevan.

“Sin in the Flesh”

BY THE LATE JOHN JAMES

“God sending his own Son in the likeness of sinful flesh, and by a sacrifice for sin, condemned sin in the flesh” (Rom. viii:3, margin).

Justification has to do with the guilt of sins committed. “Sin in the flesh” is not forgiven, it is condemned. For the believer it is condemned in the death of Christ. When the Lord was upon the cross, during the three hours of darkness, He was bearing the judgment of God for the sins we have committed. But the judgment of death, passed upon us because of what we are, was also entered into by Him. He died unto sin once (Rom. vi:10).

I do not say that the two things, the guilt of the sins we have committed, and the judgment of the sinful nature, can be entirely separated in this way; they merge in the one offering of Himself to God. But the two things, the guilt of our sins, and the judgment of what we are, was borne for us by the Holy Sufferer. “He who knew no sin was made sin (a sin offering) for us, that we might be made the righteousness of God in Him” (2 Cor. v:21).

It has been argued that it is an unrighteous doctrine, that God should require one man to bear the judgment due to others. Such an argument might have force if God had searched among the descendants of Adam for a man free from sin, and required him to be the sin-offering for the others. But such a man was not to be found. Every one of Adam’s race is himself a sinner, and is therefore the subject of God’s judgment. Our sin-offering, and let us say it with bated breath and unshod feet, is the Son of God, who Himself became Man to bear His own judgment against our sins, and to die for us. The fruit of it becomes ours when we are born again, and thus become possessors of the eternal life which, in Him, passed through death, so that we, possessing that life, are dead and risen with Christ. That is what the new birth is. It is the gift of the eternal life which is in the Son of God, with all the value of His death and resurrection attached to it, and which it im-

parts to every true believer. It makes us to be dead and risen with Christ.

These truths lie embedded in the Epistles of Paul and John, with which, I take it, the reader is acquainted. If not, he would do well to acquire the wealth of it at once by diligent study. By so doing he will obtain real estate that he will be able to take with him when he leaves this world. Of other things we read, "For we brought nothing into this world, and it is certain we can carry nothing out" (1 Tim. vi:7). But every bit of spiritual real estate that we make our own now, from the word of God, will be of inestimable value to us when we get to glory. Will it not qualify us for the Lord's service in the coming kingdom? The better we know His mind as it is revealed to us in the word of God, the better we shall know how to serve Him when the time comes for us to reign with Him in His kingdom.

Sometimes the question is asked, Why did the Lord Jesus not come into the world earlier than He did, so as to have given more time for the Gospel to be preached to all the world? And other plausible reasons that occur to us, with our little partial and imperfect knowledge of all these things.

When He did appear forty centuries had passed from Adam to Christ. Forty is the number of probation trial or testing. Matt. iv:2, Acts vii:23, 30, 36, 42, and many other passages. The world had to be tested and proved to be lost, before the Saviour came to save; the question of human righteousness had to be worked out and the whole world brought in guilty before God (Rom. iii:19), or they might have said, "We do not need a Saviour, give us a chance and we will work out our own righteousness." Sufficient time was given therefore to prove not only that man is a sinner, but that in the flesh there is no good thing. The tree is found to be incapable of good fruit. So that when John the Baptist appeared the probation was over, and his announcement was that "the axe is laid unto the root of the trees" (Matt. iii:10). The nature of the tree has been discovered by its fruit (Matt. vii:15-20). Then the Saviour came to save that which has been proved to be in need of a Saviour. And He came, thanks be unto God;

and Joseph is told to "call His name JESUS, for He shall save His people from their sins" (Matt. i:21).

This brings us to the subject of our paper—sin in the flesh. The consideration of it occupies a large part of the Epistle to the Romans. The following passage begins it.

"Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. v:12). The subject closes with the following important revelation. "But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. viii:11). This will take place at the coming of the Lord, for which event we are now waiting. When it is accomplished we shall have obtained the victory, but not until then. In the meantime we may have deliverance, but not victory; and deliverance only as we learn to be dependent. Deliverance, that is, from the power of indwelling sin. Sinful flesh remains. It is not changed by the new birth. The new birth is by the gift of eternal life. So that the believer has two natures, the old born of Adam, very often spoken of as "the flesh" in Scripture; and the new nature, born of God. The flesh remains, sinful flesh, unchanged by the new birth; and the conflict between the two ensues.

This conflict is described in the Epistle to the Romans in Chapter vii:14 to 25, and principles are brought to light of importance in their application to our daily walk.

First, on discovering that the law requires a spiritual nature to keep it, he says, "but I am carnal, sold under sin." As a slave might be sold to a master, who compels him to sin. And, in the beginning of the struggle, he connects himself with his carnal nature. "I am carnal," he says.

But in Verse 15, he finds that he has another nature that does not allow sin but hates it, but does not give him the power to do the good that he would. Then he makes a step of progress, for, in verses 17, he distinguishes between himself and the sin that dwells in him. "It is not I that do it, but sin that dwelleth in me."

He thus learns the important lesson that in the flesh there

is no good thing; but he also finds that he is powerless against it. He does not do the good he would, while it is quite easy to do the evil he would not. Then in verse 20 he repeats what is in verse 17. This shows the importance of distinguishing ourselves from the sin that dwells in us.

Then he begins to find out his own weakness against the evil that is in him. For while he delights in the law of God after the inward man, he finds that there is another law, or principle, in his very members warring against the law of his mind. And instead of getting the victory, he is brought into captivity to the law of sin which is in his members.

This brings him to cry out for deliverance. "O wretched man that I am! Who shall deliver me from this body of death?" If it is a sinful body, it is then a body of death; and having found by sad experience that he has no power, he cries for deliverance. At once the answer comes: "I thank God, through Jesus Christ our Lord."

We are to be dependent. "My grace is sufficient for thee; my strength is perfected in your weakness" (2 Cor. xii:9).

This is not victory, it is deliverance. We shall not get the victory until the Lord comes (1 Cor. xv:45, 57).

The lessons learned from the conflict have been summed up in this way:

- 1st. In the flesh is no good thing.
- 2nd. But the flesh is not me, but sin in me.
- 3rd. But it is too strong for me.

Then I am to walk in the Spirit, and that is always a walk in dependence upon Christ the Head. We do not have strength imparted to us, and cut off from its source. That would make us independent, an evil state in itself. While the flesh is too strong for me, it is not too strong for Christ, and to walk in the Spirit is to be dependent, not independent. How different from the self-reliance of the natural man! Walking in my own strength, I am brought into captivity to the law of sin in my members. I then begin to realize the awfulness of that condition; for if it is a body of sin, it is as a consequence of that, a body of death. The wretchedness of this condition begins to be realized, and as it is hopeless to look for help in himself

he cries out, "who shall deliver me from this body of death?" Sin has made the body to be a sinful body (Rom. vi:6), and a body of death (Rom. vii:24).

The cry for deliverance brings an immediate answer. "I thank God through Jesus Christ our Lord." There then follows the discovery of two natures, the new nature, born of God, which delights to serve the law of God; and the old nature, the flesh, which serves the law of sin.

But here the division of the chapter separates the question "Who shall deliver me?" from its answer in what follows in Chapter viii:1-11.*

First, we need to notice that the words "who walk not after the flesh, but after the Spirit" in verse one, do not belong there; they are in verse 4, where they rightly belong. That is the one way by which the righteous requirement of the law itself is fulfilled by the believer, by walking in the Spirit. The law is not a means of righteousness, for we have all broken it. But the requirements of the law are fulfilled by the believer who walks in the Spirit. The law itself thus becomes an exhortation to the believer in the hands of the Apostle in Romans xiii:8-10. The law is not set aside. Its penalty is paid by the death of Christ, and its righteous requirement is fulfilled by the believer who walks in the Spirit (Rom. viii:4). But even in that way who of us would dare to say he is perfect? So that even in our walk as believers we could not obtain righteousness by it. At least the present writer could not. On that ground the law would condemn us utterly, for "all have sinned and come short of the glory of God" (Rom iii:23). And it is the Apostle Paul who says: "For I through the law am dead to the law, that I might live unto God" (Gal. ii:19). The Apostle is first dead by the law, it had killed him; and every honest man must own to the same thing if he measures up his own life by it. But if the Apostle is dead by the law, he is also dead to the law, for he lived by the life of Christ in him,

* The same thing occurs in other places. For instance, 1 John ii:29 is the true beginning of Chapter iii. And the last clause of 1 John iii:24, is the beginning of Chapter iv. Chapter iii treats of the new birth. Chapter iv of the indwelling Holy Spirit.

who paid its penalty by His death. See the remarkable passage, Gal. ii:19-21.

“O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out” (Rom. xi:33).

Three Grand Realities

(Read Psalm xxxii)

In this lovely Psalm we have God presented to us in three ways. First, we have Him as our Justifier; secondly, as our Hiding-place; thirdly, as our Guide. These surely are “Three Grand Realities.” Nor is it merely that God provides us with justification, security and guidance, though even this were rich and abundant mercy and goodness; but there is far more than this, He Himself has become our Justifier, our Hiding-place and our Guide. Wondrous provision! Such is the moral grandeur of redemption—such the way in which the God of all grace has met our need. If God Himself is my Justifier, I must be perfectly justified. If He is my Hiding-place, I must be perfectly hidden. If He is my Guide, I must be perfectly guided.

Let us then as guided by the light of Holy Scripture, and in dependence upon the teaching of the Holy Spirit, proceed to consider, in the first place,

God Our Justifier

“Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile.” “Oh! the blessedness! Transgression forgiven—sin covered.” There is deeply imbedded in man’s religious mind the thought that he has to meet God as a Judge—that he, as a sinner, has, in some way or another, to satisfy the claims of a righteous Judge who will deal with him about his sins, and exact the very last farthing. As the dying gipsy exclaimed, when told that he was standing at the very portal of the eternal world, “What! must I gang afore the Judge wi’ a’ my sins upon me!” Tremendous inquiry! If I have to meet God as my

Judge, it is all over with me. "Enter not into judgment with Thy servant: for in Thy sight shall no man living be justified" (Psa. cxliii:2). Hence, therefore, a soul, looking at God as a Judge, must be filled with terror, inasmuch as he cannot answer Him one of a thousand. "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" You cannot meet God as a Judge. Condemnation must be the issue of a meeting between a righteous Judge and a guilty sinner.

But, thanks be to God, He wears another character now. He is a righteous Justifier. Yes, a Justifier of such as cannot meet Him as a Judge. God must be righteous in whatever sphere He displays Himself. Whether as a Judge or a Justifier, He must be just. But in this day of grace, during the acceptable year, the day of salvation, He is revealing Himself as "A just God and a Saviour"—a righteous Saviour-God. What a character! What a stupendous triumph of redeeming love! What an answer to Satan! What a balm for the convicted conscience and stricken heart! A Saviour-God! It is the very title which suits a lost sinner. It brings God near to me in the very condition and character in which I find myself. If God is a Saviour, it is precisely what suits me as lost. If God is a Justifier, it is exactly what I need as guilty. None but a lost sinner can have to do with a Saviour-God. None but a guilty sinner can have to do with God as a righteous Justifier. Nothing can be simpler. It places salvation and justification on a basis as simple as it is solid, and as solid as it is simple. God reveals Himself as a Saviour; the believing sinner walks in the light of that revelation, and is saved. God reveals Himself as a Justifier; the believing sinner walks in the light of that revelation, and is justified. He is saved and justified according to the perfect standard of God's revelation of Himself. It is impossible to stand on more solid ground or occupy a more unassailable position than this. To touch the believer's sal-

vation and justification is to mar the integrity of God's revelation.

And let the anxious reader remember who it is that God justifies, for this point is only second in importance to the question of who is the Justifier. Who, then, does God justify? Is it good people? Where are they? Is it those who have done their duty? Are any such to be found? Is it those who have fulfilled the law? Such would not need His justification, seeing that "the man that doeth these things shall live in them." If, therefore, a man could fulfill the law, he should have no transgression to be forgiven, no sin to be covered, and hence a Saviour-God—a righteous Justifier, is not for him. This is obvious. A man who has wrought out a legal righteousness does not want an evangelical one. "If righteousness come by law, Christ has died in vain." There was no use in His dying to get us righteousness, if it could be had some other way.

Who, then, does God justify? Hear it, anxious inquirer! He justifies the ungodly. Yes; such is the veritable language of Holy Scripture. "Now to him that *worketh* is the reward not reckoned of grace but of debt. But to him that *worketh not* but believeth on Him that *justifieth the ungodly*, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness *without* works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. iv:4-8).

Here, then, we get our answer, full, clear, distinct and conclusive. Two characters are placed in contrast, namely, "him that *worketh*," and "him that *worketh not*," and this contrast completely upsets all man's thoughts. It never could have entered into man's mind to conceive that righteousness was to be had without working for it—that God could justify the ungodly. And yet this is the very doctrine of Scripture. If man could get righteousness by working for it, then clearly it would not be divine righteousness, for the simplest of all reasons, that this latter is to "him that *worketh not*." If God reveals Himself as the Justifier of

the ungodly, then is it a sheer denial of the revelation for man to come before Him in any other character. If I, as a sinner, bring my duties to God, I must meet Him as a Judge, for surely He must judge my duties to see if they are all right. But if I bring my sins to Him, He meets me as a Justifier with a full and free forgiveness and an everlasting righteousness. The peculiar glory of the Gospel is that it reveals God as the righteous Justifier of poor ungodly sinners.

This is a marvelous truth. And if it be asked, as surely it must, by every exercised conscience, on what ground does this grand reality hold good? The answer is as clear and satisfactory as the most anxious soul can possibly desire. It is this—God, as a Judge, dealt with my sins at the cross, in order that God as a Justifier might deal with me at heaven's side of the empty tomb of Jesus. The death of Christ, therefore, forms the ground on which God can righteously justify the ungodly. A righteous Judge condemned sin on the cross, that a righteous Justifier might pardon and justify the guilty. What a profound mystery! Well may angels desire to look into it; and well may sinners, whom it so blessedly concerns, bless and praise Him who has counseled, revealed and wrought it all for them, through the accomplished atonement of Christ.

And here we would pause a moment in order to put a plain, pointed question to the reader. Dear friend, do you know God as your Justifier? Or, are you still thinking of meeting Him as a Judge? Are you looking forward to the judgment-seat as the place where the question of your justification is to be settled? If so, you must be miserable. You can never enjoy true peace until you know and believe that God as a Judge has nothing against you as a sinner; nay, more, that He Himself is your Justifier; that, in the death and resurrection of Christ, He has revealed Himself as a just God and a Saviour to you, an ungodly sinner. This is the solid and unassailable ground of peace; and we most earnestly pray you to ponder it. If you are really anxious about your soul's salvation, you need not lay down this paper until you possess divine certainty that you are justified, and that God is your Justifier. Blessed certainty! May you know it now, through

simply believing on Him who justifieth the ungodly, and you will then be able to follow us, with intelligence and comfort, while we dwell, in the second place, on

God Our Hiding Place

It is a remarkable fact, that so long as the sinner is at enmity with God, he is at peace with himself; at peace with the world; at peace with the devil; but the moment he is brought into full peace with God, he is at war with himself, with the world and with the devil. Hence, no sooner do I know God as my Justifier than I have to cope with a host of spiritual enemies, within and around. This makes me conscious of another need; I want a hiding-place into which I may retreat at all times, nay, rather out of which I may never venture to show myself. Now, God is this Hiding place. "Thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance." What a difference between the condition of the soul here and in the third and fourth verses! "When I kept silence, my bones waxed old through my roaring all the day long. For day and night Thy hand was heavy upon me: my moisture is turned into the drought of summer." What a contrast between the "roaring" of a sin-burdened soul fearing judgment and the "songs of deliverance" of a justified soul, hidden in God! And yet it is far better to roar in disquietude of spirit, than to cry, Peace, peace, where there is no peace. True anxiety is vastly to be preferred to a false peace. But the believer has neither the one nor the other. His anxiety has been hushed into truthful repose by the knowledge of God as his Justifier and Hiding place; and therefore instead of the roarings of disquietude, he can sing songs of deliverance. Blessed exchange! Instead of crying out, "Oh! the wretchedness!" he can sing aloud, "Oh! the blessedness!" "Thou shalt compass me about with songs of deliverance." "If God be for us, who can be against us!" "Thanks be to God who giveth us the victory through our Lord Jesus Christ." "Now thanks be to God which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place."

These are some of the "songs of deliverance" with which a Saviour-God doth compass about His justified and hidden ones. Would that we were more filled with them! Alas! that we should be more characterized by murmurings and complainings, than by songs of triumph. Surely, if we would but ponder our mercies and blessings more deeply, our songs would be more abundant. Who have such reason to be glad as those who are justified by, and perfectly hidden in, God?

But we must close this paper by a brief reference to the third point in this lovely Scripture, namely,

God Our Guide

This we may truly say is a grand reality. Yes, and we want it as we pass along through the labyrinths of this wilderness world, in this day of perplexity and confusion. We want a Guide, and God has undertaken to fill that office for us. "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with Mine eye." What precious grace! It is as though our God would meet us at each stage of our path, and manifest Himself in the very character in which we need Him. When bowed down with guilt, and roaring in disquietude, our bones waxing old, and our moisture dried up, He shines before us as our Justifier—our Saviour-God—pardoning our transgressions, and covering our sins. When surrounded by hosts of spiritual enemies, who would crash us in a moment, He opens His bosom to us, and invites us to find, in Himself, a retreat and a hiding place from them all; so that, instead of feeling ourselves compassed with foes, we are compassed with songs. And, finally, when called to pass through scenes of confusion and perplexity, He, in infinite grace, stands before us and says, "I will guide thee." What grace! What nearness! What intimacy!

And mark the way He guides. "I will guide thee with *Mine eye*." This, as we know, is the most tender, delicate, and affectionate description of guidance. We must be very intimate with a person, and very near him, in order to be guided by the movement of his eye. It is a far more refined and exquisite sort of guidance than the movement of the

hand, or the sound of the voice. I must be gazing directly into a person's face in order to catch the glance of his eye; and I must be intimately acquainted with his wishes and his ways, in order to interpret the glance and act upon it.

O that we entered more fully into all this! Would that the guidance of our Father's eye were ever sufficient for us! Would that we could just place our hand in His, and, gazing up into His countenance, be ever guided by the movement of His eye! Then would our path be clear and safe, simple and happy. We should not, like the impetuous "horse," or the obstinate "mule," require the "bit and bridle" of circumstances; but through communion with His mind we should know His will. How often are we at a loss as to our path! How often are we ill at ease! And why? Because the guidance of the eye is not understood. We ask God for guidance in reference to movements which He does not want us to make, and as to paths in which He does not want us to tread. "I don't know which way to turn," said some one lately to a Christian friend. What was the reply? A very simple one. "*Don't turn at all.*" Just so. If you don't see your way as to moving, it is very obvious you should stand still.

May all the people of God be enabled, by His spirit, to walk as justified ones, to abide in their hiding-place, and follow their Guide!
—C. H. M.

Christ the Prophet

Fourteen centuries before the birth of Christ, Jehovah said unto Moses, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in His mouth, and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken unto my words which He shall speak in my name, I will require it of him," (Deut. xviii:18, 19). Peter declared to the Jews that this prediction had its fulfillment in the ministry of the Lord Jesus. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things, whatsoever He shall say unto you. And

it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people" (Acts iii:18-23).

God had said, "I will put my words in His mouth," and Christ said, "I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak," (John xii: 49, 50). In His last intercessory prayer He exclaimed, "I have given unto them the words which thou gavest me"; and again, "I have given them thy word" (John xvii: 8, 14). It is only needed to add the testimony of the Holy Ghost in the epistle to the Hebrews, "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," or rather, "in His Son," or still more strictly, "in Son," (Heb. i:1, 2).

Hence He is a Prophet in the fullest and truest sense, because He spoke for God, according to the meaning of the word **prophet**, and He spoke as God. His words were God's words, and we are not surprised at His testimony, "He that receiveth me receiveth Him that sent me" (John xiii:20). Philip desired to see the Father, and our Lord answered him, "He that hath seen me hath seen the Father; and how sayest thou then, show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, He doeth the works" (John xiv:9, 10). He was so related to God and so linked with God, that the words and works of the One are beyond question the words and works of the Other. The two disciples on the way to Emmaus were precisely correct when they described Him as "a prophet mighty in deed and word before God and all the people" (Luke xxiv:19).

That He might enter upon this high office He was anointed as Elisha was anointed by the discouraged and weary Elijah, (1 Kings xix:16). At the beginning of His ministry He announced, "The Spirit of the Lord is upon me, because He

hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke iv:18, 19). So Peter told Cornelius and his kinsmen and near friends, "how God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with Him" (Acts x:38).

Thus Father, Son and Holy Ghost are one in the prophetic testimony of Christ, and not only He but God and the divine Spirit stand pledged for the exact truth of all His utterances. When, therefore, He affirms again and again the Mosaic authorship of the Pentateuch; when he ascribes David's Psalms to David, without so much as a hint that these portions of Scripture were written by other persons; when he asserts that in the days of Elijah "the heaven was shut up three years and six months," and that Elisha healed Naaman, and that Sodom was destroyed by fire and brimstone rained from heaven, and that the story of Lot's wife is true, and that "Jonah was three days and three nights in the whale's belly" (Luke iv:25-27; xvii:29, 32; Matt. xii:40) higher criticism is worse than foolish, for it is wicked and blasphemous to declare that these narratives are "unhistorical and unscientific," or to deny the competency of Christ to decide such questions. It dares to question the testimony not only of the Son of God, but of the Father and of the Holy Ghost.

In like manner, as the great Prophet He sets the seal of His sanction upon the least word of Scripture. He met the temptation in the wilderness by hurling three times into the face of the devil "It is written," quoting from the book of Deuteronomy, which higher criticism pronounces a forgery and fraud. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v:18). The smallest Hebrew letter, the slightest turn or twist of a letter, was sacred in His eyes, and He gives to each the immutability of His own immortal teachings, when He says, "Heaven and earth shall pass away,

but my words shall not pass away" (Matt. xxiv:35). Whatever else may break, "the Scripture [the writing, the words themselves] cannot be broken" (John x:35).

So profound was His reverence for the Scripture He would not defend Himself against Judas and the mob, as he might easily have done. He had only to lift a prayer to His Father, and immediately more than twelve legions of angels would have hastened to His rescue. "But how then shall the Scriptures be fulfilled, that thus it must be?" (Matt. xxvi:54). Of His own life He declared, "No man taketh it from me, but I lay it down of myself" (John x:18); and, although suffering intense agony on the cross, He would not consent to lay it down until everything written had been fulfilled. "Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst" (John xix:28). What an example does He give us of deep and unchanging respect for every little word of the Scriptures, and what a rebuke does he administer to those who are seeking to tear them to pieces by their profane criticism!

Moreover, for these Scriptures He makes Himself responsible, as the Prophet of God. They are written concerning Him. To the Jews He said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. . . . Had ye believed Moses, ye would have believed me; for he wrote of me" (John x:39, 46). So too on the morning of the resurrection He said to the two troubled Emmaus disciples, "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things and to enter into His glory? And beginning at Moses, and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." The same evening He appeared to the assembled disciples, and "said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me" (Luke xxiv:25-27, 44).

Consider the fact that as the Prophet He is the revealer of God. "No man hath seen God at any time; the only

begotten Son, which is in the bosom of the Father, He hath declared Him," or as the word is elsewhere rendered, **told Him out**" (John i:18). Consider the fact that He spoke the words God gave Him, that He was anointed with the Holy Ghost, that He endorses the infallible accuracy of the Old Testament narratives, that He Himself is the subject of the Scriptures, and it will be seen that an overwhelming demonstration is furnished, both of the divine authority that attaches to His teachings, and of the divine inspiration that is breathed into every part of the Bible, which stands or falls with a personal, ascended and ever present Christ.

It is still more remarkable that as the Christ He testifies of Jesus. The apostle, writing of those who are alienated from the life of God and past feeling, says to his brethren, "Ye have not so learned Christ; if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus" (Eph. iv:20, 21). The last clause is often incorrectly quoted. It is not, "the truth as it is in Jesus," but, "as the truth is in Jesus"; for there is no truth out of Him, and all truth centers in Him, who said, "I am the truth," and "to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John xviii:37).

Christ the anointed Prophet testifies of Jesus, of whom the angel said, "Thou shalt call His name JESUS: for He shall save His people from their sins" (Matt. i:21). It is the divine-human name, occurring more frequently than any other, and indicating the exceeding tenderness of His heart. It was as Jesus He stood and cried to the thirsty on the great day of the feast; it was as Jesus He wept at the grave of Lazarus; it was as Jesus he complained of Saul's bitter persecution; and "the testimony of Jesus is the spirit of prophecy" (Rev. xix:10). Whether He is called Jesus, or Christ, or Jesus Christ, or Christ Jesus, or the Lord Jesus, or our Lord Jesus Christ, there is no carelessness nor forgetfulness in the use of one name rather than another, but perfect precision of purpose; and all is summed up in the thought that we are taught by Christ as the truth is in Jesus.

Not only so, but He is a faithful witness. That is to say,

He knows of what He speaks, and His veracity cannot be impugned. "Verily, verily, we speak that we do know, and testify that we have seen" (John iii:11); and at the beginning of the book of judgments that closes the canon of Scripture, He is called "the faithful witness," and "the faithful and true witness" (Rev. i:5; iii:14). When, therefore, the great Prophet speaks, it is like an oath which for confirmation is an end of all strife. Men talk and write lightly and foolishly of the "unbelievable" in the Bible, but they will find that the least word of Jesus Christ outlasts the heavens and the earth. They will also discover they must face this word at the last day. "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John xii:48).

It remains to glance at the Prophet in the narrower sense of the word, as foretelling what is to come. "Behold," He said to His disciples, "I have foretold you all things" (Mark xiii:23). The future was as naked to His eye as the past and the present. He predicted that only a portion of the seed, which is the word of God, will produce fruit, and that the tares shall grow with the wheat until the time of harvest, at the end of the age; and so it has turned out. He predicted that the interval between His first and second advent shall be largely filled with wars, and famines, and pestilences, and earthquakes; and so it has been. He predicted that in the world His followers shall have tribulation; and they know how true this is from their own sorrowful experience. He predicted that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled"; and this has come to pass before all men.

Notwithstanding the determined attempt of Julian the Roman emperor, and the desperate efforts of the Crusaders, Jerusalem continues to be trodden down of the Gentiles, and the Jews can enter the city of their fathers only by permission of Gentile powers. Since the prophecy has been literally fulfilled, surely the remainder of the prophecy awaits a fulfillment no less literal: "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's

hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And THEN shall they see the Son of man coming in a cloud with power and great glory" (Luke xxi:24-27.)

Blessed be His name! the same literal fulfillment hangs upon His sweet promises, "If I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also" (John xiv:3). Two men in shining garments appeared with Him in glory on the mount of transfiguration; two men in shining garments announced His resurrection to the women; and two men in shining garments said to the wondering disciples, "This same Jesus which is taken up from you unto heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i:11). Nay, He Himself declared, and it is the last word that fell from the lips of the great Prophet, "Surely, I come quickly; Amen." Well may our longing hearts respond, "Even so, come, Lord Jesus" (Rev. xxii:20).

The abiding presence of Christ in the word makes Him responsible for the truth of the whole Bible, for all of its narratives, its doctrines and its predictions; and hence we need not fear for its perpetuity. Infidelity within and without the church may make its open or secret assents and "science falsely so called" may sneer, and blasphemers rage, but "He that sitteth in the heavens shall laugh; the Lord shall have them in derision" (Psalm ii:4). As long as the great Prophet lives, the Holy Scripture is safe, and it will receive a sublime vindication at His hands when He comes in glory and majesty.—*J. H. Brookes.*

The Hidden Ones

"The world knoweth us not, because it knew Him not."—1 John iii:1.

All fair within those Children of the light,
 Though dark their brows beneath the desert sun;
 Mysterious joys, far hidden from all sight,
 The King of Glory giveth to each one—
 No thought of man has pictured them,
 No hand may touch that diadem;

OUR HOPE

Within God's light His own abide
With hidden glory glorified.

To earthly eyes they are as Adam's race—
They wear the earthly form, and scars of pain,
On them as on all sinners leave their trace;
Their outward needs are those of other men.
 And theirs the forms of earthly life,
 Their sleeping, waking, want, and strife,
 Yet this they have that they despise
 What fairest seems to earthly eyes.

And inwardly their life is from above,
The Lord's Almighty Word hath quickened them:
Flames kindled from the everlasting Love,
The children of the New Jerusalem;
 Their brethren are the Saints in light,
 And songs of sweetness infinite
 They sing with them to God Most High,
 A deep and wondrous melody.

They walk upon the earth, and dwell in Heaven,
Though powerless, guard the world with arms unseen;
Deep peace to them in midst of strife is given,
And all they wish they have, though poor and mean.
 Storms beat them, but may not destroy,
 Fast rooted in eternal joy;
 They walk as in the shade of death,
 Yet living on in silent faith.

When Christ their Life shall be made manifest,
When He shall come with all His power to rule,
Their glory, hidden long, shall be confessed;
Arise and shine! O bright and beautiful!
 With Christ ye shall ascend on high,
 Victorious in His victory—
 The hidden light shall shine afar,
 Each saint an everlasting star.

Rejoice, thou Earth! Be glad, O field and hill,
That ye are for a little while their home;
The Lord Jehovah thus doth set His seal
In token of His blessing yet to come.
 And when to make His diadem
 He bringeth forth each hidden gem,
 He then shall hear thy weary sighs,
 The earth shall be as Paradise.

Thou hidden Life of faithful souls—Thou Light
Of that mysterious inner world of thought,
Oh give us grace to follow Thee aright,
From cross and toil and sorrow shrinking not;
 Content to be but little known,
 Content to wander on alone;
 Here—hidden inwardly in Thee;
 There—Light in thine own Light to be.

C. F. Richter, † 1711.

The Heart of the Lesson

SUNDAY SCHOOL LESSONS FOR NOVEMBER

THE FALL OF JERICHO

November 7. Josh. vi:12-20. Golden Text, 1 John v:4

Daily Readings

Mon., 1, Num. xiv:1-9. Tues., 2, Josh. i:1-9. Wed., 3, Num. x:1-9. Thurs., 4, Eph. vi:11-20. Fri., 5, Heb. xi:30-40. Sat., 6, Ps. lxvi:1-9. Sun., 7, Josh. vi:12-20.

I. LESSON OUTLINE

1. Conquest of Jericho (vv:12-16, 20.) 2. The Command about the Devoted Thing (vv:17-19).

II. THE HEART OF THE LESSON

It will be well to remember that the Book of Joshua is the Old Testament counterpart of the New Testament Epistle to the Ephesians, and that Canaan is a type not of heaven, but of the kind of life God wants us to live here and now. When our Lord will have come to take us to our heavenly abode, strife and war will be at an end for us personally. Now, while the Book of Joshua does speak of rest (i:13, xiv:15), it is not a perfect rest (Heb. iv:8); and, indeed, the whole first section speaks of a strenuous activity, in conquest. We might put it this way: Canaan typifies the heavenly places. The Canaanites represent the enemies we meet in our spiritual warfare. The sins of Israel warn us of the temptations to which we are liable. The Prince of Jehovah's host is the Captain of our salvation, of Whom Joshua himself was a type.

The golden text helps us here. Read it as follows, to get the tenses right: "For whatsoever is begotten of God overcometh the world, and this is the victory that hath overcome the world, even our faith." Note that John iii:16 says that God loved the world (a past tense describing a completed, once-for-all action).

Let us think of the world as a system of life estranged from God, intoxicated by sin, and under control of the devil. The "world" is to our spiritual life what friction and resistance are in the realm of mechanics and electricity. Every engineer knows that these enemies of efficiency must be overcome if he is to have a smooth and powerful apparatus. Oh, that Christians were as careful to overcome the friction and the resistance in the spiritual realm!

Now, Jericho means "the fragrant place." The Greek word here rendered world is kin to the word from which we get our word cosmetic. The word for world means ornament, decoration, adornment. What a parallel! Jericho, "the fragrant place." The world, "ornament." We are face to face with the enemies of our spiritual life in a very dangerous form—sin with a cosmetic covering! 1 John ii:15-17.

May God give us a stamping-out faith that reckons us to be dead unto sin, but alive unto God in Christ Jesus (Rom. vi:1-23).

Jericho is also a type of the world powers who just prior to the coming of the Lord, in the great future feast of trumpets will still be straitly shut up to the Gospel of grace. These powers will be destroyed on the eve of Israel's second entry into the land under the leadership of the Lord.

It is well to note that Jericho fell not because of superior military skill of Israel; but by the power of God. This is not only a lesson of faith, but of comfort. Our hope of victory is in God.

Jericho, as the first fruits of conquest, is given to God. Chap. vii shows what happened when covetousness denied Him what was His.

Rahab's security is a great reminder of God's grace and of His

dependable word toward sinners who believe and trust Him (Matt. xxi:31; John viii:3-11; 1 Cor. vi:9-11). Dispensationally, Rahab speaks of those among the Gentiles who will repent when the Lord finally deals with Israel and who will be saved from the judgments that precede the establishment of the millennial kingdom (Matt. xxv:31-46; Zech. xiv:3-16; Joel iii:1-12).

This lesson is important also because it begins again the life of faith in Israel, if we may be allowed to put it so boldly; for in Heb. xi:29 the Spirit speaks of the redemption at the Red Sea, and then there is a gap of about forty years until we reach the thirtieth verse which speaks of this act of faith, when Jericho was conquered by a believing walk (Josh. i:3).

CALEB'S FAITHFULNESS REWARDED

November 13. Josh. xiv:6-15. Golden Text, Josh. xiv:8

Daily Readings

Mon., 8, Num. xiii:1-24. Tues., 9, Deut. i:19-25. Wed., 10, Ps. i:1-6. Thurs., 11, John xx:24-29. Fri., 12, 1 Cor. iii:10-15. Sat., 13, Ps. xv:1-5. Sun., 14, Josh. xiv:6-15.

I. LESSON OUTLINE

1. Caleb's Plea (vv:6-12). 2. Caleb's Inheritance (vv:13-15).

II. THE HEART OF THE LESSON

This lesson is taken from the account of the division of the land to the western tribes. This whole section xiv:1-xxi:42 can be divided as follows: I. Introduction, xiv:1-5. II. Judah and Joseph, xiv:6-xvii:18. III. Israel at Shiloh, xviii:1-xix:51. IV. Cities of Refuge, xx:1-9. V. Levite Cities, xxi:1-42.

Caleb comes with the tribe of Judah, although he was a Kenezite. He may have been a proselyte. And when one thinks of this, and then of his faith, one is led to recall our Lord's words to the centurion, in Matt. viii, "Verily I say unto you, I have not found so great faith, no not in Israel." But we must not forget Joshua, Caleb's companion in faith.

Caleb exercised his faith, at least between the ages of 40 and 85 and beyond. This should not be forgotten, for too often Christians lose their passionate vigor of early days when they reach middle life. Does the church realize the danger of drowsiness and inactivity that possesses many of her members just about the time they reach the age of 40? Let Caleb speak to such.

Caleb's faith was exercised under trying conditions. Deut. i:22-23 tells us that the sending of the spies came as a result of a suggestion of the people and that it pleased Moses. Numbers xiii:1-3 says God commanded the sending of them. The explanation of this apparent difference may be that the Lord "gave them their request; but sent leanness into their soul" (cf. Ps. cvi:15).

If this view of the matter be right, then we may draw an important inference from the report of the spies. Note, that the spies all said of the land, "Surely it floweth with milk and honey," etc. (Num. xiii:26 ff). Their report confirmed the revelation which God had given of it (Ex. iii:8; xxxiii:1-3). This is significant; but it is what one should expect. God's Word cannot fail. Does it not prove that the sending of the spies was useless. They did not learn a bit more by experience than God had *revealed* to them previously. The spies saw the goodness of the land and they also saw its inhabitants. But the Lord had told them about both of these facts months ago. Man's religious experience can never supersede the revelation of God. He who believes God not only knows more about life than the one who relies

solcely on his own investigation, but he may know it thoroughly and authoritatively in advance. And let none say, as one is reported to have said: "I don't care, brethren, whether it is in the Bible or not—that was my experience." Experiences that God causes will be in harmony with His Word.

All the spies gave the same report about the land. There was a difference, however, between them when they came to the interpretation of the report in regard to the recommended action. Difference of conviction has been one of Israel's greatest failings. See carefully, Matt. xiii:14-15, xi:6; Luke xii:51; John vii:43, ix:16, x:9, i:11; 1 Cor. i:23; 1 Peter ii:7-8; Acts xxviii:25. Caleb and Joshua were on the right side of the question with their minority report, because they trusted the Lord.

Caleb's faith stayed with him in all of its beauty and power throughout the forty years of wilderness wanderings, when he patiently underwent the hardships with the people, although he had not sinned as had they, and although he had a right to enter the land immediately.

Such faith could not be unrewarded. What a joy and comfort which he and Joshua had above their brethren, because they, day and night, had the approval of the Lord! (Num. xiv:10). Not only could their thoughts of the past be sweet; but they had a glorious hope of the future (Num. xiv:24). They would be the only two old men to enter Canaan from all the tribes of Israel. Then mark how the Lord blessed Caleb with health and vigor. As one old Christian saint triumphantly said, "The devil has no happy old men." "He that doeth the will of God abideth forever" (1 John ii:17). Caleb became heir to Hebron, once a heathen stronghold, but now to become a city of refuge, a priest city, a royal city. (Josh. xx:7; xxi:13; 2 Sam. ii:1; 1 Chron. xxix:27). And then one more precious reward: his past faithfulness enabled him to help others. (Josh. xiv:8; Jude i:11-15). If we expect to be used of the Lord in glorious service to-morrow, we must be faithful today (Gal. iii:5). Oh that this thought would grip every young man and young woman in the land!

But God must have all the glory. The secret of Caleb's life was that he had "another Spirit with him" (Num. xiv:24). We have capitalized the "S"; because we believe Caleb's strength was that of the Holy Spirit. And this is our hope (Phil. iv:13.)

JOSHUA RENEWING THE COVENANT

November 21. Josh. xxiv:14-25. Golden Text, Josh. xxiv:15

Daily Readings

Mon., 15, Lev. xxvi:1-13. Tues., 16, Lev. xxvi:14-39. Wed., 17, Lev. xxvi:40-46. Thurs., 18, Deut. vi:1-19. Fri., 19, 1 John v:1-21. Sat., 20, Gal. iii:1-14. Sun., 21, Josh., xxiv:14-25.

I. LESSON OUTLINE

1. Joshua's Appeals and the People's Responses (vv:14-24). 2. The Covenant Renewed (v:25).

II. THE HEART OF THE LESSON

The lesson deals almost entirely with the Lord's appeal to His people, and the people's answers. This is not, however, the whole of Joshua's farewell address. Verses 2-13 give a historical sketch of God's dealings with Israel. This is a characteristic Jewish speech. Whether we study Moses and Joshua, or Peter, Stephen and Paul, we find the same form of address. And there is a reason for this. "He showeth His word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation, and as for His judgments they have not known them. Praise ye the Lord" (Ps. cxlvii:19-20). Other nations might speak philosophically: Israel could speak theologically.

Other nations could write history: Israel had prophecy. Other nations might speculate: Israel had a record of facts. The religion of the Bible is a factual religion. Faith can always look back to what God, by a prevenient grace, has already accomplished. Note the pronouns that refer to God in the first part of Joshua's speech, and mark their verbs.

The "now therefore" of verse 14 reads like the "I beseech you therefore" of Rom. xii:1. The appeals of God are always based upon what He has already accomplished in grace.

Is it not a sad commentary upon the human heart that, after so great redemption, God must still appeal to us to accept and follow Him? It is proof that love toward God is not natural to the sinner (Rom. viii:7). "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "We love because He first loved us" (1 John iv:10, 19). If we love God, if we have faith, if we love His appearing, it is no credit to us. Boasting even here is excluded because such faith is a gift from God (Rom. iii:27, iv:2; Eph. ii:1-10).

The appeal is an invitation to a great privilege. Israel is exhorted to fear and to serve Jehovah. Serving always goes with fearing or, as in the New Testament, believing. Israel forgot that at times, and the Book of the Judges tells how "they forsook Jehovah, and served Baal and Ashtoroth" (ii:13). Man is not a free agent since his fall. He serves either the Lord or the devil (Rom. vi:1-23; Josh.xxiv: 15). Serving the Lord is a blessed privilege in grace. And a very comforting thing about it is that if the *nation* refuses to do so as a whole, the way is open for *individuals* separately (Josh. xxiv:15; Matt. xi: 28-30).

But we must always be conscious of the holiness of God. Other nations did not have holy gods. And other religions have not made the appeal for holy living that the Scriptures do (1 Peter i:1-25). "Blessed are the pure in heart: for they shall see God" (Matt. v:8; Ps. xxiv:3-4).

Israel did not seem to take this seriously; nor did they appreciate fully their own helplessness. They seemed ever ready to promise obedience; but it was never long before they showed their weakness. Paul tells us that "Israel, following after a law of righteousness did not arrive at that law. Wherefore? Because they sought it not by faith, but as it were by works" (Rom. ix:31-32). They had not learned to "have no confidence in the flesh" (Phil. iii:3). As one has said, "Shechem means 'shoulder,' 'burden,' or 'service.' They had taken upon themselves that which only Another and Greater can fulfill."

GIDEON AND THE THREE HUNDRED

November 28. Judges vii:25. Golden Text, Eph. vi:10

Daily Readings

Mon., 22, Ex. iv:1-18. Tues., 23, 1 Kings xvii:12-16. Wed., 24, 1 Cor. i:25-31. Thurs., 25, John vi:1-14. Fri., 26, Acts xii:1-24. Sat., 27, Rom. viii:31-39. Sun., 28, Judges, vii:1-25.

I. LESSON OUTLINE

1. The Military Situation (v:1). 2. The Selected Army (vv:2-8)
3. Gideon's Encouragement (vv:9-15). 4. The Victory over the Midianites (vv:16-25).

II. THE HEART OF THE LESSON

The Book of Judges shows how incompletely Israel entered into the prosperity and peace which the Lord wanted them to enjoy in

Canaan. Their unbelief and idolatry not only robbed them of blessings, but it made them servants. This is now the fifth time that they are troubled by invaders since the days of Joshua. How shall we account for this condition? The people had sinned again. But had they not been told by God that if they practised idolatry, broke His Sabbath and irreverenced His sanctuary (see carefully Lev. xxvi) they would be punished? And had they not had four chastisements at the hand of enemies? They had knowledge; they had experience; and yet they sinned. And why? There is just one answer: They loved it. They loved to sin. The natural heart loves sin. And even though it never pays to sin, the carnal heart still argues for sin. (See Rom. i:32). Our Lord said, "Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin" (John viii:34). It never *pays* to do wrong, as it is never *right* to do wrong. That is the great lesson of the invading Midianites. Besides their presence shows that Jehovah will fulfill His *threats* as well as His *promises*.

How shall the children of Israel be delivered? It must be by God's power, and in a way that will bring glory to His Name and will honor His Word. It must be by grace and where there is grace there boasting is excluded. Israel's power of the flesh must step aside—it is weak anyhow—to let Jehovah's mercy and power save them.

Very interesting interpretations have been given of reasons why the 22,000 and the 9,700 were sent back. But let not any of those explanations becloud the central fact that God meant to use a helpless remnant of 300, for His glory, to defeat Midian. The commentary on this lesson is found plainly written in 1 Cor. i:18-31. Not all are fitted for service in the Lord's field. His servants are chosen and prepared. Sometimes their number is small. Sometimes their talents are not brilliant. Have you ever thought that God seldom gets the best of men, and what they have. Yet His work goes on, because He is great and gracious. There are no great men; but there is a great God. We are not saved by great faith. Faith is not our Saviour any way. Jesus Christ our Lord is our Saviour through faith which He supplies.

It is beautiful to see the tender consideration which the Lord showed Gideon in respect to the demand He made on his faith. Gideon is allowed to hear of the victory from the mouth of his enemy in order that he might be encouraged. (See Matt. ix:2, xiv:27; John xvi:32-33; Acts xxiii:11, xxvi:16-23; 1 Cor. ii:2.) There is a significant truth expressed in verse 15, "When Gideon heard the telling of the dream, and the *interpretation* thereof," "he worshipped and returned into the host of Israel, and said, Arise, for the Lord has delivered into your hand the host of Midian." The glory of our Bible is not only in the *facts* which it relates but also in the *interpretation* which accompanies those facts. The Scriptures are both history and doctrine.

The victory over Midian was indeed a glorious tribute to the wisdom and power, as well as grace, of God. Three hundred victorious against such an army! It is the death blow to vaunted, bolstered statistics. It is a call to faith in God. Praise the Lord!

Book Reviews

The Red Theology in the Far East, by Charles F. Coates. Chas. J. Thynne & Jarvis, Ltd., London. Cloth, 202 pages, \$2.00.

One of the great religious tragedies of the time is the partial failure of Christian missions to hold fast the evangelical gospel. While the spread of the skeptical attitude at home is alarming enough, there is something peculiarly pitiable in the spectacle of missionaries gone wrong and feeding the hungry sheep not bread but stones.

Mr. Coates is by no means the only writer to call attention to these unfortunate difficulties in the Far East. The Rev. Watkin Roberts, among others, has told of the spread of rationalism in the Christian circles of India, while the late Dr. Griffith-Thomas and many others have reported the situation in China, the field with which Mr. Coates is particularly concerned.

His book is in two sections—the first, a sort of *apologia* for the conservative point of view, follows the reasoning of the author in “thinking through” to orthodoxy; the second deals concretely and vividly with the practical results of modernism, especially in the China of today. One of the chief values of Mr. Coates’s book is the relation he shows between the “New theology” and Sovietism in China. These matters are of more than religious concern; they have an international bearing. Through encouraging either tacitly or directly the red policies in the Far East, the modernistic mission workers are trifling with perilous forces.

The book is an arresting one, vividly and ably written.

Broken Lights, by Harold Begbie. George H. Doran Company, New York. Cloth, 173 pages. \$1.50.

It is a pity that the famous author of “Twice Born Men” reveals himself as on the side of liberalism in this brief study of “the varieties of Christian opinion.” His new book is an attempt to state “in quite simple and untechnical language, the reasons which induce various devoted men to believe what they do believe.” Accordingly it contains chapters on God and Personality, The Roman Catholic Church, Anglo-Catholicism, Liberal Evangelicalism, Modernism in General, Conservative Modernism, Left Wing Modernists, Practical Mysticism, Modern Agnosticism, and a final chapter on *Lux Mundi*. His title, he says, is meant to suggest “that every school of religious opinion is a beam of light broken from the white radiance of Eternity.” A pleasantly charitable phrase, but only another way of saying that all—Roman Catholics, evangelicals, modernists, and agnostics—are right! How many sincere adherents of any school of religious opinion will agree with Mr. Begbie?

The author’s liberal bias is seen chiefly in the first chapter which ascribes a naturalistic, evolutionary basis to the origin and nature of the religious principle. However, Mr. Begbie is honest, and in painting the left-wing modernists he does not waste words in picturing them as in any way evangelical, but clearly shows how far they are from the faith of Scripture. In this he leans toward Dr. Machen’s contention that liberalism is not Christianity but, in effect, another religion.

It is unfortunate that the author did not add a chapter on the great body of Christians who believe implicitly in the Bible as the actual, inspired word of God *throughout* and who accept without reservation all that it says as to man, his relation to God, and God’s plan for the world. The nearest he comes to describing this group is in the chapters on Anglo-Catholicism and Liberal Evangelicalism—and that is not very near!

For the student of present-day religious tendencies the book is enlightening, but it is hardly a work to be put indiscriminately in the hands of all readers.

OUR HOPE

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Editorial Notes

Arise, Shine! The beautiful words with which the sixtieth chapter of Isaiah begins are frequently misapplied. "Arise, shine! for thy Light is come, and the glory of the Lord is risen upon thee." This verse is used as predicting and describing the first coming of our Lord. What follows in this chapter is frequently applied in a spiritualized form to the missionary efforts of the Church and the rapidly approaching conversion of the world. This is the old and unscriptural conception of many commentators, who are still blindly followed by a large number of people.

But we need only to turn to the text of the preceding chapter to learn that it does not refer to the coming of the Son of God in humiliation, that it has nothing to do with His birth in Bethlehem. Nothing in this great prophetic chapter has any relationship to His coming to suffer and to die.

In the preceding chapter we read, "And the Redeemer shall come to Zion, and to them that turn from transgression in Jacob, saith the Lord" (Isa. lix:20). This is quoted by the Apostle Paul in the Epistle to the Romans (xi:26). The Apostle makes known a mystery. Blindness in part has happened to Israel, during this present age. During that period of blindness the Gospel goes forth to the Gentiles. Out of them the Lord calls a people for His name: the Church. The blindness of Israel continues until the full number of the Gentiles is secured, and that number, the completed Church, comes in. Then all Israel, the Israel of that day, will be saved. But in what way? By preaching

the Gospel unto them? The answer is the quotation of Isaiah's prophecy, "There shall come out of Sion the Deliverer, and shall take away ungodliness from Jacob."

The coming of the Redeemer to Zion is not His first coming; it is His second coming. It has nothing to do with His coming to suffer and to die; it is His coming with glory to receive the nations for His inheritance and the uttermost parts of the earth for His possession. One of the first great events of His return will be the conversion of the remnant of Israel and their glorious restoration to the land. "They shall look upon Me whom they have pierced" (Zech. xii:10). They will be born again as a nation and filled with His Spirit. This belongs to the covenant, as stated in the fifty-ninth chapter of Isaiah: This is my covenant with them, saith the Lord; My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. There will be no more backsliding of the nation; their spiritual blessings will be permanent.

"Arise, Shine! for thy light is come, and the glory of the Lord is risen upon thee," is therefore addressed to Israel in that day of His glorious return. He does not come back to Bethlehem, but to the Mount of Olivet, the place of His glorious ascent. The glory of the Lord will be first of all revealed above the places of His suffering, His agony and cruel death: Gethsemane and Calvary. The next verse shows what precedes His second coming: "For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." The darkness which covers the earth, the gross darkness which rests upon the people, is descriptive of the conditions prevailing everywhere in the end of the age. Antichrist, the man of sin rules then. Apostasy among Jews and Gentiles has defied God to the full. Moral and spiritual darkness covers all. But suddenly His glory will be revealed. The darkness disappears; His glorious light shines forth.

He is enthroned as King in the midst of His redeemed

people Israel. The blessed announcement made to the Virgin mother of our Lord, "The Lord God shall give unto Him the throne of His father David" is now realized. He Himself will do what Isaiah states in his prophecy, "I will make the place of My feet glorious" (verse 13). And now all things are put under His feet. The conversion of the world takes place. The Gentiles are not brought into Christendom, nor joined to the Church, for neither Christendom, nor the true Church is any longer on earth. They will be brought into the kingdom as the subjects of the King. Then the daughter of Zion, redeemed Israel, will rejoice and sing, when the many nations will be joined unto Him. And how beautifully this is predicted by Isaiah in this chapter!

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from afar, and thy daughters shall be nursed at thy side. Then shalt thou see, and flow together, and thine heart shall fear, and be enlarged because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee; they shall come up with acceptance on mine altar, and I will glorify the house of My glory" (verses 3-7).

Such a scene has never been witnessed on the earth, nor will it be, till He who suffered and died will come again and fill the throne of David and the throne of all the earth.

And how comforting the message of what He will do in that day! "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon

give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended" (verses 17-20). And all this describes the glories of the kingdom and the glories of the earthly Jerusalem.

And if the place of His feet is made so glorious what will be the glories of the New Jerusalem! There the redeemed are gathered in everlasting glory to sing everlasting songs of praise unto Him, who was born in Bethlehem to die, "made a little lower than the angels for the suffering of death." And how our hearts long for the coming days of heavenly and earthly glories!



**Thou Art
the Same**

"Of old hast Thou laid the foundation of the earth, and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure, yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed. But Thou art the same, and Thy years shall have no end" (Psalm cii:27). No human mind could have ever discovered that these words apply to our Lord Jesus Christ. This fact is made known in the first chapter of the Epistle to the Hebrews, where we are told that God addressed His Son, our Lord, in these words (Heb. i:10-12). In the Psalm in which they appear, we read of an afflicted One. The words of sorrow belong to Him, who was the man of sorrows on earth in the days of His humiliation.

Jehovah, hear my prayer;
And let my cry come unto Thee,
Hide not Thy face from me
In the day of my trouble;
Incline Thine ear to me;
In the day when I call hasten to answer me.
For my days are consumed like smoke,
And my bones are burned like an hearth,
My heart is smitten and withered like grass,
So that I forget to eat my bread.
Because of the voice of my groaning
My bones cleave to my flesh.
I am like a pelican of the wilderness;
I am like an owl of the desert.

These words give us a glimpse into His heart and tell us of His sufferings when He ate "ashes like bread" and mingled His tears with His drink. He also had to complain of indignation and wrath (verse 10). We hear Him say, "He weakened my strength in the way; He shortened my days; I said, O my God, take me not away in the midst of my days." This must have been the cry of His heart when He was troubled in His spirit; when He looked forward to the cross, when in deepest sorrow and submission He offered up prayers and supplications with strong crying and tears, unto Him that was able to save Him from death (Heb. v:7). And then it must have been that God, His Father, gave Him the comfort of this Psalm, addressing Him in these words, "Thou, O Lord, in the beginning hast laid the foundation of the earth and the heavens are the work of Thy hands. They shall perish, but Thou remainest; and they shall all wax old as doth a garment. And as a vesture Thou shalt fold them up and they shall be changed, but Thou art the same and thy years shall not fail." As one has said, "The Messiah receives here the mighty answer of God. It is impossible for Thee to succumb; for Thou art the living One with me from all eternity." Christ is here presented as Creator; He is Jehovah; the earth is His and the fulness thereof. Such is our Lord, He who laid the foundation of the earth and whose hands fashioned the heavens, the One who died for us.

Without following this blessed revelation more fully, we call attention to the words "Thou art the same." As Jehovah He changeth not; He cannot change. How this should strengthen our faith and confidence and draw out our hearts' devotion! He is the same. Take the Word of God, child of the living God, washed in His blood and saved by His grace. Read all the marvelous doings of Him, who is so fully revealed in every portion of the Bible; read His intimacy with His chosen ones; read of His mighty power, of His intervention, His love, His promises, and then put over against each these four words, "Thou art the same."

Have you ever read your Bible in this way? Has it ever been a reality in your soul that He who spoke, who acted,

who promised in the Old Testament is the same today? How little we know of this reality and of a faith which wholly depends on Him who never changeth. Yet it is so blessedly true He is the same and will always love and keep His own.

In the Gospels we find the records of Jehovah's path down here when He had taken the creature's place in humiliation. We have before called attention to the fact that what He did on earth in the form of man fully corresponds to His manifestation as Jehovah in the Old Testament. We can read His loving words, we can ever gaze afresh into this heart of deepest sympathy, compassion and love. We can behold anew His power as He manifested it on the earth. And as we meditate on His love and tenderness, remember His power, we can say in faith, "Thou art the same." Nor has this great love wherewith He has loved us, when He bore our sins in His own body on the tree, undergone a change. Our love changes; our hearts grow cold. His love never changeth. He cannot change, for He is Jehovah. It is not our love for Him upon which all depends, but His unchanging love for us. How miserable we would be if it were otherwise. We would know nothing of perfect peace. "There is no fear in love: but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love" (John iv:18). But the perfect love, which casteth out fear, which gives confidence and rest is not the little, imperfect and everchanging love of our hearts, but it is His own unchanging love. If we rest on that, fear cannot exist. We have nothing to fear for He loveth us and has washed us in His own blood from our sins and made us priests and kings unto God His Father. And then to know that He is the omnipotent Lord. "Thou art the same"; never changing; all power in heaven and on earth rests in His hands. And that power is on the side of His people.

When Moses had ended His prophetic song and pronounced the prophetic blessing upon God's people, and before he went to the top of Pisgah, he spoke of Israel's happiness. "Happy art thou, O Israel, who is like unto thee, O people saved by the Lord, the shield of thy help, and who

is the sword of thy excellency!" (Deut. xxxiii:29). But how much greater is our blessedness revealed to our hearts through Him and in Him who died for us and who liveth for us in mighty power. How happy we can be if we live in faith, trusting in Him, who is the same. Take these words with you and daily remember as another year passes and a new year begins. Make the following lines your heart-song, "Thou art the Same."

In heavenly love abiding,
 No change my heart shall fear,
 And safe in such confiding,
 For nothing changes here.
 The storm may roar without me,
 My heart may low be laid,
 But God is round about me,
 And can I be dismayed?

Wherever He may guide me,
 No want shall turn me back;
 My Shepherd is beside me,
 And nothing can I lack.
 His wisdom ever waketh,
 His sight is never dim,—
 He knows the way He taketh,
 And I will walk with Him.

Green pastures are before me,
 Which yet I have not seen,
 Bright skies will soon be o'er me,
 Where the dark clouds have been.
 My hope I cannot measure,
 My path to life is free,
 My Saviour has my treasure,
 And He will walk with me.



I Know Them It is a most precious assurance, which comes from the lips of our Lord Jesus, when He declares several times that He knows His sheep (John x). First He says that "He calleth His own sheep by name"; then He tells us, "I know them that are mine," and once more we read in that chapter "I know them." And later in 2 Timothy ii:19, the Holy Spirit assures us of this same fact: "The Lord knoweth them that are His." From the glory the Risen One in His Revelation speaks repeatedly in looking upon the seven assemblies, "I know." Let us not think of this knowledge of His own as if

He knows them only collectively, but let us realize that He knows His sheep *individually*. He surely does, and herein is the blessed and exceedingly rich comfort for our hearts. We know Him personally and so He knows us and all about us. Yet even more, He knew us before we knew Him; He knew us when He suffered on the cross, when He Himself bore our sins in His body on the tree; He then saw each one and suffered for each one, and seeing the travail of His soul He was satisfied. And thus we can look back and in adoration declare with the great Apostle, "who loved *me* and gave Himself for *me*."

But oh! how sweet for faith to realize constantly, He, yes, *He*, the great Shepherd, knows *me* by name, for I am *His* and He is *mine*! He knows my way, my weaknesses, my failures, my trials, my circumstances; He knoweth all difficulties, He knoweth the tears, the heartaches and the burdens, yes, He knows all about me and He knows what is best for me. His own loving eye, which never sleeps nor slumbers, rests upon each of His own beloved ones and His mighty arms are around and beneath. What a power this truth should be for our lives! How it should lift us way above all sorrow and disappointment, discouragement and murmuring. Put over against everything in your life as a believer, devoted to Him, the two words, "He knows," and hold them in faith in your soul, and your way will be one of victory and rejoicing. Well can we go in quietness and peace, serving Him, without telling the world what our service is; it is *enough* that He knows. And should we share some of His sufferings, little as they are these days, should some evil tongue revile, we shall be kept from reviling; the assurance, "He knows" will be sufficient.

Not only does He know us and all about us, but He is also constantly occupied with His own. If His advocacy and intercession were to be understood in a general sense, it would lack comfort and power. It is individual. He is a merciful and faithful highpriest for you. He is the great sympathizer with the infirmities of each of His own; He ever liveth and intercedes for us.

“Never a heart ache, and never a groan,
 Never a tear drop and never a moan,
 Never a danger, but there on the throne
 Moment by moment He thinks of His own.”

Oh! let us praise Him! Hallelujah! What a Saviour! What a Lord! Marvelous grace, which has sought us, saved us, keeps us, occupies itself with us and brings us into His own presence. Let us follow *Him* in these days as never before; in blessed and real fellowship with the Father and Himself. Satan knows us, too, by name. We have been delivered from his power of darkness, delivered from the dreadful dominion of the god of this age, and are no more of the world. But he attacks and tempts, and his awful power through demons is displayed in our day. Keep close to your Lord and He will keep you from stumbling.



**Growth and
 Enjoyment**

True spiritual growth and spiritual enjoyment is dependent on two things, the daily meditation in God's Holy Word and Prayer. Both go together. They cannot be separated. Real meditation on the Word is communion with God. He speaks then to our heart. By far the best preparation for praise and prayer is the reading of His Word. If that is neglected, neglect of prayer follows and then there is no spiritual growth and enjoyment. Some will read these lines who deplore their spiritual dearth. Others again know that they have drifted for weeks and months. Go to your Bible. Let His Word speak to your soul and then go to Him whose welcome you never need to doubt. He will meet you in all His marvelous grace. The Word and Prayer are our greatest need in the days when everything is aimed to arrest spiritual growth and rob us of our enjoyment, and the reality of the unseen things, the coming glory.

We read recently through the One Hundred and Nineteenth Psalm, that wonderful portion of that book. We were deeply impressed with the many prayers about the Word and obedience to the Word. We do well to make them our own. “Let me not wander from thy commandments.” “Teach me thy statutes.” “Open thou mine eyes, that I may behold wondrous things out of thy law.” “Make me to understand the way of thy precepts.” “Give

me understanding." "Make me to go in the path of thy commandments." "Incline my heart unto thy testimonies." "Turn away mine eyes from beholding vanity and quicken Thou me in Thy ways." May we approach His blessed Word with such prayers. Above all may it be our desire to find something more about Himself in the written Word. Whenever this is the supreme thought in the heart we shall never come in vain to the Bible. The Holy Spirit will be alongside of us and reveal the Lord Jesus Christ anew to our hearts. Whenever we see Him, discover a new beauty, new glory in our adorable Lord, we shall receive the blessing we need, praise and worship will follow.



Such is the record of Enoch's life. His

He Pleased life was an ordinary kind of life, but it was
God lived in faith. Finally the great translation came in which he believed and for which he looked. "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" (Hebrews xi:5). Sometimes it has been stated that Enoch's translation was some kind of a death by which his body was taken care of in a special manner. But what we have quoted makes it clear that he saw not death in any form. He was caught up to meet the Lord, the blessed type of the Saints of God who live and walk now by faith on earth, and wait as Enoch waited for the great event. And may it be our ambition too, to please God in our walk.

"We are told in Genesis," as one wrote long ago, "that he walked with God, and in Hebrews we are told he pleased God. As the Apostle says in 1 Thessalonians iv, 'Ye have received of us how ye ought to walk and please God.' To walk with God is to please Him. Can anything be more welcome to us than the thought that we can give complacency to God? There was nothing in Enoch's life to make history; but whatever condition of life may be ours, our business is to walk with God in it. It is beautiful thus to see an undistinguished life going before a life of great events. You may hear some say, 'A poor, unnoticed thing am I, compared with some who

have been distinguished in service for the Lord.' Let me reply you are an Enoch."

As the day approaches may we find our highest satisfaction in the walk with God and the sweet consciousness that we please Him.



**If He Came
Today?**

The question has been frequently put. "If you knew the Lord Jesus Christ would come within the next twenty-four hours, what would you do? How would you spend the little time which is left?"

It reminds us of John Wesley. Somebody asked him: "Mr. Wesley, if you knew you would die by tomorrow night at twelve o'clock, how would you spend the intervening time?" He calmly replied—"How, Madam? In precisely the same way I intend doing at present. I should preach this evening in Gloucester, and again at five tomorrow morning. After that I should ride to Tewksbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory." This shows that John Wesley trusted fully the Lord and had a good conscience.



**God Answers
Prayer**

Job, in one of his speeches, asked the question, "What profit should we have, if we pray unto Him?" Every true believer knows the power and profit of prayer. Every child of God meets the question, "Does God answer prayer?" by a positive "Yes!" The man or the woman who denies this would not be a Christian at all. The prayer answers we receive as we call upon the God and Father of our Lord Jesus Christ "in His Name" are the evidences that He who died for our sins is living in the presence of God for us.

As we look over the year, now almost gone, we thank Him for these many evidences of God hearing and answering prayer, in our own life. From the first month to the time we

write this, He has graciously answered our petitions. The faith of a Christian in God hearing and answering prayer should be a constantly growing faith. And what helps so much as answered prayers!

In our volume on prayer we devote several pages to "Prayer and the Laws of Nature". Many deny that prayer will induce God to suspend the workings of certain laws, or that He uses these laws in hearing the cries of His people. But the Bible teaches us that He does both, suspend His own laws and also the use of them to deliver His children in times of distress. Many experiences of His people verify this.

When Hudson Taylor went for the first time to China on a sailing vessel the ship was in great danger of being wrecked on the shores of a cannibal island. There was no wind and the ship was drifting nearer and nearer to the dangerous reefs. They saw the naked natives by the hundreds rushing excitedly along the shore in anticipation of the impending wreck. Then Hudson Taylor in his report writes:

"After standing together on the deck for some time in silence, the captain said to me, 'Well we have done everything that can be done; we can only await the result.' A thought occurred to me, and I replied, 'No, there is one thing we have not done yet.' 'What is it?' he queried. I answered, 'Four of us on board are Christians, let us each retire to his own cabin, and in agreed prayer ask the Lord to give us immediately a breeze. He can as easily send it now as at sunset.'

"The Captain, an earnest Christian, complied with this proposal. I went and spoke to the other two men, and after prayer with the carpenter we all four retired to wait upon God. I had a good but very brief season in prayer, and then felt so satisfied that our request was granted that I could not continue asking, and very soon went up on deck again." Immediately after he got there he felt a puff of wind. Mr. Taylor took it on himself to ask the mainsail to be let down, though an unbelieving sailor mocked at it.

"This an officer was not slow to do. In another minute the heavy tread of the men on deck brought up the captain from his cabin to see what was the matter, and he saw that the breeze indeed had come. In a few minutes we were ploughing

our way at six or seven knots an hour through the water, and the multitude of naked savages on the beach had no wreckage that night. We were soon out of danger.”

History records many other instances when God acted in a supernatural way in answer to the prayer cry of His trusting people. Yes! “Prayer changes things.”



**The Growth
of Rome**

About 100 years ago there were in the United States only 33 priests of the Roman Catholic Church. There were something like 50,000 adherents, one college and no parochial schools. Today Romanism claims about twenty million members. There are three Cardinals, fourteen archbishops, seventy-seven bishops, fourteen dioceses, 20,000 priests and thousands upon thousands of oath bound nuns. There are nearly 20,000 churches including great and massive cathedrals. Rome in the United States counts seven great and famous universities, eighty seminaries, 213 colleges for boys, over 700 academies for girls; nearly 5,000 private schools, each a protest and a challenge to the nation school system. While the population of the United States has increased during this period twenty-five times, the Roman Catholic population has increased 320 times, nearly twelve times as much.

The present day increase is hard to estimate. So-called Protestants, some of them sick and tired of infidel Modernism, which gives no assurance, are going back to Rome by the thousands. They are attracted by the beautiful rituals, the music and the seeming loyalty of Rome to some of the fundamental teachings of Christianity. Through their institutions of higher education they get hundreds of the young to fall in line with their ecclesiastical system. The end is not yet. Watch Rome grow.



**Popularizing
Error**

One of the worst books published in recent years is the one with the title “The Man Nobody knows.” The author of this perverted presentation of our ever blessed and adorable Lord Jesus Christ, the Only Begotten of the

Father, Creator and Upholder of all things, shows that he does not know Him, whom to know is life eternal.

And now this production is being serially published in different newspapers. No true believer who knows the Lord Jesus Christ and worships at His feet will be misled by such descriptions of His life and work. But we feel sad when we think of the thousands who read and think it is the truth.



**But It Is
Not True**

A certain well known publishing house in Boston issued this fall a book on the infidel Darwin, who was used by the devil to modernize the old pagan theory of evolution.

In the advertisement which this firm puts out we read the following sentence:

“He made hell a laughing stock and heaven a dream.”

So this Bostonian Unitarian concern thinks. So all the licentious supports of atheism think, but that does not mean anything. Heaven and hell have been denied and ridiculed before but that does not put them out of existence. What an awful awakening there is coming some day when all the Christ rejectors find themselves in the outer darkness, with weeping and gnashing of teeth!



**God Blessing
the Message**

The Gospel message “His Riches” was published this year in the Polish language. This is the twelfth language in which it has been printed. Missionary Adamzyk, who has a Polish mission in Canada, and who sends out this message sent us a letter received from Poland:

Dear Sir:

I want to let you know that I have received from America a book “His Riches.” In that book I found your address. Reading this book has brought us great joy and turned our affliction into joy.

In this book I found the real way to everlasting life and the Lord Jesus Christ. May God reward you for your good act and help you in all your work.

Very truly yours, Wladyslaw Psionka.

The day of Christ will reveal how many souls have been led to Christ through reading this Gospel message. We had scores of Spanish letters to that effect and quite a number of our readers were saved by receiving and reading "His Riches." It is a soul winner under His gracious blessing. Circulate it among your unsaved friends.



A Word as to "Our Hope" We have constant difficulty with our subscribers renewing their subscriptions. We meet many Christians everywhere who tell us that they miss "Our Hope", having read it for years. "And why are you no longer reading it?" Then comes the answer "we forgot to send in our renewal." For us this neglect means every year a loss of hundreds of dollars. It is our custom to send reminders and bills to those whose subscriptions have expired. Then we mail two or three issues, after the expiration of the subscription, in the hope that our readers will renew. But the matter is neglected; we lose from twenty-five to thirty cents on each. If you value the magazine and wish to support this testimony for our Lord Jesus Christ, then please be kind enough and renew promptly. We have lost during the past months some 2,500 readers, mostly on account of this negligence. We hope and pray earnestly that our interested readers will renew also their efforts in increasing the subscription list of the magazine. We shall greatly appreciate it.

We will furnish free of charge any number of sample copies for individual use, or for use in Bible Conferences, or other special services.



Where Faith sees Christ The sermons preached by the late Dr. C. I. Scofield on "*Where Faith sees Christ*" are very helpful and spiritual. They were delivered at the first Sea-Cliff Bible Conference twenty-six years ago. These conferences were then called and arranged by the Editor of the magazine. The sermons were first published in a special issue of "Our Hope." In 1916 we printed them in a very attractive volume of 81 pages. The edition has been exhausted long ago. On

request we have republished this work. We know there is a great message in these sermons.



**Stony Brook
School for
Boys**

Nearly one hundred and ten boys attend during this school year and they are a fine lot of boys. The principal and faculty are very much pleased with the progress the school is making and the outlook. The principal hopes soon to have published the system of Bible study, worked out by him, and used in his classes, with the boys. This will make this course available for any Christian home. We know our readers and the friends of the school will continue to pray for it and give their support. Much of the good work being done there now has become possible through the help our readers have given.



Five Small Books To the four "little books with great messages" we have added this fall a fifth, the book on "*Prayer.*"

We give the names of the other four: *The Angels of God*, giving a Scriptural examination of this great and interesting doctrine.

"*The Holy Spirit.*" The passages in the New Testament which deal with the Holy Spirit are all given and explained, and the doctrine of the Holy Spirit as taught in the N. T. is unfolded. This book is very much used in delivering many who have held certain errors as to the gift and manifestation of the Spirit of God.

"*The Healing Question.*" It has been termed the most needed book for our times. Many members of the household of faith have been led astray by the extreme views of faith healers. This volume shows up the fallacies of faith healing, while at the same time it does not discourage trust in God when sickness comes. The Lord has blest this book to thousands.

"*The Return of the Lord.*" As in the other little books here also the starting point is the Holy Scriptures. The words "Postmillennialism" or "Premillennialism" are avoided in this volume. The great doctrine on His return and what is connected with it is clearly stated.

The just published book on "*Prayer*" has found a good welcome everywhere. We hoped to add a sixth volume on "*The Supernatural Facts of Christianity*" but were not able to produce it this season.

These five little books of about 125 pages each have a testimony. We hope that our readers and all lovers of the truth will become more and more interested in their widest possible circulation.



**An Urgent
Request**

Please make use of our special offers as soon as possible. Order largely for such offers cannot be repeated in the future. We made the prices for Bibles and books too low this year. In fact, considering our over-head expenses, we have put some offers below cost.

Do it early. Around the middle of December the mails are very heavy and often there is much delay in transit.

Our Ministry

During the fall, besides holding meetings in Fergus Falls, Minn., and Winnipeg, Manitoba, we spoke at the *Boston* monthly meetings, November 4th. November 7th to 12th we addressed good gatherings in the Bethany Presbyterian Church, the so-called "Wannamaker Church" in *Philadelphia*. Then followed a Bible Conference in the First Baptist Church, *Butler, Pa.* Then several days each were given to the following cities: *Harrisburg, Reading, Lebanon and Allentown*, all in Pennsylvania.

We cannot give definite dates for the first three months of 1927. We expect, however, to spend the greater part of January in connection with the Evangelical College of *Dallas, Texas*, and may later go to the North Pacific Coast. Again we request for ourselves the prayer of intercession, for health and strength, for guidance and for blessing.



"Where Faith Sees Christ," just republished, costs postpaid 35¢.



Do not over-look the fact that we have a *beautiful daily Scripture Calendar*.

We continue with the new year to mail free to a large number of Missionaries in foreign lands the monthly issues of "Our Hope." They are greatly appreciated by them, and if possible we shall add more names to our free lists.

Do not forget the evening of December 31, 1926. For some 25 years it has been our custom to give the entire evening of a closing year to praise and prayer. We shall do so again this year, God willing. Let us know your special requests for intercession.

The Book of Psalms

PSALM XI

This brief Psalm is a Psalm of David, and we do not know under what circumstances it was written by him. But there can be no doubt that he composed it during the time of persecution. "The singer is in danger of his life; and timorous and faint-hearted counsellors would fain persuade him to seek safety in flight. But, full of unshaken faith in God, he rejects their counsel, believing that Jehovah the righteous King, though He tries His servants, does not forsake them. Not the righteous, but the wicked have need to fear. The Psalm is so short and so general in its character, that it is not easy to say to what circumstances in David's life it should be referred. The choice seems, however, to lie between his persecution by Saul and the rebellion of his son Absalom. Delitzsch decides for the last, and thinks the counsel (verse 1) 'flee to your mountain' comes from the mouth of friends who were anxious to persuade the king to betake himself, as he had before done when hunted by Saul, to 'the rocks of the wild goats'. It is in favor, to some extent, of this view that the expression in verse 3 'when the founda-

tions are destroyed' points to a time when lawful authority was subverted."*

*"In Jehovah have I found my refuge;
Why say ye to my soul, Flee as a bird to your
mountain?" (Verse 1)*

The refuge of the believer at all times is the Lord. Here is the calmness of faith. Jehovah is enough; He can keep and shield his persecuted saint and there is no need to flee like a frightened bird to some mountain to hide there. This seems to be the suggestion of unbelief and of the enemy. It reminds us of our Lord Jesus Christ. He was the trusting One on the earth. In His humiliation He made the Lord His refuge and the most High His habitation (Psa. xci:9). Satan ever tried to divert Him from that path and always failed in it. The Pharisees attempted it once by suggesting that He should withdraw. They said to Him, "Get Thee out and depart hence; for Herod will kill Thee. And He said unto them, Go and tell that fox, Behold I cast out demons and do cures today and tomorrow, and the third day I shall be perfected" (Luke xiii:31, 32). In suggesting this they tried to spoil Him of His perfect trust in His Father. But the perfect One knew Satan's attempt; He knew that all rested in His Father's hands. And so all the godly know Jehovah as their refuge and flee to Him. It will be so with the godly remnant of the future when the elements of wickedness rage about them during the great tribulation.

*"For lo! the wicked bend the bow,
They have aimed their arrow upon the string,
To shoot in the dark at the upright in heart.
When the foundations are destroyed,
What can the righteous do?" (Verses 2 and 3).*

These words should be linked with the suggestion "Flee as a bird to your mountain." The enemy is ready for action. He has not only his bow bent, but the arrow is fixed upon the string; he takes aim at the upright in heart, to shoot at him. Such is the work of him who is the instigator of all opposition and persecution of the godly. But the godly have faith as

*Perowne

a shield to protect them from the arrows of darkness. Thus we are exhorted in the New Testament: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. vi:16). As the age closes in which we live, the powers of darkness rise up to crush the righteous as well as the truth upon which everything rests, the foundations of righteousness. The end of the age brings an evil day (Eph. vi:13), the perilous times (2 Tim. iii:1) and the future days in store for the godly remnant of Israel will be days of greatest trial and persecution. The enemy will then, even as he tries now, destroy the foundations. The word foundations in the Hebrew is "pillars". Upon pillars the whole house rests. When the pillars of the house are destroyed the whole house collapses, like Samson's act when he took hold of the two pillars and thus destroyed the whole structure and the many human beings who were there. The pillars or foundations are the truths of God which God has given in His Holy Word by revelation.

Many years ago when the first mutterings of the storm were heard, which sweeps now like a hurricane with increasing force through Christendom, the storm of Bible Criticism and Modernism, a Christian scholar wrote: "Are not foundations shaken in days like ours? The old doctrines are questioned, the established reputations of ages are looked into and reversed, the old order and customs give place to new. What should Christians do when so much on which they confidently leant gives way under them? Were the saints really right? men ask. Are their lives mistaken, their exposition of Scripture all wrong, their sense of prayer being heard, a delusion? Lord, when such difficulties arise keep me in ways of devotion and patience, thus only shall I remain safe."*

Yet the writer of these lines saw but the beginning of what we witness in our times. Still another expositor made deeper spiritual comment on the third verse of this Psalm.

"The progress of evil is a fearful spectacle, when watched with sober minded earnestness in the light of Divine truth.

*Canon Liddon

A Christian at the present day may feel, and, indeed, cannot but feel, if truly alive to the calling of the Church on the one hand, and its existing condition in the world on the other, that the foundations are indeed removed. What once stood conspicuous in its diversified unity, as the pillar and ground of truth, has long ceased to exist in that character. Divine mercy has, indeed, gleamed brightly among the fragments of the ruined building. The members of Christ's body, though maimed and scattered, have not ceased to live. Nor will they cease; because He lives, they too shall live. Eternal life is theirs in Him. They cannot die, though they may languish here in low and feeble plight; for they are preserved in Christ, and kept, until the hour come when they shall be manifested in the glorious fulness of that one body which will display the stature of the perfect Man, when the Lord shall be glorified in His saints, and marvelled at in all who now believe" (2 Thess i:10).† "When the foundations are destroyed, what can the righteous do?" This is the burning question of our day. The answer is, separation from all which attacks and tries to destroy the pillars of divine truth.

*"Jehovah is in His holy Temple;
Jehovah—His throne is in heaven:
His eyes behold, His eyelids try the
children of men" (Verse 4).*

And now faith looks from earth to heaven. Faith knows the throne of God is there. Jehovah is in His holy temple, not on earth, but in His Temple above. When the godly remnant of Israel passes through the great tribulation there will be a temple in Jerusalem; but not Jehovah thrones there, but the man of sin, the son of perdition (2 Thess. ii). It will be at that time that the godly remember that the Lord is in another temple up on high and that He beholds all that is going on in the earth. As we learn from another Psalm they even know who is the One there, and that He will appear as their deliverer. In Psalm lxxx:17 we read that this godly remnant will then pray, "Let Thy hand be upon the Man of Thy right hand, upon the Son of Man whom

†Pridham

Thou madest strong for Thyself." The Lord Jesus Christ is the Son of Man at the right hand of God. What a comfort it will be for those suffering ones in the ending days of the great tribulation! What a comfort for us to know He is there in our behalf and beholds all our trials!

"Jehovah trieth the righteous;

But the wicked and him that loveth violence, His soul abhorreth.

He will rain upon the wicked snares,

Fire and brimstone and a burning wind, as the portion of their cup.

For righteous is Jehovah, He loveth righteousness.

The upright shall behold His face." (Verses 4-7).

The closing verses of this interesting Psalm lead us up to the end of the age, when the Son of Man at the right hand of God is manifested to take vengeance upon the wicked and deliver His godly ones, who are waiting for Him. He will then demonstrate in His visible and glorious return, that He is the righteous Lord who abhorreth the wicked. Judgment will fall upon them. The words as to their retribution, the portion of their cup, the rain of fire and brimstone and the burning wind, the snares from above, when the ungodly do not expect a swift judgment, remind us of the judgment which came upon Sodom and Gomorrah. From Luke xvii:28-30, 32 we learn that our Lord refers to this great judgment of the past in connection with His own coming. But the upright shall behold His face. He comes for their salvation. They shall see the King in His beauty.

Studies in Isaiah

BY F. C. JENNINGS

Chapter L.

Continuation of Jehovah's pleading with Israel for the rejection of Christ.

Three divisions are again very clearly marked in this little chapter; which, although short, is of entrancing interest, as I trust we shall see. For even before considering the details, we may discern three different Speakers; and in these, suggestions—by no means obscure—of the Persons of the

divine Trinity, although in different relations with men, and so under names differing from Father, Son and Holy Ghost. Thus really, in these hidden ways has divine wisdom interwoven these vital truths in the very warp and woof of Scripture, whence they cannot be torn without destroying its texture altogether. My readers will discern the divisions without any difficulty, thus

- 1: **Jehovah** speaks, recognizing the breach in His relationship with His people represented by Israel and accounting for it (verses 1 to 3).
- 2: The **Servant** speaks. He has learned the path He must take to redeem His people (verses 4 to 9).
- 3: The **Spirit's** counsel to those who are of the Day: the doom of those who are of the night (verses 10 and 11).
 - 1: Thus saith Jehovah:
Where is the bill of your mother's divorcement,
With which I did put her away?
Or 'mid my creditors, to which of them is it
To whom I have sold you?
For your iniquities, lo, ye've been sold.
For your transgressions your mother is cast off.
 - 2: Why when I came was there no man to welcome?
Why when I called was there none to respond?
Is my hand shortened it cannot redeem?
Or have I no power my own to deliver?
Behold at my word, I dry up the ocean!
The rivers I turn into desert—
Putrid their fish, without water,
Of thirst do they perish!
 - 3: 'Tis I clothe the heavens with mourning!
'Tis I do make sackcloth their cov'ring!

Here Jehovah Himself speaks to Israel. Has He put them away with that easy method that was for, and evidenced, the shameful hardness of their hearts (Matt. xix:8) by giving a bill of divorcement? If so, let them show that bill. They cannot do it. Very lightly were such "bills" given by heartless men. Little was enough to justify severing the sacred bond*—has Jehovah so acted to that nation to which He stands in the relation of a husband? Is His heart equally hard? Will trifles account for its miserable condition?

Or again, He says: "Have I sold you as, at times, a man's

*"R. Akibah allows divorce if a husband saw a wife that pleased him better."

children had to be sold to meet his legal obligations?" (Matt. xviii:25). Pitiless was the law, but how hard pressed any father, worthy of that name, before he would allow his children to be sold. Only the direst necessity could force such an unnatural separation. Is that the case here? Has Jehovah become so impoverished, and has some creditor pressed a legal claim which He cannot meet. So that He has to sell His people to satisfy it? Let that creditor step forth. There is none!

What then can account for Israel's misery? Never let them attribute it to Jehovah's will, but to their own iniquities. But was there any specific evil that can be told? Yes, when **He—Jehovah—came to them, there was no welcome for Him! That** lies at the base of all their sorrows!

But when did Jehovah thus come to Israel and look for such a welcome? Once and once only. It was not when He descended on Sinai to give them the law. He looked for no welcome then, but bade them keep at a distance nor dare even to touch the mount on which He stood. But He came again in other guise, bringing with Him grace and truth, but none welcomed Him then: "**He came unto His own and His own received Him not**" (John i:11). In that rejection lies the cause of all their sorrows. It is this, and this alone that accounts for their being forsaken—it is the climax of their iniquities! Lowly He came and in utter gentleness, yet mighty to save. For it was **His** word by which the sea had been made dry, and the rivers turned into dry land. It was He who had visited them as a poor and lowly man who could put the heavens into mourning, clothing them with sackcloth, and they would have none of **Him!**

But not only did He thus come, but He **called** to them announcing the kingdom that He came to set up, but their heart being turned away, they heard not that voice nor responded to that call.

For it is a strange faculty that the ear has; sounds may be quite audible, but with the attention elsewhere, they are not really heard at all. Our very hearing—although all the delicate mechanism of the ear is in perfect order, depends still upon our **will**. In a room full of people, many of whom

OUR HOPE

may be speaking at the same time, we have the power of directing our ear to one particular speaker, and be practically deaf to all the rest. Thus today, a hundred voices in this world are crying, but amid them all is One who says: "If any man hear my voice I will come in to him and will sup with him and he with me." Alas, how few are hearing that Voice! The call of business with its gain is heard. The cry of worldliness and its pleasures is listened to, but **His** is unheard for it speaks an unwelcome truth, telling the present witness on the earth—the Church—that it is, with all its boasting, "wretched and miserable and poor and blind and naked," no one **wills** to hear that! O, indeed, Israel's sad history is repeating itself this very day!

But now the Servant speaks:

- 4: Jehovah Adohnai hath given to me
The tongue of those who are taught,
That I might know how, a word of refreshing,
To speak to him who is weary.
Morning by morning he wakeneth
Yea, wakeneth mine ear to list
As those who are truly disciples.
- 5: Adohnai Jehovah hath opened mine ear,
Nor was I rebellious, or turned away backward;
- 6: Nay, to the smiters I gave up my back,
My cheeks to them that plucked hair;
I hid not my face from shame nor from spitting.
- 7: For Jehovah Adohnai will help me,
So shall I not be confounded:
Therefore I set my face like a flint,
For I know I shall not be ashamed.
- 8: Near to me—near—is he that doth justify,
Who then is he that contendeth?
Let us stand up face to face.
Who's my opponent? Let him draw near.
- 9: Behold Jehovah Adohnai defends me,
Who can he be that condemns?
Lo, as a garment they all shall wax olden,
Eaten up by the moth shall they be.

Here we note the constant repetition of the divine appellation: **Jehovah Adohnai**; nor is this without its appropriateness in the mouth of the perfect Servant: Jehovah is to Him indeed **Adohn**, a word that carries with it the idea of the most supreme authority and ownership. It is only used when the utmost reverence is desired to be expressed, and here the very Lord of glory, taking the place of the perfect Servant, calls Jehovah **Adohnai**; "My Lord and Master."

See then that perfect Servant reading, pondering, meditating upon the Word of God. Morning by morning from the slumbers of the night He awakes, and as a "*disciple*"—as all who are really "*taught*" of God, He listens to the living voice that may be heard in those inspired pages.

"God manifest in the flesh" is He: "The Lord of Glory" is He: "Lord of all" is He; yet see Him, bending over those very Scriptures that are in our hands today, and by them growing in wisdom (Luke ii:52), as perfect as a dear human Child, as He is as a mature Man, just as a rosebud is as perfect in its place as is the beautiful flower in its prime!

For as He reads He learns the path that that Word pledges Him to take. The "evil" that lies before Him, and which He refuses, is the smile and favor of a world at enmity with His Adohn-Lord. The "good" that awaits Him and which He chooses is rejection and persecution, yet He willingly addresses Himself to that path, surrendering His back to smiters, His face to spitting.

He shrinks not from suffering, rejection and shame, for no adverse will has ever closed that ear. Long, long ago, in the past, when His happy abode was in the Father's bosom, as the ineffective sacrifices smoked on Israel's altars, and He saw that they gave no pleasure to the God who longed to embrace penitent men, even then were His ears opened, and He cried with the spontaneous willingness of love: "Lo, I come to do thy will, O God."

And that will He has done! That lonely path, "uncheered by earthly smiles, which led only to the cross," where our sins (O let us join in acknowledging this) were upon Him, and because of that God Himself was the Smiter! No such feeble blows does that almighty Arm strike as those of the Roman soldiery! They indeed ploughed deep into His holy flesh, quivering and sensitive as that was, but *these* pierce and cut into His very soul. **They** could awaken no cry—**these** the exceeding bitter "**Eli, Eli, lama sabacthani**" (verse 7). Mark, too, that through all He maintains His confidence in the final intervention of His God—Adohnai Jehovah. He knows well that His soul shall not be left in Hades nor His body see corruption. In one dark hour indeed, when the Powers of

Darkness clustered thick around Him in Gethsemane and pressed Him sore, He did cry, with tears, that, were it possible, the cup might pass from Him, and it might well have done so, if God had cared less for us poor sinful men, and left us to perish forever. How He must have loved us that He even for our sake put that cup of suffering into the hand of Him He loved so infinitely!

And, although He drank the cup, still He was "heard," and that because of that very fear that evidenced His perfect holiness. For it was not the fear of physical death—the fear that Satan would take away His life before He reached the cross as some so wrongly teach; but of being made sin, and so of God's forsaking Him, and that forsaking being endless. He was about to be made judicially in the sight of God what you and I really are; that is, **sin**—to Him the most awful of horrors! Is **that** to be endless? Is there to be no relief from that? Nay, He was **heard**, and His salvation "out of death," in resurrection is the answer to that cry, for thus is He justified, as our verse 8 speaks.

And now, in resurrection-acceptance, He challenges some opponent to condemn Him, and who can that be save that keen-eyed "serpent" who is ever the great accuser of mankind. Let him find, if he can, one film of injustice upon the throne of God by that justification! But still clearer light is thrown upon this word in our New Testament, for in Romans viii we find that we are fully identified with Him in that cloudless atmosphere of perfect acceptance, so that the weakest, feeblest, youngest—aye, the very chief of sinners, may, as being one with Him, take up that challenge, and looking at our adversary, cry: **"It is God that justifieth, who is he that condemneth? it is Christ who dies, nay rather who is risen again, who is even at the right hand of God, who also maketh intercession for us."**

Ah, in very truth He is rightly named "Wonderful," for in the first part of this little chapter He is identified as one with Jehovah; and here, in the last He is identified with His people whom He has redeemed: He thus lays His hand on both, and is the "Daysman" that Job, and not he alone, sorely needed and longed for!

Well might we linger here, nor can I leave it without one practical word. Must we, too, not follow our Lord in that morning by morning meditation over the Word, and, if we do, surely, surely, it will point out the same path to us as to Him: a path made sunny with the approval of God, but dark indeed as far as the smile and favor of this world goes. The "good" is for us, as for Him, in rejection, reproach, and it must be in some degree of actual persecution; whilst the "evil" too is for us, as for Him, in the friendship of the world with all its wealth, honor and even its religion.

But this introduction of the Servant leads to the sharpest severance among those who are professedly the Lord's people, and this third part gives us the revelation of the righteous judgment of God in the consolation the Spirit gives to the persecuted Remnant, and the doom announced to the persecuting mass.

10: Who is among you who feareth Jehovah—
Obeying the voice of his servant—
Walking in darkness—having no light?
Let him still trust in the name of Jehovah—
Let him still stay himself on his God!

11: Behold all ye who kindle a fire,
Who compass yourselves with its sparks,
Walk ye along in the light of your fire,
Let the sparks ye have kindled enlighten—
This shall ye have of my hand:
In sorrow shall ye lie **down**.*

The two verses speak of companies so different that we may well adopt the very language of Scripture, and speak of them as two "generations." Verse 10 is the "**generation of His children**" (as Psalm 73), whilst in verse 11 we discern that evil generation of whom the Lord said: "**Ye are of your father the devil**" (John viii:66). Strange, yet alas, but too evident a truth! From the same parents have ever come these most divergent offsprings, as represented by the two brothers, Cain and Abel. Nor does what men call "religion" give us the dividing line, for Cain equally went to "a place

*The last word in the chapter is **tishkahbohn**, with a strong emphasis (Delitzsch tells us) on the last syllable. One can easily detect how this would make it sound as a knell; announcing the sorrow foretold in the tolling sound of "**bohn**" forcefully and solemnly uttered.

of worship," as did Abel. Man cannot live without some form of religion; but Christ, and the relation they bear to Him, marks the distinction. It is the penitent confession of sin, with heart-confidence and delight in Christ on the one hand, and the complacency, whether it be in the fruit and flowers of Cain in the past; the Christless church-membership of the present; or the man-made "sparks" of the future, on the other.

To review the chapter in a few words: the first three verses are the goal to which what follows leads. For Jehovah has visited His people in the person of the Servant, but found none to welcome Him; nay, the path of that Servant is one of suffering and shame, yet He walks in it firmly, for He knows that Jehovah will finally justify Him in resurrection; and He utters a cry challenging any to condemn Him who has been under the cloud of the cross. It is this that leads to the sharpest severance, distinguishing a remnant from an apostate mass, till He comes with retribution for each.

The terms "darkness" and "light" are evidently used metaphorically: the one for adversity, the other for prosperity. Thus, in verse 10 we see the beloved remnant of faith passing through the "darkness" of the great tribulation, and in verse 11, the apostates are told to go on walking in the light that they themselves have kindled—that is, in whatever prosperity they may have thought to have gained in their treaty with the Prince of the revived world-empire: that is (as far as my present light goes) the whole of what is now called Christendom, including the two Americas, north and south.

But when Jehovah does intervene, the company of the persecuted shall have rest, while the persecutors shall lie down in torment; as 2 Thess. i:6 and 7 tell us: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven."

But it would never do to shut out the believer of the present day from the encouragement of verse 10, or the merely "religious" from the warning of verse 11. While our peace

really rests on **God's thoughts of His own Son**; yet, alas, we know practically, as to our condition, that there are seasons of spiritual darkness, to which some temperaments are much more liable than others. We all remember Rutherford's lines:

"But flowers need night's cool darkness
The moonlight and the dew,
So Christ from one who loved it,
His shining oft withdrew."

In such times the counsel of the same blessed Spirit is surely quite applicable and apposite, let us still stay on our God, so graciously, so righteously revealed in His beloved Son. But let us never think for a moment that there are really clouds between God and that beloved One; nor is the **position**, or standing, of all who are in Christ, altered at all by the darkness of the condition; but still ever are we in the light of that love from which nothing can really sever us. In Him the very least of us whose confidence is alone *in Christ*, is in everlasting light and unbroken acceptance.

Those Fifty Slaves

By ISAAC M. HALDEMAN, D.D.

In an article of *Harper's Magazine* for August, under the title, "Will Science Displace God," Dr. Harry Emerson Fosdick quotes approvingly the recent statement of a professor of one of our colleges "founded in piety and faith for the furtherance of the Gospel," made by him in a senior chapel address that, due to our advance in science and its practical application to human needs, "**God becomes progressively less essential to the running of the universe.**"

Dr. Fosdick cites as an illustration of the truth of this statement the fact—that in 1919, as a result of mechanical application, there was released in the United States a force equal to a billion of horsepower; so that, with each unit of horsepower equal to ten of man power, every one of the hundred million and odd inhabitants in this country, man, woman and child, had equivalent to fifty slaves working for

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them, meeting and supplying those needs which, in former days, people were accustomed to getting on their knees and asking God to bestow.

That is to say, we have today in full working power, steam, electricity, the operation of X-ray, radium and the seeming limitlessness of the radio. All we have to do is to study and master such forces. They will respond with a benediction of comfort and a fulness of answered desire; so generous is this response to human appeal that it is not now, and will be less and less, necessary to supplicate the Almighty to give us health, or strength, good crops in summer weather, success in business, or the thousand and one things for which we used to resort with strong cryings to an opulent, ever listening, complacent, and, as we thought, always providential deity.

In proportion as science enlarges the area of its exploitation and human inventiveness multiplies its instrumentalities for harnessing the resources of nature, God, as the necessary factor of the material universe will retire into the background of non-activity, the universe, as a well regulated machine, will work out its ordained and foredetermined schedule, and man's needs, as incidental more or less to the working of the machine, will be less and less thrust upon the notice of a much otherwise occupied God. As the fifty slaves will soon become, no doubt, at least a hundred, ready with increasing swiftness to meet the ever augmenting claims of humanity, people will learn the lesson, and cease to fret the viewless air, or trouble the calm of a Being who appears content from evidence adduced, to let science take his hitherto assumed place; a Being who (we might well believe from such evidence) has endured the sorrow and anguish of the world through all the slow moving ages in the quiet certitude that science, sooner or later, would come to its own and do for the tragedy of physical life what either he felt to be lower than the level his omnipotence required, or below the standard of his responsibility (Creator though He were of circumstance as well as law and force); nor need we doubt that the genius which discovers his increasing absenteeism from the material universe, will readily reach the

conclusion that he never was, and is not now, in any wise responsible.

And yet, if we accept the Bible testimony that God came into this world in the person of His Son; that He enthroned Himself in humanity; that Jesus Christ was "God manifest in the flesh," then every time He looked daylight into a blind man's eyes; made the lame man to leap as a hart, freed the palsied man from the slavery of his bed and cleansed the leper, He was giving a demonstration that God (since He declared He and the Father were one) was doing what the fifty slaves are now purported to be so liberally doing. If we believe Jesus Christ rose from the dead, ascended to heaven and now sits at the right hand of the Father as the eternal incarnation and visibility of God; if it be true as He claimed after He rose from the dead that all power (that is, omnipotence) was given to Him in heaven and in earth; if it be true, as the angels said, He is now in heaven as "this same Jesus" who rose from the dead; and if Paul's affirmation abides that Jesus Christ is "the same yesterday, and today and forever" (the immutable Christ both in person and character) it would follow, not only that He is essentially and, therefore, omnipotently, unchanged, but morally the same; and as the sorrows of physical, as well as soul, life always appealed to Him and His compassion expressed itself in the quick answer of physical blessing to physical woes, it is just pure logic that He should not wait now for the fifty slaves, nor a further try out of science, but answer from heaven with all the authority of the "fulness of the godhead" that dwelt in Him bodily, as He did when on earth, till the multitude cried out "God hath visited His people."

But, alas, we are told (with what is claimed to be the utterance of final authority for these days) that the Bible is not wholly inspired, it is simply a "frame work" of human thought, an expression of man's stumbling endeavor to find out God, and, as a consequence, carries all the accent and emphasis of his weakness and ignorance, not to say, superstition; its cosmogony is out of date, its history unreliable, its morals often times questionable, and its evidential miracles, particularly those of the Old Testament, poetry

and not fact; as for the miracles ascribed to our Lord Jesus Christ in the New Testament, they have been "heightened" for effect and "added" for detail; in other words the record of them is due to the imagination and over zeal of enthusiastic, but not always truth telling, disciples and cannot be accepted as it stands. In addition to this we are told with the same final, authoritative affirmation that, **"Nobody should ever go to Jesus, to His manger and His cross, to find the omnipotence which swings Orion and the Pleiades. Omnipotence in that sense is not revealed there."** (*The Modern Use of the Bible*, page 269.)

What then shall we do, those of us who have prayed for temporal blessings; who have prayed to God the Father in the name of His Son; who have prayed to Jesus Christ Himself, believing Him to be, in His immortal manhood, upon the throne of the universe; the Christ who said He and His Father were one (one in essence and, therefore, equal each to the other in glory and power); we who have accepted Paul's statement that Jesus Christ "upholds all things by the word of His power" (and therefore should be altogether able to swing even Orion and the Pleiades); we who have been absurd enough to pray for such things as that a wealth of sunshine might flood some certain day to the glory of God; who have prayed for a prosperous journey, that the sea over which we sailed might be calm, that no storm should bring disaster on the way (having confidence that He who with a word hushed the storm on Galilee—so that there was "a great calm," might, even yet, with the same word hold the wild winds on any sea in the leash of His undiminished power); we who have actually prayed that He who took five loaves and two fishes and multiplied them to meet the exigencies of a material situation, might so ordain conditions and combine circumstances that a business proposition might be a success (still to the glory of God); we who have prayed that the sick might be relieved of their pains and cured of their malady, that the beloved might be taken out of the drear and darkling shadow and brought back from the gates of death; we who when these things have taken place just as we prayed for them have joyfully accepted them

as direct and God given answers, and then have been told we deceived ourselves, that these apparent answers were nothing more than pure coincidence, a happy conjunction of our desires with law and force moving on in their intended, uninfluenced and legitimate grooves; what shall we do, those of us who have been beguiled into praying in this unscientific fashion because we believed the Bible was the Word of God and that Jesus Christ was God of God and very God of very God? What else can we do, what else ought we to do, than cease taxing the unresponsive heavens and cast ourselves for future comfort upon the diminishing necessity of God as a personal factor in the material universe; what else shall we do but recognize the opportuneness and benevolence of these fifty or more slaves taking God's place, doing a full God's work and uncomplainingly meeting our insistent needs; slaves driven with the impetus, and shod with the guaranty of an omnipotent science. A science and omnipotence that no one who is at all permitted to be called intelligent or, even, fairly intellectual today, has a right (so it is confidently said) to question.

A Postscript

In concluding the above article I say, What can we do, what else ought we to do, but turn for refuge to these fifty slaves; and I have said it (thinking, of course, that the article carried its own meaning) because if the Modernists' proposition were true, we have, not only no written revelation from God, but no ground for believing there is or ever was a God, and are thus shut up to the materialism and the dust of mere machinery; but those of us who know our God and live in the light, the comfort and the inspiration of a Book that is its own unanswerable defense, finding its amazing verification, not alone in the events and circumstances which every day fulfill it, but in personal experience; we who know these things and find God in Christ a very "present help" in time of need, we think only in satirical, and yet, half pitying moods of the infidelity of men who, while preaching in the name of Christ, take away the crown of deity from His brow, and, by repudiating the Bible as the infallible

Word of God, tear out and destroy the one, sole foundation of Christian faith and hope.

The above article was criticized in the *Watchman-Examiner* by two women, one of them a noted author. Dr. Haldeman was charged with misrepresenting Dr. Fosdick in saying he quoted the professor "approvingly," when, on the contrary, he quoted him to disapprove him, and to show how the aspirations of man after righteousness, truth and beauty must be met by God, and in that sense God was essentially necessary; and that he rebuked the professor for falling short of this high ideal. In his reply Dr. Haldeman disposes of the charge of misrepresentation, pulls aside the veil from Dr. Fosdick's article, justifies and reestablishes his own. Dr. Haldeman's reply is subjoined:

In response to the two good women who so earnestly endeavored to prove, in your issue of August 26 that I have misrepresented Dr. Fosdick in his *Harper's Magazine* article I would say: A rereading of the article demonstrates by actual analysis that he does approve the proposition of the professor whom he quotes, that "God becomes progressively less essential to the running of the universe" scientifically considered; but, he skilfully shifts attention from the rude, particular emphasis of it by finding Him essential in another direction. He approves the proposition that God becomes progressively less essential to our materialistic wants. He tells us every day's experience demonstrates it, even the fifty slaves prove it. He says:

"The old picture of a bifurcated universe where a supernatural order overlies a natural order and occasionally in miraculous interference invades it, becomes incredible. Creation is all of one piece, a seamless garment. And if, now, in this indivisible and law abiding world we can get what we want by learning laws and fulfilling conditions, why is it not true, as the professor said, that 'God becomes progressively less essential to the running of the universe?'"

He gives as a sample of the uselessness of prayer for material things the fact that this year starvation in Egypt, due to the low state of the Nile, was avoided neither by prayer nor the interference of God, but by the agent that has "displaced" Him—"The Assuan Dam," and he reveals the folly of the old Greeks in their resort to prayer to cure the malaria in the land of Hellas by the sanitary action in this day of "trained nurse"; and, therefore, logically, the attitude of our Lord Jesus Christ in answering the prayer of the physically sick and needy was just a parenthetic, a sort of condescending bracket act till science should arrive; but the soul, the invisible, immaterial part of man still needs (this is the ultimate argument of Dr. Fosdick's article) the soul needs moral and spiritual reinforcement from God and—in that sense—God becomes progressively essential. But when all this has been said, and said on a high, emotional plane, the fact remains that it wipes out a whole area in which, under authority of Holy Scripture, prayer was once exercised, an area in which the promises of Scripture still invite the exercise of that sort of prayer; and the wiping out of this area in which God is no longer essentially necessary is accepted and approved by Dr. Fosdick's article.

Current Events

In the Light of the Bible

Convulsions of Nature. The passing year has been filled with great catastrophes in nature. Earthquakes have happened in divers places; the records show that there has not been a single day during 1926 without seismographic disturbances somewhere. There have been violent storms, like the hurricane which devastated the southern part of Florida. There were cloudbursts and torrential rains bringing on floods which made thousands homeless, destroyed hundreds of millions of dollars worth of property and wrought havoc otherwise, besides claiming many lives. What is going on in the heavens surrounding the earth no one knows.

Scientists, as usual, are guessing at the causes of these disturbances. Some think the sun-spots are responsible for these disasters. Others deny it.

The Prophet Haggai speaks of the time when the Lord will overthrow the throne of kingdoms and bring in the desire of all nations. In connection with this we also read, "I will shake the heavens and the earth" (Hag. iii:21; Heb. xii:26).

These convulsions of nature are warning signs that the end of the age is upon us. They may indicate that the travail pains of the coming age are rapidly approaching.

Europe's Condition Unchanged. In spite of the Locarno pact and the partial functioning of the League of Nations. Europe's political condition seems to remain unchanged. It is claimed that if the United States were to cancel all debts a change for the better would result. Others claim that it would lead to nothing good.

Mussolini is still the outstanding figure on the Continent. It is said that his friendship with the Vatican becomes more pronounced. All other European statesmen seem to fear this striking figure of rejuvenated Italy. Of late we have not heard much of how he is getting along in his ambition

to restore the grandeur of the Rome that was and make her once more the mistress of Europe.

The war-preparations which continue throughout Europe, often under cover of greatest secrecy, forebode nothing good. Disarmament and peace on earth are still out of sight. A writer in the *Review of Reviews* makes the following remarks:

The greatest problem before the world is the safeguarding of peace. To the average man and woman the solution seems simple enough. Is it not sufficient for nations to disarm? Yet simple solutions are often the hardest to reach. Disarmament would certainly make war more difficult, but cannot arms, once laid down, be taken up again? Recent experience shows that international business and international diplomacy have alike failed to keep the peace of the world. Diplomacy has proved inefficient, and business has coined the blood of the soldier into gold. And if the peace is kept today it is not because humanity has realized the futility of war, or because nations have become more civilized. It is chiefly due to exhaustion, to poverty, to fear. And these are not the bulwarks of a true civilization.

Does this mean that disarmament is impossible and that the only way to avoid war is to keep down prosperity? Or is there another way of controlling events? The problem before us is not one of invention or discovery. It is one of adjustment. The means of controlling our environment are there. Goodwill and a desire for justice and right are widespread among the populations of the leading countries. The materials for a better order exist. All that is needed is to make the right use of them—to adjust the available resources of goodwill, expert knowledge, and intellectual and moral leadership to the needs of the post-war world, and to set to work together according to the rhythm of the age.

We have heard the same over and over again, but it did not mean anything.

All shows how true God's holy Word is when it predicted long ago the character of the present age. Nor will there ever be a change till He comes and receives the throne and begins His rule of righteousness and peace.

The Corruption of Eastern Nations Through Vicious Moving Pictures. Moving pictures are now being shown the world over. Many of the Asiatic races and of the islands of the sea, like Ceylon, Java, Sumatra and others have them. That these moving pictures which depicted Western crime of various kinds must have a deplorable influence over the minds of these people and against a so-called "Christian civilization" is only too apparent. A traveler in these countries writes in a monthly published in Great Britain as follows:

The violent imbecilities of the story flickered in silence against the background of the equatorial night. In silence the Javanese looked on. What were they thinking? What were their private comments on this exhibition of Western civilization? I wondered. In North Africa, in India I have also wondered. There are many races, skins of many shades; but there is only one Hollywood.

On the same evening in Korea, in Sumatra, in the Sudan they are looking at the same seven soulful reels of mother love and adultery. The same fraudulent millionaires are swindling for the diversion of a Burmese audience in Mandalay, a Maori audience in New Zealand. Over the entire globe the producers of Hollywood are the missionaries and propagandists of white civilization. It is from the films alone that the untaught and untraveled member of a subject race can learn about the superior civilization which has conquered him and is ruling him.

And what does he learn from the films? What is this famous civilization of the white men which Hollywood reveals? These are two questions which one is almost ashamed to answer. The world into which the cinema introduces the subject peoples is a world of silliness and criminality, a world of crooks and half-wits, morons and sharpers. A world without subtlety, without the smallest intellectual interests, innocent of art, letters, philosophy, science. A world where there are plenty of motors, telephones, and automatic pistols, but in which there is no trace of such a thing as a modern idea. A world where men and women have instincts, desires and emotions, but no thoughts. A world, in brief, from which all that gives the modern West its power, its political and, I like patriotically to think, its spiritual superiority to the East, all that makes it a hemisphere which one is proud to have been born in and happy to return to, has been left out. To the subject races of the East and South, Hollywood proclaims us as a people of criminals and mental defectives. It was better, surely, in the old days before the cinema was invented, when the white men's subjects were totally ignorant of the world in which their masters lived. It was possible for them, then, to believe that the white men's civilization was something great and marvellous—something even greater, perhaps, and more extraordinary than it really was. Hollywood has changed all that.

It has in truth scattered broadcast over the brown and black and yellow world a grotesquely garbled account of our civilization.

The god of this age evidently uses this great invention to corrupt the minds of these races, as he corrupts the minds of the young in our own land. And more than that, Satan uses them to influence against the Gospel of Jesus Christ. How long, O Lord? How long?

A Revival or a Revolution. The President of Yale University addressed recently the College Y. M. C. A. He made a comparison between our own day and the days of the French Revolution. He expressed a hope that there might come a distinct revival of religion in some form. We quote some of his remarks:

"The intellectuals of the time assumed, as a matter of course, that never again would educated men give credence to the tenets of any revealed religion, and least of all to those of Christianity. Despite this fact, the next century saw some of the most profound revivals of religious interests affecting the entire life of the college and leading great numbers of its students into the ministry and the mission field.

"Now we find ourselves again confronted, in part no doubt as the result of another war, with much such a shattering of ancient faiths and much such a restless and rebellious attitude on the part of our younger generation as characterized the post-day revolutionary period. To be *blase*, to have at one's tongue's end all the catch phrases of the nihilistic and blasphemous writers of the day, is counted good form, and as an evidence of intellectual up-to-dateness, is regarded as almost as essential as the wearing of the correct cut of clothes, the proper shape of hat, the accepted collar and tie, which, taken together, are the obvious marks of the socially sophisticated.

"There is also, in the face of this attitude of mind, despair of any restoration of a reverential attitude toward the mysteries of life, and particularly a return of the ancient faith.

"I am neither a prophet nor the son of a prophet, and I have no wish to hazard confident prediction. Nevertheless, I cannot for a moment believe that human life has suddenly so changed that a need for religion is past. History teaches us that particular faiths and particular ceremonials flourish and pass, but it would also seem to teach quite clearly that something there is in the life and nature of man which demands satisfaction of a kind that is nowhere found except in religion.

"What will be the peculiar forms in which the next generation may mold its faith I do not venture to surmise. But that man will again, and at no distant date, return once more to the perennially invigorating springs of religious faith, I cannot personally doubt."

The *only* revival which can save the situation is the revival of the true Gospel, the Gospel preached by the Wesleys Whitefield, Asbury, Finney, Moody and Spurgeon. If this revival does not come rivers of blood will flow in every civilized country for everything is ready for the worst page of human history. When that page is written the historian if he every writes, should put over it, "The Harvest of Modernism."

The Metamorphosis of Jerusalem. Jerusalem is fast becoming modernized. Steady progress is being made not only with the enlargement of existing suburbs, but even with the beginnings of new suburbs. As the water supply from Ain Fara is already in full working order, there has been no lack of water during the past summer, consequently building and the spraying of streets has been carried on unhindered. The streets are being widened and relaid. Jaffa Street, in particular, the main street of Jerusalem, which hitherto has

been noted for its mud in winter and its dust in summer, promises to become worthy of the capital. A long-felt need has been supplied recently by the numbering of buildings, although for the time being this has only been carried out in regard to the chief streets. The central post office has undergone a thorough transformation. Moreover, the new houses which have sprung up all over the city satisfy all modern requirements in regard to water supply, electric light and sanitary arrangements.

New York's Threatening Disaster. The largest city of the world, New York, is not threatened by an earthquake, or a tidal wave, but by another disaster. Its water supply is seriously threatened. The great Ashokan reservoir, built by the city at a cost of \$160,000,000, and which has been credited with rivaling the Panama Canal as an engineering achievement, is virtually empty.

Not because of lack of rain, as is commonly believed. We spent two months this summer near the Ashokan watershed and we had three weeks of steady rain. The rainfall has been excessive. The reservoir is empty because by a curious phenomenon of nature, against which mankind's best engineering knowledge appeared powerless to safeguard the water supply upon which New York is dependent for its life and health. The water is finding its way out through the floor of the immense basin, into subterranean veins and thence to the surface again in adjacent water courses.

The situation is becoming desperate.

The Wind

Hear the sad wind sigh,
 Hear it moan and cry,
 'Tis the wail of a lost world's agony.
 How it groans and shrieks,
 Yet it surely speaks
 To my list'ning heart
 As I shrink and start,
 At the wild weird noise
 Of the wind's mad voice.

Hear the sighing of the wind
 Passing by;
 Like a heart that's sought in vain
 For some lasting joy, or gain,

OUR HOPE

Yet whose search hath brought but pain,
While it spends its latest breath
In a sigh.

Hear the groaning of the wind
In distress.
Like a strong heart over-borne,
[With its grief and sorrow torn],
Which can nothing do but mourn
Out its weary helpless life
'Neath the press.

Hear its wailing piteous cry,
Hear it scream.
Like a soul that's driven and tossed,
When it learns that it is lost,
But that knows not yet the cost
That was paid on Calv'ry's cross
To redeem.

Hear the moaning of the wind
Wild and strange.
Like a broken heart alone,
Which, bereft of all its own,
In its grief hath never known
Him, whose love hath never failed,
Nor can change.

Hear its mad, its crazy shriek
'Cross the sward.
Like the maniac in despair.
Driven mad with this world's care,
Who hath never been aware
Of the One Who stooped to save,
Christ the Lord.

'Tis the voicing of this world's
Restlessness.
Where its mask is torn away.
It is anything but gay,
And it cannot but display
To the heart that craves its joys,
Emptiness.

Thus it whispered to my heart
Long ago.
In the darkness of the night,
How it set my heart afright,
In its anger dealing might.
How I shuddered at the tale
Of its woe.

Hear its plaintive, pleading, sad,
Melody.
Hear its minor broken chords,
Like a grief too deep for words,
Which no love relief affords,
Yet God's love in Christ hath come
Tenderly.

But I've heard another voice,
 O, so dear.
 Yea, a voice so sweet indeed,
 That my heart could not but heed,
 It so tenderly did plead,
 That I gave it all my trust
 Without fear.

Ah, it spoke to me of Christ,
 And of home.
 Of a love that feareth naught,
 Of a joy that is blood bought,
 Of a peace which Christ hath wrought,
 And I answered from my heart,
 Lord, I come.

Now, th' enticing of this world's
 All in vain.
 I have seen its face unveiled,
 I have heard its voice that wailed,
 O'er device, and charm, that failed,
 E'er to win my heart from Christ,
 And lasting gain.

List, I pray, to this world's
 Hopeless wail.
 For it warneth thee to flee
 Unto Him who loveth thee,
 Who will ope thine eyes to see
 That the work He wrought, alone
 Can avail.

Hark, the voice that commands
 Wind and wave,
 Hear it gently pleading, "Come."
 While it bids thee cease to roam,
 And to make His heart thy home,
 For there's none else but the Christ
 Who can save.

—H. McD.

Paradise

When believers die or fall asleep (the Christian definition of death), they go at once to Christ in Paradise. Absent from the body is to be present with the Lord. There is no delay; no interruption in the journey. In the Spirit's rapid flight, time does not count. Dying Saints are not known to weep. The unclothed Spirit is at once with Christ—best known and much loved of all in heaven and earth. But when absent from the body the believer in his Spirit mingles truly with the Aristocracy of heaven—such is his society. He enters Paradise, greeted and welcomed by the Lord

Himself. Beathing has ceased, instantly the believer finds himself in the company of Christ, in the most of the choicest society, and in the best of all places—Paradise. Those are consoling truths to sorrowing friends. Friends weep; the departed rejoice. Look up through blinding tears; by faith pierce the veil and witness loved ones in Paradise with Christ.

Signification of Paradise

Paradise is a word of Oriental derivation—probably of Persian origin. It means an **“enclosed pleasure garden.”** Surrounding the palaces of the Persian monarchs there were pleasure parks of immense extent, and stocked with fruit, trees, and flowers. These magnificent grounds were scenes of rare beauty and were termed Paradises. The Paradise of the Bible is not an Oriental fancy, but an actual place in the heavens. In the six occurrences of the Word, three are in the Old Testament, and signify magnificent gardens or parks on the earth; the other three in the New Testament refer to the pleasure grounds surrounding the Father’s House. This is not a speculative statement. Paradise points to the beautiful and ornamental parks connected with the palace or mansion of king or noble. In all languages Paradise has substantially the same signification, a **place of exquisite delight and beauty; the sum of bliss; the aggregate of all joys and pleasures.**

Three Occurrences of the Word in the Old Testament

1. “A letter to Asaph the keeper of the King’s **forest,**” *i. e.*, **Paradise** (Neh. ii:8).
2. “I made me gardens and **orchards**”—**Paradises**, marvels of beauty, of fruit, and flower (Ecc. ii:5).
3. “Thy plants are an **orchard,**” **Paradise** (Song iv:13).

The Garden of Eden is not named “Paradise” in the Hebrew Scripture. The Greek translators read, “The Lord God planted a **paradise** in Eden.” They had evidently the eastern use of the word in their minds, but we have to remember that Moses the writer of the Pentateuch never once writes “Paradise.” Solomon is the first of sacred writers to do so. “Forest” and “orchard” in the three passages are the equivalent of “Paradise.”

“Paradise lost (Eden) and Paradise regained” is an incor-

rect statement. The garden of innocence was lost, while the Paradise of God is duly opened for the overcomer—an infinite gain surely. “Regained” is absolutely wrong.

Three Occurrences of the Word in the New Testament

1. “Today shalt thou be with me in paradise” (Luke xxiii:43). The dying robber looked around to the distant future of the kingdom in its glories and greatness, and asked to be remembered. Undoubtedly he will be there and not the least in the kingdom, for that was the grand reversal of the unjust trial and crucifixion of the Lord. **“This man hath done nothing amiss.”** But the blessed Lord promises the saved sinner something better than remembrance in the glorious world-wide kingdom of the future. Paradise is both present and future in the intermediate state, as also in the risen condition. “Today shalt thou be with **me** in paradise.” The Lord dismissed His Spirit to His Father about three o’clock in the afternoon—the time of the evening sacrifice—the day closed about six o’clock. The saved robber entered Paradise, the first to do so, the brightest trophy of Divine grace. The scaffold—next moment Paradise!

2. “Caught up **into** paradise” (2 Cor. xii:4); also “caught up even **to** the third heaven” (Verse 2, R. V.), that is the Heaven of heavens, the dwelling and palace of God. The “third heaven” and “Paradise” are distinct. Paul was caught up **to** the one and **into** the other. Paradise is referred to as a place of unspeakable bliss. No language could describe its sights and sounds.

3. “To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God” (Rev. ii:7). There is here a purposed allusion to the Garden of Eden (Gen. ii:9); but the “paradise of God” is **not** the Garden in Eden, but as viewed in contrast to it. There is there in the heavens a special place in which God finds His joys and into which the overcomer is introduced. What heaped up delights await us should death overtake us, and then fuller and richer glories at the personal coming of our Lord!

May God give each reader present grace to live and revel in the blessed future!

Walter Scott.

The Antidote

When quite a young Christian I used to hear some of the dear aged saints use words like these:

"You will find an antidote for everything in the Bible"

In those days I did not appreciate or apprehend the truth of those words as I do now.

What is an Antidote?

This question is asked for the sake of those who are young, for I am sure the editor of this book would like the young to understand as well as the old. An antidote then, is that which annuls or tends to prevent the evil effects of anything else.

Here let me ask you to take your Bibles and read a portion in 2 Kings iv:38-41. Acting on the instructions of Elisha, the sons of the prophets gathered herbs to seethe in the great pot. One of them ignorantly gathered wild gourds of a wild vine and shred them into the pot and they knew them not. They poured out for the men to eat.

"O, thou man of God, there is death in the pot!"

They cry to the *right person* who has the *right remedy*. How remarkable is his answer: "Then bring meal," and he cast it into the pot. This time *he told them* to pour out for the people that they may eat. There was no harm in the pot. In this instance the "meal" was the antidote for that which was only evil, and it speaks to us in a very wonderful way of our Lord Jesus Christ—the true "meal offering" (Lev. ii); also read Philippians ii:5-8.

Wild Gourds

You will note please, that that which was gathered was "wild"—"*wild gourds*" of a "*wild vine*." They were the product of that which was wild. Now this is a figure of the flesh—it is not subject to the law of God, neither indeed can be—it is at enmity against God.

Its Products

Some of these are seen in Galatians v:19-21. What a dark list this is, and, mark, if we tolerate the flesh in any way, we get our laps full of the fruits thereof. In view of this we have the exhortation in Hebrews xii:14-15: "Follow after peace

with all men, and *Holiness*, without which no man can see the Lord. Looking diligently lest any man fail of the grace of God, lest any root of bitterness springing up trouble you and *thereby many be defiled.*"

The accredited religion of the day, of course, does not admit that the flesh is "wild" and beyond recovery. Indeed, they think that they are making great progress towards the refinement of that which God's Word declares to be *wholly bad*. Their heads are crammed full of philosophy and vain deceit. To them, the Bible is old-fashioned because it does not agree with their ideas. Like Laodicea they say:

"We are rich, increased with goods and have need of nothing."

The force of these words is that they have enriched themselves through research, science, art and all modern discoveries and inventions. Thus they expound their evolutionary and other theories which are a denial of God's holy Word. In Laodicea we have a true picture of modernism of the present day, and the tendency of all its teaching is twofold. It *exalts man* and *debases Christ*.

Christ is brought down to the level of fallen man. So subtle is this thing that under the cloak of tolerance many true Christians are ensnared therein. May God graciously use His truth to set them free.

This very thing commenced when the Apostle Paul was here, and in the epistle to the Colossians (Chap. ii:16-23) the Spirit of God tells us plainly that all this philosophy only tends to *the satisfying of the flesh*. It is the same wild vine, only in its religious character. The solemn truth is these things minister to the flesh and draw the soul away from Christ who is the *Head in Whom All Fulness Dwells*.

The Spirit of God Again Gives Us the Antidote

This time, it is a most wonderful and profound galaxy of the glories of the Person of Christ (Col. i:13-21). He is the Son of the Father's love, The Creator, The Redeemer, The Sustainer, The Reconciler, The Most Eminent One whether in Creation or New Creation. In every sphere Christ holds the place of pre-eminence and dignity, and in *Him Dwell-eth All the Fulness of the Godhead bodily*.

How wonderful this Person must be. All those exalted intelligences in the heavenlies draw and draw again from all the resources in Himself, still His fulness has not diminished. *By Him* all things subsist and the Spirit says, "Ye are complete in Him which is the Head of all principality and power."

To apprehend in our souls the greatness, glory and majesty of Him who is the Head of the body is to be delivered from all the philosophy of the present age.

Thou art greater, glorious Saviour,
Than the glories Thou hast won,
This the greatness of Thy Glory,
Ever blest Thou art the Son.

There is nothing like occupation with the glory and perfection of Christ to charm the heart and keep us going on, and I want you now to read a few words in that precious little book—The Song of Songs (Chap. v:9-16).

Here the bride is challenged, "What is thy Beloved more than another beloved?" This challenge awakens all the affection of her heart, and as she is occupied with her Beloved her whole soul is enraptured. She points out His beauty and attractiveness, "My Beloved is white and ruddy, the *Chiefest Among Ten Thousand*." With Him who can compare? He is fairer than the fairest and rarer than the rarest. Divine Majesty is His. In Him there is no trace of decay. He changes not—the same yesterday, today and forever. He is full of exquisite tenderness and affection, yet is of purer eyes than to behold iniquity. He, too, has perfect vision. His eyes are fitly set.

He Is the Most Attractive One

His cheeks are as a bed of fragrant spices by the wayside, so the passers-by inhale the perfume, and He is beautiful to look upon as sweet flowers. His lips are pure like lilies and every word He uttered was fragrant with that suffering love (myrrh) that led Him to give His life for us.

His Work is Perfect

His hands, expressive of His work, as gold rings set with chrysolite. All is executed in divine righteousness, with which the chrysolite is associated in almost every place where it is

mentioned in Scripture. The gold of divine righteousness and the gold stone are inseparably linked together. The ring in Scripture is symbolical of authority and affection, so she says, "I am my Beloved's and my Beloved is mine."

Without Blemish and Without Spot

"His body is as bright ivory overlaid with sapphires." This speaks eloquently of His purity and preciousness—pure without and within, and to you who believe He is the preciousness.

True Stability

His legs are as pillars of marble set upon sockets of gold. Nebuchadnezzar's image was gold at the top but iron and clay at the bottom. There was deterioration, but here we have gold at the top and gold at the bottom. Divine majesty and divine righteousness. So everything in connection with her Beloved was stable and sure. He was as to His whole bearing majestic as the cedars of Lebanon in all their dignity and splendor. Sweeter than all are the kisses of His mouth—"they are most sweet." This speaks of the preciousness of His love.

O Thy love is ever vernal;
Vast as ocean without shore—
Peerless Man and God Eternal
Thou art blest for evermore!

Yea, He is Altogether Lovely

This is "My Beloved," this is "My Friend." As "our Beloved" He is the One who has enraptured our hearts' affections and as "our Friend" He brings us into the secret of all His wondrous thoughts. Thus will we be delivered from the snares of this world, and as this canticle, the subject of which is "the restoration of love" is followed by "the witness of love," so will we be able to bear faithful witness to, and for our Beloved, until the day break and the shadows flee away.

Then He shall be like to a roe or a young hart upon the mountains of spices. His fragrance will fill the whole scene. Even so, come, Lord Jesus!

■
T. Holliday,

John Mark*A Study*

BY GEORGE L. ALRICH

The man who bears this name was one of the chosen workers of the Lord, and a study of his life may be of help to us at this present time. The Lord does not have many Pauls; just a few Peters; but very many more of the John Mark type, and we may find our place of service much in the way he did, and what is said of him may be of help to us. Here we shall find the grace of God working most wondrously and gloriously, and, as it always does, accomplishing miracles. But for the grace of God we would never have had his name in connection with the second gospel; some other would have filled the divine niche in the Word.

Shall we begin our study at the word in Acts xii:12, for it is there we have the background of his life in the atmosphere of the home. "And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying." Can you see as through a window the home atmosphere of this man? Peter had no word sent him in the jail as to where he would have to go to meet with the saints. He well knew that they would be in the usual meeting place in the house of Mary. Again and again he had no doubt met with them there. What a home that was for the rearing of this man, for such a home is not one of instantaneous mushroom growth. We are seeing the fruit of years of godliness. It is like the home of Moses, and Samuel, and later on the home of Timothy. We are being made acquainted with a mother of faith and prayer. We are looking at a place of real spiritual power, specially so in that she was braving the wrath of the King and the Jewish Sanhedrim, too, in having such meetings at her home. Woman of God that she was, she feared not the wrath of the foe, but opened the home for the gathering to pray. This was a meeting which has power in prayer to unlock prison doors, and to put guards into a deep sleep so that they felt not the loosening of the prisoner's chains; to open the prison doors

at the command of the angel who had been sent to secure the answer to them. Such waiting upon God is the result of long acquaintance with Him, and that Mary must surely have had. John Mark had such a mother of prayer and faith, and her life and teaching under God was surely instrumental in moulding and shaping the life of the one whom God would one day use to be the mouthpiece of the Spirit in writing the Gospel of the Son of God. Little did she dream of the marvelous future of that lad; little imagine that the Lord would thus use her boy. But in utter faithfulness to God she saw to it that the home atmosphere was spiritually healthy and pre-eminently godly. This has a very definite word for us today when the praying mothers and the godly homes are on the decrease. This is not pessimism, but actual present up-to-date history. Facts are stubborn things. The drift of the youth into worldliness is not alone their fault. The home is very much to blame for the sad state of things. There is a challenge in all this to parents to see to it that as far as lies in their power to make the home like that Bible type which is so often the background of a godly life. We need more women of the Hannah, Mary, Lois and Eunice type; more fathers who know the Lord and are in vital living fellowship with Him day by day. What an encouragement to parents of this day to know that the Lord has not forgotten their work and labor of love; and that to them is the promise, "My word that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Your work shall be rewarded, patient, praying mother and father. Pray on! wait on!

Our next word about him is found in Acts xii:25, xiii:5, "And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

"And when they were at Salamis, they preached the Word of God in the synagogues of the Jews; and they had also John to their minister."

This seems at first sight to be all right, but we must needs

look beneath the surface to learn the lesson here taught. Perhaps John Mark had done so well on the way from Jerusalem to Antioch that Paul and Barnabas deemed that he would do as well in the forefront of the work in the then foreign field; and so they simply took him with them as a matter of course. But as we look at the work of the Spirit in the upper room at Antioch we find no mention of the name of John Mark as selected by the Holy Spirit. He says, "Separate me Barnabas and Saul for the work whereunto I have called them." Barnabas and Saul added John Mark, but they overstepped their rights just here. Men are continually doing this; either thrusting themselves in or having others thrust them in to the Lord's service. The Church is suffering everywhere from the service of men whom the Holy Spirit never called to the work. It is well to remember the words of Eph. iv:8-11. Only the One who first descended in redeeming power into the lower parts of the earth and who then ascended into the highest heavens in triumph, has any right or authority to give the gifts to the church; and whenever any man or group of men do this they are usurping His prerogatives as Head of the Body of Christ—the Church. We wish to press this point, beloved. It is not the one whom men may think fit, or the one whom they may wish to send, but the one whom the Lord calls and sends to His work. How very like Samuel we are at best as we eye Eliabs and Abinadabs and the rest who seem to be such magnificent men, while all the while God's eye was upon the insignificant one whom they did not think worth while bringing to the feast. We must needs be careful in this matter lest we be trusting our own will of our own flesh, even religious flesh though it may be. It is true John Mark afterwards came out fully for the Lord, else he would not have been used to write the Gospel that bears his name. But Barnabas and Saul were both running ahead of God in this matter. We must learn to keep our hands off the work of God lest we spoil it by being too fast. It is an easy thing to utterly spoil a most magnificent moth by helping it out of the cocoon when it is making its exodus. Leave nature alone, and you will have the beautiful creature

God intended. Leave the Holy Spirit alone when dealing with a sinner, or with a believer facing the question of work for the Lord and you will have the real saved one, and a successful worker of His own choice. But for the grace of God that is what would have occurred here. We must be sure of the call of the Spirit else we are doomed to disappointment in the work.

Following upon this we have the record in the Acts (xv:36-40) in which we have the rejected companion in the ministry. We hardly feel qualified to pass upon the matter of the contention between Paul and Barnabas which brought about the separation of the two whom the Spirit had joined together in the commission to the work on the former occasion. Barnabas may have been unduly swayed by natural relationship, and yet may have been seeking to deal tenderly with this young worker; and so pressed the matter of his opinion too far. Paul may have been moved by a zeal for his Lord that would not brook aught else than the greatest heroism on the part of the workers, for he himself was ever ready to go to the limit in the way of suffering for the cause of Christ. He too may have pressed this matter too far. Be that as it may, we know that these two leaders parted company, and we never hear of them as being associated together in work again. We do not understand it meant that the Lord did not bless the labors of Barnabas and John Mark; but the Spirit does not follow them in their work as He does that of Paul and Silas. It would seem as if the Spirit deems the course of the apostle more in keeping with His own plan and purpose.

We must remember the word of the Lord to a man He had called as recorded in Luke ix:61, 62, "And another also said, Lord, I will follow Thee: but let me first go and bid them farewell, which are at home at my house. And Jesus said unto him, No man having put his hand to the plough, and, looking back, is fit for the kingdom of God."

We may well think upon these things, and gather for ourselves the needed truth. Perhaps the sharp contrast between Acts xiii:1-3, where we find the whole company fasting and praying and ministering to the Lord, and that

of xv:36, where we have Paul taking the initiative saying, "Let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do." It seems as though man was to the front, and that they were making plans apart from the leading of the Holy Spirit. Beloved, no one can do this and keep clear of mistakes. Trouble always comes even to the best of men when God is ignored in this matter of a choice of workers. At once strife will come in to mar our fellowship with one another, and some heart will be made to suffer. No doubt John Mark was fully aware of all that transpired. The Lord may have made use of it to bring home to his heart the things that he needed to know; and to show him that what he deemed only a prudent withdrawal from difficulty was at heart cowardice, and desertion of the Lord in the hour of need. It may have caused him keen suffering and the Lord would use it for great blessing to one who feared the danger and the privation of the way. God often rebukes in the tenderest love and ever for our good and blessing. What whole heartedness for the Lord shines forth in the great apostle to the Gentiles. He is ready for all trials that may come to him.

Then we come to the manifestation of the grace of God that shines forth so wondrously in the way the Lord must have brought about so great a change in John Mark. Writing from the Roman prison where he was awaiting his exodus the aged Paul writes his son Timothy, "Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry" (2 Tim. iv:11). This is a complete reversal of the former decision of the apostle, and not because he would for one moment say what was untrue, or attempt to gloss over any failure. We are seeing again, as through a window, a new John Mark, one who has repented and come out in full and true whole heartedness for Christ. The whole precious story will not be told until we see these beloved men in the glory; but we may see in this record the result and fruit of the severe words of Paul and of the patient love and grace of Barnabas. Above all, do we see the grace of God triumphing over the faults and the

failures of a disciple, and strengthening him in the very place in which he was weakest—that of ministry. Once unprofitable, for he had run away from the work; but now profitable, and so much so that the dear apostle of the Lord would fain see him and have some blessed fellowship with him ere he took his departure for the glory. How blessed to have this commendation from the one who had form refused to take him along in the work. O, the marvelous grace of God that can take us and make us what we are! Not simply save us from sin and make us His children; but after that to bear so patiently with us and work out such great things in us and through us to the glory of His name. Thus it was of yore with Jacob. God had said to him at Bethel, “I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of” (Gen. xxviii:15).

This is exactly what grace did with Jacob until at last the Lord obtains His Israel, the prince of God. The poverty and wretchedness of the material which the Lord had to use only magnified His grace then, and in like manner exalts it today as He deals with us. Our blessed word of God is filled with just such records, and the history of the Church upon earth has many such written up here and now. Well may we rejoice and be glad in Him who ever thus works in and with us to fulfil His eternal purposes of grace. Can you think of what the journey with Barnabas may have meant as they went about in the gospel here and there, and John Mark learned the sweet lesson of God’s forgiving and strengthening grace. Can you see him as the Lord lays hold of him to pen the Gospel of the Lord Jesus Christ; and perchance Spirit taught Paul had the joy of reading that gospel even in the last moments he spent here in this scene. Might it have been among the parchments he asked Timothy to bring with him? But one blessed word we must read again and again for our joy and encouragement, “Take Mark, and bring him with thee, for he is profitable to me for the ministry.”

Let us beware of running ahead of the Lord in His work,

or of going without taking counsel with Him so that we may know His plans? Shall we seek to avoid choosing for the Lord as to the workers or the work, looking alone to Him for guidance and counsel? We will save ourselves much sorrow, and the Lord a great deal of trouble if we do. Shall we not keep from all undue hardness and harshness in even our great zeal for the Lord? It may help our fellow saints to a closer walk with Him. And above all shall we in love look for and hope for the best in each and every child of God, and seek to help one another in the life and the walk day by day.

From Jerusalem to Jericho

An Address on Luke x:25-37

By JOHN JAMES

“And behold, a certain doctor of the law stood up, tempting Him, and saying, Teacher, having done, what life eternal shall I inherit?”

It is amazing the universal tendency there is in men to turn away from the doctrines of grace, to their own doings, in some form or another, to obtain salvation. There is not a human religion in the world but has salvation by works as its fundamental doctrine. Yet no devotee of any religion has ever been found who has obtained it; it is always to be obtained; proving that he never has it. That was the case with this doctor of the law. He had it not, but believed it was to be had by doing. But as the teaching of the Lord seemed to be in conflict with this, giving him no credit at all for his self-righteousness, he resented it, and in the hope of getting the Lord into conflict with the teaching of Moses, as he understood it, he asks the above question. Great, then, must have been his surprise at the Lord's answer.

“And He said to him, What has been written in the law? How readest thou?”

Why, he thought it would fall to him in the argument to force the law upon the Lord as the correct answer to his question; instead of which the Lord Himself refers him to it, and asks him to quote it. The reason is evident. Men

seeking to establish their own righteousness under the law are only deceiving themselves. Not one of them ever kept the law. And the Lord is using the law for the purpose for which it was given, to undeceive him, and to convict him of sin.

“And he, answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind; and thy neighbor as thyself.”

The lawyer could not have answered more correctly. He cites two Scriptures, Deut. vi:5 and Lev. xix:18, the very same Scriptures which the Lord Himself quoted on another occasion, when another lawyer, tempting Him, asked Him, “Teacher, which is the great commandment in the law?” The Lord quoted these two Scriptures in reply, and added, “On these two commandments hang all the law and the prophets” (Matt. xxii:34-40).

But, for that very reason, he could not have selected two Scriptures which more utterly condemned him. But of that he was, as yet, entirely unconscious. So easily and willingly do we deceive ourselves. On no subject is it more important to have the truth. On no subject do men more persistently turn away from it. The Lord’s answer is very brief but to the point:

“And He said to him, Rightly thou hast answered; this do and thou shalt live.”

Notice that the Lord does not say, thou shalt have eternal life. The keeping of the law would not earn that. The law only promised continuance of natural life in this world to the one who perfectly kept it. The fact that death has taken each succeeding generation completely away, proves that none ever did that. But this is probably what the lawyer meant by eternal life. It is only in the Christian revelation that what it really is, is made known. The Lord said “this do.” Not the best you can, which no one ever did, but this that is written in the law, which he had quoted. At once he is convicted of sin, but, alas, will not confess it.

“But he, desiring to justify himself, said to Jesus, And who is my neighbor?”

He came to put the Lord on the defensive. He is now

on the defensive himself. Whenever men came to judge the Lord, they soon found themselves in the presence of their Judge. But oh! the iniquity of the human heart. To justify himself he tries to deny that any one has such a claim upon him as that he should love him as he loves himself. He may profess to love God, for God is a long way off; but the proof of loving God would be to love his neighbor as himself. But that he was far from doing. He had come into the light when he came into the presence of Jesus; the light makes manifest what he really is, one who loves himself, and loves neither God nor his neighbor. And not one of us is any better. Tested by the law, we all fall. Every mouth is stopped and all the world is brought in guilty before God (Rom. iii:19). Well is it for us when we confess it, for then instead of the desire to justify ourselves, we would learn that through the redemption that is in Christ Jesus, God can be just in justifying those who believe. God justifies the one who condemns himself, and condemns the one who justifies himself.

The Lord's answer to the question, "Who is my neighbor?" is the parable of the good Samaritan. It is a revelation of the way in which God Himself does that which the law commands us to do. The gift of His Son is the proof that He loves us as Himself. The Lord Jesus is the manifestation of that love in this world. He does not inquire, "Who is my neighbor," but He finds him everywhere, and is ready, not to demand from him what he ought to be, as the law does, but to communicate to him that which will make him what he ought to be, whenever he finds one who will receive it.

"And taking it up, Jesus said, A certain man was going down from Jerusalem to Jericho, and fell among robbers, who have stripped him and wounds having inflicted, went away, leaving him half dead."

In these few words the Lord gives us a graphic picture of man's actual condition, as He knows it to be. Instead of keeping God's law he has his back turned upon God, and is going down to the city of the curse. Jerusalem was the place where God had placed His Name. The Temple was there, and there the true God was worshipped. Jericho was the city of the curse. When the city had been destroyed by

Joshua he adjured them, saying, "Cursed be the man before the Lord that riseth up and buildeth this city Jericho" (Josh. vi:26). But in utter disregard of that it was again built (1 Kings xvi:34). So it stood in defiance of God's judgment. But it was down in the deep valley of the Jordan, where the river of death flowed constantly by, into the Dead Sea of judgment, some 1,200 feet below the level of the ocean, and out of it there is no exit. It is a portrayal on the surface of the earth of the solemn fact that it is appointed unto men once to die, and after death the judgment. Jerusalem was on the heights of Sion. Jericho in the valley of death. And this man was going down from Jerusalem to Jericho. Perhaps he had appointments to keep there, for business or for pleasure. If so, he did not keep them. He fell among robbers who stripped him of his raiment. His raiment was that which covered him. But it was gone. He was naked. He had been assaulted and had lost his self-righteousness. And, more than that, the robbers who took his raiment also inflicted wounds. He has not only lost self-righteousness, but had been convicted of sin, and he lies half dead by the road side. What remedy avails for him in that condition?

"Now by a coincidence a certain priest went down in that road, and having seen him, he passed by on the opposite side; and in like manner also a Levite being at the spot, having come and having seen, passed by on the opposite side."

It was only a coincidence that the priest and the Levite were traveling down that road at the time. The need of the man by the roadside was not what brought them there. They were going *down* too, so they could not help him even to get back to Jerusalem. The priest looked upon him, but the man was too near death to risk the defilement of touching him; and the service of the Levite did not contemplate such a case. There was nothing in the law to avail for him. It could only make him realize how utterly hopeless his case was. The law gives nothing, it only demands.

"But a certain Samaritan journeying, came to him, and having seen him was moved with compassion, and having

approached bound up his wounds, pouring on oil and wine; and having put him on his own beast, brought him to an inn, and took care of him."

Here we have God's remedy for the sinner. "A certain Samaritan." There is one whom the self-righteous Jew despised. They had said to the Lord, "Say we not well that thou art a Samaritan, and hast a demon" (John viii:48). And the woman of Samaria could tell the Lord, in her surprise that He should speak to her, "the Jews have no dealings with the Samaritans" (John iv:9). So the Lord shows them that He knew they were rejecting Him by giving the name "Samaritan" to the man who, in the parable, represented what He was doing. The Lord was not asking "Who is my neighbor?" nor was He keeping His love pent up within Himself because He found no one worthy of it; but, on the contrary, He found His neighbor everywhere, wherever there was the need that would consent to receive from Him, there the confessed unworthiness of the object only brought forth from Him the fulness of his supply. How awful it is that men should be so full of self-righteousness that they will not allow God to give to them. But when the robber has done his work upon him and instead of the self-righteousness in which he boasted he has the wounds of a guilty conscience, and all hope of help from the law is gone, for both Priest and Levite have passed by on the other side, leaving him to utter despair, then the Samaritan journeys to him. That is the reason He is on that road, for just such cases as that; and He carries the remedies with Him, too. He binds up his wounds and pours on oil and wine; remedies that tell of a deeper need than mere fleshly wounds would call for; for the oil tells of the Holy Spirit, and the wine of the blood of Christ. There were two things he needed: a new life, and propitiation for his sins. (See 1 John iv:9, 10; also 1 Peter i:23 and 19, and John iii:5 and 14.) The Samaritan has both. He died for us, and He gives us His own life out of death, by which we live. We are born again, and the life we then receive is the life of the One who died for us, so that life comes to us freighted with all the value of His death. He pours in the oil and wine.

The Heart of the Lesson

INTERNATIONAL SUNDAY SCHOOL LESSONS

FOR DECEMBER
RUTH AND NAOMI

December 5.

Ruth i:6-22. Golden Text, Ruth i:16.

Daily Readings

Mon., Jud. vi:1-6. Tues., 1 Sam. ii:1-10. Wed., Matt. i:18-25
Thur., Luke ii:57-66. Fri., Acts x:1-48. Sat., Rom. vii:1-6. Sun.,
Ruth i:1-22.

I. LESSON OUTLINE

1. The Plea of Naomi (6-13). 2. The Decisions of Orpah and Ruth (14-18). 3. The Return of Naomi with Ruth (19-22).

II. THE HEART OF THE LESSON

The Book of Ruth is one of the Books which the Hebrews called Megilloth. There were five in this class: Canticles, Ruth, Lamentations, Ecclesiastes, and Esther. Liturgical use may have controlled this position of the Book. But as the Book stands in our Bibles, it makes a fine connecting link between the Book of Judges and the Book of 1 Samuel. See the first and last verses. But these verses really reach past the centre of the preceding and the following Books.

The Book may be outlined as follows:

1. The Emigration (I:1-2). 2. The Sojourn in Moab (i:3-5).
3. The Immigration (i:6-22). 4. The Establishment in the Land (ii:1-4, 17). 5. The Genalogy of David (iv:18-22).

Although a small Book, it is very important. Benjamin Franklin once informed a learned society in Paris, of which he was a member, that he had found a tale of pastoral life in ancient times that seemed to him most charming, and he would prize the opinion of the society concerning the story. On an appointed evening Ruth was read aloud before the members. They were enthusiastic about it, and desired that it be printed. Franklin then informed them that it was already printed, and they could find it in the Bible.

The Book is full of doctrinal and dispensational truth. These truths can be studied under the headings of the three groups of persons in the account: Elimelech with his family; Orpah and Ruth; and the near kinsman and Boaz.

Elimelech with his family, especially Naomi, represent Israel in backsliding unbelief. Contrary to the promise of Psa. xxxvii:5: "Trust in Jehovah, and do good; Dwell in the land, and feed on His faithfulness," and contrary to the name of Elimelech, "My Mighty One is King," these Hebrews sojourn in a strange land. The story gives a plain picture of their impoverishment. For, among the Gentiles, here is no blessing for Israel.

A glance at the printed text of this lessons shows us Naomi's pessimism in which she betrayed a fine opportunity to win *both* of her daughters-in-law to the faith and service of Jehovah. She sums up a number of reasons why Orpah and Ruth should not follow her, and thus reveals the blindness of her unbelief or lack of trust in God, which could not think of another solution, such as was presented to Ruth to a very short time. Well, salvation is "exceeding abundantly above all that we ask or think" (Eph. iii:20). But it remains true that backsliders do not make good soul-winners. David said: "Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee" (Psa. li:12-13).

In Orpah we have a picture of those who love this world. There may have been good human reasons for Orpah's return to her people—remember she was not encouraged to follow Naomi—yet we cannot but think of a number of others who turned back: Luke ix:62; xxii:47-48; Acts xiii:13; Gen. ix:26; 2 Tim. iv:10; Heb. x:39; 2 Pet. ii:21, 22. But see 2 Tim. iv:11.

Ruth brings before us the importance and beauty of a great decision. She, in one sense a type of the Church, the Bride of Christ, like the Thessalonians later, "turned unto God from idols, to serve a living and true God"; and although we have no authority to say that she waited for His Son from heaven (1Thess. i:9-10), yet, by grace through faith, she was brought into the line of the Messiah (Matt. i:5). The answer of Ruth to Naomi will go down through the ages as one of the sweetest expressions of devotion that has ever been uttered by man or woman. We must put it alongside of the expression of Jonathan's love for David. But the beauty of Ruth's decisions stands out more boldly when we observe how very little is recorded as having been said by her throughout all these transactions. Less than nine verses comprise all she says. "The Lord gives grace to the humble" (James iv:6). Her actions depict the quiet receptivity of faith, which stands still to see the salvation of God.

Ruth is also a type of those Gentiles who, at the time of Israel's return to the land in the future, will seek Jehovah, the God of the Jews. The question of Naomi in verse 11, "Why will ye go with me?" can find an answer in Zech. viii:20-23. See also Hosea v:15, vi:3; Jer. xxix:12-14; Zech. xii:10, xiii:1. Hosea ii:16, 19, 20. Isaiah 54, 55, 60, 62. Jer. 31-33.

There may be some dispute as to what or who is represented by the near kinsman (see Rom. vii:1-6, viii:3-4); but we have no difficulty in finding in Boaz a type of our Lord Jesus Christ, our Redeemer. For Jesus is our Kinsman and our Redeemer. Yet be it ever remembered that Jesus was not our Kinsman by His eternal nature; but that He became our Kinsman by grace (John i:14), and that He became our Redeemer by grace. The duty of a goel, redeemer, was five-fold: 1. Redeem him who sold himself, Lev. xxv:47-49. 2. Avenge blood, Ex. xxii:12-14; Num. xxxv:9-34; Deut. xix:1-13; see Job xix:25. 3. Make restitution to kin for guilt, Num. v:5-8. 4. Buy back property, Lev. xxv:23-25. 5. Marry widow and raise up seed, Gen. xxxviii:8; Deut. xxv:5-10; Matt. xxii:23-33; Luke xx:27-40. Boaz fulfilled the last two in the case of Ruth. If, then, we are ever to bring forth fruit unto God, we must be united to our Redeemer, the Lord Jesus Christ (John xv:1-16; Rom. vii:1-6).

THE BOY SAMUEL

December 12. 1 Samuel iii:1-21. Golden Text, 1 Samuel iii:9

Daily Readings

Mon., 1 Sam. i:9-18. Tues., 1 Sam. ii:1-11. Wed., Isaiah vi:1-10. Thur., Acts xxvi:9-20. Fri., Acts x:9-23. Sat., Mark i:14-20. Sun., 1 Sam. iii:1-21.

I. LESSON OUTLINE

1. The Religious Condition of the Times, 1. 2. Samuel's Call, 2-14. 3. Samuel's Mission to Eli, 15-18. 4. Jehovah's Favor to Samuel 19-20. 5. The Revival of Jehovah's Appearance, 21.

II. THE HEART OF THE LESSON

The lesson brings before us a sad condition in Israel; but it is a darkness that is followed by a bright light. The previous chapter tells of the evil condition that prevailed in the house of the high priest. This chapter tells us of the prophetic famine. "The Word of Jehovah was rare in those days; there was no widely spread vision." This was not so because God had nothing to say, or that Israel did not need His revelations. God's people were not in a listening mood. "If any man willeth to do His will, he shall know of the teaching" (John vii:17). Now there is no use speaking to one who is not willing to obey. The serious part of this account is that it is not just a record of a condition which is forever behind us. Amos (viii:11-15) writes, "behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of Jehovah, and shall not find it. In that day shall the fair virgins and the young men faint for thirst." This, of course is a description of Israel's condition; but is also a true description of the condition in many other quarters. In a day of unsurpassed conveniences of communication, in a day when religion is said to have gripped the hearts of men as never before (?), there is a famine of the Word of God rightly handled and taught. And this is serious, because "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv:4).

But the lesson brings in a great ray of hope. In verse three the ark is mentioned. A glance at the concordance shows that the ark had not been mentioned since Jud. xx:27. Not many pages removed; but (whatever may be the accuracy of the dates at the top of some Bibles). I notice that the date on the page of Jud. xx:27 is 1406, and the date on the page of 1 Sam. iii:3 is 1165. That is a matter of 241 years. Now after more than 200 years the ark is again mentioned. God will not forget His people, though they may forget Him. Not only is the ark again mentioned; but prophecy returns. May God grant that this, may be true of our own day. Not prophecy in the sense of a new revelation; we do not look for this, since revelation has been completed; but a renewed use of the prophetic Scriptures.

The call of Samuel may be studied alongside of the call of Isaiah (Isa. 6). Because, as can be readily seen, *if we will but read far enough*, both were called to hear a message of judgment. The call of Isaiah is wonderful; but when I read the message that he was asked to hear. I begin to see the necessity of it more than ever, for it is when we must bring a message of judgment that we need a special unction from the Lord.

The call of Samuel is one of the objective revelations of Scripture. You will notice that the words "to sleep" (v:3) are in italics, i.e., they are supplied. Altho it was early morning, it is not certain that Samuel was asleep. The point is not important except as it calls attention to the fact that the Scriptures make a distinction between dreams and actual sight or hearing. (See Acts 10 and the distinctions of visions and plain sights in the life of Paul.) For a study of the repeated names in Scripture, see Gen. xxii:11; xlvi:2; Ex. iii:4; 1 Sam. iii:10; Luke x:41; Matt. xxiii:37; Acts ix:4; Mark xv:34.

The life and behavior of Samuel is exemplary. How many of you would get up three times in the night to answer the telephone without getting a satisfactory answer? Samuel had no telephone to arouse him but his mistaken turning to Eli during the night brought about the same test to his temper. And it is a fine thing to see him control

it. Let us not only see to it that we have the Word of God; but let us yield ourselves to His Spirit for sweet control of our tempers, and that we may have patience.

It is said that Samuel "opened the doors of the house of Jehovah" In the course of the years the veil of the court may have given place to doors. Be that as it may. But Psalm lxxxiv:10 has a message that should encourage every one of us, and which teachers should emphasize Sunday as they contrast Samuel with Eli's sons. It is this: "For a day in Thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

THE SAVIOUR'S BIRTH

December 19. Luke ii:8-20. Golden Text, Luke ii:10

Daily Readings

Mon., Micah v:2-9. Tues., Luke i:26-38. Wed., Psa. lxxii:1-17. Thur., Isa. ix:1-7. Fri., Isa. xi:1-16. Sat., Heb. ii:5-18. Sun., Luke ii:1-20.

I. LESSON OUTLINE

1. The Angels Appearing to the Shepherds, 8-9. 2. The Message of the Angels, 10-14. 3. The Shepherds Visit the Lord Jesus, 15-16. 4. The Shepherds' Testimony, 17. 5. The Effect of the Shepherds' Visit and Testimony, 18-19. 6. The Praise Rendered by the Shepherds, 20

II. THE HEART OF THE LESSON

In a day when much is said about the developments of laws resident in nature, it is a good thing to read the Scriptures that speak of the intervention from on high that has brought salvation to us as the finished gift of God. "For the grace of God hath appeared bringing salvation" (Titus ii:11). Not only had natural forces been unproductive in bringing heart-peace to men; but the heavens themselves had been closed for a number of centuries. These first chapters of the Gospels make a new beginning in God's dealings with men, a beginning which was caused by nothing but unmerited favor. Note, that the angels came to the shepherds, not to the priests, scribes, or king. We may not be able to give a proof text for the reason of this; but it is significant to remember that the Lord Jesus is the Lamb of God (John i:29, 36), and also the Good, the Great, and the Chief Shepherd (John x:11; Heb. xiii:20; 1 Pet. v:4).

Is it not a wonderful thing that God should communicate with men who have sinned against Him (Heb. i:1-2); but is it not a more wonderful thing that, when He spoke, He spoke, not words of wrath, but words of gracious peace? The shepherds might well be afraid, for they had no right to expect good tidings. Yet such was exactly God's message to them. Oh, that the world might believe it: the Gospel is a message of joy (Gal. v:22; Phil. iv:4; Luke xv:22-24).

Angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. i:14). Stephen says the law "was ordained by angels" (Acts vii:53). Here the Gospel is introduced by them. "Two men" "in white apparel" announced the ascension of the Lord into heaven (Acts i:9-11). Our Lord is coming again "in His glory, and all the angels with Him" (Matt. xxv:31). While the Gospel is not for them, nor is it regularly preached by them; yet the angels have always manifested a great interest in the story of the Saviour and the Lord (1 Pet. i:12). Compare this Christmas message with their ascension message in Acts 1, where they say that Jesus is in heaven, that He is the same Jesus in heaven as on earth, that He is coming back the same Jesus, that He is coming back in the manner in which He went up. We have, therefore, not only a historic message, but a prophecy,

as well. At least four things are contained in the message before us. These angels proclaim Who Jesus is, and What His office is: He is Saviour and He is the Lord. They set forth the result of His coming: peace; and then the response that should ascend to God for this salvation. Note, that Bible peace is not merely a subjective state; but first of all an objective accomplishment, the work of the Cross of Christ, and then a personal experience to the believer in Him. Reconciliation did not put God into a good mood towards us. There was never—Praise God—there was never any question about His love for us sinners (Rev. i:5); but there was a very disturbing question about our guilt. The justice of God forbade the mercy of God from saving us until the Lord Jesus Christ, by His death, removed our guilt. Thus peace was established between God and man. Have you believed Him, and yielded to His Spirit, so that it can be truly said that there is peace between your own soul and God? Consider this fourfold outline of peace: (1) From God to man, Eph. ii:13-18, vi:5; (2) Peace between man and God (Rom. v:1; (3) Experimental peace, (John xiv:27; Gal. v:22; Romans xv:13; (4) The God of Peace, Heb. xiii:20; John xvi:33.

If this be our possession, let us too blaze abroad the good news of the Saviour and the Lord.

REVIEW: MOSES TO SAMUEL

December 26 Golden Text, Psa. lxxxv:9

Daily Readings

Mon., Num. xiii:23-33. Tues., Deut. vi:1-12. Wed., Joshua i:1-9. Thur., Joshua xiv:6-15. Fri., Num. vii:1-25. Sat., 1 Sam. vii:3-12. Sun., Psa. lxxxv.

I. LESSON OUTLINE

1. Moses. 2. Joshua. 3. The Judges. 4. Samuel.

II. THE HEART OF THE LESSON

Let us turn to 1 Cor. x:11, "Now these things happened unto them by way of figure; and they were written for our admonition, upon whom the ends of the ages are come." It is profitable to note that the lengthy passage before us is a record of actual facts. We do "not follow cunningly devised fables" (2 Pet. i:16). The Old Testament is a record, a true record of facts. It is an infallible account of words and deeds that were actually spoken and enacted. But it is important also to note that, while we are accustomed to speak of some of these Books as Historical Books, the Hebrews themselves did not think of them in just that way. They thought of them as prophetic writings. They wrote history, as we would say, with a theological intent. Instead of seeing so many men doing this and that, they thought of God moving the affairs of men. The Old Testament is a record rather of what God says and does, than of what man did and said. Furthermore, these Books were given to us not only to inform our minds but to guide our souls in moral and spiritual things. And their importance is so great, that Jesus Christ our Lord could say, "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead" (Luke xvi:31). And Luke tells us that when our Lord walked with the two disciples on the way to Emmaus, He began "from Moses and from all the prophets" and "interpreted to them in all the Scriptures the things concerning Himself" (xxiv:27). In our review of this quarter of lessons, we should therefore not forget to point out the Spirit's typical teachings concerning our Saviour and Lord.

Moses may be contrasted or compared with the Lord Jesus. By way of contrast, Moses is a servant, but our Lord is the Son (Heb. iii:5-6); again, "the law was given through Moses; grace and truth came through Jesus Christ" (John i:17). By way of comparison, the Lord Jesus is a

Prophet like unto Moses (Acts iii:22-23) and Advocate (Ex. xxxii:31-35; 1 John ii:1-2); Intercessor (Ex. xvii:1-6; Heb. vii:25); Leader (Deut. xxxiii:4-5; Heb. ii:10); Deliverer (2 Cor. i:10); has a Gentile bride (Ex. ii:16-21; Eph. v:22-33); rejected by the children of Israel and accepted again (Acts xv:14-17).

Joshua, the one who comes after Moses' death, and whose name speaks of Jehovah's salvation, speaks of Christ, the "Captain of our salvation" (Heb. ii:10-11). He is the leader who comes in after Israel has failed. For there should have been no crossing of the Jordan. After the crossing of the Red Sea, Israel should have entered the land. Unbelief kept them unnecessarily in the wilderness for almost 40 years. But Joshua leads them to victory by grace. For Joshua led them across the Jordan uncircumcised, which was contrary to the law, and therefore all of grace. Once in the land, with victories won, Joshua allots each tribe its inheritance (See Eph. i:14, 18). The extent of the actual experience of these blessings depended upon the faith of the Hebrews. And so also with Christians. (See Joshua i:3; Eph. i:3; 1 Pet. i:3; 2 Pet. i:3).

The period of the Judges (who ruled as well as judged, and so speak of the coming again of Christ Who is to rule and judge) sets forth the decay of faith and the love of sin. It tells of the rejection of God and the rule of self, "In those days there was no king in Israel, but every man did that which was right in his own eyes" (Jud. xvii:6). But if the Book of the Judges describe the unfaithfulness of man, it describes as well, and that emphatically, the faithfulness of God in His grace to His people. Witness the repeated restorations of Israel. And then think of the beautiful account of Ruth, "the Book of Restoration" in which we see the kinsman redeemer at work.

Samuel introduces an enlargement of the prophetic office into Israel. While Enoch is the first who is said to have prophesied (Jude i:14), and Moses is the first to be called a prophet (Acts iii:22-23), Samuel introduces the order of the prophets of which there were two kinds, those that prophesied with and those that prophesied without office (Acts xiii:20). They are the forerunners of Him Who is the Word of God (John i:1, 18).

"Awake, awake, put on thy strength, O arm of the Lord"
(Isa. lxi:9).

This is a timely prayer for today. Long has God been silent in the heavens, and patient with the wickedness of men. The "arm of the Lord," speaking as men speak, stands for His great power (Deut. vii:8; Isa. lxii:8). Are you in depression over your own affairs, and the confusion around you? Remember all signs show that Isa. xl:10 will soon be fulfilled.

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Editorial Notes

He Goeth Before You

“He goeth before you” (Mark 16:7). These were His words on the glorious resurrection morning. And since then He has gone before His own, for He is the leader and the captain of our salvation. He who led His people Israel safely through the wilderness, so that they feared not (Ps. lxxviii:53) still goes before and leads in all things. He who went before them, guided and directed in the way, still guides; He who supplied their need supplies our need. Well may we remember this simple, yet comforting truth as we pass into another year. If we follow in His footsteps, who is the Way, and who has promised “I will instruct thee and teach thee in the way which thou shalt go,” we are safe; and as we look to Him, who goeth before, as the mighty, all victorious Lord, we do not need to fear anything.

The conflicts of His people will surely increase in these days when “the enemy comes in like a flood.” For those whose ambition is to live godly, righteously and soberly in this present age, difficulties will not decrease. His faithful Church, those who keep His Word, and do not deny His Name, will have “fighting without and fears within”; but He who said on earth “the gates of hell shall not prevail against it” goeth before. He knows all trials; He knows all the Satanic attacks; He knows all perplexities, and He hears and sees all, and goeth before them all. You shall have victory in any conflict, and be above any discouraging circumstances, if you look to Him, who goeth before.

And let us think of Him as the one who has gone before

into the presence of His God and our God, His Father and our Father. He is the forerunner who has entered for us into the Holiest (Heb. vi:20). As our High Priest He has passed through the heavens. As our Forerunner He is in the presence of God for us, touched with the feeling of our infirmities, as down here He was tempted in all things as we are, apart from sin. And so we look up to Him who has gone before, and come boldly unto the throne of grace, to obtain mercy and to find grace to help in time of need.

The record says of Stephen that he "looked stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God" (Acts vii:55). This is our great need. We must look stedfastly into heaven in faith, and realize afresh daily that our forerunner is there, and then cast ourselves with all our need, our burdens, our cares and our sorrows upon Him. If we do this we shall find as never before how He cares for us, and how He answers our prayers. As days become darker He will surely give strength to endure. "As thy days are, so thy strength shall be." His gracious promises will not fail, but He will make them all good, for He is the forerunner, who has all power in heaven and on earth. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord forever; for in the Lord Jehovah (in Christ) is everlasting strength" (Isa. xxvi:3-4).

"He goeth before." He has gone before to the Father's house. The words He spoke in parting from His disciples are words which gain in power with those who know and love Him, and who love His appearing. "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go, and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also" (John xiv:2-3). He has gone before to prepare a place for us. What all this means no saint has ever fully understood. But He who has gone before will surely come and take us to that place where He is. He has gone in as the forerunner, and when the time comes He will utter His calling shout, which will assemble all to meet Him face to face.

“We would see Jesus.” This is the burning desire in the hearts of countless thousands of His people in the beginning of this new year. Perhaps our desire and our prayer will soon be granted, and we shall see Him as He is; and more than that, “we shall be like Him.” So take this thought of Him “who goeth before”—who is the forerunner, who has gone to prepare a place for us, who is coming again, with you into the new year. Look up and rejoice! All is well with those who belong to Him.



**The
Approaching
Day**

“As ye see the day approaching”—thus wrote Paul in his letter to the Hebrews, and grouped about this statement certain exhortations. “Let us draw near”; “Let us hold fast”; “Let us consider one another”; not forsaking the assembling of ourselves together”; “exhorting one another” (Heb. x:22-25). What day did the Apostle mean? That primarily the coming day of Jerusalem’s destruction is meant seems to be obvious. The Lord had predicted the great catastrophe of the judgment in store for the city in which He was condemned and crucified. He wept over that city, and His omniscient eye had seen all that passed into history forty years after He had uttered His solemn prophecy.

In Jerusalem was an assembly of Hebrew Christians. They knew what the Lord had spoken. Some of the apostles were still living who had heard His words. After Jerusalem had rejected the gracious offers of the Spirit of God, after Pentecost, and persecuted those who believed on Jesus as Israel’s Messiah, the moral conditions of that city became worse and worse. Lawlessness prevailed. Attempts were made to rid themselves of the Roman yoke, and Judaism became increasingly corrupt. The believing remnant saw the predicted day of reckoning approaching, and the Apostle exhorted them in view of this fact to faithfulness.

But the passage has a wider meaning than this. “The day” means more than the impending overthrow of Jerusalem by the Roman armies and the dispersion of the Jews. It also means the future “day” so often referred to by the

inspired pen of the Apostle Paul. See Rom ii:16; xiii:12; 1 Cor. i:8; iii:13; iv:3; v:5; 2 Cor. i:14; Phil. i:6, 10; ii:16; 1 Thess. v:2; 2 Thess. ii:2; 2 Tim. i:12; iv:8, and other passages. The day of Jerusalem's destruction was only a type and forerunner of that "day" which will surely come.

"The Day of the Lord," so often mentioned by all the prophets, is the day of His visible manifestation, preceded by a worldwide tribulation, by judgments and wrath from above, and followed by the establishment of the Kingdom upon this earth.

But the New Testament also speaks of another day, "the Day of Christ," which concerns only the Church. It is the day in which the Church is gathered home and brought into His presence. This gathering day precedes the day of His visible manifestation. The Scriptures teach that before the great tribulation comes, before the man of sin is fully revealed, "our gathering together unto Him" must take place.

And how true it is in the beginning of another year that we "see the day approaching." The year 1926 was filled with disasters on land and sea. Great hurricanes, mighty earthquakes, and other catastrophes. Lawlessness increased; moral conditions became worse than in preceding years. Perplexities among nations were never so great as during the year behind us. Another year opens under the same conditions. It will not bring better things as dreamers dream and false prophets predict. We see the sky red and lowering, and all indications point to the very last moments of this present age. All kinds of upheavals will come for this age. There will be upheavals in the material world and the world systems. All these things are the sure signs of "the day approaching."

In the religious realm no change for the better can be looked for. The apostasy has set in, and recovery is nowhere promised in the Scriptures. In the Old Testament Israel's apostasy became such that there was "no remedy." God had to act in judgment. The apostasy is Laodicea, and after Laodicea comes no other revival, but the Lord will execute His threat, "I will spue thee out of my mouth"

(Rev. iii:16). The ecclesiastical conditions tell us "the day is approaching." Those who stand firm for the Truth and "contend earnestly for the faith once and for all delivered unto the saints" (Jude iii) are becoming increasingly the objects of the attacks of the powers of darkness. Their path becomes more difficult. In this fact also we see the day approaching.

Nor must we forget that great sign of the approaching day, the forward march of Zionism. Recently "Armistice Day" was celebrated. We watched a parade, and as we saw them marching, and the display of machine guns, the flying machines in the air, we said to ourselves: "This does not look like peace." But one thing has taken place since November 11, 1918, and that is the rapid restoration of the Jews to their own land. The shaking of the dry bones of Israel in Ezekiel's vision is a fact today. Despite all the hindrances Zionism has been successful, and the latest developments show that the age-long dream of the Ghetto has come true. Over yonder in the old homeland the stage is set for the final scene in the drama of Israel's history. "We see the day approaching."

Perhaps this new year may bring the realization of "that blessed hope." Let us pray and hope that it may be so, and that this year may bring us "face to face with Christ our Saviour."

But as long as He tarries and still waits in His infinite patience at the right hand of God, "let us draw near"—a closer communion with Him. "Let us hold fast"—a more earnest zeal for the Truth of God. "Let us consider one another"—"not forsaking the assembling of ourselves together," a more intimate fellowship with all His saints and love for them. And do remember it daily, "the day is approaching."



**Seven Little
Words**

The seven little words are the following: *above, around, before, behind, beneath, with and within.* They are the words of comfort for God's people, for the Holy Scrip-

tures use them frequently in connection with the relationship of the Lord to His own.

Above. The Lord is above His people. "Know therefore this day, and consider it in thine heart, that the Lord. He is God in Heaven above, and upon the earth beneath: there is none else" (Deut. iv:39). We look above in faith and know that He who loveth us is there, and that seated at the right hand of God He has all power in Heaven and on earth. And therefore we know "the beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between His shoulders" (Deut. xxxiii:12). His mighty wings of love cover us from above and under these wings we find our rest, our safety, our refuge and our protection. "He shall cover thee with His feathers, and under His wings shall thou trust: His truth shall be thy shield and buckler" (Ps. xci:4).

Around. He is around us. "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth, even for ever" (Ps. cxxv:2). Satan spoke the truth when he said about Job: "Hast Thou not made a hedge about him? and about his house?" The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Ps. xxxiv:7). We do not know the mighty, unseen forces which are around the children of God, the unseen agencies He uses in protecting His beloved co-heirs. But we know He is round about us.

Before. He goes before His people, for He is our leader. What He said to His beloved Israel, He also says to His beloved Church: "The Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night" (Ex. xiii:21). "The Lord your God, which goeth before you, He shall fight for you, according to all He did for you in Egypt before your eyes; and in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bare his son, in all the way ye went, until ye came into this place" (Deut. i:30, 31). Our Lord Himself assures us of this fact that He goeth before, for He said: "He putteth forth His own sheep, He goeth before

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them, and the sheep follow Him: for they know His voice" (John x:4). It belongs to His shepherd work to go before His sheep. And in His omniscience He knows what is before us in our daily life and He goeth before with His mighty prayers of intercession, that we might be kept and preserved.

Beneath. Every believer loves that precious word "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. xxxiii:27). Pause a moment! The *eternal* God is our refuge and His arms of power and love are beneath us. How then can we ever sink down? Oh! let us remember it in the days when troubles abound, when distress overwhelms us, when night is dark and burdens upon burdens press upon us, that His everlasting arms are beneath. Then we shall trust and find out once more the truth of His promise "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee."

Behind. He is behind us, for He is our shield. He covers our back, and as we trust on Him all the fiery darts of the wicked one can never reach us. The redemption of Israel out of Egypt gives a good illustration. The Egyptian hosts were behind them, ready to fall upon them and to enslave them once more. Then "The Angel of God, which went before the camp of Israel, removed, and went behind them; and the pillar of cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these; so that one came not near the other all the night" (Ex. xiv:19-20).

With. Of course He is with His people. We receive this assurance in both Testaments. "Fear thou not; for I am with thee: be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. xli:10). Beloved, read this promise over and over again. Then think of it—the right hand of God, the hand of His righteousness is our Lord, Jehovah our righteousness. And He who spoke this comforting promise in the Old Testament, tells us in the New: "Lo, I am with you all the days, even

unto the end of the age." And how many more passages we could add in which the Lord assures us that He is with us, and then point also to the many historical events in the past in which the Lord showed that He is with His people to keep and to deliver.

Within. He dwells in us; we dwell in Him. He is our life. "Christ in you, the hope of glory." And furthermore, "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:23).

Seven little words of comfort!—above, around, before, beneath, behind, with and within. Think of them each day in the new year. Get out of them the comfort, the help, the strength and the assurance we all need as days become darker and burdens increase.



**Be of Good
Cheer**

"Be of good cheer." This blessed word of comfort came often from the gracious lips of our Lord. The last time it was addressed by the Lord to Paul, when he had been taken prisoner (Acts xxiii:11). Still He speaks these words by His Spirit, the One who has come to take His place, to stand alongside of His own. "Be of good cheer" belongs to all who belong to Him. In our conflicts, in our sorrows, in loneliness and in our failures, we may hear His comforting voice in our hearts, "Be of good cheer."

Let us meditate on this word of comfort as found at the close of the sixteenth chapter of John and see its meaning and connection there. "But be of good cheer; I have overcome the world." It was His last word spoken to His disciples before He lifted up His eyes to Heaven and addressed the Father in His highpriestly prayer. What words they were which He spoke to the eleven men, who were clinging close to Him in the hours of His farewell! Words they could not fully understand, but which since then have become the most precious of all His utterances to the hearts of all, who walk in His fellowship. "Be of good cheer" is the keynote of all He said and did in their presence, before He went to the Cross. A brief glance at these sublime chapters in the

Gospel of John, beginning with the thirteenth, reveals the depths of His Love, the heights of our calling and the blessedness of our fellowship with the Lord. The foundation is, that born again, because they had believed on Him, they had life and were saved. Judas went out into the night, for he did not belong to Him and was unsaved. In His symbolical action in washing their feet we have the "good cheer," that He, who has given us life, by giving Himself for us, sanctifieth and cleanseth us with the washing of the water by the Word (Eph. v:26) In His last words of cheer to His own, He uses the word "Father" more than in all the other discourses. Not less than forty times, He mentions the Father. It is the "Be of good cheer" of that relationship into which He has brought all who believe on Him as the Son of God. He speaks of prayer in His Name, the blessed comfort of access into the presence of God and the assurance of being heard. But He also mentions His prayer for them; and after all that is better than our prayers. His prayers can never fail. "I will pray the Father"; and link with this His other word, "If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I." Well may we rejoice and "Be of good cheer" for He is with the Father our mighty Advocate.

And how He gives us the "Be of good cheer" of our oneness with Him! Think of the parable of the Vine and the branches. He the Vine and we the branches. What a union! One with Him! "And my Father will love him and we will come unto him and make our abode with him." He also speaks of tribulation, persecution, suffering and the hatred of the world. But He assures us, "Be of good cheer, I have overcome the world." "Let not your heart be troubled, neither be afraid." He carries His people through the world with all its enmity and hatred.

And then the promises of the Holy Spirit, the other Comforter, the abiding One. How rich these are! He having come and possessing us, we shall be kept by the power of God through faith.

One more "Be of good cheer" we mention. It is the blessed word of the Glory to come, the Father's house with

its many mansions. "Be of good cheer!" "I will come again and receive you unto myself, that where I am ye may be also." Blessed be His Name for such a promise and such an expectation, such a hope to meet Him in the Father's house.

But this is not all. He spoke these words to His disciples and that all His own may read them and drink in the "good cheer," be a happy people. And next He told the Father all about it and, so to speak, rehearses all once more in His presence that He had spoken to the eleven. They heard Him pray. What a moment that must have been! They listen to what He had to say to the Father. Then once more they heard of His Love for them. All He had done for them, how He loveth, how He careth, how He keepeth, all this they heard from His lips addressed to Him from Whom He had come and to Whom He was going.

Oh! child of God! read this prayer often. Read it every day! Then let the Spirit of God whisper with His still small voice, "Be of good cheer." What He said then in His prayer He still prays for you.

See how He covers the same blessed facts in His high-priestly prayer. Eternal life and a finished salvation for those who believe on Him. The manifestation of the Name of God as Father; the love wherewith He is loved is our portion. He declares "I pray for them." He is our never-failing priest and advocate, who upholds us down here and intercedes for us. He speaks of the blessed union; one with Him and one with another. He prays for the keeping, the preservation of His Saints. Our sanctification He also mentions to His Father and prays that we might be sanctified by the Word, the Truth. And finally He asks the Father, that we all might be with Him and behold His Glory, yea, that the Glory the Father gave Him we may share with Him.

"Be of good cheer!" Joy, fulness of joy, is what our Lord wants us to possess. "These things I speak in the world that they might have my joy fulfilled in themselves" (John xvii:13). May our faith lay hold of the comfort He has so graciously provided for us. Let us answer His "Be of good cheer" by obedience to Him and His words.

It is an exceeding precious word, which **I Have Prayed** our Lord addressed to Peter. He told **for Thee** Simon beforehand of Satan's attempt, "Simon, Simon, behold, Satan hath desired to have you, that he might sift you as wheat" (Luke xii:31). As He knew then Satan's plan concerning His disciple, so He knows now all about this mighty enemy, the accuser of the brethren. What comfort it is to our hearts that we, His beloved, are not in Satan's hand, but that we are in the hands of an omniscient and omnipotent Lord. Satan lays his snares, tempts, accuses, hinders and harasses, but above all is the Lord. It is a good thing to learn to look beyond Satan and his broken power, to Him, who hath delivered us from the power of darkness. What an assuring word the Lord gave to Peter, "I have prayed for thee." Before ever Satan could carry his plan into effect Peter's Lord had prayed. And that prayer had to be answered. Through it Satan's snare and Satan's sifting became a blessing to Peter. But for what did the Lord pray? That Peter might not deny Him? He prayed that his faith may not fail. What a glimpse we get from this of the loving heart of our Saviour. The Lord knew the dark sin into which Peter was about to plunge. He saw him standing at the coal fire, before it ever took place. He knew what the disciple's sinful lips would utter, the denials and the curses. Yet knowing it all He pleaded for him that his faith, in that awful hour and when coming to himself, should not fail. What unfathomable love this is! His intercession held up Peter or he would have succumbed when the greatness of his sin dawned upon him. This intercession in behalf of every one who belongs to Christ still continues. As our gracious advocate with the Father He prays for us and when we have sinned restores us to communion. If Satan could, he would rob us of our confidence and rush us into despair, when we sin; but the loving, faithful Lord, with His precious intercession keeps us. In this gracious way He brings our erring hearts back to Himself. Surely He will never fail nor be discouraged. May our hearts appreciate Him more.



**His Banner
Over Us.** He brought me to the banqueting house and His banner over me was love (Canticles i:4). This is the testimony of the Shulamite. Solomon the great, the wise, the rich and glorious king had brought her to the banqueting house. Over the royal house floats his banner and she knew that under that banner nothing could harm her. And so it is with us who have accepted Him who is greater than Solomon. He has brought us into His gracious banqueting house and over us is unfurled the banner of His mighty love, the love which passes knowledge, the love which shields and keeps and protects.

During a war years ago in Cuba, a certain Englishman got somehow involved in it through trying to succour some of the wounded, who were in great distress. He was seized on suspicion of being a spy, judged by the commanding officer, and in spite of every representation in his favor, he was sentenced to be shot. The British Consul interfered on his behalf in vain. He was led out; his hands bound and his eyes blindfolded, and he was commanded to kneel in front of the firing squad. At this supreme moment, the British Consul asked if he might speak to his countryman for a moment, in case he had any last instructions to give. He advanced to the spot, with his hand in the breast of his coat, and then with great rapidity drew out the Union Jack of England and folded it over the condemned man.

“Now” he cried “fire upon England’s flag if you dare!” This device was completely successful. The mighty power of England was too well known to be provoked. The shooting party was withdrawn, and the prisoner’s life was spared. The banner of the British Consul over his friend was love, and it saved him from death. And so our Lord folds over us, condemned on account of our sins and exposed to the wrath of God, the flag of His love, the flag of His righteousness, and cries, “Save from going down to the pit, for I have found a ransom.” And under the protection of that flag we can cry, “Who is he that condemneth? It is Christ that dies, yea, rather, is risen again; who is even at the right hand of God, who also maketh intercession for us.” His whole power is on our side and we are forever safe under that mighty banner of His Love.

**One Great
Need.**

The first time our Lord mentioned prayer is in the sixth chapter of Matthew. In that passage He says: "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to the Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Secret prayer is today one of the great needs of the children of God. The enemies of habitual secret prayer, close fellowship with the Lord, are more numerous than ever before. We are so busy, so hurried; we are leading such "Martha lives" of serving that we do not devote the time to being much alone with God. Our backsliding always begins with the gradual neglect of secret prayer. Our whole Christian life, walk and service, depends on how much time we spend in the presence of the Lord.

We have heard much during recent years about praying for a world-wide revival. But no such revival will ever come unless there is first a revival of secret prayer. Each great revival was born in this way; without it the Holy Spirit does not manifest His power.

Every child of God feels the need of the quiet hour, the hour spent "alone with Him." May we yield to the gracious demands of the indwelling Spirit and seek His face and then in His presence receive the strength, the help and the power we need in these evil days. A Scotch preacher wrote some years ago: "Let it be today. Shut yourself in, sit down to think, and to meditate, and to read that which will assist your thoughts about Him, and your meditations on Him. Read and think till you fall on your knees. Remain on your knees till you feel sure that you have had an audience. Persevere in prayer till the divine presence overshadows you. Continue in prayer and in tears, if they are given you, till a peace that passes all understanding fills your heart. And repeat this experience day after day till it becomes a habit with you."



**Mussolini's
Autocracy**

After his sixth escape from assassination, Mussolini said: "Bullets pass; Mussolini remains. I remain, and I am certain nothing will befall me until my work is

accomplished." This work is the restoration of the Roman Empire, headed by himself. All Italy worships him, and recently several hundred people were killed and thousands injured, as well as many hundreds of homes destroyed; those killed and injured were suspected enemies of the great dictator. He also declared that all parliaments were a menace and should be dissolved.

As we write this the relations between France and Italy are very much strained. It is also rumored that Germany and other nations have made secret pacts with Mussolini.

We addressed recently an Italian letter to him and sent him a copy of our book on "Daniel" in the Italian language. Perhaps he will read it and learn from it something of his possible destiny.



**Sainte Anne
de Beaupre**

Near Quebec is a famous shrine, to which thousands of benighted Romanists have made their pilgrimage. It is claimed that many miraculous cures happened there. Four years ago a fire destroyed the structure, but the shrine with the bones was saved. And now a second fire has destroyed a good part of the fraudulent outfit. This ought to be sufficient evidence to any thinking person that the whole business is a miserable invention. If it had been a miracle-working shrine in which God displayed His power in the healing of the sick, how could it come to such an ignominious end? It is God who showed through this judgment that the shrine was a fraud, as all other shrines are frauds.



Another Fraud

From Billings, Montana, comes the following news:

Fossil hunters in the coal beds of Bear Creek field near here have unearthed evidence said to show that a primitive man, who antedated the Neanderthal man and the Pithecanthropus, or Java, man of the Pleistocene period by several million years, ranged the Bear Tooth country in the Eocene period early in the age of mammals. A human tooth the enamel of which had long since turned to carbon and the lime of the roots to iron has been found in the coal beds forty-five miles south of here. Dentists declare it to be the second lower molar of a human being. It was found by Dr. J. C. Siegfriedt, who has been collecting fossils for the University of Iowa. The coal deposit is

in the Fortunian formation, lowest of those laid down in the Eocene period, 1,000,000 or more years ago.

This reminds us of an interesting incident which happened a few years ago. A certain dentist had drawn a tooth of a fifteen-year-old girl; the tooth was of an almost monstrous size. He kept it and put it for a few weeks into the ground in his back yard, till it got some mold on it. Then he mailed it to a paleontologist of a well-known university, with a letter in which he stated that he had unearthed it somewhere. In due time he received an enthusiastic letter from the professor, in which he stated that after careful examination he had come to the conclusion that the tooth belonged to a human being, who lived 75,000 years ago, etc. Then the dentist informed him that he was wrong, that it belonged to a young lady, who is living today.

We shall probably not hear very much more of this Montana tooth, but these "wee" little professors will harp upon it as another evidence that evolution is true. "Professing themselves to be wise, they became fools" (Romans i:22).



Our Ministry We held meetings during November and December in a number of cities in Pennsylvania. We had a week's blessed meetings in the **Bethany Presbyterian Church** of Philadelphia, founded by the late John Wanamaker. On the invitation of the Pastor, Dr. Gordon A. MacLennan, we paid another visit to this Church on December 8, inaugurating a monthly meeting, similar to those we hold in Boston.

We also spent a week in **Butler, Pa.** with the First Baptist Church, where we had encouraging services, well attended and richly blessed. Other places visited were **Harrisburg, Reading, Lebanon** and **Allentown**.

God willing, we hope to spend January in **Dallas, Texas**, with the Evangelical College, conducting several classes in Old Testament exegesis. The Lord has greatly owned and blessed this institution and put His seal of approval upon it. At the same time we expect to speak also in **Fort Worth** and hold public meetings in the First Presbyterian Church, South, of **Dallas**.

Our plans for February are not yet fully made. We wait for His gracious guidance. Please continue to pray for us.



Stony Brook School The brief note from the principal found elsewhere in this issue is very encouraging. The School is greatly blessed by the Lord. Over twenty-five boys accepted Christ as their Saviour during this school year so far. The Christian spirit is growing, and these young lives are graciously prepared for future service.

We are praying for the boys and for the faculty, and praying too that the debt which the school has may soon be met, and also that we may be enabled to erect an inexpensive chapel on the school grounds

where the boys can meet in worship on the Lord's Day and for prayer. Please join us in prayer for these needs.



The readers will find on the cover pages interesting advertisements as to our publications. The four sermons by Dr. Scofield, "Where Faith sees Christ" should be read by all believers. They are most helpful.

The booklet, "The Sermon That Was Never Preached" is a gem. An artist has drawn four pictures illustrating this touching story, so as to make it attractive to young people. It should have the widest circulation. We will gladly furnish it at a very low price in larger quantities.

If you have not our catalogue, "Books You Can Trust," and a Scofield Bible catalogue with special discount, please send for them.

Progress of Stony Brook School

F. E. GAEBELEIN, M.A.

The readers of "Our Hope" will be delighted to know of the excellent progress of the Stony Brook School, an institution in whose establishment and growth they have been so influential through contribution and through prayer.

On the twenty-first of last September, the fifth year was formally opened. At this time (late in October) more than one hundred students are in attendance, the largest enrollment in the history of the school. But it is not numbers that will characterize the present academic year. Rather will it be remembered for its unusually fine spirit and the increasing realization of those basic Christian ideals which are the reason for the existence of Stony Brook. Indications now point unmistakably to much greater fruitfulness in consecration and active personal service among the boys. A most wholesome sign is the spontaneous foundation of the Stony Brook Fellowship, a group of students organized for the purpose of promoting personal work in the School, in other schools, and in the community. Already the Fellowship is sending out deputations of boys who are speaking in neighboring churches and before various Young Peoples' Societies. Readers of "Our Hope" are asked to pray for the success and guidance of this student group.

A Christian man ought to be so composed and prepared, as to reflect that he has to do with God every moment of his life.—*Calvin.*

The Book of Psalms

Psalm xii

This Psalm puts before us prophetically, like the preceding ones, the days of tribulation in store for Israel's godly remnant. In the opening verses we find a description of the apostasy prevailing in those days. We read of the lying and flattering words of man, the proud boasts of the wicked (verses 1-4); the remaining verses show how the Lord will arise, and, according to His Word, deliver those who wait for Him and who suffer under the ungodly conditions of the last days. There is first the complaint from the side of the godly and then the answer to that complaint. The Psalm may be divided in the following way:

- I. (1) The cry for help: because (a) the godly and faithful are not to be found among the children of men (Verse 1), and because (b) lies, flattery, and insincerity prevail (Verse 2).
 - (2) The prayer that flatterers and liars may be destroyed (Verses 3, 4).
- II. (3) God's promise of help in answer to the cry of the godly (Verses 5, 6).
 - (4) The assurance and hope built upon His pure words (Verses 7, 8).

*“Save, Jehovah! for the godly man hath ceased,
For the faithful are gone from among the children of men. (1)
They speak falsehood, everyone with his neighbour;
With flattering lips, with a double heart do they speak. (2)
Jehovah shall cut off all flattering lips,
And the tongue that speaketh great things. (3)
Who have said: With our tongues we are strong,
Our lips are our own: Who is lord over us?” (4)*

In these verses of this Psalm we have a brief and interesting description of the final days of the present age, the days of apostasy and deliberate departure from God. Of these the Scriptures bear witness elsewhere. Micah spoke of those coming days (vii:1-4) and our Lord quotes from his prophecy when He speaks of the future in store for His disciples. (See Matt. x:35 and Micah vii:6). In the

New Testament we have also the testimony of the Holy Spirit of what shall take place in the end of the age. We have the inspired testimony of Paul in 2 Thessalonians ii; 1 Timothy iv:1-2; 2 Timothy iii:1-5; iv:1-4. The Apostle Peter bears the same testimony in 2 Peter ii and Jude witnesses the same truth, while John in his first epistle sounds a warning about the antichrist to come. We are living in the days when this predicted apostasy has begun. It has the character prophetically described in this Psalm. And still the godly are on the earth. It cannot yet be said, "the godly man hath ceased—the faithful are gone from among the children of men." Though declension is seen on all sides, departure from the faith and moral corruption increase, yet the godly and faithful are still here. The salt is not yet taken away. The true Church still worships on earth. But the day will come when the Lord, according to His gracious promise, will take His Church home to the Father's house. Then the faithful are gone from among the children of men and the complete apostasy will result.

But we must not forget that there is not only an apostasy of Christendom, but also a Jewish apostasy. The latter is as evident today as the former. The great mass of Jews abandon the faith of their fathers and have no use for the messianic hope. Zionism is not a movement which expects its realization of possession of the land through God's faithfulness and the coming of the promised Messiah, but it is the very opposite. Yet in due time God will raise up among the mass of Jewish unbelievers a godly remnant, who turn to the Lord in the last days. It is their plea which we hear in the first verse of this Psalm. As we have frequently pointed out we find in the Psalms their sufferings and prayers for deliverance prophetically recorded. Other Scriptures reveal the same, for instance the fifty-ninth chapter of Isaiah. We hear in that chapter a similar complaint of the godly in Israel as in our Psalm. "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased Him that there

was no judgment" (Isa. lix:14, 15). Then we read what will happen in that day when the faithful have gone from among men and truth has fallen in the street. "He put on righteousness as a breastplate, and an helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloke" (Verse 17). The end of this chapter in Isaiah, as well as those which follow, show the blessings which will come to this remnant of Israel and to the nations of the earth when He answers their cry and appears in glory.

Returning to the Psalm before us we find in Verses 2-4 a picture of the awful condition of those who have turned away from God. We read of falsehoods, flattering, or smooth lips; of a tongue which boasts in speaking of great things; of a double heart and finally the crowning cry of God-defiance, the evidence that hearts and lips have broken with divine authority, "who is lord over us?" Much of this we see today, but what will it be when the restraining influences of the Holy Spirit are no more, and men and women will sink deeper and deeper into the moral corruption of their fallen nature, denying their creator and Him who bought them! This is much in evidence today, among those who abandon sound doctrine and who turn to fables. They speak smooth things, boast of great things, or as Jude expresses it, "their mouth speaketh great swelling words" (Verse 16). They say "with our tongues we are strong, our lips are our own," the manifestation of their self interest and self love. They turn away from the Lord, from His love and care, and therefore they say, "who is lord over us?" But these conditions will not continue for ever. The Lord will arise, and according to His faithful promises, will deal in judgment with these apostates. Of this the second half of this Psalm speaks.

*"Because of the oppression of the afflicted,
Because of the sighing of the needy,
Now will I arise, saith Jehovah,
I will set him in safety, at whom they puff.(5)**

*This sentence has also been translated, "Whoso longs for me will I place out of danger," or "I will set him in safety for which he longeth."

*The words of Jehovah are pure words,
 Silver tried in a furnace in the earth, seven times purified. (6)
 Thou, Jehovah, wilt keep them,
 Thou shalt preserve us from this generation for ever. (7)
 The wicked walk on every side,
 When vileness is exalted among the children of men.” (8)*

Here we have the answer of the Lord to the cry of the godly of the last days. As we find so often stated in the prophetic Word, the time comes when the Lord arises, executes judgment, delivers the oppressed and needy and has mercy upon Zion. It will be through His visible and glorious appearing. We shall hear much more of this great coming event as we continue in the study of the different Psalms; they unfold a wonderful prophetic picture of that fast approaching day. The last chapter of Isaiah contains an interesting passage, which throws light upon this assurance of this Psalm that the Lord will arise “because of the sighing of the needy.” The first verses of this chapter evidently describe the restoration of a temple worship in Jerusalem during the end of the age. Then in the fifth verse the godly, waiting and suffering remnant of Israel is addressed. “Hear the Word of the Lord, ye that tremble at His Word; your brethren that hated you, that cast you out for my Name’s sake (the Jewish apostates) said, Let the Lord be glorified (in mockery): but He shall appear to your joy, and they shall be ashamed.” And when this interference comes from above, when the coming Lord delivers His waiting ones, and sets them in safety, it will be in fulfillment of His own promises pledged in His Word. His words are pure. He will keep every promise, and He will keep His people and will preserve the redeemed remnant of Israel from that generation and for ever.

In the concluding verse the moral desolation produced by the supremacy of avowed wickedness is strongly expressed. It has been said, “The last verse is no doubt perplexing; this return to gloom and doubt is, I believe, without parallel at the conclusion of a Psalm.”† The fol-

†Perowne.

lowing comment by Bishop Horne seems to meet the difficulty. "While the godly repose, as they ought to do, in an unlimited confidence in God's promises, they have, in the mean time, but too much reason to mourn the prevalence of wickedness, stalking, like its author, to and fro and up and down the earth, uncontrolled by those who bear the sword, but who either blunt its edge, or turn it the wrong way. Such is often the state of things here below; and a reflection made upon the subject by our Lord, when His enemies drew near to apprehend Him, may satisfy us how it comes to be so; 'It is your hour, and the power of darkness.' But that hour will quickly pass with us, as with Him, and the power of darkness will be overthrown." The verse gives a description of the conditions on earth while Satan is the prince and the god of this age. But all will change when He appears and dethrones him.

Isaiah

BY F. C. JENNINGS

Chapter li. Verses 1 to 8

A thrice-repeated call to listen

Again the three divisions that our experience has led us to expect, are clearly marked in this little section, only as in the preceding chapter there were three **speakers**, so here we have a threefold call to **listen**: and this repetition is, I doubt not, intended to impress us with the importance of what is said.

One cannot simply read the section without noting the many recurrences of the words "righteousness," and "salvation"; counting these, we find "righteousness" five times, and "salvation" three. Were this the only place in which such a combination of these numbers occurred, we should not attach the slightest importance to it, but when we remember that "three" is the number of **manifested Deity**, and "five" that which has been imprinted on **man** so that every step he takes has "five" marked on it in the toes: every deed has "five" marked on it in the fingers; and he has "five" senses that link him with the world about; and further when we see these numbers, speaking thus of God and Man, occurring again and again, and always where Christ, Who is Himself as we may

say, both "three" and "five," for He is Immanuel, or "God" (3) "with us" (5), is most clearly evidenced—we are not ashamed to say that we believe an Intelligence, and a divine one, has been here, and that it is one of those minute and inimitable finger-prints that He bids us to consider even in the words: "He that hath ears to hear, let him hear"*

There is but one Speaker but three different companies of one people are addressed.

1: Verses 1-3: A **personal** word to all who seek righteousness.

2: Verses 4-6: To Israel in her relation to the **Gentiles**.

3: Verses 7-8: To Israel in her relation to **Jehovah**.

We may say: "selfward," "manward" and "Godward."

- 1: Ye that pursue after righteousness hearken!
Ye who are seeking Jehovah,
Attentively look at the rock whence ye came—
At the pit's hollow whence ye were digged.
- 2: Carefully look at your father, Abraham;
And to Sarah, the mother who bare you;
For he was but one when I called him, and blessed him,
And multiplied him into many.
- 3: For Jehovah hath comforted Zion—
Comforted all her waste places—
Made her desert (to blossom) as Eden—
Her steppe as the garden of Jah!
Joy and gladness are in her—
Thanksgiving and melody's voice!

It is not altogether easy to distinguish who the speaker here really is. Is it Jehovah, as some claim? Or is it the "Servant" as others? Well, one word from the clear light of the New Testament spoken by that Servant solves the difficulty: "**I and my Father are one.**" It is then Immanuel; God in Christ, and thus we can approve the very ambiguity, discerning a beauty in what we otherwise might esteem a blemish.

The first section evidently addresses the whole nation of the literal Israel: A nation which was distinguished, as Romans x

*I regret that I cannot prove what is written above by an excursion into the sphere of the significance in Scripture of numbers, but let my reader turn to Gen. xv, and see if he cannot discern the 3 and 5 in Verse 9, which surely speak of Christ: in the measurement of the ark (5 halves and 3 halves): in the Burnt Offering of Lev. i, etc.

tells us, by “a zeal of God, but not according to knowledge, for they, being ignorant of God’s righteousness, and going about to **establish their own righteousness**, have not submitted themselves unto the righteousness of God.” Very evidently both our prophet and our apostle speak of the same people, Israel, and what has characterized them in contrast with the Gentile. These have not “followed after righteousness” (Rom. x:30) as has the Jew, who is here addressed.

It is then—not the Church, as some insist—but the literal people of Israel who are here exhorted to consider how small their beginning. Abraham was their father and Sarah their mother—what hope could there be of their very existence if it depended on parents who had long given up hope of progeny. Abraham was alone, in hopeless solitude as far as a legitimate heir went. Sarah was dead as far as child-bearing went—what hope from such? Yet Jehovah called, blessed, and multiplied that solitary man and barren woman till the vain boastful name of Abram, “highly exalted father,” became by the addition of one letter, Abraham “the father of many nations” as the word is divinely interpreted for us.

So from **that**, let the downtrodden nation learn, first that they are as dependent for their recovery on the intervention of Jehovah as was their father for their existence; but secondly that He **will** interpose, and as He comforted Abraham by promise and fulfilment, so will He comfort Zion; and her present barrenness shall also be turned into the fruitfulness of that garden of which Jehovah Himself was the Husbandman; and where He placed the first solitary man—the father of the whole race.

But now the address turns to Israel in their relation to the nations:

4: Hearken attent* O my people,
My nation, give ear unto me;
For from me shall go forth a law,
My judgment will I establish
To be a light to the nations.

5: Near is my righteousness—
Gone forth my salvation—
My arm—it shall judge all the nations,

*The word is stronger than that used in Verse 1 here, “hearken attentively.”

The isles shall wait upon me—
 Expectantly wait on my arm!
 6: Lift up your eyes to the heavens,
 Then cast them on earth at your feet †
 For the heavens shall roll off as smoke ‡
 The earth as a vestment be frayed—
 E'en thus shall its dwellers all die,
 But forever shall be my salvation,
 And my righteousness ne'er go to ruin §

Note in what close amity are the two words "righteousness" and "salvation." In view of a world of sinners one would assume that they must be opposed, to each other, but no, here they go hand in hand in closest accord. But this accord forbids our seeing the "law" that went from Sinai in what is here said to proceed from Zion: **that** never went further than to Israel, this goes far afield to the Gentiles, there was no salvation proclaimed then, as is here. Thus the law here must be that instruction as to the ways and will of Jehovah with which the second chapter of our book has already made us familiar. Nor, on the other hand, must we so spiritualize this, as to eliminate the literal Israel altogether, and make Zion to mean the Church and only the Church. Zion is the literal mountain that shall speak to Israel of the grace that recovered her in David's day (Psalm 132) and shall re-establish her in the earth, as it speaks to us of the grace that gives us a heavenly place and blessing. The scene is in our prophet millennial, and the righteousness that shall then be in accord with salvation settles in the metropolis of that renewed earth, Zion, whence it radiates on all sides, becoming a light for the farthest nations.

We have our part in all this, but that gives no reason for robbing Israel of **hers**. We, too, have indeed by faith "**come unto Mount Zion**" (Heb. xii:22) and the grace of the Gospel of which that Mount figuratively speaks has radiated afar—that is perfectly true; but we must not look upon this as the final fulfilment of these prophecies, for that would shut out the earthly people of God altogether, as if God had indeed forever cast away that nation so beloved for the

†Li. "beneath."

‡Only used here. Gesenius, "to glide away." Del. prefers "to crumble"—the sense is about the same.

§"Be broken up," as in Chap. vii:8. I have adopted Delitzsch's rendering.

fathers' sake—**that** we are unequivocally told He has **not** done.

Verse 6: Let God's earthly people regard the heavens above them. How majestic the unwavering march of these mighty worlds: so sure, so unchanging that men can compute with absolute certainty when their paths shall cross each other, and (for example) the sun be obscured by the intervening moon, or by the shadow of the earth thrown upon it! The earth, too, with its "everlasting mountains," which as far as human experience goes voiced by its wisest, "abideth forever" (Ecc.i:4); but both heaven and earth are but transient. The time shall come when human eyes shall look up and see those heavens rolling away as smoke, and the earth shrivelling like a moth-eaten garment. But amid that wreck of worlds, the "righteous salvation" shall remain unaffected, and those who have embraced it, and by whom it is embraced shall also remain forever!

But we have one more call to hearken—

7: Hearken to me ye who know right,
The people whose heart hides my law,
Fear not the reproach of frail mortals*
Nor be afraid of their scoffings;

8: For as a garment the moth shall devour them—
Yea, as if woolen, the worm shall devour them †—
My righteousness ever shall be—
My salvation shall ever remain
To the age embracing all ages ‡

Here the true Israel of God is addressed, and by that term again we do not understand the Church (of which mystery these prophets knew nothing) Rom. xvi:25-26, nor the Servant, nor the nation as a whole, but the beloved remnant of faith, with whom our present position and condition have so much in common, that although not identified, we are very closely related by a common dependence on the same grace, based on the same mighty sacrifice. That remnant have learned the secret of God's righteousness, and grace has written His law in their hearts. They are indeed as sheep

*Heb. **enosh**, that is "frail, mortal man."

†In these two lines we have another evident play on words as anyone can detect: "**kabeged yoklem ash** (as a moth devours a garment), **Katzemer yoklem sas** (as a worm devours wool). "The **sas** is brother to the **ash**"—Jewish proverb.

‡As Delitzsch, "To an age which embraces endless ages within itself."

in the midst of wolves, but let them not shrink from the reviling that faith has ever met in this devil-ruled world; for after all, these wolves are but frail mortals, over whom there hangs penalty—not merely of a death that is common to all, but into that first death they depart, in the gloom of divine displeasure, to a second death that is unending! But **they**, the sheep begotten to a new life by that Word in which salvation accords with absolute righteousness, shall abide, with that life, forever.

The World Tomorrow

By B. B. SUTCLIFFE

Since its beginning the world has experienced several ages: The Age of Innocency, when man walked without sin in the Garden of Eden; The Age of Conscience, when man trampled upon that guide to right and wrong; The Age of Human Government, when man proved, in the person of Noah, his inability to govern himself and therefore his unfitness to govern others; The Age of Promise, when man showed his unbelief by his distrust of God; The Age of Law and Grace, when man revealed his hatred of God by nailing His Son to the Cross at Calvary; and now the present age, that of pure Grace.

While all the previous ages have ended in failure on man's part, there are many persons, both inside the Church and out, who believe this present age will prove an exception and come to its close, not as former ages but in glorious success. They expect the world to be "converted" and become God-worshipping and Christ-honoring through the cooperative efforts of organized society, assisted by the Church in proclaiming the Gospel.

On the other hand, there are those who believe that the world, as far as its relation to God is concerned, will grow worse and worse. These are counted as pessimists who should be silenced lest they discourage the optimism which, we are told, should prevail. But these so-called pessimists base their opinion upon the teaching of the Bible which plainly declares that certain well-defined characteristics will be seen in the world at the end of this age.

First, it is said that at the end of this age "many shall run to and fro, and knowledge shall be increased" (Daniel xii:4). It is true that this passage, in its primary application, may refer to the Word of God, yet it does have an application to world conditions at the end of the age. With the extent of travel today it would almost appear that we are now in those days. Except for some few isolated localities the whole world's population seems to be on the move. Men and women in ever-increasing numbers are "running to and fro." Travel, in the interests of scientific investigation, because of commercial necessity, or in the pursuit of health and pleasure, increases daily. Rapid transit covers the earth. Steamers and trains are full. Motor busses everywhere carry their full quota of passengers. The submarines and airplanes hurry the people to and fro. And it is said that at the end of the age this shall be increased and "*many shall run to and fro.*"

Second, because of this travel and its attendant investigation, "Knowledge shall be increased." The scientific enquiry, the research in every sphere, the probing of all the mysteries which surround the race, will lead to this age becoming the most enlightened of any, as far as human learning is concerned. Knowledge increases daily. We know more than we did yesterday, and we shall know more tomorrow than today. The wonders of the telephone, the telegraph, and the radio are those of which our fathers did not dream. A father was going by boat to Alaska when his child, left behind in Portland, Oregon, became very ill and it became necessary to get word to him. There was no central to connect the phone with the boat, no wire over which to send a telegram. But in a room in the city of Portland, the words, "Your daughter is very ill; you must come home" were spoken into a small round object. That message went through the air direct to that father on that boat out on the ocean. Almost too wonderful to believe, yet this is a daily occurrence.

Research investigations are revealing secrets of the earth, the air, and the sea, which have been unfathomable mysteries to other ages. The earth is being conquered by the mining

cage, the air is being conquered by the aircraft, the sea is being conquered by the submarine. And these are counted as common things today; what will come tomorrow? Nothing seems impossible. This age is to close with knowledge being increased. It would seem as though the limits were nearly reached.

Third, with all this knowledge man will esteem himself so great that at the end of the age there will be utter indifference to any warning of disaster. In speaking of the end of the age our Lord declares, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be" (Matthew xxiv:36-39).

In the midst of the hurrying crowd, going to and fro, seeking new things, making new discoveries, adding to their knowledge and understanding, becoming more and more intelligent—in the midst of it there sounds the warning from God of a coming judgment, but it is treated with indifference. Man knows too much to believe it, and is too intelligent to be moved by any such warning. Man believes rather that instead of any judgment there is coming a great and glorious ending of this age when the fruition of his own work will be seen. He does not believe in any coming judgment from God.

What kind of days were the days of Noah? They were days when the long suffering of God was shown. It was as though God had said, "I will give them one hundred and twenty years to repent; I will be patient with them for that time; during those hundred and twenty years I will have righteousness preached to them; I will give them opportunity to escape the coming judgment; I will sound the warning in their ears" (Gen. vi:3). This He did. But after the one hundred and twenty years were ended, after all the warnings were given, after all that God could do, there were just eight persons saved from that judgment.

Why? Because the multitude treated God's warning with indifference. And, it is added, they "**knew not**"—in spite of all their knowledge concerning material things—they "**knew not** until the flood came and took them all away."

Man is ever ready to listen to warnings about material things. Let there be but a rumor that all is not right with the First National Bank of any town and crowds will gather early in the day to draw their money out. Only a suggestion is needed to stir people about their physical health. Let the doctors give warning and the people will listen and act. Only a hint is necessary in warning of danger to mental health to make people listen. As far as material things are concerned but a hint of warning is needed; but when God sounds a warning concerning the danger to the souls of men it is treated with disdain. This will grow, the Bible says, until this age will close in utter indifference to God's warnings of disaster.

Fourth, the indifference will be associated with insolence. "Likewise also as it was in the days of Lot . . . the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be when the Son of Man is revealed" (Luke xvii: 20-30). "As it was in the days of Lot." Lot went to his friends warning them of the approaching judgment by which their splendid city would be destroyed but, it is recorded, he was "as one who mocked" unto them. He was telling them God's truth but to them it was mere mockery. The mockings at God's messages grow more and more pronounced even today. Let a man teach the truth about the coming judgment and presume to say that the world is growing worse instead of better and he is counted as being entirely out of date, a pessimist or fanatic; he is "as one who mocks."

From cover to cover the Bible teaches that there is a judgment coming on this world, but the message is met with insolence. To the world Moses is as one who mocks; Isaiah is as one who mocks; Paul is as one who mocks; John is as one who mocks; and even the Lord Jesus Christ is as one who mocks; they all tell of a coming judgment. Warning

of hell and a never-ending lake of fire wherein the wicked forever suffer is not popular and grows less and less so. People profess themselves to be too intelligent to believe it and becoming indifferent to it, they are finally insolent toward it.

Fifth, this insolence will be accompanied by unspeakable immorality. "The wicked shall do wickedly" (Dan. xii:10). "Evil men and seducers shall wax worse and worse" (2 Tim. iii:13).

In our day immorality is widespread. In international affairs, with treaties regarded as "scraps of paper," and instruments of modern warfare aimed at women and children, babes in arms and the sufferers in hospitals, as well as at the soldier in uniform, the immorality increases. In national affairs it is also true. Statesmanship is no longer in vogue; in its stead we have mere politics until we are nationally in a state of lawlessness which is almost past belief. And this will increase as the age runs to its close. The same is true in the political world when millions of dollars are poured into funds to purchase position and place. It is also true in social affairs where crime waves and obscene literature cover the land like the miasma rising from a deadly swamp. In domestic affairs, with the divorce mills daily grinding out their testimony to broken homes, with the almost total absence of religious instruction in the family circle, and with boys and girls living as they choose, it is little wonder that immorality grows.

That these conditions are not here overdrawn will be seen by referring to the book "Makers of Freedom," by Kirby Page and Sherwood Eddy. While these gentlemen think they have a method, other than that given in the Bible, for righting the evils of the world, they are not blind to conditions now existing. They quote from a number of authorities, such as, "Not since the fall of the Roman Empire has the Western world faced so many troubles or had so many prophets of disaster as at present."—Dr. G. Stanley Hall, in "Century Magazine." "The plain truth is that as a civilization we are less sure of where we are going than at any intelligent period of which we have full record."

—“The Literary Digest.” “We are witnessing the suicide of a social order and our descendants will marvel at our madness.”—Dean Inge. “We are traveling step by step back toward paganism.”—Ferrero. One of the high priests of this world, Mr. H. G. Wells, writing in “Unity,” has declared that “Destruction is not threatening civilization; it is happening to civilization before our eyes. The ship of civilization is not going to sink in five years’ time or in fifty years’ time. It is sinking now.”

From the Bible we learn that these conditions will be worse at the end of the age than they are at present.

Sixth, along with the immorality there will be times of abounding infidelity. “There shall be false teachers who shall bring in damnable heresies, and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of” (2 Peter ii:1, 2). “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” (1 Timothy iv:1).

The appalling growth of rationalism which has spread through the schools and colleges has already resulted in a gross materialism which comes close to, if not altogether, denying the truth of any revelation from God. What touches the body, or the mind, is all important; but what touches the soul or the spirit, by which alone man can come to the knowledge of God, is denied as being nonexistent. This in turn gives rise to a socialism which daily becomes more and more Bolshevistic, leading on to anarchy in the body politic. We are even now being treated to an outburst of the logical result of the modern teaching in the schools by the formation, in several of the colleges of this country, of Atheistic Societies.

One such, the American Association for the Advancement of Atheism, has actually been recognized by, and incorporated under the laws of the State of New York. This Association immediately celebrated its formal recognition by publishing a pamphlet in which it is stated, “What a revolution has occurred! The former universal outlaw now plies his trade—not only without fear of the police and the courts—but with the assurance of their protection. That which has been de-

clared unlikely, and even impossible, has come to pass. A sovereign state has placed the stamp of legality upon an atheistic movement." This Association has, as one of its aims, the effort to "abrogate all laws enforcing Christian morals." Such a condition is well described in Romans i:22, "Professing themselves to be wise they became fools." In one particular however, these avowed atheists are more honest than many of the Modernists in the churches. The pamphlet referred to also says, "We shall be as blatant, gross, and crude as truth telling demands. We shall not compromise, after the contemptible manner of Modernists and Liberalists, by using religious terms in a new sense of our own." The colleges which were founded with Christian money, for the purpose of teaching Christian truth, for the promulgation of Christian doctrines, have become, in many cases, hotbeds of Atheism because their officers and teachers have been unfaithful to their trust. And the consequence is that infidelity impeaching the Constitution of the United States is now legally recognized by one of the States. But thus the Bible teaches it will be.

Seventh, the age will close with wide spread ignorance of truth. "None of the wicked shall understand" (Daniel xii:10). "If our Gospel be hid it is hid to those who are lost, in whom the God of this world hath blinded the minds of them that believe not" (2 Corinthians iv:3, 4). "Professing themselves to be wise they became fools" (Romans i:22).

While everything which begins with a supposition is welcomed, that which bears the stamp of eternal verity is thrust aside. This also is plainly seen in the present day. Science with its shifting opinions, philosophy with its changing teachings, hypotheses constantly being proven false, are eagerly grasped after by the world, while the truth given by God is allowed to slip by unheeded. The day is past, and will continue to recede farther and farther when a "Thus saith the Lord" attracts the attention of the people. Because of this the world goes farther and farther astray, wandering in a maze of theories from which there can be no extrication save by the truth which is denied. Denying the truth, ignorance prevails and will continue, the Bible teaches, until this age

will close in a spiritual ignorance such as has never been in any age of the world's history.

Beginning with Adam, every downward plunge away from God has carried the race farther than the previous one, and the revival granted has never reached the height from which the plunge was taken. So that gradually the race has been going away from God until, at the end of this age, it will be found to have reached the uttermost limit.

Studies in Comparative Religion often teach that there is a groping after God among all men. The truth is that there is a groping away from God. Idolatry is not that which, being in the dark, reaches out after God; it is that which, being in the light has turned to the dark and reaches out away from God. Since the race turned its back upon God, who is Light, at the tower of Babel, it has gone on and on into ever deepening shadows until at last, at the end of this present age, it will reach the darkest spiritual period it has ever known.

The world tomorrow, instead of coming to what Mr. Sherwood Eddy and others describe as a God-worshipping and Christ-honoring time, will come, according to the Bible, to times of inquiry and intelligence in material things, times of indifference and insolence to God's messages, times of immorality and infidelity among all classes, and over all will brood such profound ignorance of real truth as will leave the world in gloom and shadow akin to that when the earth was without form and void and darkness was upon the face of the deep.

But is there no light to be thrown upon this picture? Yes! thank God there is. It was always the darkest spiritual period when Deity visited this earth. When the race reaches the lowest spiritual ebb then God steps in. Thus it was in Adam's day, and Noah's day, and Abram's day, and thus when Jesus came to earth. And the Bible teaches that into the midst of the darkness and the gloom Jesus will come back to this earth. The Second Coming of our Lord Jesus Christ, if the world only knew it, is the only hope for the despair and the only light for the darkness. Well might all saints cry "Even so come, Lord Jesus."

Current Events

In the Light of the Bible

Mussolini's Sixth Escape. For the sixth time the life of Mussolini has been attempted; again he escaped. He claims that a special, unseen power is shielding him, that his life is "charmed." The masses of Italy believe the same and look upon him as almost divine. He gains constantly with his remarkable leadership and ambition to restore the Roman Empire.

When he visited Perugia recently to deliver a lecture on ancient Rome, the spirit which, in olden times, rendered worship to emperors was strangely revived. The thousands who gathered cried "*Venite adoremus*"—Come, let us adore. An Italian newspaper had the following paragraph:

"*Venite adoremus.* Come, O Black Shirts from Umbria, from the country so green and fertile, from all the villages vibrating with Fascist faith. Come in your cars or on foot, with your Roman ensigns, your flags, to Perugia, where Benito Mussolini will be! You must see him. You need again to impress on your mind his robust face, glowing with will and energy. Thus all will refill their souls with strength and health. *Venite adoremus.* Let us adore him; if we adore our mother we may adore him. *Venite adoremus!* When Jesus of Nazareth walked in the country of Galilee, when Napoleon Bonaparte returned to France from the island of Elba, when—thus histories will put it some day in the future—when Benito Mussolini came to Perugia the second time."

We believe the new year will bring startling developments in Europe and Mussolini will become the great leader. But we do not know if he will be the little horn of Daniel's vision, in the seventh chapter. He has some of the marks, however.

The Curse on the Mission Fields. The damage being done on the mission field by modernism is not only limited to religion. It is spreading also to other spheres. As Charles F. Coates has recently shown in "The Red Theology

in the East," the radical theology has a very definite bearing upon the growth of Bolshevism in China.

The following excerpt from the report of Dr. Charles E. Scott, one of the truest and ablest missionaries in China, illustrates in striking fashion the destructive effect of the superficial teachings of radical-minded American professors in the East.

A professor of sociology in a certain American radical Theological Seminary, accompanied by his wife, made a flying trip through Russia eastward landing early this year in China, where, under the auspices of our union higher educational institutions, they lectured to callow youth on the blessings and superiorities of the Soviet regime. In May they reached us here. Every facility was given them by the University authorities to reach all schools possible. They said nothing about the blasphemies and brutalities of Bolshevism in actual outworking; but fired the imaginations of young students with the advantages of the government that is now cursing the Russian people.

The immediate result of those unfortunate lectures and talks was that Russian agitators in the city took advantage of such a unique opportunity, and stirred up the servants of the missionary and foreign business communities to go on strike against the representatives of the "imperialistic governments exploiting China." We were fortunate, in that our servants did not join the strikers, but all the servants at the University, from cooks to coolies, including even those in the large University Hospital, left their jobs for several days. As it happened just at a time when the University Campus water works were out of commission, water had to be brought in pails from the city wells; the "learned Professors" had to do the family marketing and their wives had to "get busy" in the kitchen.

It was not long after this that the Shanghai incident occurred, when several students in a mob storming a police station for arms were shot by Indian and Chinese policemen at the order of a British officer of the Municipal Police.

More Scientific Guesses. The planet Mars, with its un-

solved mysteries, was again a few weeks ago somewhat nearer to the earth. It was at a distance of only (?) 42,600,000 miles and scientists tried to get some more information concerning this ruddy world, but failed.

Some scientists claim that Mars was responsible for the frightful hurricanes, the hundreds of earthquakes and other physical phenomena of the past months.

From London came this information: "Worldwide climatic disturbances, earthquakes in Ireland, Armenia, Chile, and many places in America, severe hurricanes in the Western Hemisphere and storms in the Atlantic may be caused by the proximity of Mars to the earth. Scientists are studying the possibilities of such a suggestion. The official Greenwich Royal Observatory stated that such a thing was possible, but that scientific proof of it was lacking."

From Paris we hear: "The near approach of Mars to the earth and the prevalence of earthquake shocks are believed to be responsible for the extremely bad weather from which all Europe is suffering. Gales and thunderstorms, hail and snow are causing havoc on land and sea. Some predict more and increasing disturbances."

But these are only guesses. We cannot understand how a body nearly forty-three million miles from us can affect the climatic conditions of our globe. Something mysterious is going on in nature. We believe these things are harbingers of still greater convulsions and upheavals. They are also signs that the great crisis of the ending age is almost upon us.

The Awful Worship of Sovietism. The Bolsheviks have tried to stamp out all forms of religious worship. They have burned churches and killed priests and preachers of Protestantism. But now they are adopting another form of worship. The following information is given by Mr. Arthur Ransome in the *Manchester (England) Guardian*, and is confirmed by other sources:

I. THE FUNERAL

Two years ago in Moscow, on a cold winter night, the body of a man "frozen as hard as a block of ice and lying in a weird mortuary case beside the Kremlin wall," awaited

its burial. It now lies, says the *Times* (June 4, 1926), "a gruesome mummified figure lying in a glass case, under a red light, in a red-hung mausoleum, with red hair and red lips." One of the pall-bearers at the funeral thus describes the scene:

"In the depth of night, through a frosty mist, we journeyed to the place where we were to receive the still body of our chief. We set off silently, in a small train from an empty station. In the carriages we sat in silence, muffled up, our eyes fixed stonily on the floor. When we left the train, dawn was at hand, but the cold skies were blacker than the piled forests, blacker than our own dark company, which crawled along the snow on creaking sledges, through gaps in the frozen forest, up to the distant glimmer of the house where Lenin lay.

"Without a word we passed into the white old house—our leader's place of rest. Through these frost-figured window panes, the man who understood everything, the athlete in the prime of life, harassed by the unutterable torment of an enforced helplessness, looked out over the untrimmed brushwood of a rustic garden beyond the short path through the wood, and saw the hands of a hundred million brothers in the capitalistic hells of the world stretched out for salvation.

"He lay just as we had known him. His face was calm, he was almost smiling, in the old way. There was Lenin, motionless, rigid, hands by his sides, his shoulders in a green tunic—the Lenin we had known bustling about, swinging his arms, storming. Going downstairs some one murmured: 'Ilich is looking fine.'

"His old comrades sat down on a couch. They pulled their cloaks tighter about them, muttering and interrupting one another as they called everything to mind. These were great personages in the government of the Soviet country which Lenin directed, but at the moment they were simply old comrades, recalling Lenin's jokes, his stubbornness, his wide interests, his skating, his letters, his camaraderie.

"Dawn had come. It was time that we all, and Lenin, too, left the place. In silence the red coffin was carried out

of the house. Stalin's face and sunken eyes as he stooped over the coffin were white as chalk. Everyone was weeping helplessly."

II. THE CULT

The statues and busts of Karl Marx, which annoyed Mr. H. G. Wells when he visited Russia in 1920, and saw the little shops that he thought would never open again, are now outnumbered enormously by the busts of Lenin, and the little shops, open and busy, keep those busts in their windows in much the same way as that in which formerly they kept hanging in a corner the ikon of a saint. They do not keep lamps burning under the busts or the pictures of Lenin, but often, at night, they ingeniously illuminate them. If they are Communist shops, the bust is there as a symbol of belief. If they are private shops the bust is there none the less, if only as a concession to the beliefs of the ruling class. It is to be found in queer places. On the Kuznetsky Most, the fashionable shopping street of Moscow, I have seen it in a window, tastefully decorated with black and scarlet (on the anniversary of Lenin's funeral), among a series of pictures illustrating the latest Parisian dresses. In the same street it looks from the window of a steamship company, is enthroned in a bookshop, dominates a music store, and is entrenched among boxes of chocolates. The shops which used to sell nothing but the trappings of church ceremonial, wax candles, and the pictures of the saints, now in some cases serve two religions. In one half of a window in the Ilyinka may be seen the gilded ikons of Nicolas the Miracle-worker and in the other buttons with enamelled portraits of Lenin. There are shops which find it worth while to keep a window filled with nothing but the busts and portraits of the leader who died two years ago. The portraits are of all sizes, and you can buy busts larger than life or small enough to put in your pocket, beside a great variety of small ikons in bas-relief, to be worn on the coat lapel or hung on the wall.

There is growing up a new institution, the same in spirit, as the old Russian institution of the small collection of sacred pictures in a corner of the room before which devout

visitors crossed themselves. This is the institution of the "Lenin corner" in factories and workshops, a corner or bit of wall draped in red and black, with bust or portrait, and texts, such as "Lenin is dead but his teaching lives," or "Lenin is dead but Leninism lives," and though people do not cross themselves before it, they do regard it with reverence. I say people do not cross themselves before it. That is not true. Communists do not cross themselves before it, but the thing is sometimes so impressive that peasants from the country have been known to do so. Similarly in the railway stations, where formerly people bought and lit a candle to a saint as a sort of insurance for a safe journey, you will find not exactly a shrine but a portrait and texts in an imposing position.

More significant, perhaps, than these things are the beginnings of an annual pilgrimage. It is two years now since that terribly cold January day when, hour after hour, under a canopy of their own frozen breath, the population of Moscow passed before the bier of Lenin raised on a high platform under the Kremlin walls and guarded by his most intimate disciples. It is two years since his embalmed body was laid in its glass-lidded coffin in the mausoleum. Living soldiers still guard the dead and men come from all parts of the world and go down into the tomb. On the anniversary of his death the faithful bring their banners and lower them outside, pass through the mausoleum, lift their banners, and march away with song. Already that place under the Kremlin walls is for thousands what for other thousands was the tomb of Tamburlane at Samarkand, for others the mosque at Mecca, for others the Holy Places at Jerusalem.

It is a very curious spectacle, this of a sect, professedly non-religious! adopting unconsciously religious forms, and particularly the forms which have for centuries in Russia been identified with the Orthodox Church. There was a great deal in Moscow on the anniversary of Lenin's death to remind me of a saint's day long ago in Kiev during the war, when I saw soldiers on their way to the front hurrying to the cathedral and buying small enamelled ikons with

pictures of the saints, just as in Moscow they were buying little enamelled portraits of the dead leader. Lenin has, in spite of himself, become something more than man. After his death no one of his associates would take the chair that he vacated at the head of the table in the council-room of the People's Commissars. It stands there to-day with a rope across it and a small inscription to say that Lenin sat in it at meetings between such and such dates. The mausoleum, still a temporary structure, is lit up at night with an impressive effect. Designs have been invited for a permanent building, but it can hardly be more impressive than that plain wooden mass at the side of the vast square.

Lenin is already gathering a mist of folklore, often oddly non-Communist in character, but very like the folklore that is attached to the name of St. Nicholas. For example, the New Economic Policy is explained by a peasant story of how Lenin disguised himself as a "bag-man," one of the illicit traders who used to bring produce in sacks and sell it on the illegal market, and wandered about the country to see for himself what the peasants wanted. After much travel and many adventures he returned to the Kremlin and initiated the new policy. There is already a society for putting his works into the most various languages. The Kalmuck, the Bashkir, the Khirghiz, the Yakut, and the Tartar can read in their own vernacular the doctrines that were set out by this thinker of an altogether alien world. And for the very men who worked with him his books have become a sort of Koran, and he whose New Year's wish was that he and his friends should make fewer mistakes in the coming year than in the year that was ending, is made infallible. I have seen a cartoon published in Russia after the death of Peter the Great which showed the funeral of the cat conducted by the mice. In this case not only the observer but the mice themselves are conscious of their weakness and smallness in comparison with the dead man. No religion of Peterism grew up after the death of Peter the Great, but something very like a religion of Leninism is certainly developing in the Russia of to-day.—Arthur Ransome in the *Manchester Guardian*.

The Beginning of Life.

BY HUGH MILLER

Several thousand years ago, ere the upheaval of the last of our raised beaches, there existed somewhere on the British coast a submarine bed, rich in seaweed and the less destructible zoophytes, and inhabited by the commoner crustacea and molluscs. Shoals of herrings frequented it every autumn, haunted by their usual enemies the dog-fish, the cod, and the porpoise; and during the other seasons of the year it was swum over by the ling, the hake, and the turbot. A considerable stream, that traversed a wide extent of marshy country, waving with flags and reeds, and in which the frog and the newt bred by millions, entered the sea a few hundred yards away, and bore down, when in flood, its modicum of reptilian remains, some of which, sinking over the submarine bed, found a lodgment at the bottom. Portions of reeds and flags were also occasionally entombed, with now and then boughs of the pine and juniper, swept from the higher grounds. Through frequent depositions of earthy matter brought down by the streamlet, and of sand thrown up by the sea, a gradual elevation of the bottom went on, till at length the deep-sea bed came to exist as a shallow bank, over which birds of the wader family stalked mid-leg deep when plying for food; and on one occasion a small porpoise, losing his way, and getting entangled amid its shoals, perished on it, and left his carcass to be covered by its mud and silt. That elevation of the land, or recession of the sea, to which the country owes its last acquired marginal strip of soil, took place, and the shallow bank became a flat meadow, raised some six or eight feet above the sea-level. Herbs, shrubs, and trees, in course of time covered it over; and then, as century succeeded century, it gathered atop a thick stratum of peaty mould, embedding portions of birch and hazel bushes, and a few doddered oaks. When in this state, at a comparatively recent period, an Italian boy, accompanied by his monkey, was passing over it, when the poor monkey, hard wrought and ill fed, and withal but indifferently suited originally for braving the rigors of

a keen northern climate, lay down and died, and his sorrowing master covered up the remains. Not many years after, the mutilated corpse of a poor shipwrecked sailor was thrown up, during a night-storm, on the neighboring beach: it was a mere fragment of the human frame—a mouldering, unsightly mass, decomposing in the sun; and a humane herd-boy, scooping out a shallow grave for it, immediately over that of the monkey, buried it up. Last of all, a farmer, bent on agricultural improvement, furrowed the flat meadow to the depth of some six or eight feet, by a broad ditch, that laid open its organic contents from top to bottom. And then a philosopher of the school of Maillet and Lamarck who had chanced to come the way, stepped aside to examine the phenomena, and square them with his theory.

First, along the bottom of the deep ditch, he detects marine organisms of a low order, and generally of a small size. There are dark indistinct markings traversing the gray silt, which he correctly enough regards as the remains of fucoids; and blent with these he finds the stony cells of flustra, the calcareous spindles of the sea-pen, the spines of echinus, and the thin granular plates of the crustacea. Layers of mussel and pecten shells come next, mixed up with the shells of buccinum, natica, and trochus. Over the shells there occur defensive spines of the dog-fish, blent with the button-like, thorn-set boucles of the ray. And the minute skeletons of herrings, with the vertebral and cerebral bones of cod, rest over these in turn. He finds also well preserved bits of reed, and a fragment of pine. Higher up, the well-marked bones of the frog occur, and the minute skeleton of a newt; higher still, the bones of birds of the diver family; higher still, the skeleton of a porpoise; and still higher he discovers that of a monkey, resting amid the decayed boles and branches of dicotyledonous plants and trees. He pursues his search, vastly delighted to find his doctrine of progressive development so beautifully illustrated; and, last of all, he detects, only a few inches from the surface, the broken remains of the poor sailor. And having thus collected his facts, he sets himself to collate them with his hypothesis. To hold that the zoophytes had been created

zoophytes, the molluscs molluscs, the fishes fishes, the reptiles reptiles, or the man a man, would be, according to our philosopher, alike derogatory to the Divine wisdom and to the acumen and vigor of the human intellect: it would be "**distressing to him to be compelled** to picture the power of God, as put forth in any other manner than in **those slow, mysterious, universal laws, which have so plainly an eternity to work in;**" nor, with so large an amount of evidence before him as that which the ditch furnishes—evidence conclusive to the effect that creation is but development—does he find it necessary either to cramp his faculties or outrage his taste, by a weak yielding to the requirements of any such belief.

Meanwhile the farmer, a plain, observant, elderly man—comes up, and he and the philosopher enter into conversation. "I have been reading the history of creation in the side of your deep ditch," says the philosopher, "and find the record really very complete. Look there," he adds, pointing to the unfossiliferous strip that runs along the bottom of the bank; "there, life, both vegetable and animal, first began. It began, struck by electricity out of albumen, as a congeries of minute globe-shaped atoms—each a hollow sphere within a sphere, as in the well-known Chinese puzzle; and from these living atoms were all the higher forms progressively developed. The ditch, of course, exhibits none of the atoms with which being first commenced; for the atoms don't keep; we merely see their place indicated by that unfossiliferous band at the bottom; but we may detect immediately over it almost the first organisms into which—parting this early into the two great branches of organic being—they were developed. **There** are the fucoids, first-born among vegetables; and **there** the zoophytes, well nigh the lowest of the animal forms. The fucoids are marine plants; for, according to Oken, 'all life is from the sea,—none from the Continent;' but **there**, a few feet higher, we may see the remains of reeds and flags,—semi-aqueous, semi-aerial plants, of the comparatively low monocotyledonous order into which the fucoids were developed; higher still we detect fragments of pines, and, I think, juniper—

trees and shrubs of the land, of an intermediate order, into which the reeds and flags were developed in turn; and in that peaty layer immediately beneath the vegetable mould there occur boughs and trunks of blackened oak,—a noble tree of the dicotyledonous division,—the highest to which vegetation in its upward course has yet attained. Nor is the progress of the other great branch of organized being—that of the animal kingdom—less distinctly traceable. The zoophytes became crustacea and molluscs,—the crustacea and molluscs, dog-fishes and herrings,—the dog fish, a low placoid, shot up chiefly into turbot, cod, and ling; but the smaller osseous fish was gradually converted into a batrachian reptile; in short, the herring became a frog,—an animal that still testifies to its ichthyological origin, by commencing life as a fish. Gradually, in the course of years, the reptile, expanding in size and improving in faculty, passed into a warm-blooded porpoise; the porpoise at length, tiring of the water as he began to know better, quitted it altogether, and became a monkey; and the monkey by slow degrees improved into man,—yes, into man, my friend, who has still a tendency, especially when just shooting up to his full stature, and studying the ‘Vestiges,’ to resume the monkey. Such, Sir, is the true history of creation, as clearly recorded in the section of earth, moss, and silt, which you have so opportunely laid bare. Where that ditch now opens, the generations of the man atop lived, died, and were developed. **There** flourished and decayed his great-great-great-great-grandfather the sea pen; his great-great-great-grandfather, the mussel; his great-great-grandfather the herring; his great-grandfather, the frog; his grandfather, the porpoise; and his father the monkey. And **there** also lived, and died, and were developed, the generations of the oak, from the kelp-wood and tangle to the reed and the flag, and from the reed and the flag, to the pine, the juniper, the hazel, and the birch.”

“Master,” replies the farmer, “I see you are a scholar, and, I suspect, a wag. It would take a great deal of believing to believe all that. In the days of my poor old neighbor the infidel weaver, who died of delirium tremens thirty years

ago, I used to read Tom Paine; and, as I was a little wild at the time, I was, I am afraid, a bit of a skeptic. It wasn't easy work always to be as unbelieving as Tom, especially when the conscience within got queasy; but it would be a vast deal easier, Master, to **doubt** with Tom than to **believe** with you. I am a plain man, but not quite a fool; and as I have now been looking about me in this neighborhood for the last forty years, I have come to know that it gives no assurance that any one thing grew out of any other thing because it chances to be found atop of it, Master. See, yonder is Dobbin lying lazily atop of his bundle of hay; and yonder little Jack, with bridle in hand, and he in a few minutes will be atop of Dobbin. And all I see in that ditch, Master, from top to bottom, is neither more nor less than a certain top-upon-bottom order of things. I see sets of bones and dead plants lying on the top of other sets of bones and dead plants—*things lying atop of things, as I say, like Dobbin on the hay and Jack upon Dobbin.* I doubt not the sea was once here, Master, just as it was once where you see the low-lying field yonder, which I won from it ten years ago. I have carted tangle and kelp-weed where I now cut clover and rye-grass, and have gathered periwinkles where I now see snails. But it is **clean against experience**, as my poor old neighbor the weaver used to say—*against my experience, Master—that it was the kelp-weed that became the rye-grass, or that the periwinkles freshened into snails.* The kelp-weed and periwinkles belong to those plants and animals of the sea that we find growing in **only** the sea; the rye-grass and snails, to those plants and animals of the land that we find growing on **only** the land. It is contrary to all experience, and all testimony, too, that the one passed into the other, and so I cannot believe it; but I do and must believe instead—for it is not contrary to experience, and much according to testimony—that the Author of all created both land-productions and sea-productions at the 'times before appointed,' and 'determined the bounds of their habitation.' 'By faith we understand that the worlds were framed by the Word of God;' and I find I can be a believer on God's terms at a much less expense of credulity than an infidel on yours."

Father, Make Me

DR. NORTHCOTE DECK, F. R. G. S.

Mission Ship "Evangel," Solomon Islands"*

"Father . . . Make Me."

"We are here to glorify God every day and night, and **anything** which does not do that **must go**." This sentence from a recent letter from my cousin Constance Young, who in 1924 made her abundant entrance into glory from the Solomons, underlined in her own emphatic way, might stand as her habitual attitude through many years, towards everyday life and towards her Lord of Glory. **Anything** must go rather than He be grieved or His work be hindered. And that blessed art she practised, of putting first things first, and keeping them first, is one of the lessons this generation needs above all else to learn.

One feels all too unworthy and unable to write adequately of her and her unexpected and abundant entrance into glory, or of the shock, the pain, the blank of losing from our little company one who was always such a centre of blessing, and whose bright, happy spirit was so infectious to all around her.

How can I lay a wreath of loving tribute to her memory that only shall exalt her Saviour, that shall lead our hearts up to Him? For that is all she would have consented to.

Again I quote a sentence from a recent letter which may be taken as the tribute of all our hearts here. "She was always so happy, so radiantly happy in her work, so enthusiastic in spite of the hardships of the Islands, that she will live in our memories, and be an **inspiration**. And yet it was God's doing: He made her what she was, and I suppose He could make each of us beautiful for Him." There are two adjectives which just seem to fit—beautiful and radiant. **Beautiful** not only in outward looks, but beautiful, too, in character, beautiful in unselfishness and affection—and **Radiant**; this expresses her best of all, because her very brightness came from the clear outshining of Christ.

She was dashed to the ground at times in the work, but

*Secretary for Mission in United States of America: Miss Dunkelberger, School Lane, Germantown, Philadelphia., Pa.

then it was in sheer humility. But she was radiant almost always. There was something, too, of enterprise in her character which is unusual and most valuable in spiritual work. When last at Fo'odo, Mr. McBride led me to the end of the verandah facing the mountain side and the heathen. Here Constance often used to call them in the evening to come and sing:

“Praise God, from Whom all blessings flow,
Praise Him **all** creatures here below.”

“Let's sing it here in triumph, and as a challenge that all the **akalos** may hear and know that He **must** reign!” It was just a little token of her gallant, heroic heart. Yet beneath all her sweetness and romance and impulsiveness there burned an indomitable spirit and a quiet, steady determination to do the Will of God at all costs, that nothing could move.

A little before she was taken ill, one had come across, in Luke xv, the two contrasted objectives in life, and they just seem to summarize her spiritual career.

(1) In Verse 12 the cry, the desire of the heart is, “**Father, give me, give me, give me.** Here the prize of life, the objective of sonship, is merely “the portion of goods,” and the Father is regarded mainly as one from whom “**to get things.**” Many of our Island converts come to God with just that idea at first, that they will prosper better with God than with the *akalos*. It is only later that they learn to know the sinfulness of sin, and their need of a Saviour.

And the prayer life, the petitions of too many Christians at home, are taken up with asking merely for material things. That occupies most time and thought. But if money and “getting things” is allowed to become the prize of life, one thing is inevitable; it will lead the soul into “the far country.” For these things do not bulk largely with God; and it will mean parting company with Him if we will pursue them as the main prize of life. And in no time at all the soul begins to be in spiritual “want.”

But my cousin's eyes from earliest days, were upon the mission field. And amidst all the picnics and innocent gaieties of a large and happy home circle, her greatest joy

as a child was to go and sing with "the Boys," as the Kanakas on the plantation were called. From that it was a natural step to read with them, and tell them Bible stories. **So she early learned the joy of service.** And the great world, with its wealth and lures, never had her heart. How easily even earnest Christians can be turned aside from God's best. How luxury creeps in, and many cares, till the simplicity of the Gospel, and a childlike walk and faith, is overlaid with other interests.

(2) Verse 19. "Father . . . make me." So from a child her cry, her desire from God, was not for material things, was not, "Father, give me the portion of goods." She saw clearer than that. Wealth held no charms for her. She sought and coveted the eternal, that which could be taken on to Heaven, that would abide the fire. And her continual cry, as I have heard many times in her prayers, was, "Father . . . 'make me'—make me like Thyself—make me a channel of blessing, **make me a 'servant.'**" And being a servant of God she early learned to see Him very vividly and continually.

"It were not hard, **we think**, to **serve** Him,
If we could only **see**,

"It were not hard, **He says**, to **see** Him,
If we would only **serve**;

"They who toil where His helpers be,
The glow of His smile shall often see."

So to her it was given in unusual measure, "the glow of His smile to see," and it was reflected, radiated in her own.

"Father, make me a servant" (v. 19). But can we serve Him for naught? We might like to, might long to. But we can never do so. There are certain inevitable present rewards which are the heritage of those who cry, not "Father, give me," but **"Father, make me."** Here are some of them:

(1) The "robe," (v. 22) of Christ's Righteousness, a peerless fabric the world may never match.

(2) The "ring" by which we are wedded to His purpose of saving souls, the best union in all the world.

(3) The "shoes" of the feet, become "How beautiful upon the mountains" because of the precious message they bear.

(4) The "feast," the Divine joy, the making "merry" of heart. These all were Constance Young's in abounding measure, while she was exultingly "running the race."

And now? "There is no pocket in a shroud," and the "portion of goods" must be left behind. But a **heart**, a "heart" made "like Thine." Why, a heart like that can be taken up into Heaven! The verb **to have** has lost all meaning there. The verb **to be** alone remains. And so this eager warrior has cried and lived, "Father, make me" a blessing, a channel, a servant, and she has chosen that "good part which shall not be taken away."

It cost much, the "making." Cost fever and weariness, stifling days and nights, pale cheeks and weary limbs; it cost disappointments and hardships. Pinned to her mirror, the last time I saw her, was a little slip of paper, with the words, "My brethren, count it all joy . . ." It was still there on her mirror after she had died. It was an eloquent witness to her "care of all the churches" of the five hundred Christians God had given her to love and teach. But that was just her way of meeting tribulations with a song on her lips and joy in her life. The little message is left to us, but **she** is counting the joy now "with Christ." "So she has triumphed with a song. Triumphed and sung and passed along."

So she was borne on the shoulders of the elders who loved her, escorted by bands of weeping Christians who mourned her. "So they laid the sufferer down in her grave under the trees." And there she lies after a very gallant and glorious death, in a coral tomb, shaded by palms, and looking out to sea. How gladly she used to welcome the ship in days gone by. What wavings! What joy! What greetings! Now in the cliff overlooking the landing where the "Evangel" anchors, and the boat comes ashore, she sleeps, silently awaiting, not now our coming, but that glorious and fast approaching coming of our Lord of Glory.

Who is to fill the gap?

Who follows in her train?

A Thanksgiving Feast

“Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me.” (Rev. iii:20.)

“Behold, I stand at the door, and knock”—
 And is that door my heart?
 Shall I, unheeding, open not?
 What if the Lord depart?

The hand that knocks was wounded sore,
 Oh was it pierced for me,
 Nailed to a cross between two thieves
 On the hill called Calvary?

“If any man My voice shall hear”—
 Hark! Is He calling me,
 By word, by song, by sorrow’s pang?
 Can I indiff’rent be?

But if I open wide the door,
 The long barred entrance to my heart,
 Across the threshold will He step
 And ne’er again depart?

“To him I will come in”—Sweet words!
 To me in all my need,
 O will He come right where I stand,
 And be my Friend, indeed?

“I will come in”—Then enter, Lord,
 Come in and be my Guest;
 Not marble walls, nor arched halls,
 Behold, Thy temple is my breast.

“And I will sup with him”—My Lord,
 What fare have I to offer Thee?
 Naught but my joyful worship, Lord,
 But ’tis meat indeed to Thee.

“And he with Me”—My Guest the Host,
 And I the feasted guest;
 With heavenly manna satisfied,
 Reclining on His breast.

O sweetest banquet! Feast of love!
 There unto me’s made known
 The riches of God’s wondrous grace
 To’ard sinful mankind shown.

His joy in me; my joy in Him.
 In Him I’m spotless, white.
 He shows me things no eye can see,
 Reserved for my delight.

He tells me truths no ear can hear,
 Amid earth’s clang and din;
 I thank Him that He stood and knocked,
 And that I let Him in.

—*Florence M. H. Porter.*

The Blood-stained Bible

A Story of the American Civil War

Among the multiplicity of knapsacks, haversacks, bundles, and old clothes stored in one of the baggage-rooms of a hospital in Richmond, I found a soldier's Bible. It was a neat, London edition, with a silver clasp on which were engraved the initials A. L. C. On the fly-leaf was written in a neat, delicate hand:

"A present to my dear son on his fifteenth birthday."

"From his mother, M. A. C."

Below was written in the same hand:

"Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of Me."

"Remember now thy Creator in the days of thy youth."

"If sinners entice thee, consent thou not."

The book had the appearance of having been carefully read, there being many chapters and verses marked with pencil as though they had strongly impressed themselves on the mind of the young reader. Among them were the chapters which describe the conduct of the youthful David, the saintly purity of Joseph, and the unflinching fidelity of the three captive boys at the court of Babylon. The 1st, 23rd and 51st Psalms bore marks of an interested reader. In the New Testament, such scriptures as speak of the love of God to sinners were carefully underlined:

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii:16).

"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). At this very encouraging promise was a large blood-stain, as though gory fingers had been tracing out the words.

Also at John xiv:1, 2: *"Let not your heart be troubled: ye believe in God, believe also in Me."* *"In my Father's house are many mansions"*—the same stains were of still deeper dye.

Albert was the only son of a pious and wealthy planter of

the South. In his childhood, most of Albert's time was spent in the country, on his father's plantation. The old, white homestead was half-buried in evergreens, and richly festooned with fragrant vines among which the mocking-birds nestled and sang their sweetest melody. On the hill, at the end of a long avenue, stood the quiet country church, where Albert, in the company of his parents, sister, and an aged grandmother, met the families of the neighborhood to spend an hour in Sunday school, and afterward listened to the man of God, who preached to them the precious Word of the Lord. Here, and at the family altar, Albert received that moral and spiritual training which laid a deep and broad foundation for a character in many respects worthy of imitation by all who may read this simple narrative.

It was at these Sunday reunions that he first formed the acquaintance of her who afterwards became the beautiful and accomplished young lady whose daguerreotype we found in the soldier's coat pocket.

In the year 1856 Albert was sent to college to complete his education, while she so attended a ladies' college. A few notes that ran the "college blockade," and vacation meetings, sufficed to keep up their acquaintance and friendship. In the summer of 1860 they both graduated with honors, highly creditable to them and gratifying to their friends. On their return home, early attachments ripened into something more than friendship; but scarcely had the bright vision of marriage dawned when it was overcast by the dark cloud of war that suddenly rose upon the horizon. The country called the young men from every quarter to rally to the defence of the South, in battle to roll back the invading foe. Albert was one of the first to respond. He took his place in the ranks as a common soldier, feeling it was honor enough to be a private to defend his country's honor and his home.

His departure and transfer by rail to Virginia are scenes so common to a soldier's experience that it is not necessary to describe them here. There is one incident, however, which I cannot forbear to mention. Just before he took leave they were all called around the family altar. His intended was there; so, too, was "Maum Patty," the nurse of his childhood,

with snow-white kerchief about her ebon brow and silver locks. There were many sobs while the deep, earnest voice of the father in solemn prayer, like the patriarch Abraham, bound his son, his only son, a sacrifice on his country's altar. When the "Amen" was pronounced, there was in every heart a feeling too deep for utterance, and in this moment of silence the mother's hand placed the silver-clasped Bible in a pocket near his heart.

Albert walked slowly down the avenue, the embodiment of youthful chivalry and manly beauty. The spectators, like statues, looked on, fearing most of all that they should see his face no more. As Albert turned the corner, at the end of the avenue, he cast one more glance back at the scene of his childhood, which he was never to behold again.

After a long and uncomfortable transit by rail and forced marches, with weary limbs and blistered feet, he was thrown into the battle of Manassas, on the 21st of July, 1861, with scarcely time to kneel by an apple tree in the battle line, over which the shells were howling furiously. Here in prayer he hastily committed his soul and body to God, then rose calm and serene, with an assurance that no weapon of the enemy would harm him.

When the battle was over with victory on the Confederate side, he found himself surrounded with the dead and dying, among whom were some of his particular friends. He was strongly and strangely exercised with a feeling of mingled joy and grief—weeping for the slain, and rejoicing that he had escaped unharmed, with a deep consciousness that God had been his shield and hiding-place in the hour of danger. Through the following winter, he endured all the privations and sufferings of fatigue, cold and hunger incident to a winter campaign; none murmured less, none were more faithful in the discharge of duty than he. The demoralizing effects of camp life and the almost entire absence of religious privileges produced coldness in his soul; and although not compromising his moral character by profanity, gambling, and drunkenness as many others did, yet he failed to enjoy that communion and clear sense of the divine presence which he had experienced in former days. In this state of mind he entered

upon the Seven Days' Battle before Richmond in 1862. The solemnities of those days aroused him to a sense of his danger, causing him to cleave more closely to his Bible and its precious promises. With his hand pressing the blessed Book close to his heart, he called on God to be his shield and support in the hour of battle. He passed the terrible ordeal of Gain's Mill on Friday, and Malvern Hill on Tuesday, where men fell around him like grain before the reapers, and covered the ground as with autumn leaves; and again he was filled with gratitude to God for his escape from death; yet not so deep and warm as on the former occasion when his faith and piety were more earnest and simple.

After this, Albert continued at times to read his Bible, but it was evidently more as a duty than as enjoyment to his soul. His keen relish for divine things had abated very much; the excuses of camp life, long marches, and the general indifference of officers and men on the subject of religion acted as a temporary opiate for his conscience. Sometimes, however, on the reception of letters from home and sometimes when alone on his midnight round of picket duty, he would shed a penitential tear and would resolve to regain his lost ground as a Christian; but a plant so tender, and unprotected by home and church influences, unwatered by the dews of Christian ministry, scathed and persecuted by mockers, nipped and browsed upon by every wild beast of the forest, became dwarfed instead of developed and strengthened by communion with God; and a feeling of self-security, a trust in fate or chance, impressed him more than a simple faith in the ever-present God.

In this spiritually demoralized condition, Albert entered the Sharpsburg battle without ever asking God to protect him from danger and death. Soon after the battle opened he was struck by a ball and carried back to the rear; from a profuse hemorrhage, a sick, dreamy sensation stole over him; the light faded from his eyes; a thousand mingled sounds filled his ears, and a faint vision of home, friends, green fields, battle-fields, and graveyards, flitted by like phantoms of the night. With returning consciousness, there came a sense of shame and sorrow for his unfaithfulness to God and soul-

declension, with a conviction that his wound was the chastening of the Lord to rebuke his wanderings and check his self-reliance.

As soon as he was sufficiently restored, he took up his neglected Bible, kissing it many times with tears as truly penitential as Peter's when he wept over the denial of his Lord. His bloody fingers turned to the old cherished promises of God, leaving gory stains on the pages of the precious book. The "law of the Lord" again became the meat and drink on which his soul fed "day and night." This new impulse of spiritual life enabled him to bear his sufferings without complaint, in true Christian fortitude.

It was in this condition that I found him in the old Academy Hospital in Winchester, lying on the dirty floor, with a blanket for his bed and a wisp of straw to pillow up his wounded limb. While sitting by his side, trying to minister to his soul and body, I received from him this narrative, substantially as I now give it to you.

After much suffering, when our army fell back, he was sent to Staunton, thence to Richmond, where I again met him just in time to witness his last triumphant conflict with suffering and death. He was in the hospital then, reclining on a clean, comfortable bed, his head resting on a soft, white pillow, on which the familiar name of a distinguished lady of Georgia was marked—she having contributed it from her own bed for the benefit of the suffering soldiers. Near him sat the matron of the hospital rendering every possible comfort that the sympathy of a woman could suggest, sharpened by the loss of a promising son who had fallen in a recent battle. Reduced by a secondary hemorrhage and amputation, Albert, with calm, steady faith faced the prospect of death. He then dictated a letter to his mother, which I wrote for him, in which he gave an appropriate word to each one of the family, not forgetting his old nurse "Maum Patty," reserving in a postscript, the last and tenderest words for her who had promised to be his wife.

After pausing a few moments at the close of the letter, he seemed self-absorbed, and soliloquized thus: "I die for my country; with many others I have thrown my bleeding body

into the horrid chasm of revolution to bridge the way for the triumphant car of liberty which will roll over me * * *. I wonder if future generations will ever pause as they pass, to think of the poor soldiers whose bones lie at the foundation of their peace and happiness." Then he mused of home and scenes of childhood; of loved ones and the paternal altar at which he had been often dedicated to the service of God. Then, checking himself, he said, "These thoughts are but earthly, which are giving way to a purer, heavenly hope." Then, in a low, sweet voice, he repeated:

"Give joy or grief, give ease or pain,
Take life or friends away,
I come to find them all again,
In that eternal day."

He repeated the last line with emphasis. Seeing that he was communing with his own soul and that the things of opening eternity were rising before the vision of his faith, I withdrew a short space from him, feeling it was holy ground, and to him, "The very gate of heaven." He then laid his hand on his Bible and the daguerreotype that lay near his side, and amid the profound stillness, gently as the evening shadows, he passed away, leaving with us but the cold and lifeless clay, on which rested a sweet smile as if it had been reflected from his happy soul in heaven "WITH CHRIST."
—*Stories of Truth.*

"I long to go Home"

I long to go home; for I've nothing down here;
My Saviour's in heaven! my all is up there;
I've heard of my Saviour, my Jesus, my Lord,
And if He's as precious as told in the Word,
What will be my joy when I see Him up there,
If His beauty exceeds all the fame of Him here.
He is lovely! He's precious! He's all I desire,
When I think of His beauty, my soul is on fire.
This forecaste of pleasure is heaven begun,
What will be its measure when my victory is won,
And I see Him, and know Him and learn all His love,
And dwell in His fulness in regions above.—*Selected.*

The Heart of the Lesson

SUNDAY SCHOOL LESSONS FOR JANUARY
BY ARTHUR FOREST WELLS

January 2. Mark i:16-20, ii:13-17, 1 John ii:6
Golden Text, Mark ii:14

Daily Readings

Mon., 3, Gal. v:16-24. Tues., 4, Gal. v:25-vi:10. Wed., 5, Eph.v:1-14. Thurs., 6, Eph. v:15-vi:9. Fri., 7, John i:5-ii:6. Sat., 8, Acts iii:1-10. Sun., 9, John i:35-42.

I. LESSON OUTLINE

- I. The Call of Simon and Andrew, Mark i:16-18.
- II. The Call of James and John, Mark i:19-20.
- III. The Call of Matthew, Mark ii:13-14.
- IV. Our Lord's Explanation of these Calls, Mark ii-15-17.
- V. The Expected Walk of the Christian, 1 John ii:6.

II. THE HEART OF THE LESSON

The theme given to this lesson is: The Christian a Follower of Jesus. If we change it to The Christian a Follower of the Lord Jesus Christ, we would have a fuller statement of the truth which is to occupy our attention. This is a day when one must be careful about theological terms. Many of them have become ambiguous or depleted of their complete meaning. In view of this condition, it is well to use not only the human Name of the Son of God, but add His titles, Lord and Christ. If any one asks about the advantage gained by doing so, I would reply that it tends to set before us more explicitly the whole objective of the Christian program, namely, that we are not following a mere man, but the God-man.

If it be objected that too strong an emphasis on the Deity of Jesus, or even His sinlessness, unfits Him as a fair Example to follow, or, indeed, makes the Gospel call to become mere mockery by asking helpless sinners to do what the holy Son of God did, we must reply that such an objection arises from a misapprehension of the possibilities of the Christian life. Phil. ii:5-8 shows that the Son of God laid aside the independent use of His Divine attributes. In harmony with this, the Gospels present Jesus as the One Who worked, not by His own authority and power, but in the authority of the Father and in the power of the Holy Spirit. Notwithstanding the fact that Jesus had "the fulness of the Godhead" dwelling in Him bodily (Col. ii:9) from the very moment of His birth, He lived as Man. He lived a life such as we can live if we, like Him, yield wholly to the Spirit of God. The Example of Jesus Christ our Lord (of course He is more than an example) is therefore to the point, and the Gospel to follow Him is not mockery. Our Lord said in one of His parting messages, "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater (works) than these shall he do; because I go unto the Father. And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son" (John xiv:12-13).

At this point it may be well to ask ourselves as to just at what point are we to begin to follow the Lord Jesus Christ. None of us will ever be exactly like Jesus, because of the fundamental difference in kind between Him and us. Yet there must be a similarity between "the" Son of God and those who desire to become the sons of God. Now, this similarity must begin at that point where the Son of God began to touch human life, namely His birth. As He was virgin born, so we must be reborn. Notwithstanding the difference, again, in kind between these two births, they are alike in this that both are by the Holy Spirit (Luke i:35; John iii:3-8). None can follow the Lord Jesus Christ if he has not

been born of the Spirit of God. When we have learned to appreciate that fact, then we will be able to see that every experience of the Son of man is representative of some experience in the Christian life. I suggest the following, our Lord's birth, circumcision, presentation in the temple, anointing of the Holy Spirit, victory in temptation, prayer life, words, deeds, death and resurrection. Study the Scriptures concerning these and others. For example, study the death and resurrection of the Lord in the light of Rom. vi:1-11.

It becomes comfortingly manifest, that the Lord Jesus went ahead of us in every experience of the Christian life. Not only that, but He gives us the right and the power to follow Him, follow Him in the general truths of the will of God, and follow Him in the specific items of the will of God for us individually. "The Lord is my Shepherd." The shepherd always precedes his sheep. The sheep therefore are never asked to go to any place where the shepherd has not been ahead of them. It is a great truth, this truth about the God Who goes before, the pre-vening God. Let every Christian be conscious of this as is doing or suffering something that fits into the plan of God. In every such case, the Lord Jesus Christ has been there ahead of us, and He is there with us.

Mark says, according to the rendering of the English version, that James and John "were in the ship *mending* their nets." This may be the right rendering; but there is another interpretation worth considering, namely, that they were "*preparing* the nets for the next fishing." The Greek word means *to adjust*. When this sense is given to it, it becomes evident that the Lord called them, not when they had finished their own work, but when they were about to do it, and that He called them from it to follow Him. Let those who are prone to put off the Lord's work until they have finished their own, mark this.

Study this word *adjust* in the following passages: Matthew iv:21; 1 Thess. iii:10; Luke vi:40; Heb. xi:3; Rom. ix:22; Matt. xxi:16; Heb. x:5; 1 Pet. v:10; Gal. vi:1; 2 Cor. xiii:11; 1 Cor. i:10; and especially Heb. xiii:21.

When Matthew told of his own conversion, he put the account into the record of his Lord's miracles. Chapter 9. For, indeed, salvation is a great miracle of grace.

It is profitable to note the one-by-one work of the Lord. This is not only a lesson in personal work, but a comforting the reminder that every Christian is one who has been personally dealt with by the Lord Jesus Christ.

These men responded to His command. Are you doing the same? Not once did nature's laws refuse to obey when the Lord commanded them to act. But this cannot be said of mankind. May God grant us all faithfulness in obedience to Him!

THE STANDARD OF CHRISTIAN LIVING

January 9. Luke vi:27-38. Golden Text, Matt. v:48.

Daily Readings

Mon., 10, Rom. vi:1-11; Tues., 11, vi:12-23; Wed., 12, 1 Cor. xiii:1-13
Thurs., 13, Col. ii:20-iii:4; Fri., 14, Phil. iii:17-iv:7; Sat., 15, Eph. v:1-14;
Sun., 16, Matt. v:38-48.

II. THE HEART OF THE LESSON

The late Prof. C. S. Beardslee penned the following sentences on this passage of Scripture: "Here is a many-sided manifest of love. It is designedly listing most difficult tasks. And it seems aiming to show that these strenuous tests are numberless. Love before a foe; love confronting hate; love beneath a curse; love when trifled with; love when stung with blows; loving when despoiled; love relieving beggary; love all-lavishing; love encountering guilt; loving when unthanked; loving hope-

fully; loving men like God; loving men like Christ. Not love at ease; not love amid delights; not love among companions all congenial friendly, and benign; but love enduring through severest strain; love in conflict with all that is most unlovely and unpromising and adverse; love in self-denial and self-constraint and sacrifice; love for the hateful, love for the scornful, love for the insolent; love for such as beg and rob and give no thanks; not a love that reckons cost; not a love that covets gain; love where loving is despised; love where loving is accursed; love that welcomes pain and shame; love that nothing can discourage; love that blooms the fairest where the blasts are most adverse. A love resolved to do no harm; a love that will not curse or hate; a love that will not scorn or mock; a love that will not rob or strike; a love where malice has no place; a love that nothing can provoke; a love adjuring even when insulted, any insolent return; a love withholding malediction, even when most bitterly accursed. A love informed with deference; a love fast-leagued with self-respect; a love instinct with equity; a love that deals consistently; a love of unwrought inexhaustible virility: a love attired with Godlike dignity." Another Christian leader has said, "To be a Christian means to love the man you can't like." Of course the love that is spoken of here is love that the Lord Jesus Christ supplies through faith.

This has been called "The Impossible Program." And it is impossible. to the natural, unsaved man. Let us frankly acknowledge that fact. Romans viii:7. *Why preach that which is impossible under ordinary conditions?* Someone may say, "It is better to have loved and lost, than not to have loved at all;" or another, "If you shoot at the moon, you will at least hit higher than if you shoot at a barn door." Such a philosophy seems plausible; but it is most fallacious. In fact it is poisonous, because it leads men to think that that is the solution, and thus keeps them from the real answer. A discouraged or a lazy man might say, "What then is the use of trying to have a perfect love such as this text demands, if we sinners cannot practise it?" There is a ray of truth and a stream of error in this question. It is true that natural strength is not sufficient for the task; but "the things which are impossible with men," says the Lord Jesus Christ, "are possible with God" (Luke xviii:27); and that is the phase that He would have you to see of this truth: "impossible, with men," but "possible with God." The error consists in the suggestion that this law of love is not to be kept, as if inability to keep it did away with it. Now there is a tendency in certain quarters among evangelical Christians, to push this law into the future, and thus to dodge it by another method. We know that the text is taken from the Sermon of the Mount, the Constitution of the Kingdom of God, and that it has a very decided dispensational aspect. But that does not put this law aside for the present day, as if God expected less of Christians now, than of the saints of another day, and as if responsibility were commensurate with ability. We are not saved *by* law (Rom. iii:19-20); but we are saved *according* to law (Rom. i:1-2, iii:21); and we are saved *unto* law (Rom. viii:3-4). Evangelical Christians will have no difficulty in understanding the first two members of this sentence, but they may be slow to accept the last, unless they *read* and *believe* the last passage cited as well as the other two. The human heart is too weak to keep the moral law of God; but that moral law must be kept if perfection is to be realized. While the law is not the cause of salvation, the keeping of it, in its ethical and moral sense, is the fruit of an acceptance of the full salvation from the Lord Jesus Christ. The program is too great for the natural heart; but it is there to be accepted by grace through faith. This human impossibility necessitates Christ; and that is one of the reasons why, according to the lesson of last week, that no one can be a follower of the Lord Jesus Christ unless he has been born again.

This is a tremendous program; but the Scriptures give us a great encouragement in regard to the outcome. Peter wrote: "It is written, *Ye shall be holy; for I am holy*" (1 Peter i:16). There is the promise *shall* and there is the Cause and Reason and Ground for the holiness, *God*. With this agree the words of the Golden Text.

THE CHRISTIAN'S USE OF THE BIBLE

January 16. Deut. vi:4-9; 2 Tim. iii:14-17. Golden Text, Ps. cxix: 105.

Daily Readings

Mon., 17, Matt. iv:1-11. Tues., 18, iv:16-31. Wed., 19, Luke xxiv: 25-49. Thurs., 20, 1 Cor. ii:1-16. Fri., 21, 2 Tim. ii:1-15. Sat., 22, 2 Pet. i:12-21. Sun., 23, Ps. cxix.

I. LESSON OUTLINE

- I. The O. T. Law, Deut. vi:4-9.
- II. A N. T. Exhortation, 2 Tim. iii:14-15.
- III. The Profitableness of Scripture, 2 Tim. iii:16-17.

II. THE HEART OF THE LESSON

The lesson begins with a reference to God Himself. The A. V. reads: "Hear, O Israel: The LORD our God (is) one LORD." Whenever the Name of God in the O. T. appears in capital letters, the Hebrew is the form which we sometimes transliterate and pronounce Jehovah. The A. S. V. therefore reads: "Hear, O Israel: Jehovah our God is one Jehovah." This version then gives the following alternate readings: "Jehovah our God, Jehovah is one or, Jehovah is our God, Jehovah is one, or, Jehovah is our God, Jehovah alone." However, we may read this, the passage is often used as a proof text for the Unity of God. But there is a very beautiful testimony here for the Trinity as well. The Hebrew language has two words for *one*, *yacheed*, which means absolute oneness, and *echad*, which means compound oneness. It is said that the former is never used of God. The latter is the word used in the passage before us. Thus we might render the passage, Jehovah our God, Jehovah is Compound Oneness, or as we can say, in the light of other Scriptures, Jehovah our God, Jehovah is Triune Oneness. Furthermore, note that the Name of God appears three times in this passage. We have here, then, two silent tributes to the Trinity of God.

But why does God call attention to Himself when He is about to give a command concerning the Law? The answer might be, that no one can keep the Law unless he has a right relation to God. In fact, no one can understand the Law aright, unless he has a right relation to God. I have sometime turned to the twelfth chapter of Mark, where we have the account of the scribe asking Jesus about the first commandment, and our Lord's answer to that question, with the thought that He was saying to the scribe, "I will tell you which is the chief commandment, but of what use will that knowledge be to you if you do not have the right conviction, about Me." For you will notice that, after the scribe's discreet response the Lord told him, he was "not far from the kingdom of God." Of course that meant that he was not in it at the time. Then follows the statement: "And no man after that durst ask him any question." And then comes this very significant question by the Lord, "How say the scribes that the Christ is the Son of David? David himself said in the Holy Spirit, The Lord said unto my Lord, Sit Thou on My Right hand, Till I make Thine enemies the footstool of Thy feet. David himself calleth Him Lord; and whence is He his Son?" The chiefest question is not a *law* question, or a *sin* question, but the *Son* question. If we want to understand the law, we must have a right relation to God. Isn't this the burden of that passage in 1 Cor. ii:14-16, "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged.

But he that is spiritual judged all things, and he himself is judged of no man. For who hath known the mind of the Lord, that he should instruct Him? But we have the mind of Christ." An animal cannot understand mathematics, because the animal does not have conscious mathematical intelligence. But if a miracle could be performed so that the brain of a mathematician would be inserted in the place of the animal's brain, we might have reason to believe that that the animal would understand geometry. Now, the natural man is as unfit for understanding the mind of God—no matter what his educational advantages may be—as the animal is to understand a theorem. The natural man must be born again in order to understand the things which the Spirit has caused to be written, "knowing this first, that no prophecy of Scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (2 Pet. i-20-21).

I was introduced recently to the author of a book which I have had on my shelf for sometime. Somehow I feel that his instructions will interest me more in the future than they have in the past, especially because I have learned to know him as a sincere believer in the Scriptures. The teaching, reproof, correction and instruction which Paul speaks of will also have a new force if we will just pick up the Bible and treasure it reverently in faith and practise as being indeed the Word of God.

PRAYER IN THE CHRISTIAN LIFE

January 23. Mark i:35, xiv:32-36. Matt. vi:9-13
Golden Text, Matt. vii:7

Daily Readings

Mon., 24, John xvii:1-26. Tues., 25, Eph. i:15-23. Wed., 26, Eph. iii:14-21. Thurs., 27, Phil. iv:1-7. Fri., 28, Col. iii:12-17. Sat., 29, Acts xii:5-19. Sun., 30, Luke ix:28-36.

I. LESSON OUTLINE

1. The Prayer Life of the Lord Jesus Christ (Mark i:35, xiv:32-36).
2. The Lord's Teaching on Prayer (Matt. vi:9-13).

II. THE HEART OF THE LESSON

The first two passages suggest the other passages on the prayer life of the Lord Himself. Such a study will deal with recorded and unrecorded prayers of Jesus. Let us take a few glances of this life of prayer from various standpoints.

I. The Places Where Our Lord Prayed: On the mountain (Matt. xiv:23); in a desert place (Mark i:35); at the river (Luke iii:21); "in a certain place" (Luke xi:1); at Larzaus's grave (John xi:41-42); "a large upper room" (John xvii:1); in Gethsemane (Matt. xxvi:36); on the Cross (Matt. xxvii:46).

II. The Time of His Prayers: "In the morning, a great while before day" (Mark i:35); "about the ninth hour" (Matt. xxvii:46); "when even was come" (Matt. xiv:23); "all night" (Luke vi:12); at the time of His baptism (Luke iii:21); following a discourse Matt. ii:25-26); after the five thousand men had been fed (Luke ix:18); after He had healed people (Mark i:35); before choosing the Apostles (Luke vi:12); at the time of His transfiguration (Luke ix:28-29); when troubled (John xii:27-38); before His death (Matt. xxvi:36); before Peter's confession and the announcement of His death and resurrection (Luke ix:8).

III. The Manner of His Praying: "Answered and said" (Matt. xi:25); "cried with a loud voice, saying" (Matt. xxvii:46); "lifted up His eyes, and said" (John xi:41); "Lifting up His eyes to heaven, He said"

(John xvii:1); "kneeled down" (Luke xxii:41); "fell on His face" (Matt. xxvi:39); "being in an agony He prayed more earnestly; and His sweat became as it were great drops of blood falling down upon the ground" (Luke xxii:44).

IV. The Principle Underlying His Prayer Life: "Not as I will, but as Thou wilt" (Matt. xxvi:39); "Father, glorify Thy Name" (John xii:28); "I knew that Thou hearest Me always" (John xi:42); "Father, into Thy hands I commend My Spirit" (Luke xxiii:46.)

V. For Whom He Prayed: Himself (Matt. xxvi:39), John xvii:1-5); Apostles and all believers (John xiv:16, xvii:6-26); individual believers, Simon (Luke xxii:31-32); His enemies (Luke xxiii:34); "*Not for the world*" (John xvii:9).

VI. The Address of His Prayers: "Father" (Matt. xi:26); "My Father" (Matt. xxvi:39); "O Father, Lord of heaven and earth" (Matt. xi:25); "Holy Father" (John xvii:11); "O righteous Father" (John xvii:25); "My God, My God" (Matt. xvii:46).

VII. The Burden of His Prayers: Thanksgiving (John xi:41-42, Matt. xv:36); Petition (Luke xxiii:46, Matt. xxvi:39, xvii:46, John xii:28, xvii:1-5); intercession (Luke xxiii:34, John xi:42, xvii:6-26, xiv:16).

Let us not fail to teach the tremendous lesson of our Lord's prayer in Gethsemane. It is a great proof for the absolute necessity of accepting the Lord Jesus Christ as the Saviour Who saved us by dying for us. In that Gethsemane prayer our Lord asked the Father to remove the cup if it were possible. We know the attitude of the Father. I have often thought that it was as if the Father had said to His blessed Son, "My Son, You do not need to die, if You do not care to; You are under no obligations to men to save them; and since You are My Holy Son, You can come up to heaven right now, and We will give up the plan of saving men; because You do not *have* to save them if You do not want to. But, O Son, if You still want to save men, You must die, for there is no other way, for "apart from shedding of blood there is no remission." Blessed be the Lord Jesus Christ our Saviour forever for accepting the silent answer of His Father as to the necessity of the Cross for salvation, and that He went to that cross, obedient unto death (Phil. ii:8) *for us!* How can infidelity still say that there is salvation any other way? (Acts iv:12, John x:1-18).

THE CHRISTIAN OVERCOMING TEMPTATION

January 30. Luke iv:1-13; 1 Cor. x:12-13. Golden Text, Heb. ii:18

Daily Readings

Mon., 31, Gen. iii:1-24. Tues., Feb., 1, Gen. xxxix:1-23. Wed., 2, Josh. vii:1-26. Thurs., 3, Neh. iv:1-9. Fri., 4, Psa. li:1-19. Sat., 5, 1 John i:1-9. Sun., 6, 1 John ii:1-17.

I. LESSON OUTLINE

1. The Temptation of Our Lord Jesus Christ (Luke iv:1-13). 2. The Way of Escape from Temptation (1 Cor. x:12-13).

II. THE HEART OF THE LESSON

Although the lesson is full of many valuable truths, it is not difficult to find the heart of it. This is faith. The whole question of salvation turns on the point of faith. The reason why faith plays such an important role is undoubtedly that it was by faith that man fell. The whole disastrous philosophy of man's first sin can readily be epitomized as faith in the devil. Eve and Adam virtually called God a liar (1 John v:10), and then trusted Satan. If the result of that disobedience is to be overcome in individual lives, it must be by

a reversal of the process of the fall: by reckoning Satan to be the liar (John viii:44), and trusting God through Jesus Christ our Lord. Man fell by faith in the devil; he can be saved only by faith in God. "This is the victory that hath overcome the world, even our faith" (1 John v:4).

Such victory will be along the following lines: I. Faith in the reality of temptation. We are using the word temptation in its ordinary sense of enticing to evil. God tests; but Satan tempts. The temptation, therefore, implies the reality and personality of the devil. If Satan can be successful in leading sinners to doubt his existence, or to minimize his solicitations to sin, he has made great progress for himself. If he cannot wholly cover up his identity, he will seek to persuade sinners that he is not as bad as some say he is, or, indeed, that he is a friend to sinners. It was in this capacity that he sought to represent himself to Eve and Adam. At any rate, he is not anxious to be in the limelight, preferring rather to work from behind the scenes. The believer will do well to believe what the Bible has to say about him.

II. Victory over Satan demands that we be on the alert lest *we* fall into temptation. "Let him that thinketh he standeth take heed lest he fall." If it was possible for the sinless, holy Lord to be tempted, who are we to be immune from it? In fact, temptation is more liable to come to one who is living very close to the Lord than to such as live far from Him. Satan bothers those most who by their faith bother him most. This may be an over-emphatic way of stating the truth; but the danger needs the emphasis, lest the opiate of false security or pride lull us to sleep in the presence of the busy adversary. And it is well to note that one victory or any victory does not keep him away in the future. Luke says, "When the devil had completed *every* temptation, he departed from Him *for a season.*"

III. It is evident, then, that we must be watchful concerning evil. But this watchfulness must be positive and not merely negative. For if our watchfulness is nothing more than a looking out after the devil he will triumph over us just when we are thinking to be victorious over him, for such negativeness would prevent active service, and every good thing that we ought to do and do not do is a victory of him; it is sin (Jas. iv:17). We must have more than a hide-and-go-seek religion like that. Victory comes along positive lines. Let every Christian acquaint himself thoroughly with the will of God, not just generally but specifically. The will of God is not just that which is good, but the analyzed revelation of the Scriptures. None of us want to "split hairs" over theological questions; but every one of us ought to "handle aright the Word of Truth" (2 Tim. ii:15), and know exactly what God has said; for be ye well assured that Satan knows the Scriptures (Gen. iii:1-5, Jas. ii:19), and that he will certainly raise some very fine points in the hearts of those who are close to the Lord Jesus Christ. The great need of this very hour in the church is a thorough understanding of the "grand particularities" of the Christian faith and a discerning spirit (1 Cor. ii). Study carefully this trait in the Lord Jesus Christ when He was being tempted. Study the temptation of our Lord alongside of that of Eve and Adam, and then view both of them in the light of 1 John ii:16, "For all that is in the world, *the lust of the flesh and the lust of the eyes and the vainglory of life.* is not of the Father, but of the world." Note how Satan tried to get our Lord to step out of the will of God.

IV. Our one weapon for victory, after recognizing our own weakness, is the Word of God. Three times over our Lord relied on that Word. And if the Son of God used it with success, what right have we to think of doing otherwise. May God grant you faith here.

Book Reviews

Prayer. By A. C. Gaebelein. Cloth, 111 pages. Publication Office "Our Hope." New York. \$1.

This is the latest volume in Dr. Gaebelein's series of little books on great themes. Fully as helpful as the previous treatment of angelology, healing, the second coming, and the Holy Spirit; it follows the same method used in these books. Of this method it might not be amiss to speak. After a brief introductory chapter, the author proceeds to an examination of every scripture passage relative to prayer. After this analysis there is a final chapter summarizing and correlating the Bible references to prayer and making some very practical applications of the resultant teachings.

Such a method may well be called unique. In using it, Dr. Gaebelein has pointed the way to a kind of study that could be profitably followed by more of our evangelical authors. The method is scientific, in that it candidly examines all of the facts in the case, and, on its basis of these facts, arrives inductively at the conclusion; it is simple and it is scriptural, because it gives to the Word of God the first place and reduces, when properly handled, to a minimum the personal conjecture of the human author.

Aside from its enlightening teaching on the essential subject of prayer, this book, with its companions, might well serve as a model for a correct method of Bible study. Rightly used, the plan on which it is written leads inevitably to a clear, sane, and balanced setting forth of the messages of scripture.

The Jesus of Our Fathers. By John Walter Good, Ph.D. Cloth, 842 pages, with indexes. The Macmillan Company, New York. \$2.50.

Here is a reissue of an important book at a price most attractive for a work of this large scope. Dr. Good has written a study of Jesus that for careful detail and sound scholarship takes its place as one of the authoritative volumes of its kind. The outgrowth of years of classroom experience with college students, it is not the conventional "Life of Christ" but rather a **study of Jesus**, His deeds and all of His utterances. As such it covers a tremendous field, and it is surprising with what completeness Dr. Good has accomplished his task.

The conservative element in the churches should welcome this book, for it is a most valuable contribution to the defense of the faith. Dr. Good is a thorough evangelical, and the statement in the preface of his attitude to our Lord rings true. "The author has always regarded Jesus Christ as the Son of God, from eternity unto eternity, the divinely commissioned Divine—Human Saviour of the world."

Dr. Good has given us a volume of high value. It is a pleasure to recommend it, although we may not concur in all of his interpretations of the prophetic element of our Lord's teaching. Yet a work of this scope could hardly be expected to pass without criticism all schools of interpretation.

Begin the year right by promptly renewing your subscription to "Our Hope."

OUR HOPE

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Editorial Notes

Peace, be Still In the incident at the close of the fourth chapter of the Gospel of Mark we find a blessed description of the glory of our Lord in the days of His humiliation. Our hearts may well feast on it and enjoy the comfort which is here treasured up for us. It is the familiar scene of the great storm of wind, and how the wind and the sea obeyed His voice. "And He was in the hinder part of the ship, asleep on a pillow; and they awake him and say unto Him, Master, carest Thou not that we perish? And He arose and rebuked the wind, and said unto the sea, Peace, be still! And the wind ceased, and there was a great calm. And He said unto them, why are ye so fearful? How is it that ye have no faith?"

Here is first of all an evidence of the fact that the Son of God was truly man. The preceding verses tell us of the unceasing activities of Him, who had come not to be ministered unto, but to minister and to give His life a ransom for many. From early morning till late in the evening, He served and He too became tired. They had to take Him even as He was into the ship and there we behold Him at once asleep on a pillow. How truly human all this is. But notice His calmness and perfect rest during the great storm of wind, when the waves beat into the ship so that it was full (verse 39). In fearful agitation those who were with Him in the ship trembled for their lives, He lay asleep and had to be awakened. This perfect calmness and rest was the result of His perfect trust in God. So beautifully He had said, "Are not two sparrows sold for a farthing? And one of them shall not fall to the ground without your father.

But the very hairs of your head are all numbered.” And his whole blessed life lived on earth manifested this trusting calmness and calm trusting. He was and could never be disturbed.

And what a scene it was when He awoke and arose in that little ship. What majesty we behold now. He, who lay on the pillow asleep, tired out by His continued service, rebukes the wind, speaks, “peace, be still!” to the tumultuous waves of the angry sea. Wind and waves obeyed His voice. The wind ceased and there was a great calm, and why should they not? For He is above the storm and “the sea is His, He made it.” He is the same who speaks in the Old Testament to the sea, “Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed” (Job. xxxviii:11). He who had taken the creature place thus manifested Himself as the Lord of Creation.

With what tenderness He then rebuked His disciples. Why are ye so fearful? How is it that ye have no faith? Why should they fear with such a One in the ship? Why should they doubt His loving care in their behalf! And yet this they had done, for they said, “Master carest thou not that we perish?”

They addressed Him as rabbi, Master. If they had but remembered that He is the Lord, all their cares, fears and anxieties would have been hushed. Right here it is where our failure comes in. A life of peace and rest is determined by our faith in our Lord Jesus Christ as the Lord of all. The wind and waves in this present evil age beat upon us and about us. Nothing else can be expected. Trials and difficulties will ever beset the path of all who follow the Lord. But He knows and He does care. Why should we then with our anxiety and fear grieve Him, as if He did not care? Let the heart but remember who He is, what power He has, what love He bears for all His own and in the midst of all the storms we shall be kept calm. He still rebukes the wind. He is above the prince of the power of the air; yes, He has completely defeated him and He can rebuke that mighty enemy with all his wrathful agencies. The sea still obeys His voice and circumstances with all their dis-

turbing and restless tendencies must before Him become a calm. "Peace, be still!" You may hear it in your life if your faith looks to Him. You will find that wind and waves, whatever they may be, obey His voice. The need of all His people is to cling closer to Himself and let Him manifest His power by rebuking the wind and calm whatever disturbs us.

And some day He will appear in person. Where Satan's power is the greatest, when all seems lost and the waves run mountain high, He will come for this poor, sin-cursed earth and speak once more His majestic, Peace, be still! And then at last, Peace on earth.



Thy
Condescension In the eighteenth Psalm David saith "Thy gentleness hath made me great." A better translation is "Thy condescension hath made me great." This beautiful Psalm

has much to say about our Lord Jesus Christ. It is a great outburst of His triumph and victory. Praise stands in the beginning and at the close of this Psalm. We read of the depths into which He descended and how God heard and delivered Him. His resurrection by the power of God, the coming manifestation of Himself, the scattering of His enemies, the victories of Him as King and His headship over the nations are all mentioned in the eighteenth Psalm.

But we must not lose sight of the fact that David's experience is at least partially presented in this Psalm. The superscription tells us that David spake these words unto the Lord when He had delivered him from the hands of his enemies. The Holy Spirit came upon the King and uttered through him this sublime hymn of praise, which finds its full accomplishment in the Lord Jesus Christ, David's Lord and David's son. In 2 Samuel xxii the same Psalm, though with some changes, is recorded, so that we know much of David's experience is given in it. His experience was indeed wonderful. Jehovah had been his rock, his fortress, his deliverer. In Him he had placed his trust. He had delivered him and brought him out into a larger place. He had been his shield and protection. He had made his way

clear and kept him that he did not slip. Jehovah girded him and was his strength, he gave him victory over his enemies. But in the center of the experiences of David there stands this blessed word, "Thy condescension hath made me great."

It was not David, but it was the Lord, who, in gracious, unfathomable condescension had lifted him up, taken him as a shepherd boy, led him on and protected him, guided, sustained, strengthened, upheld him, provided for him, yea, covered his sins and forgiven his iniquity. And now as the victorious king he acknowledges "Thy condescension hath made me great." It was all of Himself.

And so we His people readily and gratefully acknowledge the same. His condescension hath made us great. He came down from Heaven's glory that He might take us up. He came to the dunghill where the miserable ragged beggars are to lift them up to be the sharers of His own throne. How unfathomable that condescension! He had to say, "the sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about, the snares of death seized upon me." This was the path He had to go to lift us up, who by nature are his enemies by wicked works, and to make us great. And in the greatness of His power, in the highest place He now occupies, He is mindful of us. He remembers daily our need and daily He supplies that need. Daily He giveth strength; daily He carries us in the arms of His loving patience; daily He bears with us in our failures and shortcomings. What condescension! He who is the upholder of all things, the Lord of Glory, is ever occupied with His once beloved fellows on earth, and gives them eventually deliverance from all their enemies.

"Thy condescension hath made me great." We shall know that greatness ere long. How soon it may all be upon us, what He has in store for us. When we shall see Him as He is, when we are with Him in the Father's house with its many mansions, when He makes us sharers of all His glory, then we shall know "Thy condescension hath made me great."

Do we enter into all this? Do we know that His condescension has lifted us so high and leads us on to victory and eternal glory? Is it real to us? Then we will not be satisfied—cannot be satisfied—unless we walk worthy of the Lord and are more fully devoted to Him.

Abide thou, my soul, in thy Saviour's love,
For restless thou art as a timid dove;
He seeth thy faithlessness day by day,
Yet bears with waywardness, guards thy way.

He calls thee to come and enjoy His peace,
To learn from His lips that thy fears may cease,
To take of the stream of eternal love
As foretaste of bliss in the home above.



“For without Me ye can do nothing”
Without Me (John xv:5). These blessed words were
—**Nothing** spoken by our Lord in His parable of the
Vine and the Branches. “I am the Vine,
ye are the branches; He that abideth in Me, and I in Him,
the same bringeth forth much fruit, for without Me ye can
do nothing.” The union between the vine and the branch
is the closest possible. One only needs to look at the branch
and see how it is grown in and woven into the parent stem;
in fact the branch is a part of the vine. The life which is in
the vine, the sap which circulates there, is also in the branch
and produces the fruit. If the branch is separated from
the vine it withers away and dies. And this union is
used by our Lord as an illustration of the intimate union
of the true believer with Himself. Our union with Him is as
close and just as real. When our Lord speaks of branches
which bear no fruit, which are cast forth, wither and are
burned, He does not mean true believers, but such who
profess to be believers, who profess thereby to be identified
with Him, but who in reality have never been joined to
the Lord by His Spirit. A man may appear outwardly to
be a branch, may profess to be one with Christ, when he is
not in reality. A true branch in the vine witnesses to its
vital union with Christ by fruitbearing. Well has it been
said “Two principles we must never let go. One principle

is that no one can be a branch in Christ, and a living member of His body, who does not bear fruit. Vital union with Christ not evidenced by life is an impossibility, and a blasphemous idea. The other principle is that no living branch of the true vine, no believer in Christ, will ever finally perish. They that perish may have looked like believers, but they were not."

But oh! how we need to be constantly reminded of His Word, "Without Me ye can do nothing." He tells us, "You need Me every moment, every step of the way." And what is the answer of our heart, the heart which knows Him? I need Thee, Lord! I crave a greater dependence on Thee, a closer walk with Thee, a more real enjoyment of that union into which Thy grace has brought me! Such is our desire and prayer. It is the longing of the new nature. "Without Me ye can do nothing." It means that we must realize our dependence on Him. In all our spiritual life, in fruitbearing, in conflict, in everything we need Him. Apart from Him we have no strength, no power, no joy, no peace, no happiness. And therefore He exhorts us, "Abide in Me." What does it mean? Remain in Him by a living faith, which casts itself upon Him as the living Lord. It has been transcribed in the following manner: "Cling to Me! Stick fast to Me! Live the life of close and intimate communion with Me! Get nearer and nearer to Me! Roll every burden on Me! Cast your whole weight on Me! Never let go your hold on Me for a moment! Be rooted in Me! Do this and I will never fail you." May His Grace help us daily to do this, and we shall find more and more, that all "our springs" are indeed in Him, that without Him we can do nothing, and that with Him we can do all things.

"All that Thou hast, Thou hast for me,
All my fresh springs are hid in Thee;
In Thee I live; while I confess
I nothing am, yet all possess.

O Saviour, teach me to abide
Close sheltered at Thy wounded side,
Each hour receiving 'grace on grace,'
Until I see Thee face to face."



**The
Expression
of Love**

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

turn to Him whose Grace is ever ready to help those who are willing to receive it. A walk in obedience to His words, in dependence on Him, in blessed fellowship, is the longing of the new nature. May the peace of the indwelling Spirit make it a daily fact in our lives.



Asaph Little we know of Asaph, the blessed singer of Israel. That he was a Saint of the deepest spirituality we learn from the Psalms he wrote by inspiration. There is hardly anything more beautiful in the Old Testament than his utterance in the seventy-third Psalm. "Whom have I in heaven but thee, and there is none on earth that I desire beside thee." In the verse preceding he declared, "Thou shalt guide me with thy counsel, and afterward receive me to glory."

He confessed that his feet were almost gone, his steps had well nigh slipped (verse 2). It was on account of the prosperity of the wicked. He saw how the ungodly prosper and how they increase in riches. Doubt seized hold on him and he said, "verily I have cleansed my heart in vain." But he fled to the "sanctuary of God" and there in His presence he found his questions answered, his doubts vanishing and his soul filled with a new vision of the Lord and his portion with Him. So great was the blessing, which flooded his soul, that he broke forth in the words already quoted, "Whom have I in heaven but thee and there is none on earth I desire beside thee." Yet how little did he know after all in comparison with our knowledge, the Saints of the New Testament! He did not know anything about the blessed Gospel of Grace and Glory as we know it. Nor did he know a word of the Glory of Him who came down from God to die for us and who was raised from the dead to occupy as glorified man the throne of God. He was ignorant of that identification with the Son of God which is revealed to us. Nor could he address God as "Father." He did not possess the Holy Spirit, the other Comforter; little did he know of an open heaven and the wonderful destiny which awaits us. Yet in spite of the limited knowledge, this Old

Testament Saint declared that "Jehovah only" was his object and his heart's desire.

How much more should this be the case with us, who know the fulness of that salvation "of which salvation the prophets have inquired and searched diligently," . . . "which things the angels desire to look into" (1 Peter i:10, 12). We know the riches of God towards us in Christ Jesus. We know that we are one with Him, "one Spirit with the Lord." Yea, we know that we shall share an eternal Glory with the Lord of Glory. With such marvelous knowledge given to us by "the Holy Spirit sent down from heaven" we should even more than Asaph say, "whom have I in heaven but thee; and there is none on earth that I desire beside thee." Alas! that it is not so. The god of this age in the little remaining time he has, does all he can to make God's people lose sight of the Glory of the One to whom we belong in all eternity. Our peace and happiness as Christians consists in knowing "none but Christ." May by the Spirit's power every other desire be hushed, every other ambition be laid low, and may our hearts with Asaph learn to say "there is none on earth that I desire beside thee."

"Thou, O Christ, art all I want,
More than all in Thee I find."



The Rationaliza- Dr. Harry Emerson Fosdick, pastor of the
tion of Miracles Park Avenue Baptist Church in New York, made recently a two weeks' trip from Egypt to Palestine, covering the territory traversed long ago by Moses and the children of Israel. He preached on this trip and in the course of his sermon, as the newspaper report says, "he explained various miracles and references to the Biblical account of the same journey."

Explaining miracles is a misnomer; it is "explaining **away** miracles." As soon as a miracle is explained in a natural way it ceases to be a miracle. As we have repeatedly stated in our magazine, the destructive critics, to whom Dr. Fosdick belongs, attack two supernatural facts recorded in God's Word: the fact of prophecy and the fact of the miracle.

What Dr. Fosdick said in "explaining the miracles" is far from being anything original. He follows the beaten paths of French, German and English free-thinkers. But he dishes up the same rationalization of miracles in a new way, backed by a charming personality.

He began with the passage of the Israelites through the Red Sea. He claims to have located the spot as somewhat northward of the boundary of the Red Sea, in the isthmus cut by the Suez Canal. Then he said, "In those days the waters extended north in a thin sea over what is now dry land. A strong wind blew from the east. And a strong wind in present times has driven a similar thin sheet of water back seven miles." But this outworn explanation of the passage through the Red Sea does not explain what is written in the Bible. That "thin sheet of water which was driven by an east wind" is a mere infidel invention, which ignores the Biblical account. Let us see. We quote the text:

"And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon dry land, and the waters were a wall unto them on their right hand, and on their left." Then when we read the record of the Egyptian hosts entering the dried up sea we read: "And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and upon their horsemen * * * and the waters returned, and covered the chariots, and the horsemen, and all the hosts of Pharaoh that came into the sea after them; there remained not so much as one of them (Ex. xiv:21-28).

That Fosdickian "thin sheet of water" does not exist in Scripture. The divine record, trustworthy in every letter, says, that "the waters were a wall unto them on their right hand and unto their left hand." A wall of water is not a "thin sheet of water." And why did an almighty God make a wall of water below and above? Because He wanted to teach His people that they were led into a grave and out of

that grave, to the other side, where the Egyptian hosts could not reach them. It is the often taught lesson in the Word of God, that deliverance and salvation is through death and resurrection, His death and His resurrection. And how can Dr. Fosdick explain that that thin sheet of water covered the chariots and the horsemen of Egypt so that they all perished? The explanation does not explain, but explains away God's miracle and its all important lessons.

Then he tried to explain away the miracles of the quail, the manna and the water out of the rock. Nothing new in what he said; Rationalists have said all this before. In his "explanations" he incidentally cast doubt on the number of families which were led out by Moses, which number he gave as 600,000. Where is it written that there were 600,000 **families?** And now the quail. He explained that even today, when steady winds blew, they swept before them quantities of quail from the island of Cyprus, which fell in exhaustion in the desert and which form a considerable item in the contemporary markets of the region.

The passages of Scripture which speak of the quail are the following: Ex. xvi:13; Numbers xi:31, 32; Psalm cv:40. While it is true that the wind brought them, it is equally clear from these passages of Scripture that the bringing of the quail was not a natural process, but that the Lord had acted in a miraculous way in providing the quail at the right time.

More serious are his words of explanation about the manna. He said, "It might well be the gum of the tamarisk, which drops to the ground and is, in extremities, eaten by men today. The Biblical admonition that it must be gathered before sunrise accords with this explanation, for with the rising of the sun the gum melts and dissolves."

Let us see then what the Word of God says. In Psalm lxxviii:24-28 we read: "And rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: He sent them meat to the full. He caused an east wind to blow in the heaven and by His power He brought in the south wind. He rained flesh upon them as dust, and feathered fowls like as the sand of the sea; and He

let it fall in the midst of their camp, round about their habitations." Here the manna is not called a "gum," but it came from above, was corn from heaven, and it is called angels' food. And when it came down from heaven Moses told the people "This is the bread which the Lord has given you to eat" (Ex. xvi:15). So it was not "gum" which men still eat in extremities, as Dr. Fosdick says, and a nauseating mess it must be. And this bread from heaven, mark you, not "gum," lasted for forty years. In the ark was preserved the golden pot with manna (Hebrews ix:4). Strange that it kept there intact, and did not dissolve as "gum" does. But a greater one than Moses speaks of the manna, not as "gum" but as bread from heaven. Our Lord Jesus Christ mentioned it and compared Himself to this bread from heaven; mind you, not "gum from heaven."

The most ridiculous, fanciful invention he brings forward is in connection with the miraculous supply of water, which our Lord gave to Israel in the wilderness.

"Dr. Fosdick said he himself had seen Arabs scoop in the gravel, which appeared to be dry, and collect water in the little depression they thus made. The apparently miraculous production of water was a familiar thing to the natives of the desert, he said. Its cause he attributed to some remarkable geologic formation which controlled the seepage from the mountains and 'would not change much during the centuries.'"

But what says the Scripture? Does it say they scooped up water out of gravel? They had no water. "And the Lord said unto Moses, Go on before the people and take with thee of the elders of Israel, and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel" (Ex. xvii:5-6). And in the New Testament we read "And they did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ" (1 Cor. x:4).

We doubt not that Toplady founded his immortal hymn

“Rock of Ages, cleft for me,
Let me hide myself in thee.”

upon this incident which the Church of God has always interpreted as one of the most beautiful types of the Christ who died for our sins, the Christ who was smitten by the judgment curse, that we might have the water of life freely. And here comes this smooth, twentieth century rationalist and tells us “they scooped water out of the gravel.”

But enough! The trouble with all rationalists of the past and the present as well, has been, and is, that they do not believe in a Creator-God, who is almighty. Rationalism is infidelity. May God save the young people from the twentieth century brand of this soul destroying school.



Twice our ever blessed Lord used this **Get thee behind Me, Satan!** commanding word. The first time when on the mountain of temptation, Satan offered to Him the kingdoms of this world. The second time this sentence was used was when the same being spoke through Peter. The Lord had announced the fact of His coming passion and death. “Then Peter took Him, and began to rebuke Him, saying, Be it far from Thee, Lord: this shall not be unto Thee. But He turned, and said unto Peter, Get thee behind Me, Satan: thou art an offense to Me: for thou savourest not the things that be of God, but those that be of man” (Matt. xvi:21-23).

When Satan offered to our Lord the kingdoms of this world he attempted to keep the Lord Jesus from going to the cross; then he used Peter to suggest the same thing. Satan hates the cross of Christ for he knows in that cross and the most, blessed work finished there, is revealed the power of God unto salvation. He knows redemption for lost humanity is only accomplished through the work of the cross.

In our anti-christian times Satan’s hatred of the redemptive work of Christ, the work He finished when He suffered vicariously, is very pronounced. The whole camp of Modernism is rising up against this foundation truth of our salvation.

In our December number we warned against that obnoxious

book "The Man nobody knows." Some friend wrote us wanting to know what was wrong with the book, for it has the endorsement of a lot of Presbyterian, Baptist, Methodist, Congregational, Episcopal and other preachers. We have nothing to say about the frivolous vein in which this book is written, representing our blessed Lord as "the most popular dinner guest in Jerusalem," etc. But the author evidently has no use whatever for the sacrificial death of the Lord Jesus Christ. He stabs at it wherever he can. Here is an example taken from page 59 of his book:

"Thomas Paine remarked truly that no religion can be really divine which has in it any doctrine that offends the sensibilities of a little child. Is there any reader of this page whose childish sensibilities were not shocked when the traditional explanation of the death of Jesus was first poured into his ears? Would any human father, loving his children, have sentenced all to death, and been persuaded to commute the sentence only by the suffering of his best beloved!"

Yet this production is, as we understand it, one of the best sellers, and Dr. Frederick E. Taylor, pastor of the First Baptist Church of Indianapolis, Ind. can write "By all odds the best book I have read this year."

Then we find the foundation doctrine of salvation, the sacrificial death of Christ, His substitutionary suffering, frequently denied by the president of the Church federation, Dr. S. P. Cadman. In a recent issue of a New York newspaper, in which he answers questions, we find the following: Somebody asked "Why did a just and merciful God permit the innocent Christ to suffer and die for a guilty race?" Dr. Cadman instead of answering this question in a straightforward way and by quoting the Bible, speaks of Christ as follows—in the speech of the modern world Christ "threw Himself away" and then he adds: "It is possible as your letter suggests that **He may have been mistaken.** His ignominious death may not have been absolutely what the Father willed. But this is beside the issue."

And these attacks upon the Gospel of Jesus Christ are read by millions throughout the length and breadth of our

land. They are taught to the young. They are taught in colleges and universities of leading "evangelical denominations." God help us to repeat with our Lord whenever we come face to face with these Satanic perversions of God's Truth, to repeat with our Lord the sentence "Get thee behind me, Satan."



**The Study of
Revelation**

Many Bible classes have been formed in different parts of the country which study the last book of the Bible, "The Revelation of Jesus Christ." It seems to us that the Holy Spirit is laying this great book upon the hearts and minds of God's people as never before. Surely there is a great blessing connected with it for it is promised in the book itself (Chapter i:3). We cannot understand all in this great final testimony of the Word of God, for like every other portion, this also is inexhaustible. But we can understand the scope and meaning of this capstone of the Bible. We are thankful that our exposition has been used, and is increasingly being used, in many Bible classes. We came across a fine tribute to this book, written years ago by Dr. McDuff, which we feel our readers will enjoy with us—

The book of Revelation, that great prophetic drama with its series of sublime visions, is, above all, the Book of the second Advent. The keynote of this illuminated Evangel is "Come."—"Behold He cometh with clouds" (i:7) is the preliminary blast of the silver trumpet. "Come—Come—Come—Come," is the four times repeated invocation from the lips of "the living creatures" on the opening of the first four seals (vi:1-8, Rev. Version); while the final trump of Jubilee proclaims "Behold, I come quickly" (xxii:12) evoking a response from the whole Church of the Redeemed, "Even so, Come, Lord Jesus."

And who is this august Being "who is, and who was and who is to come," whose advent is heralded in the opening chapter and claims the last utterance of the closing one?

There is throughout, a revelation of His complex divine Person, the Mighty God, and His true manhood.

GOD. For He is "the Alpha and the Omega," "the First

and the Last." "His eyes are as a flame of fire." "His voice as the sound of many waters." "He holds in his hand the sealed book." "His countenance is as the Sun shineth in his strength." He is, "King of kings and Lord of lords." He liveth forever. "On His head are many diadems." The doxology of the Church on earth, the Alleluias of the Church in heaven, alike ascend to him.

Yet, too, He is MAN—"The Lamb in the midst of the Throne"—"the Lamb with the scars of earthly humiliation and suffering"—the memories of Gethsemane and Calvary—"the Lamb as it had been slain"—"the Lamb who has washed us from our sins in His own blood"—"the Lamb leading His people to living fountains of waters." "A Lion" indeed also; but it is "the Lion of the tribe of Judah" with earthly pedigree and human tribal affinity. Crowned, but the crown of glorified manhood. The ascription of the "ten thousand times ten thousand and thousands of thousands" is not "Worthy is the Lion that has conquered"—but "worthy is the Lamb that was slain." "Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

Gracious union of Deity and Humanity! As God "mighty to save"; as Man "mighty to compassionate." May we not devoutly join "with the Spirit and the Bride" in what we conceive to be the true meaning of the verse (xxii:17)—a meaning in beautiful harmony with the sustained keynote—in addressing this "God-Man" with the fervid invocation: "Come! Come!" to end the night watch and usher in "the Bright and Morning Star" (xxii:16).

"Yet a little while, and He that shall come will come, and will not tarry" (Heb. x:37).



Fifty Years Ago In a certain Pennsylvania city, where we held meetings a number of weeks ago, we saw in a newspaper a column of what happened in that city fifty years ago. Among other things we noticed this item: "The prayer meeting held daily in the Y. M. C. A. is so successful that it has been decided to continue it indefinitely."

And now fifty years later, what? In most of the Y. M. C. A. organizations there are no more prayer meetings. The prayer meeting has been indefinitely discontinued. Rooms once used for prayer have now the pool tables and game boards. Real Gospel meetings have also become a rare thing. The greater part of the Y. W. C. A. is also in this sad state. These once really great institutions, raised up to bear a definite witness to the Lord Jesus Christ, are becoming increasingly modernized.



Our Ministry As we write this at the close of the old year we are getting ready to leave for **Dallas, Texas**, to take up work there in connection with the Evangelical College; Lewis S. Chafer, President. We also hope to visit during this month a few other places in the Southland. Among the places we hope to visit, if the Lord permits, we mention **Norristown, Pa.** (First Presbyterian Church); **Philadelphia** (Bethany Church and Ioth Presbyterian); **St. Louis, Mo.** (Memorial Church). We have many other calls, but cannot give definite promises at this time.



The 27th Annual Mid-Winter Bible Conference for Boston and New England convenes in the Park Street Church, God willing, March 22, 23 and 24. Speakers: A. C. Gaebelein, Ford C. Ottman and Sidney T. Smith.



Prayer Requests We never before received so many requests for prayer as we did during the last months of 1926. We remembered all in the evening of the last day of the year. And we are preserving all these letters and shall present these needs again and again before the throne of grace. **What a privilege is the prayer of intercession!**



John F. Carson We are sorry to write that Dr. John F. Carson, for over forty years pastor of the Central Presbyterian Church, Brooklyn, and President of the Stony Brook School for Boys, is very seriously ill. Humanly speaking, there seems to be but little hope for his complete recovery. He is in the Lord's hands and we are calling on Him to preserve the life of His servant, if it pleases Him.



Miracles were only the scaffolding used by the apostolic builders at first in rearing the great temple. So soon as the building was progressing props and supports were removed, as no longer needed.

The Book of Psalms

Psalm xiii

In this psalm we are led still deeper into the suffering of the godly remnant of His earthly people in the coming days of their great tribulation. We believe that David first of all expressed in this brief psalm the exercise of his own soul, when he was in deep affliction, chased about as a hunted partridge (1 Sam. xxvi:20). How often he must have cried out in his distress "How long, O Jehovah!" When he sought refuge among the Moabites, in the wilderness of Ziph, as an outlaw in the cave of Adullam, or when he was among the Philistines. And after David, countless thousands of persecuted and suffering saints have passed through the same soul agony, and still the same groans are ascending to heaven. But, as we stated above, like all these psalms, this one also takes us into the future, when the godly among the Jews, restored to their own land, are beset by their enemies, are suffering all kinds of persecutions and are waiting for the deliverance which is promised to them in the visible manifestation of the Lord from heaven. The psalm has only six verses and these must be divided into three parts, each containing two verses.

There are first two verses containing the cry of anguish to Jehovah; this is followed by prayer; the soul is calmed, knowing that Jehovah considers and will answer (3-4). The last two verses contain a note of triumph; the assurance of hope and future song are briefly given; the victory is won; the Lord has answered the despairing cry. The deep sighing leads to prayer and prayer brings assurance of future joy in His salvation and as a result the songs of praise. Or as Professor Franz Delitzsch says: "A long deep sigh is followed, as from a relieved breast, by an already much more gentle and half calm prayer; and this again by the believing joy which anticipates the certainty of being answered. This song as it were, casts up constantly lessening waves, until it becomes still as the sea when smooth as a mirror, and the only motion discernible at last is that of the joyous ripple of calm repose."

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How long wilt Thou forget me, O Jehovah? For ever?

How long wilt Thou hide Thy face from me?

How long must I take counsel in my soul

With sorrow in my heart by day?

How long shall my enemy be exalted over me? (Verses 1-2)

The thought uppermost in this sigh and outburst is that Jehovah has forgotten. But at the same time there is a note of hope. Will He forget for ever? If His face is hidden how long will He hide His face? Luther said on the opening verses of this psalm "hope itself despairs and despair nevertheless begins to hope." A true Christian believer will not and cannot entertain the thought that God has forgotten. A believer knows that he is accepted in the Beloved One. Christ died for our sins; He was forsaken as our substitute, so that we might not be forsaken. God hid His face from Him, when He made Him, who knew no sin, sin for us, so that we might enjoy the loving countenance of the God of love, as our Father. The true believer in the right spiritual condition, though he passes through deep waters of suffering and trials, never needs to utter such words of despair, as if the Lord has forgotten. But many Christians do not possess in their actual experience the assurances and the joys which belong to them in Christ. Many get into spiritual darkness, lose the joy of salvation and often get into the same condition of soul as expressed in the opening strophes of this psalm. And why? On account of acts of disobedience, a defiled conscience because of some allowed evil and unconfessed sin, as well as the lack of self-judgment. Then in broken fellowship such an one may think that the Lord has forgotten. For such the only way is to return to the Lord, in whom true rest and peace is; to confess sins and put the evil away, for God is light.

But the remnant of Israel during the great tribulation is not in possession of this full Christian knowledge. Their hope is the promises given to their nation; it is an earthly hope and an earthly salvation for which they are sighing and waiting. When the heavens are silent to their cry, when trouble upon trouble passes over them, they are overtaken by a sense of desertion, mingled with a believing expression

of trust and hope in the faithfulness of Jehovah, the covenant keeping God of Abraham, Isaac and Jacob. It is their experience which is prophetically told out in these few words with which this psalm begins. And they take counsel in the soul, filled with cares and fears. There is perplexity of soul, not knowing which way to turn. During the night, perhaps sleepless, the soul plans and takes counsel; when day breaks there is still sorrow in the heart while all about there is a self-exalting enemy. That similar conditions often come into the experience of a Christian is known to all believers. The only remedy is to flee to Him; to call upon His name; to seek His face and to pour out the heart in prayer in His presence.

*“Look, answer me, Jehovah my God,
 Lighten mine eyes, lest I sleep in death;—
 That mine enemy may not say, I have prevailed against him,
 That mine adversaries may not rejoice, that I am moved!
 (Verses 3-4.)*

Faith begins to revive and now lays hold on God. Look! He is the Lord who sees, who hears and who knows. In Isaiah lxiii:15 the same appeal is made. “Look down from heaven, and behold from the habitation of Thy holiness and Thy glory; where is Thy zeal and Thy strength, the soundness of Thy bowels and of Thy mercies towards me? are they restrained?” Then comes the request for His answer, “Answer me.” The realization has come that not “taking counsel,” making schemes, cares and fears, are the resources of those whom God owns as His people, but He Himself is the only help. And the plea is “lighten mine eyes, lest I sleep in death.” To lighten the eyes that are dimmed with sorrow is equivalent to impart new life (Ezra ix:8), which is reflected in the fresh clear brightness of the eye (1 Sam. xiv:27, 29). The lightening light, is the light of love beaming from the divine countenance (see Psalm xxxi:16). Light, love and life are always closely connected in Scripture. He upon whom God looks in love, continues in life, new powers are imparted unto him. It is therefore not their lot to sleep

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the sleep of death.* They look forward to life. All His gracious promises given to His people will be accomplished. The enemy will be completely defeated, so that he cannot boast "I have prevailed against him."

*"But as for me—in Thy mercy have I trusted;
My heart shall rejoice in Thy salvation;
I will sing unto Jehovah, because He hath dealt bountifully
with me."*

We have in this psalm five stanzas of lament; four stanzas of prayer and now three of believing and joyful anticipation of prayer answered and deliverance consummated. The psalm which begins with a sigh ends with a song. Even so all the sighs of His trusting people will ere long be changed into songs. "Weeping may endure for a night, but joy cometh in the morning." The faithful remnant suffers during the night of tribulation, but will receive deliverance when the Sun of righteousness rises and ushers in the morning without clouds, when the day dawns and the shadows flee away. Salvation has come; not a salvation such as we know, but an earthly salvation. They enter the long-promised kingdom with a song, the song which Isaiah so beautifully gives (Chapter xii). Their prayers are answered and the Lord now deals bountifully with them. Then they will know the truth of His word to them: "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer" (Is. liv:7-8).

*A historian relates that Princess Ann, daughter of Charles I, not quite four years of age, died with these words on her lips, "Lighten mine eyes, O Lord God! and let me not sleep the sleep of death."

God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape, that ye may be able to bear it (1 Cor. x:13).

Studies in Isaiah

BY F. C. JENNINGS

Chapter li:9 to 23

So lovely a prospect has been brought before the eye of those addressed in the section we have just considered, that it awakens a passion of longing that breaks out in a cry, the intensity of which is beautifully expressed by the repeated word:

- 9: Awaken, awaken, and clothe thee with strength,
 O thou arm of Jehovah!
 Awaken again as in the past days—
 The ages that now lie afar back*
 Art thou not it that hewed Rahab to pieces—
 Wounded the [terrible] dragon?
- 10: Art thou not it that hath dried up the sea—
 Even the flood of the great deep?
 Art thou not it that hath turned the sea-depths
 To a path for thy ransomed to cross by?
 [A pause.]
- 11: Aye, the ransomed of Jah shall return—
 Come unto Zion with singing:
 Crowned with a joy everlasting,
 Gladness and joy overtaken, †
 While sorrow and sadness take flight!

The Remnant last addressed now respond; and yet do I think that the spokesman must be found in Him who, as the one Mediator, at one time represents feeble man—at another, the mighty God. We have heard Him called “Wonderful,” and as we trace His glories through these pages, we do own the truth of that title, and say He is indeed Wonderful. For here He is both Servant and Lord: both the One who calls, and the One who, in another relation, responds. And thus He gives expression to the longing cry of His people: “O dost thou hold out such entrancing anticipations before us, and yet thyself put forward no activity for their attainment? O awake, awake, thou mighty Arm: clothe thee once more with thine ancient strength, thy silence is interpreted as thine impotency. O repeat the deeds of old and silence thy traducers. Was it not **thy** might that forced proud

*Del. renders “the ages of the olden world,” which I have practically adopted.

†This is strictly literal. They have pursued joy and gladness long, and at last have overtaken them.

Rahab to surrender us? Then, when the seas shut us in, was it not **Thou** that didst turn the sea itself into a dry pathway?

“As we thus meditate on the past, we are filled with confidence as to the future; and **this** vision passes before the eyes of our faith: we see thee moving once again, and lo! there are the redeemed of the Lord returning to their long-lost inheritance. Aye, our ears can even hear the songs they sing—their heads are garlanded with joy and gladness which they have vainly pursued hitherto; whilst the storm through which they have passed, rolls off a thick cloud, taking with it all their sighs and tears!”

Let me caution my readers from taking these truths away from Israel to whom they were primarily given—that is certainly beyond all controversy. Nor hath God cast away that people, beloved for the fathers' sake, nothing but unpardonable violence to Romans 11, as well as to a great part of the old Testament can account for the denial of their restoration to their land, and eventually to the favor of their Jehovah. But whilst this must be maintained, we too, can in a very true sense, utter the same questions as to hewing Rahab and wounding the dragon. “Is it not Thou” we can cry to Him who is Himself the mighty Arm of our God, our Lord Jesus—“is it not Thou who, in the day of our captivity to sin and death proved thyself stronger than that strong armed man who held us: overcame him, the dragon that he is; gave us deliverance through the Red Sea of judgment, and thus through death destroyed him who had the power of death? In the clear atmosphere of thy resurrection we too have found joy and gladness, pursued in other ways but never overtaken; and although it may here be not unmixed with tears at times, is yet unending, for it shall be carried on in the holy merriment of the Father's House forever.”

Nor have we a less entrancing prospect in these words of that same true and faithful Speaker:

“God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away” (Rev. xxi:4).

Do they not awaken longing for their fulfilment? Then let us hear further:

“I will give unto him that is athirst of the water of life freely.” No gift without thirst; but, thank God, no thirst without gift!

Now gently, like the soft dawning of a clear day, after a night of storm, the answer to that cry of “Awake, awake” comes, and these next verses are, as it were, the twilight of dawn before the sun itself rises:

12: I—even I—your Comforter am,
Who then art thou, that thou fearest
A frail mortal man* who shall himself die;
Or a son of an Adam, † the earth-born,
Whom I have made as the grass?

13: Thou hast forgotten Jehovah thy Maker,
Stretcher of heavens! Founder of earth!
And hast feared constantly, day after day,
Before the oppressor’s hot fury,
As he prepares to destroy, ‡
And where’s the oppressor’s hot fury? §

14: He that’s bowed down neath the weight of his chains
Speedily shall be delivered,
Nor shall he die nor go to the pit
Nor shall his sustenance fail him.

15: For I am Jehovah thy God,
Who stilleth the sea^o—the waves roaring.

16: My words have I put in thy mouth,
In the shade of my hand have I hid thee,
The heavens to plant—the earth to found,
And to say unto Zion, “My people art thou!”

Jehovah places a strong emphasis on its being Himself who will intervene. The law may be given by the disposition of angels, but He will depute no one to redeem—it is Himself from beginning to end. Thus He cries here, I, even I, and no other—no archangel, principality or power of heaven will

*Heb. “*Enosh*,” which means “frail mortal man.”

†Heb. Adam from *adamah*, the earth.

‡See Ps. xi:2: “They made ready their arrow.” Israel is terrified as he sees the oppressor getting ready to assault him.

§The words for wrath or fury have in them the idea of heat—“hot fury” is quite literal.

^oThe word “*roga*” is primarily “to frighten,” and then “to restrain by fright,” and so “to make still.” But it is still a question whether here it should be rendered: “stir up,” or make the sea quiet.

I permit to comfort Zion. His Eye has watched those trembling saints—trembling, yet maintaining a true witness against the pretensions of “Beast” and “False Prophet.” The latter has set up an image of the former (Rev. 13) and both combine in hot fury against all who will not worship that image. “Fury!” says Jehovah, “I look forward a little, and where has that fury gone? One little breath, and lo it cannot be found” (2 Thess. ii:8). Captivity ceases, chains are cast off, and the tomb no longer awaits the poor chain-bowed prisoner; but God now comforts those thus cast down, God, whose command the truculent waves obey: Jehovah Tzebaioth His Name.

Up to verse 16 the address has been to Zion, but here it appears to be diverted to the “Servant,” for into no other mouth have Jehovah’s words been put, so that what **He** speaks, Jehovah speaks (c/f: “Never man spake as this man” (John vii:46). Taking a backward look, it was His word by which the heavens have been planted; as one plants a garden with its beauties, so has He garnished the heavens with the glittering host. It was His word too that called the earth into being. But here we have not a backward, but a forward look, and therefore it is not the old creation that is in view, for as to that, both heaven and earth shall pass away, but what follows? Then again that same Voice shall be heard, as it cries: “Behold I make all things new!” Afar off that may still be. A millennium may interpose before that final accomplishment, yet may we in very truth hear that grand solemn word “DONE” that, like the single stroke of a bell, announces to the whole universe that all God’s counsels have at length been carried out, and both heaven and earth are now and forever, in full accord in their glad submission to His Throne.

But now let us hear a still more direct call from Jehovah, echoing back to Zion her own cry:

17: “Awaken, awaken, and stand up, O Salem,
 Thou who hast drunk from the hand of the Lord
 The cup of his hot, burning, fury—
 Drunken the dregs of that cup that brings reeling:
 Yea, drunk to the very last drop.*

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- 18: Not one, mid the sons she had borne, who could guide her!†
Not one, mid the sons she had brought up, could lead her!†
- 19: These twain have befallen thee:
(And who sorrows for thee?)
Desolation—destruction!
The famine—the sword!
By whom shall I comfort thee?
- 20: Thy children have fainted!
Prostrate at all the street-corners they're lying
Like to an antelope caught in a net‡
Filled with the wrath of Jehovah!
Filled with rebuke of thy God!
- 21: So listen to this, O thou sorrowing one,
Thou drunken, but not from wine-bibbing.
- 22: Thus saith thine Adohn Jehovah,
Thy God who defendeth his people,
Behold I take out of thy hand
The cup [of my wrath] causing reeling—
The dregs of the cup of my fury—
Thou shalt drink it again nevermore!
- 22: But into the hand of thy torturers,
Who said to thy soul, "Bow thee down,
That we may walk over thee"
I will put it.
Thy back hast thou made like the ground,
For a passengers' pathway.

In that return of Israel's cry, "Awake, awake" there is deep significance. Jehovah says: "It is **thou** who must awaken. **Thou** art benumbed by the sorrows that have befallen thee. Thou art stupefied by the cup of which thou hast drunken so deeply. Thou art altogether as one asleep to the reserve of love that thy Lord has for thee. Thou thinkest that He has naught but chastening blows. O awake, awake to the Love that is behind every blow. It is indeed a cup that causeth reeling that I have pressed into thy hands, but this is not the end of His ways with thee, but only the means to that end."

*The word means "Wrung out." Del. renders "sipped out" which seems feeble. In Ezek. xxiii:24, the thought is very clearly expressed in the A. V. After you have drunken, you shall still be compelled to suck the very dregs.

†"What elegaic music we have here in the deep cadences
mikkol-banim yaladah
mikkol banim giddelah†" Del.

‡This beautiful figure is changed (although not improved) in the Sept. to "like a half-baked turnip."

Note the meditative tone in verse 18, as if Jehovah Himself were weighing fully the sorrows of His afflicted people. Zion has borne many sons, but she has none that can guide her in her perplexity now—not one to lead her by the hand. These two things have befallen her: to the **land**, desolation; to its **dwellers**, famine; and those dwellers lie at every street corner, dull and motionless, as when a wild antelope taken in a net, exhausted with vain struggles, at last lies still!

Listen, O thou stupefied sufferer, I will take that cup of reeling out of thine hand, and thy oppressors shall drain it: those pitiless wretches who have made their pathway over thy prostrate body—they shall now drink of this cup! Have we no sympathy for Israel in the sorrows that she must still pass through? Have **we** never been stupefied by the chastening strokes of our God? Has never a blow—or a series of blows befallen us, till the heavens became brass, the very moan of petition died upon our lips, and, in silent misery, we lay like that netted deer? Then, as the storm passed, we became awake to a Love that had directed all these sufferings for our truest good; and as a chastened child with the tears still on his cheeks, climbs his father's knee and lays down his tired head on the strong shoulder, so we have awakened to a Love that we thought we knew well, but now feel how shallow that knowledge has been.

If there should be one who reads these lines, who has recently wept under affliction: "Awake, awake," my beloved brother or sister; nor be so stupefied as to forget that chastening is not the **end**, but only the **way** to peace, joy, and most tender comforting. That is the mark of a true-born child. The whole race suffers from the consequences of sin. Bereavement, loss and pain are not the sole heritage of faith. An infidel or atheist can weep quite as much as a Christian, but the one proves his illegitimacy by resenting the providences that have afflicted him; the other evidences his legitimacy by self-judgment, and drawing nearer to the Heart from which he has been wandering.

The Alabaster Crucifix

BY FRANK E. GAEBELEIN

Author's note: In the early middle ages before the history-changing work of the great reformers, there must have been many an obscure monk who found the saving truth of justification by faith much as did Martin Luther in the sixteenth century. That open adherence to this great doctrine was punished by bitter persecution, history tells us.

This story is an attempt to visualize by a few brief, suggestive strokes a crisis in the faith and life of a monk and a novice in these far-off days. The place is early England; the time—the year 1000 A. D.

The morning sun threw a diagonal beam of bright light across Brother Basil's desk. Brother Basil sat in his corner of the monastery of Saint Hippolytus putting gorgeous colors on the initial letters of the "Cura Pastoralis." He sang very softly to himself—very softly because he was singing a nameless little tune, not a chant. Such truant tunes persisted in coming to his mind.

It was April. Basil's corner was now a charming place, not cold and stark as in winter. The sun was genially warm. Only a few yards away, the ends of bare branches in the monastery garden showed hopeful green spots. The air was both crisp and mild, like an apple, high on a topmost twig, warmed by the noon sun.

Basil dipped his brush deep in royal purple, then traced with it a lining to a gilt "Q." *Quos tamen internus iudex et provehit et nescit: quia quos permittendo * * ** He thought that the vivid colors almost illumined those dreary words. Ah, he had nearly sung out loud. Those little tunes! He put the manuscript aside to dry, careful to place it so that his eyes could feast upon its brightness. How resplendent that slanting sunbeam made the gilt and the royal purple! A deep sigh escaped him. He was no longer young, and corpulent men who are no longer young occasionally make such sounds.—Yes, he was happy.

A step sounded behind him. He looked up from the drying

manuscript. A gaunt young man in the garb of a novice stood by his side.

"Ah, Aelfric, God bless you." Basil smiled.

"It is ever the same, Brother Basil. I have doubled the number of my paternosters—I rise early for additional Ave Marias. But I have no rest, no peace. I never sleep; I think and think about it all the night." The young man spoke in a tired way.

Slowly Basil picked up his brush. "I know not what to say, Aelfric. Never have I seen novice more in earnest. * * * They say that Satan tempts most fiercely those who are to do the greatest good." He looked long at his shining colors. "But I am unlearned. What says the prior?"

"The prior says that they are all evil doubts, sins of the devil. He gives me penances. I do them gladly, thinking them to be of avail. * * * Oh, Brother Basil, I am lost! I am a lost soul." His gray eyes grew dull. "You are happy. How is it that you are able to be happy?"

Basil did not reply at once; he was no longer sure that he was happy. "Perhaps because I am unlettered, not a scholar like you. Sometimes I am sad. In the wintertime * * *."

He began to stare at the young man. The haggard face, the eyes. Ah! Beornulf, the king's horse-thane, who had entered the monastery long ago, had looked thus. Basil thought of what had been done to Beornulf before they had burned him. Basil shuddered.

"Let us talk more tomorrow," he said.

Aelfric passed on. Basil took up his work. Certain things kept coming into his mind. They were ugly thoughts, and the fact that the abbot was known to be watching the novice closely did not make them less ugly. The little tunes quite deserted Basil.

II

Aelfric strode across the pavement of the ambulatory.

"Ho, Brother Basil."

Basil turned swiftly. Aelfric's voice, repressed though it was, bore the jubilant energy of a triumphant soul.

"I know now, Brother Basil. I am certain. Like a

revelation from the Heavenly Father it came to me last night." He made a quick little gesture.

"Tell me, Aelfric, tell me." For once, Basil did not speak deliberately.

"Thus it came to pass. It was late, very late, and I paced my cell. Thoughts of sin tainted my meditations. Like a hovering black cloud my iniquities hung over me. Where was God? I knew not. Where was His Son? I could not find Him. I was on my knees. I lay upon the stones. And then I stood up on my feet. Someone seemed to be saying, "Take the Book." I took it. It opened. Words leaped from the page to my eyes. "Being justified freely by His grace through the redemption that is in Christ Jesus." Blessed Redeemer, what peace! Don't you see, Brother Basil? Oh, don't you see?" He swept his arm toward the confessional. "All this is the wrong way. Salvation is not by penances. Salvation is not by almsgiving or good works. Salvation is free. It is the gift of God. We are justified by faith."

"Tell me more; speak slower." Basil leaned forward. "But speak softly," he said.

All at once Aelfric drew in his breath with a little hiss, checking himself in the middle of a word. He turned and walked away.

"The abbot," murmured Basil, and bent hurriedly over his manuscript.

Shuffling footsteps, cautious, as if made by padded feline paws, approached from the rear. A swish of stale-smelling robes. Basil's brush made a false stroke. A large bulk, momentarily shutting off the sunlight, overshadowed his desk. It was a figure of incredible size with a preternaturally small head surmounting flabby bigness. Tiny eyes shown with eager cunning from a red-veined face. The whole monastery feared those eyes. The figure paused only an instant. From under lids apparently bent to their task, Basil watched it move into the garden with a waddle that would have been ludicrous but for its sinister grace.

He tried to appear busy. With the abbot so near it was impossible to achieve anything beyond mere pantomime of

work. His brain seemed dulled. He became aware that the abbot was looking fixedly past him, and he involuntarily turned his head in the same direction. There was Aelfric, going toward the refectory. The abbot shuffled forward, beckoning. They met, the abbot said something, and they began to walk, Aelfric's restrained strides a contrast to his superior's padded tread. As they disappeared in the blackness of the stone doorway that led to the abbot's own quarters, Basil put down his brush. He knew full well what would pass between the abbot and Aelfric.

It was distressing. He was convinced that Aelfric had found the truth. But had he not been almost convinced years ago that Beornulf had found it? Yet he had not been sure then; the truth had not seized his heart as it seized it now. And since that time, he had led a placid, almost animal, existence. Coloring manuscripts had contented him, and the little tunes had been a source of secret pleasure. He was no thinker. Gradually he had come to take for granted his inability to understand the books he illuminated. As for Beornulf, he had long been forgotten, forgotten until Aelfric had revived his memory.

Basil sighed as he gathered up his work. If only he were learned! "Perhaps," he thought, "the good Lord will instruct me in a dream as he did the wise men."

III

With monotonously regular steps, Basil measured his dark cell. The events of the past days kept marching in upon his consciousness. A trial for heresy in the morning! The news, transcending mere words, had sped almost from mind to mind. To be sure, the calmly ordered chants and prayers, the readings at mealtimes, the menial tasks, all the daily routine of the Benedictines, had been uninterrupted. But under it all there burned a fierce flame. A trial for heresy! These monks were not unlike caged wolves.

"Here is the key to the damnable heretic's cell. See that he receives a crust and a pitcher of water every other day. No one is to go near him. He is a son of Belial." There was an anticipative glitter in the tiny eyes.

Basil had mutely taken the key from the abbot. Thus

he had become the gaoler of a martyr—he, Basil, who lacked strength even to confess his faith. He tried to shut out the image of Aelfric's accusing eyes. Covering his face with his hands was useless. "Oh, Lord, give me courage." He cast himself on his pallet. At last he slept.

IV

He began to dream vague horrors that gradually consolidated themselves into sharply lined pictures. A pressing load was clinging to his back. He was on the very brink of a chasm. Like monstrous teeth set awry, jagged rocks wet with black slime jutted out from irregular cliffs. Foul mists shrouded a bottom where things unspeakably filthy lurked and bred. He tried to pull himself away from the brink; the leaden load chained him to the spot.

A pebble began slowly to roll. It fell. A rock, strangely become animate, followed deliberately. He waited for the echo of its impact with the bottom. After long seconds, it came, a thick, soft splash. And then a boulder began to stir. Faster and faster it moved, gathering in its train pebbles, stones, and chunks of earth. God! The very soil was melting beneath him. His intense terror made him struggle, struggle away by inches, up an almost precipitous slope. That load on his back! He clutched great stones that gave way like marbles under his hands and dashed terrifyingly down the slope over the brink into the chasm. Using his hands as claws, he clung to the treacherous soil, whole sections of which ran through his fingers like sifting sand. The chasm, widening with the landslide, followed him hungrily. He toiled for centuries and moved—an inch. Exhausted, he fell prostrate, his face in the dust. He raised his head to breathe. A white crucifix gleamed before him against a background of dull jet. It was wondrously carved of alabaster. He touched it and ineffable delight filled his heart. Peace, blessedness. The load, now become a dear burden, caressed his shoulders.

Basil awoke. God had spoken to him, had spoken in a dream. There was but one way. The alabaster crucifix, gleaming white against the jet, was still before his eyes.

He stole out into the night, moving silent as a shadow

through the dim cloister. His left hand was clenched over a heavy iron key. Once he stopped suddenly, hardly daring to breathe. Something in the garden seemed to stir. No, it was only a large gray shadow. He went on more cautiously.

"Aelfric," his lips barely moved.

"God bless you, Brother Basil," came the soft answer.

The key was in the lock. In an instant, the unwieldy door swung open.

"I knew that you were coming. We shall go forth and tell all men the Truth."

They were running gently, keeping close to the wall where it was blackest. Basil's breath came in muffled puffs. A dirty yellow patch in the eastern sky made them hurry; the damp March night was merging into dawn. And at dawn—

"Cross the garden," whispered Aelfric.

At the gate, something stepped in their way. It was a shadow come to life, a great, shapeless mass, and even in the dim light could be seen the glitter of tiny eyes. Other shadows sprang to life and seized them.

"I was right," said the abbot with infinite satisfaction as he shuffled away. "We shall deal with **two** heretics this morning."

At these words, the hands on their shoulders clutched tighter.

"*Si Deus pro nobis, quis contra nos?*"* murmured Aelfric.

And Brother Basil hummed a little tune. It was a soft tune, tenderly serene.

*The Latin (Vulgate) rendering of the last part of Romans viii:31—
"If God be for us, who can be against us."



Nothing in my hand I bring,
Simply to Thy Cross I cling.
Naked, come to Thee for dress;
Helpless, look to Thee for grace.
Foul, I to the fountain fly;
Wash me, Saviour, or I die.

By Faith He Endured

DR. NORTHCOTE DECK, F. R. G. S.

Mission Ship "Evangel," Solomon Islands

"By Faith . . . He Endured"

((Heb. xi:25))

There is a fundamental difference between national heroes, and **Heroes** of the Bible. With national heroes, all that appeals to the imagination is held up for admiration and imitation, while a veil, often a very thick veil, must be drawn over much of their past life. In the Bible it is just the opposite. For in it God delights to take a man and, admitting all his waywardness and sins, to trace his subsequent steady growth in grace, that the very victory of God's power may become more and more manifest for the encouragement of all His failing saints. And this contrast is simply because with man, **imitation** is all that is possible and so the sins of the hero must be ignored; while with God the process is **regeneration**, and so with God, "all things" all graces, all victories over sin "are possible."

And this is specially true in the story of **Moses**. We think of him as the man of unwavering purpose, of great boldness. And so my craven heart would cry out that no lessons from such a life can help me, can apply to me, because I am so different. For that is just where I fail; I am so changeful, so timid, so inconstant. Yet Moses' growth and development in grace and strength were recorded just for such as me, to encourage the faint-hearted, to lift up the hands that hang down, and the feeble knees.

For Moses was by nature **Inconstant**. Having visions of service for God, of being his people's deliverer, he made one misguided effort in the flesh and "slew the Egyptian," and later fled. But he did more than flee. He also abandoned all his dreams of service, of being a deliverer. For we read in Ex. ii:22, "Moses was content to dwell with the man" in the desert as a mere herdsman, and so married and "settled down." Then began his second period of training. In the first forty years of his life he had been learning to be "some-

body." This second forty years in the desert he was to learn to be "nobody," that in the third forty years he might prove what God could do with a "nobody." God make us all quick learners of that lesson!

And Now Moses Must Be Aroused, but not by the direct voice of God, but by a thorn bush burning in the desert (Ex. iii:3). Moses had once had a heart on fire for God, but he had failed to go on burning, and there was little flame of holy zeal, of expectation from God, left in his heart. And what arrested him was not that the bush burned, that was a common enough sight in the scorching desert, but that the bush **went on burning**. That will ever be a "great sight" in this world. And the fact that it was a common, worthless thorn bush which blazed so brightly, was all the more reproach to Moses, the King's son, with all his talents, his learning. So he rightly, naturally turned aside.

And I suppose that will ever be our supremest testimony in this changeful world, to burn and go on burning. For the virtue of spiritual constancy is one of the rarest things in the world, the most arresting. How many once earnest souls drop out of the race, till they only have a name to live, yet are dead spiritually. So it will ever be the most arresting sermon we shall ever preach, to go on year after year, a steady flame for God, when the foundations of things seem to be moving though God remains unmoved. It is blessedly possible for each one who is content to be "stayed upon Jehovah," and not on the changeful theories of man.

So Moses was arrested, and convicted, and ignited again, and sent out into God's glad service, to become himself, above all, a bush that burned, yet was not consumed. And in God's record in Heb. xi:27, of this mighty servant of His, of the four most notable victories singled out to be recorded, perhaps the very greatest, the most important, is that, **By Faith He Endured**. And that one virtue gave permanent value to all his other activities, and without it, all else would have been of little avail. This **enduring** then, is the happy sequel to the dismal failure of the fleshly activities of earlier life.

What Did He Endure? The King's wrath; that was

hard. The hatred, the ridicule of the Egyptians, of the world; that was harder. But the hardest of all was to endure the murmuring, the jealousies, the accusations of God's own people. It will ever be so. Many of God's leaders are called to just that, and it costs them dear. And that word "endure" seems to sum up so much missionary work, if it is the quality so continually needed. "Reuben, unstable as water," might not "prevail." But the missionary, the native teacher who would finish his course with joy will have to learn how to endure. And Paul's catalogue of the afflictions of the Gospel in 2 Cor. xi, will in some small humble measure have to be repeated and fulfilled in his own life.

And "how long, O Lord, how long!" will be the cry often rising from the heart, as the months go by, and the years lengthen out, and still He does not come. For, as the harvest in the Solomons becomes ever more abundant, and "the whole family of God" in the Islands steadily increases, so the burdens and cares and responsibilities must ever increase; and there are so few to share them in the mission field. And messengers from Satan there are in plenty to buffet us, as his strongholds are successively attacked.

Thus, sowing must often be "in tears" of the heart, which are much the most poignant, so that often, unbidden, the words arise: "How long, O Lord, how long!" before that great and glorious day when the course shall be finished, the fight shall be over, and the race safely run.

Pray much, then, for the **Evangel**, and for those in charge of the vessel and the visiting. Only those who have lived on board can realize the incessant physical strain of keeping the ship continually in commission, going hard. What with bad weather, and the continual need of repairs to ship and engine on the one hand, and the long lines of mission stations waiting to be visited, the lonely missionaries anxiously looking for the ship for mails and stores, voyages to the steamer for mails or cargo, and rush trips in case of sickness or grave troubles on the other hand, the physical strain of running the ship is tremendous.

One Pusu Bible Training School. And then endurance

is one of the qualities most needed at One Pusu. For there, too, the strain is very great and continuous. For, with over 130 pupils who must be fed and clothed, and cared for, and often nursed through pneumonia or dysentery, in addition to the numberless classes, and the constant need and demand for individual attention and spiritual help on the part of so many, there is little respite, and no time to be ill.

And then there are **The More Lonely Missionaries**, who need continual bearing up in prayer. For in a climate like the Solomons, with the temperature and humidity of a Turkish bath, in addition to fairly frequent malaria, which in itself is peculiarly depressing, where communication is so infrequent and life so uncertain, a good deal may happen in a short time, and a good prayer insurance is a mighty comfort and safeguard. And for these dear friends living their lives amidst peculiar difficulties, even if amidst special privileges, **Endurance** is signally needed. And it is most encouraging, on further examining the life and character of Moses, to find that he too, was a "man of like passions" as we are. For really Moses seemed by nature and temperament the least fitted for the task of leadership of God's people, a nation notoriously "perverse and stiff-necked." And as if to reassure our fainting hearts, we are specially told by God: "Now the man Moses was very meek, above all . . . men." This was the man selected by God to stand up for Him against Pharaoh and against the continual murmuring of the Children of Israel. And so his whole leadership was a miracle, and just such a miracle as might be enacted by the grace of God through the years of service of our own puny lives. And the secrets of Moses' success are quite simple; they are carefully recorded; they are within the grasp of each and all His own.

(1) It was "**By Faith.**"—That must ever be the touchstone of success in spiritual things. Through all God's dealings with men there is one unwavering law—"by faith," "by faith," "by faith." "Said I not unto thee that if thou wouldest **believe**, thou shouldest **see**," is the Saviour's gentle reproach to those who would work and walk by sight. And God's order and ordination in this life of faith must ever

be "believe that you may see; believe that you may have." "Let us kneel our way through life," said the old saint, "for our knees are Heaven's knockers," is but another way of putting the same fact that "asking" of God is so much more potent than "doing" by man, because it results in "doing" by God.

(2) Then there is the other great reassuring, steady factor in Moses' life: "By faith . . . he endured **as seeing Him who is invisible.**" Blessed paradox! invisible, yet seen! And how? "His servants shall serve Him, and they shall see His face," is God's order and design. Sincere service "in the Spirit" will inevitably lead to a clearer and clearer sight of Him. And how that robs life of its terrors and alarms. For now, though we may not see "the yet curtained future," we can see Him Who does, and He is Keeper and Lord, and so all is well.

(B) And Daniel Continued Till the First Year of Cyrus. (Dan i:27). As is so often the case with this book from God, there is an unrealized mine of truth hidden in that simple sentence. It forms one of the most triumphant testimonies in the Bible to God's safeguarding care, and a man's faithfulness. In those days of bloodshed and tyranny, it was the usual custom for despotic monarchs to make a clean sweep, often by execution, of all the favorites and ministers of the previous king, especially if another dynasty supervened. So Daniel, risen by God's grace, to perilous eminence under Nebuchadnezzar, would be in a position of very great danger, the God he served not being the god of the land. Yet through each change, under four separate monarchs, and two dynasties, Daniel not only kept his life, but kept his high office, and, more than all, "kept the faith."

In short, he "continued" for over seventy years in spite of all enemies and dangers, "to live a life of singular piety and usefulness amidst the corruption of an oriental court." Moses "endured" in spite of himself; Daniel "continued" in spite of his surroundings. His life was sacrosanct, because round about him were "the everlasting arms," and,

living to please God rather than man, he emerges unscathed from all risks and plots and perils. An illuminating verse in the first chapter gives the key to the secret of his life: Having purposed in his heart that he would not defile himself, "God brought him into favour . . . with the prince of the eunuchs." For it is true, "when a man's ways please the Lord, He maketh even His enemies to be at peace with him." It is significant that God does not promise to make such enemies into friends, because there can be no real friendship between a child of God and his celestial outlook and desires, and a man of the world with his earthly goals and gods. The most that is possible between those so spiritually incompatible is to make our enemies "to be at peace" with us. We have found this very true in the Islands, where there must be a real reproach of the Gospel. God has signally of late years made many to be at peace with us who once were strongly antagonistic. Here is deep comfort for those whose future and employment **seems** to be at the mercy of those who know not God. We are not in man's hands, but in God's hands. And if the "purposing" is faithfully done in our own hearts, we, too, shall "continue," in spite of the whole world, and "no good thing" shall be withheld. **"And Daniel continued."**

(C) And then we pass to Another, the Holy One and the Just, the Illuminator of His Own Word. And of Him we read a deeply moving sentence, which bears out the same principle of the need of "enduring." As He went on His shining way, often tired in limb, untired in patience and love, the time came when the Cross, and the becoming sin for man, seemed ever more dreadful. How dreadful, how terrible, to His purity, we have a faint revealing in Luke ix:51, where we read, "when the time was come . . . **He steadfastly set His face** to go to Jerusalem," to Calvary. So, as the Man of Sorrows passed on His mysterious way, spiritually alone, to the great Sacrifice, we must realize that, though He was very God, He was yet so perfect man as to be "tempted on all points like as we are." And the Cross cost so much, the Cup of His Father was so bitter

that to describe the effort it was to Him, we are carefully told "He stedfastly set His face," not once, but often, "stedfastly."

I remember once in Malaita running into harbor in the "Evangel" before a tremendous storm, and as we rounded into the wind, to pass between the reefs, the blinding rain squall so smote the native steersman in the face, that after a moment he turned and ran, leaving the ship with no one at the helm, at a moment of great peril. And one had to jump to the wheel, and set one's face and one's teeth to look out somehow against the smiting tropical rain, to watch the reefs we had to pass between, till we were safe beyond. And I believe that there must come in all our lives, times of crisis, when tremendous spiritual issues are at stake, and when there will have to be on our part a deliberate setting of the face by faith, to go through with God. Such crises may not come very often in life, but when they do come they may be of most critical importance to our lives and future service, as still further we are tested, that we may be still further trusted.

And the prize, the incentive for such service? Well, with Him our Master it was: "Who for the prize set before Him endured the Cross!" and His prize, His very greatest prize, was, I am sure, "I do always those things that please Him." I remember a prize of boyhood's days, and bringing it home, and how very much more precious than the gilt-embossed book was my dear father's pride and pleasure in his not very studious son. The book I never read. I still remember that look of love on my father's face.

And that will ever be the purest ambition, the most splendid reward, far exceeding any crowns of glory or other rewards God may see fit to bestow: "That I may **know** Him," and **please** Him, and **love** Him with **all** my heart, in **all** my days. God keep such a goal ever before our eyes, and grant us each "an abundant entrance into glory!"

Current Events

A Survey of Protestantism. The Vatican has recently given orders for a complete survey of Protestantism in the United States. The survey rests in the hands of the different dioceses and certain monastic orders, probably the Jesuits. It is not to be an ordinary census, such as has been known to Rome for years. The great purport of this census is to discover the inner qualities of American Protestantism, its vitality, its power of resistance against Roman propaganda and encroachment, the temper of Protestant clergy, their zeal or indifference and the depth of religious sentiment. It is difficult to say what is behind such a painstaking census. It is probably done to make more elaborate plans for the conversion of Protestantism to Romanism.

Protestantism has but little meaning and next to no power. Some years ago a certain priest called attention to the fact that Protestants used to call the Roman Catholic Church Babylon. He declared that the confusion of tongues was not to be found in Rome but in Protestantism; that Protestantism is the real Babylon of today. Then many boast that Rome is the true bulwark against the encroaching infidelity generally known as "Modernism." One of our readers wrote us as follows:

"Although I am a Roman Catholic I have been for a number of years a reader of your interesting monthly. * * * My contention is that in the approach of the coming apostasy, as you term it, Rome is the one bulwark of organized orthodoxy in the face of Modernism and disintegrating Protestantism."

Protestantism with its departure from the faith, its many sects and cults, faith healers, women preachers and even flapper evangelists is disintegrating and worse. But neither Protestantism as such nor Romanism are true Christianity. While Protestantism is fast swinging into Rationalism, Romanism with its boasting orthodoxy is Ritualism. Protestantism in its rationalistic faction denies Christ; Romanism with its ritualistic and unscriptural as well as anti-scriptural teachings displaces Christ.

The religious conditions in the world today are just as the Word of God predicted they would be at the end of our age.

A Significant Testimony to the Bible. The Fascisti movement of which Sig. Benito Mussolini is the leader, issues a year book for the young Fascisti. According to the Italian branch of the British and Foreign Bible Society the following paragraph appeared in this Italian year book in its last issue:

“I urge you, dear youths, to read the lives of great men. Do not forget that at the head of biographies stands the great biography, the Book of books, the Bible. This is the most sacred and most powerful of books, the educator of youths, the guide of grown men, the consoler of old age. It contains the biographies of mighty heroes, patriarchs, kings and judges. Only in the Bible will you find a treasury of sweetness, gentleness, purity, penitence, goodness, heroism and justice, which is beyond price, never clouded by a doubt nor profaned by a controversy.”

This is well worth preserving.

The Collapse of Democracy. The final form of human government is democracy, the rule by the people and for the people. According to Scripture the government which God has ordained for man is the monarchical government, the rule by a king. When finally God judges the world in righteousness, He will put a king upon the throne over all the earth, Him who died for our sins and whom He raised from the dead. The Lord Jesus Christ will be King of all kings and Lord of lords. The much lauded democratic form of government is beginning to fail. Some see even a soon coming collapse. This failure of all present form of human government is also a sign of the soon coming of our Lord.

A great and reliable student of the present day political history in Europe and America is Mr. Frank H. Simonds. In a recent issue of “The Review of Reviews” he writes:

“Looking at Europe with any objectivity at the present moment, one cannot fail to have some vague appreciation of the fact that a whole political conception, a whole ideal and reality of political life, is breaking down or has broken down.

Secure in our own prosperous and isolated world, removed from the conditions which are operating on the other side of the Atlantic, we continue to speak of democracy in the traditional voice of Fourth of July orations. But it is none the less true that, outside of the United States, that democracy which existed before 1914, and that conception toward which the world was still driving when the greatest of all wars came, has received a blow which may be fatal.

“Temporarily, perhaps permanently, representative democracy has broken down. The system and the method are no longer producing the men or the measures which are adequate to deal with contemporary problems. Grave as are these problems, none of them is in itself insoluble; the labor troubles of Britain, the financial ills of France, both have remedies which are not only patent but have been proven in past time to be sufficing. Yet neither the French nor the British democracy has been able to solve these problems, to apply these remedies; while Italy, like many other smaller countries, has in despair rather than with initial enthusiasm turned to some form of dictatorship as the sole alternative to progressive anarchy.

“I remember that last winter, when I was in Budapest, it was explained to me that the Bela Kun revolution of 1919, which did such fatal injury to Hungary, could have been prevented by one resolute lieutenant and a single file of soldiers. But both were lacking, and as a consequence one of the oldest and proudest States in Europe was broken into economic and political fragments. Whether one examines the question of reorganizing the coal industry of Britain or stabilizing the franc in France, it is plain that either problem could of itself be solved with complete efficiency if only imponderable elements did not interfere.

“We are seeing a political revolution following an armed upheaval. From Madrid to Moscow, and from London to Angora, men are wrestling with issues and problems of incalculable magnitude; but in some countries the adherence to traditional methods has brought no solution, while in others rash or sweeping experiments with new methods have so far brought confusion rather than relief. In American the one hundred and fiftieth anniversary of our own undertaking of

the democratic experiment finds us contented and still convinced of the perfection of the system. But with equal unanimity one will find from one end of Europe to the other the conviction that democracy has failed and that the alternative, now, is between some drastic transformation and the frank recognition that, like monarchy in the Eighteenth and Nineteenth centuries, it must now be abandoned because it is inapplicable to new conditions.

“There is, then, a rather amazing thing taking place. We in America, who have long felt ourselves with some justice to be pioneers on the road toward the realization of a democracy which had universal application, are now finding ourselves anchored to an institution and an idea which Europe is beginning to discard generally. We in our own minds have watched Europe from afar, waiting the day when it would come to the republican form of government. But on how many sides was it said to me in Europe last winter: ‘Democracy has broken down everywhere. It is doomed. Even in America the fatal signs are visible.’ ”

We know from prophecy that the political conditions of the end of the age, the times of the Gentiles, will be of a catastrophic nature. The stone, representing the Lord Jesus Christ in His second coming, will suddenly smite the great man-image at its feet. The clay in the feet represents democracies. All is getting ready for the appointed end of the age.

Interesting News From Palestine. The following items are taken from different Jewish magazines and give a glimpse of the progress which is being made in the restoration of Palestine.

A new transport company between Mediterranean ports and Bagdad will be established shortly, according to a report of the Jewish Telegraphic Agency. It is reported from London that a group of leading banks comprising the Ottoman Bank, the Imperial Bank of Persia, the Bank of Paris and Holland, the Credit Foncier of Algeria, the Messageries Maritimes Company, the Anglo-Persian Petroleum Company, and Messrs. Stern Brothers are forming an Anglo-

French Company to take over the services of the Nairn Transport Co., and the Eastern Transport Co., between Mediterranean ports and Bagdad. The Company it is said will receive mail services for the British and French Governments. New types of cars, of the six-wheel kind and of luxurious interiors, are to be used. A modern hotel will be erected in the desert between Bagdad and Damascus. An electrical plant and a refrigerator are to be installed.

—*The New Palestine.*

The Health and Welfare Center for all Races and Creeds will be the name of an institution to be established in this country shortly through the \$150,000 Fund established by Nathan Straus, says a Jerusalem cable of the Jewish Telegraphic Agency. Dr. David de Sola Pool, rabbi of the Spanish and Portuguese Synagogue, New York, who is to inaugurate the work for the Health Center, formed a committee which will have charge of the work of building and constituting the institution. Dr. de Sola Pool stated to the representatives of the Jewish Telegraphic Agency that the site of the Center had been decided upon. The Health and Welfare Center will have many departments. There will be a dietary kitchen, where, apart from nourishing meals at low prices, diet instructions will be given to the people; dental treatment; Drop of Milk stations; pre-natal and post-natal instructions; a children's playground, and a recreation ground. The principal institute will be in Jerusalem with branches in other parts of the country, Dr. de Sola Pool stated.—*The New Palestine.*

The Hebrew University Library in Jerusalem has now received the complete library of the late Oscar Straus of New York which was bequeathed to the Library. During his life time Oscar Straus had from time to time donated several hundred volumes to the Library and the books which the Library has now acquired number some thousand volumes pertaining to international law, to general history, to political history of America, and history of American Jews.

—*American Hebrew.*

Dr. Chaim Weizmann, President of the World Zionist Organization, arrived in this country from England October

29, to aid American Zionists in the United Palestine Appeal for a total fund of \$7,500,000, the quota assigned to the Jews of the United States out of the grand total of \$10,000,000 to be raised this Jewish year for the rebuilding of the national home in Palestine.

The volume of business between Palestine and Soviet Russia is continually increasing, according to a representative of the Russian trading co-operative. The business is being carried on by the Russian Eastern Company and consists mainly of timber and grain imports. In order to strengthen business relations between the two countries, an exposition of Russian products will be arranged in Palestine shortly he states.—*The New Palestine*.

Dr. Fosdick declares himself. We give herewith a report of a day which Harry Emerson Fosdick spent recently in Harvard University. The report is taken from an issue of the *New York Times*.

The Rev. Harry Emerson Fosdick, Pastor of the Park Avenue Baptist Church, New York City, stirred audiences of more than a thousand Harvard students who crowded the University chapel and the Paine Concert Hall of the college today at two services, morning and afternoon, to hear the Modernist leader.

Answering questions, Dr. Fosdick said: "I do not believe in Christianity. I believe in the spirit of Christ, not in this vast snowball which has been gathering size and momentum for twenty centuries, and which has gathered much rot as well as pure snow. Ninety per cent. of it is pagan."

Speaking on the "Future of the Church" in the afternoon, Dr. Fosdick declared that the Church of Rome is destined to grow, not to wane; that a renaissance is taking place within it. He touched on the possibility of joining Protestant sects.

"There isn't a single live issue between the various Protestant sects," he said. "I am a Baptist, but there isn't any difference worth an intelligent man's consideration between the beliefs of my sect and those of the various other Protestant denominations. The various sects may possibly continue forever, because traditional sentiment, coherence, memory and emotion will serve to bind them.

"However, there isn't a rational reason for their continuance. They are an absurd expense and they clash in their missionary activities in the Orient. It isn't good business for one small city to have a dozen Protestant churches, all supported by the subscriptions of the citizens."

Dr. Fosdick declared the Protestant reformation had taken much beauty out of the churches, both in their services and architecture. Although paying tribute to the reformation, he also said it had accentuated dogmatism.

At the morning services in Appleton Chapel hundreds were unable to gain admission. After Dr. Fosdick closed, he was forced to rise several times to acknowledge sustained applause.

We are glad for his declaration and that at last he has acted in an honest way and told the Christian public that *he does not believe in Christianity*. According to this rationalist, Christianity, that is historic Christianity, beginning with the noble, God-given confession of Peter, "Thou art the Christ, the Son of the living God" is ninety per cent pagan. Poor fellow! According to him the Virgin Birth, the Deity of Christ, His sacrificial death, His physical resurrection, His ascension in a physical, glorified body, His bodily presence in glory and His visible and glorious return, are all paganism. But he does not seem to realize *that just these great supernatural facts of Christianity are wholly unknown* in modern and ancient pagan religious systems. This religious adventurer is assuming a leadership which will corrupt thousands of young people and lead them into eternal night. His own doom is written in Phil. iii:18-19.

The Mighty Oratorio and the Hallelujah Chorus

By W. SCOTT

(Psalm cxlviii; Rev. v)

Beyond the din and strife of contending hosts, beyond the conflicting sounds of a rebellious world in open opposition to God and His Christ (Psa. ii), beyond the throes of the Great Tribulation—the worst period of suffering in human history (Mark xiii:19)—beyond the long-drawn-out night of earth's agony, beyond and outside this vale of tears, lies a grand sight, the "four-square" glorified city. A scene of surpassing bliss awaits the redeemed. No night, no tears, no death, no crying, no sorrow, no pain (Rev. xxi:4). In those blessed negatives there is wrapped up a depth of meaning. *Have we fathomed them?*

The time conditions of earthly life will soon give place to an eternity of bliss in the land of glory. **There** no harp is unstrung, **there** the sun never sets, **there** the song and dance tells of a perpetual joy, filling and overflowing every heart. Heaven is full of joy and gladness. Song and sob

alternate in human history, but the sob will soon be a thing of the past, never to be remembered (Isa. lxxv:17). O what sights and sounds greet us as we pass through the open gates of pearl into the palace halls of heaven, and take our appointed place and part in the grandest oratorio ever heard by man or angel! In Psalm clxviii the Universe in all its parts—animate and inanimate—is summoned to form the mighty chorus of praise to Jehovah—all save in the underworld.

The First Note of Praise

is struck in heaven, and by the first created of God's creatures—the Angels (Psa. cxlviii:1, 2). The Creation-glory of Jehovah is their subject (Verses 5, 6). Those bought and redeemed by blood, have as their first subject of praise **the worthiness of the Slain Lamb** (Rev. v:9). In both Psalm and Chapter Jehovah fills and thrills the Universe with gladness and song.

Hallelujah, or "Praise ye Jehovah," opens and closes each of the last five Psalms. These Hallelujah Songs form a praise-book by themselves. Jehovah, in His character, works, and ways, is the grand subject of the last book of the Psalter (Psa. cvii-cl). This one grand Hallelujah is the answer to David's last words in the Psalter, "Let all flesh bless His holy Name for ever and ever" (see Psa. cxlv:21). God known, loved, and worshiped in His Being and attributes constitutes the highest moral glory of the Christian. "All the earth shall worship Thee, and shall sing unto Thee; they shall sing to Thy name. Selah." (Psa. lxvi:4) The earth, now in sin and sorrow, will soon break out into song and gladness, and God will be the object and theme of universal joy. "**Selah,**" we say, in anticipation of the coming cloudless day.

The heavens and earth are the respective centres of worship. The celestial and terrestrial worlds, from the highest altitudes down to the lowest depths, with all lying between, are summoned to take their place and part in the mighty chorus of praise. All sentient beings, all intelligences, all the forces of nature, the calm and storm, the vegetable world, and all things unite in uttering the praise of Jehovah.

The conception of such an assemblage, and for such an object, baffles human comprehension. God alone, working in the mighty power of His Spirit, could bring about such a result. Revelation v coalesces with this grandly descriptive Psalm. In the Apocalyptic record, the first-named who form the heavenly choir, are the enthroned and glorified saints; they **sing**; next the angels **say**. It is to be noted that while worship characterizes both saints and angels, of the former alone it is said "they sung." See Verses 9, 11, 12.

What a grand moment in the history of the race, when the Universe responds to the call to praise Jehovah and the Lamb! Is it possible to conceive of a subject of more intense and thrilling interest! Our Psalm is not a metaphorical poem, is not an Oriental fancy. The prophetic element underlies every sentence. All is sober fact, and soon to be realized. The magnificent scene described in this wonderful Psalm, and its absolute truthfulness, invests the future with an interest only second to the Cross itself. May each reader be enabled to say, "I, a saved sinner, shall take part in the coming mighty Oratorio."

The Songs of the Redeemed

Heaven is full of joy, and when the last of the heirs of glory have passed through its wide portals the joy will overflow. The vaults of heaven will resound with the jubiant songs of the redeemed. When inside, those noble walls of jasper afford ample security from the din and strife of contending hosts without. Besides the joy of a triumphant entrance, other delights and pleasures await us. One of the grandest to contemplate is when the Universe enters upon its jubilee amidst the symphonies of the redeemed and glorified hosts. Then "the time of singing is come." Christ—beloved and adored—the Victor of Calvary—is the centre of worship, the object of song. He takes no part in the mighty anthem. The courts and halls of heaven ring with the spontaneous outburst of praise to Him by saints, and of Him by angels (His precious blood redeemed the glorified hosts). Yet there will be times, and occasions when amidst

the breathless silence of millions, of those white robed worshipers, He will **personally** sing praise unto God (Heb. ii:12).

The veil has been lifted and we have witnessed His midnight agony in the garden, and the yet deeper sorrow of the cross. Again, the veil is lifted and we see and hear the Divine Singer in the midst of the mighty congregation. His songs of triumph thrill the souls of the ransomed. **I shall hear the mighty Conqueror celebrate His victories in undying song. Shall you?**

Song and music form the natural and suited expression of the heart's joy. Israel repeatedly murmured in the wilderness, and only sang twice, so far as the Divine record shows. Had they praised more, sung more, and danced more they would have murmured less. It is sorrowful work to dwell in the dumps with unstrung harp hung on the willows.

The saints **sing**. The angels **say**. The elders **sing to Him**. The angels speak **of Him**. The Lamb exclusively is worshiped by saints and angels: whereas in the worship of the universe Jehovah **and** the Lamb are united in the celebration of praise. We again repeat, Psalm cxlviii shows of whom the great orchestra is composed. Angels, kings, peoples, princes, judges, men and women, sun, moon, stars, waters, heavens, seas, mountains, hills, trees, beasts, cattle, birds, stormy winds, etc., all take their suited part in the eternal anthem. All the vast realms—higher and lower—in infinite space become one vast temple of unceasing praise. There are thirteen hallelujahs in the closing Psalm of but six verses. The loud blast of the trumpet, the clash of cymbal, the peal of the organ, the strain of the harp, the timbrel and dance are all united in one harmony, in one theme, in one expression of untiring praise to Jehovah: "His mighty acts," and "His excellent greatness."

But the Oratorio ceases only to be resumed. It commenced in heaven and it closes for the moment in heaven. The heads of creation—the living ones say "Amen," whilst the elders representative of the redeemed fall down in silent, adoring worship. O the profound depth of that unsung song signified in the prostration of the elders—a worship

too deep for words to express! (Rev. v:14). Other services occupy the time and attention of the glorified. It must not, however, be inferred that song will ever cease. Even on the millennial earth continual praise day and night is ever heard in these days of heaven on earth (Psa. lxxii:15; cxxxiv:1; Mal. i:11). The heavens—the birthplace of song and gladness—shall never, can never be silent whilst a happy God and saved sinners are together with the Lamb in the midst (Luke xv:7, 10, 23-25). God and the Lamb are **eternally worshiped**.

Bury your murmurs and complaints, O murmuring, sad, disconsolate ones.

Call upon your whole being to praise and praise! Let the glints and gleams of the coming day of song and joy chase away the shadows of time.

Song and Joy

What a future of bliss awaits us! Amongst the “pleasures evermore,” harp and voice play an important part. The few whom sacred song easily tires, and the fewer still who have no soul for music may comfort themselves in the thought that the heavenly choir of the redeemed is composed of “chief musicians”—and each a skilful harp-player. Not one in the praising multitude above, but will have harp and voice trained and tuned to perfection. No tuition is needed, no lost chord, no minor key. The first note of the great anthem which rolls over the bosom of creation and rouses it to profoundest worship, is struck in heaven.

Every cup there runs over; love overflows every heart; skilful hands sweep the strings of the harps of God; absolute perfection in every note; the melody without flaw; deep, rich, tender tones in the grandest songs ever issued from human lips; subjects the profoundest, sublimest, yet *withal the tenderest ever spoken to immortal spirits*; an everlasting concert and its Hallelujahs which will thrill the Universe with a “joy unspeakable and full of glory.”

O what sights! O what sounds! Creation’s jubilee is ushered in by the Lord in Person midst the joyous crash of many instruments and songs (Psa. cl). The assembled

peoples, and beings animate, and things inanimate in the heavens and earth unite in **one** loud, long paean of praise. The harmony, the melody indescribably grand!

There are three worshiping choirs: (1) The new song of the redeemed (Rev. v:9).

(2) The praise of the angelic hosts (Verses 11, 12).

(3) The Universe roused to worship (Verse 13).

Jehovah and the Slain Lamb form the objects of Creation's Worship; for the former, see Psalm cxlviii; for the latter see Revelation v:8, 9, 11, 12.

Perilous Times*

“This know also, that in the last days perilous times shall come” (2 Timothy iii:1).

The subject which forms the title of this paper deserves very serious consideration. The passage of Scripture which heads this page is one which ought to make all Englishmen think.

Are we in “the last days” of which St. Paul speaks? Here is a picture of them drawn by the unerring hand of an inspired Apostle. Do we see nothing like it in the world around us? Are we sure there is nothing like it in our own land at this very moment? These are very solemn questions. They ought to ring in our ears like the blast of a trumpet at midnight.

I am no prophet. I never forget that we are poor judges of our own days. I will not undertake to say positively that the end of the world is at hand. But I have not the slightest hesitation in saying that we live in very “perilous times.” I firmly believe that there has seldom been a period in the history of this country when there has been so much to fill an Englishman's mind with anxiety. Never, I am sure, has there been a period when it was so necessary for every English Christian to stand to his arms, to be at his post, and to do his duty.

*By the Bishop of Liverpool, John C. Ryle; written some 35 years ago.

1. In the first place, *I will show in what respect our times are specially "perilous."*

I am going to write things which will not please everybody. I am prepared for that. "If I yet pleased men I should not be the servant of Christ." Some will think me a foolish alarmist, and deny that there is any danger. Be it so. The prophets of evil are never popular. Wicked King Ahab said of the faithful prophet, Micaiah, "I hate him; for he doth not prophesy good concerning me, but evil" (1 Kings xxii:8). None are so blind as those who will not see. Some will think me a gloomy, melancholy man, and charge me with ignoring the immense amount of good that is going on in the country. Be it so. Nothing is easier than to look at only one side of the account, and from that one side to draw a very wrong conclusion. No doubt there is a great amount of good, but side by side there is even a greater amount of evil. I stand to my point. Whether men will hear me or not, I say, that here in England we are living in "perilous times."

(a) The times are perilous *in the matter of religion*. What are the facts?

Infidelity abounds. Multitudes of people in every part of the country seem to have totally cast off all religion. They go neither to church nor chapel. They openly sneer at the Bible, as an old-fashioned, defective book, and give God no place in their thoughts. Is not this *perilous*?

Romanism is increasing. Real Popery has revived, and extreme Ritualism is helping it. Multitudes of Churchmen are little better than Papists. They scoff at Protestantism and the Reformation. They delight in the very Popish ceremonial which our forefathers deliberately rejected. They avow their belief in the worst and most mischievous Popish doctrines, and boldly preach, teach, and defend them. Is not this *perilous*?

Indifferentism grows everywhere. Multitudes seem to care nothing about the distinctive doctrines of Christianity, and to perceive no difference between truth and error. Everybody is thought right, and nobody is wrong! Religion is "only a matter of words and names"; and it does not signify a jot what a man believes! Is not this *perilous*?

Religious divisions are painfully numerous. Every year they seem to increase and multiply. Between Church and Dissent—between High Church and Low Church and Broad Church—between Baptists and Paedo-Baptists—between Plymouth Brethren and all other Christians—how vast the gulfs of separation! Yet division is a sure sign of weakness. “A house divided against itself cannot stand.” English Christianity cannot stand much longer in its present rent, and torn, and convulsed condition. Surely this is *perilous*?

(b) I go a step farther. I say that the times are *perilous in the matter of morality*. What are the facts?

Look at the laxity of keeping Lord’s Day. An enormous proportion of the inhabitants of our towns have not the slightest idea of keeping the Sunday holy. They like idling about, and not working, and pleasure-seeking on Sunday well enough; but they never give the day to God. Millions around us are robbing God regularly once a week. Is not this *perilous*?

Look at the *drunkenness* of the times. In spite of Christianity, temperance, teetotalism, and education, we are a very intemperate people. The number of public-houses, gin-palaces, and beer-shops in every large town tells a tale which cannot be mistaken. The sums of money spent in spirits and beer every year are perfectly astonishing! The testimony of judges and magistrates about the effects of drinking, as a cause of crime, is enough to make one’s blood run cold. Is not this *perilous*?

Look at the *neglect of the seventh commandment* in our times. I do not only allude to the coarser forms of sin in this respect, when I say this, though I might say much. I have in view the widespread decay of delicacy and nice feeling among young women of all classes. I challenge any one to deny that novels and romances are read now-a-days in many a household, which contain scenes and descriptions that would not have been tolerated thirty years ago. There is a hideous familiarity with that which is “fast” and indelicate. Is not this *perilous*?

Look at the *covetousness* of our times. I do not speak so much of miserly habits, as of the intense love of money which

overspreads all classes. To pile up a fortune in a few years, to speculate successfully, to obtain the power of every kind of self-indulgence at a bound—how thoroughly this is the life of many people! The history of joint-stock companies, and banks, and railways, in the last few years, is a disgraceful tale, and shows how men will do anything to get money. Is not this *perilous*?

(c) I go a step farther. I say that the times are perilous in a *political point of view*. What are the facts?

The mad love of change seems to be carrying men of all parties before it like a flood. Clamour and murmuring are allowed to have all their demands gratified. Reason, and argument, and the lessons of experience, are thrust aside in the face of any popular outcry. Highly educated statesmen do not try to lead the people, but allow the people to lead them. Mob-law and mass meetings are the honoured institutions of the day. The “working classes,” so called, are the image to which all bow down. Power is thrust into the hands of the poorest and most ignorant people, almost unasked and unwished for. Our rulers coolly pass sweeping measures into law, which they tell us are “a leap in the dark,” and an experiment! High statesmanship seems thrown to the winds, and expediency is the only principle of government. Is not this *perilous*?

Nor is this all. Religion is gradually being elbowed and jostled out of Parliament; and the less it is named there, the better both Lords and Commons are pleased. The barriers and safeguards against popery, which our forefathers placed round the British constitution, are one by one kicked down, ignored, or thrown overboard. Faster and faster the process goes on every year. In fact, at the rate we are moving, many of us may live to see a Papist on the throne of England—or a republican form of government in the place of a monarchy—or a totally secular form of national education—or the Pope allowed to celebrate mass at St. Paul’s—or the national debt repudiated—or the House of Peers abolished—or the landed gentry and nobility stripped of their hereditary property—or Popery re-established as the dominant Church! Monstrous and absurd as these things may sound,

there is not one of them which seems impossible to me at the present rate of progress. I see nothing too monstrous to happen, under the influence of the prevailing mania for giving way to clamour, and for incessant change. The devil of political disorganization seems to be thoroughly unchained and let loose in England; and I defy anyone to say what may not happen before long. Is not this *perilous*?

(d) I go one step farther. The times are perilous in a *social point of view*. What are the facts?

The whole framework of society appears to be falling to pieces. A wave of lawlessness and disobedience to superiors is flowing over the land. Lawlessness in Church and State, lawlessness in the House of Commons, and lawlessness in the streets,—universal lawlessness,—appears to be the rule of these last days. The foot of the “Lawless One” (ii. Thessalonians ii:8, R.V.) is everywhere. The mutual respect that ought to exist between class and class, old and young, superior and inferior, seems to be fast melting away and disappearing. Between rulers and subjects, between bishops and their clergy, between parents and children, between masters and servants, between employers and employed, there no longer exist the healthy relations that there once were. Everyone wants to be master. Everybody wants his own selfish interests alone to be considered, and nobody thinks of his neighbour. A fierce intolerance of any opposition or interference may be observed on every side. Calm and dispassionate discussion is scouted. What may we learn from Fenianism, rattening, strikes, dynamite outrages, Irish murders, boycotting, anti-rent paying, Trafalgar Square riots, and wholesale intimidation? These things all tell one tale. They show that the cement has fallen out of the walls of society. The whole machine is unscrewed, and unpinned, and out of order. The very foundations of our social fabric are giving way. Is not this *perilous*?

I touch on all these things very slightly. I might easily add dark colours to the picture. But I have said enough, I suspect, to set any sensible man thinking. I have brought forward facts, plain facts, which I defy anyone to dispute, about Romanism, morality, politics, and social order. I say

confidently that the existence of these facts justifies the assertion with which I began. They prove that our times are "perilous times."

Now I am one of those old-fashioned people who believe that God's eyes are always upon nations, and that He deals with them even now according as they deal with Him. I believe implicitly that "righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs xiv:34). I cannot see false religion increasing, the tone of morality lowering, expediency becoming the leading principle of governments, social order breaking up,—I cannot see all this without many fears. I fear for the future of my country, as an Englishman. I fear for the future of my children, when I am dead, as a father. I fear for the future of England, as a Christian. I fear for the general cause of morality and order throughout the world, which England always influences. If things go on as they do much longer, there will be a fearful crash some day. God's patience will be exhausted, and He will let loose on us some fearful judgment. If things go on as they do much longer, the sun of old England will go down amidst a hurricane of confusion and trouble, such as the world has never yet seen.

Change of Heart

A faithful and beloved brother recently spoke of an interview with a lady who longed to confess Christ publicly, but was prevented because she had not met with a change of heart. He told her she was right in wishing this change of heart, but he was quite perplexed when he learned, in the course of conversation, that she could not remember the time when she first believed in the Lord Jesus, and when she began to love Him. She not only trusted in Him as her Saviour, she not only delighted to pray to Him, to think of Him, to talk about Him, to read His promises and teachings, but she could truly say that His will was the rule of her faith, and His word the guide of her conduct. Still she was not satisfied, nor prepared to come to His table, because she had not found a change of heart.

It is a great pity that this phrase was ever invented by theologians. It is wholly of human origin and authority, and is both unscriptural and misleading. Where in the Bible do we discover anything about a change of heart? We read the prayer, "Create in me a clean heart, O God," Ps. li:10; but this is not a change of heart; it is a creation. We read the divine assurance, "A new heart also will I give you," Ezek. xxxvi:26; but this is not a change of heart; it is a new heart. We read that "if any man be in Christ, he is a new creature," 2 Cor. v:17; but this is not a change of heart; it is a production of that which did not before exist.

Let any Christian deal honestly and intelligently with himself, and he will soon confess that he has the same old heart he had before his conversion. It is true that he can say, "the things I once loved, I now hate; and the things I once hated, I now love"; but it is equally true that if left to the bent of his natural inclinations, he would follow the old courses and walk in the old paths. The former dispositions and tendencies remain as they were, and he is conscious of the fact that a supernatural power has come upon him restraining him from evil. He still confesses, "I know that in me, that is, in my flesh, dwelleth no good thing" (Rom. vii-18).

The phrase, "Change of heart," is therefore a denial of the truth of God concerning regeneration. This is not the mending or patching up of the old, but the impartation of a new nature, the implantation of a new life. When our Lord said, "Ye must be born again" (Jno. iii:3) He meant a good deal more than a change of heart. He taught that as we begin one kind of life by the first birth, so we begin another kind of life by the second birth; but He did not assert that the old is born over, and hence ceases to be what it was. It is there in its native propensities, but the regenerated man has something besides, for he is "born of God" (Jno. i:13; 1 Jno. v:1) and made partaker of "the divine nature" (2 Pet. i:4). The heart he had by his first birth is still in him, but he has another heart born from above.

A few years ago the doctrine of sinless sanctification in self swept over Great Britain and the United States. But it could not stand the test either of Scripture or of real

Christian experience, and the reaction from the high tide of emotion left both countries covered with moral wrecks. Multitudes were persuaded that the evil nature within them had been eradicated, that the change of heart had gone on more rapidly and completely than in other Christians, but they could not support the delusion except by lowering the claims of God's holiness, or by palliating the evil of sin. Hence many of them showed that it is only a short and sorrowful step between saying, "I do no sin", and "What I do is no sin."

The Heart of the Lesson

INTERNATIONAL SUNDAY SCHOOL LESSONS
THE PRACTICE OF CHRISTIAN STEWARDSHIP

February 6

Matt. xxv:14-30. Golden Text, Matt. xxv:21

Daily Readings

Mon., Luke xix:11-27. Tues., Ex. xxv:31-40. Wed. 1 Cor. iii:10-15.
Thurs., 2 Thess. iii:1-17. Fri., 2 Cor. v:1-21. Sat., Rev. xxii:1-21.
Sun., Matt. xxv:14-30.

I. THE LESSON OUTLINE

1. The Departure of the Lord (14-15). 2. The Behavior of the Servants (16-18). 3. The Return of the Lord (19-30).

II. THE HEART OF THE LESSON

This lesson plainly deals with the time of the Lord's absence. It brings before us the need of faithfulness in view of His coming again, and the recompense that shall follow. The interpretation of the parable is simple enough, if we have a proper understanding of the terms used in it. For example, What is meant by the talents? Who are the servants. What is the nature of the recompense? Into what part of the program of salvation does the service of these servants enter? There may be room for difference of opinion about the answers to some of these questions; but not about others.

This parable does not teach that a man can win the approval of God unto salvation by faithfulness in regard to opportunities that may be placed in his way. Eph. ii:1-10 settles that. That which makes a man *acceptable to God* is his sinnerhood (Luke xix:10; Rom. iv:4-5; Acts x:34-35). This last passage should be read from the revised version as follows, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him." Cornelius was a devout man, but he was outside of the body of Christ: he was not saved (Acts xi:14). The lesson that Peter had learnt from the vision of the sheets let down from heaven, was not that a *devout* man could be saved; but that a *Gentile* could be saved by grace through faith. The passage does not deal with the state of the sinner; but with his nationality. Christ broke "down the middle wall of partition" between Jew and Gentile (Eph. ii:14). That which makes a man *accepted* of God is the grace of God in Christ through faith which He Himself supplies. We can-

not say too much these days against that "different gospel; which is not another Gospel" (Gal. i:6-7); but which seeks to propagate the notion that man can be saved by works (Rom. iii:20). The service spoken of here does not precede the acceptance of salvation: it follows it.

In the introduction to the Parable of the Pounds, which is a similar parable but not the same as that of the Talents, Luke says, "He added and spake a parable, because he was nigh to Jerusalem, and (because) they supposed that the kingdom of God was immediately to appear" (Luke xix:11). Now, however much professing Christians may in certain places and at certain times criticize those who wait for the Coming Again of the Lord Jesus Christ, I do not think that they could rightly say that such believers are, comparatively speaking, slothful or negligent of their Christian opportunities. As a general thing, wherever the Coming of the Lord is taught and preached, there you will find a deep interest in His missionary work. It is certainly not true that modernists have built up these great missionary enterprises. But, aside from all such credit, there is ever room for exhortation to service and greater service in the Name of the Lord Jesus Christ. The Thessalonian Christians were interested in the return of the Lord. Thanks to their interest in this truth that we have those precious passages in Paul's Epistles to them about the Return of the Lord. But among the Thessalonians were some who misunderstood the importance of the time before His Coming, and they neglected their opportunities as Christians. Thus Paul had to write to them: "For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well-doing. And if any man obeyeth not our word by this Epistle, note that man, that ye have no company with him, to the end that he may be ashamed. And (yet) count him not as an enemy, but admonish him as a brother" (iii:11-15). I wonder whether some such exhortation was in the mind of the "two men" who stood by the disciples at the Ascension of the Lord when they said, "Why stand ye looking into heaven?" (Acts i:11). I wonder whether they were wanting to emphasize the Commission of verse eight? "Look therefore careful how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore be ye not foolish, but understand what the will of the Lord is" (Eph. v:15-17).

For an understanding of what the talents are, read the twelfth chapter of First Corinthians in the light of the third chapter of that Epistle. And if there be one among us who feels that his gift is so small that the use of it would not amount to much, let him heed the words of the Lord in the parable to the unfaithful servant (although I do not say that he was a believer); and let him, for the sake of an illustration from a material thing of a spiritual possession, read what Moses did with one talent—he made a "candlestick" out of it (Ex. xxv:39; xxxvii:24).

MAKING OUR HOMES CHRISTIAN

February 13. Eph. v:25-vi:4. Golden Text, 1 John iv:7

Daily Readings

Mon., 1 Cor. xiii:1-13. Tues., Luke ii:41-52. Wed., Luke xix:1-10. Thurs., 2 John i:1-13. Fri., Philemon i:1-25. Sat., Josh. xxiv:1-24. Sun., Acts xvi:19-31.

I. THE LESSON OUTLINE

1. Husbands and Wives (Eph. v:25-33). 2. Parents and Children (Eph. vi:1-4).

II. THE HEART OF THE LESSON

The heart of this lesson is the practical application of a little phrase that appears in one form or another in John and Paul's writings especially, "in Him," "in Christ." See John xv:1-16; Eph. i:1-iii: 21. In Christ Jesus our Lord there is a solution for every problem, an answer for every question, and a supply for every need. Marriage "in Christ" is a blessing that is second only to marriage "to" Christ. And love "in Christ" between parents and children is the greatest preparation for the glories of heaven that my heart knows.

The family is undoubtedly the basis of the state. If that be true, then our country will never rise higher than our homes. And we all may know that it is true that whatever is taking place in the great centers of our government and business and places of amusement and church is just a reflection of what our homes are. And our homes are largely what our husbands and wives make them. I wonder whether people realize what an awful thing is taking place in both the secular and the religious world on account of the way in which many marriages are made and broken these days. We cannot expect anything better from those who do not know the Lord Jesus Christ but we should expect something nobler from those who bear His name. Thank God, there are some young people who, when they think of building a home, think in terms of the Lord. What a glory it is to be at such a wedding! Heaven is very near in such an hour. But too many do not consult the Lord about it. And thus terrible heart-aches ensue. I remember reading about a young woman who came to her pastor, and told him she expected to get married. Investigation showed that the young man was not a Christian. The pastor referred to Paul's counsel in the matter; but the wilful young woman would not listen. After some two years, she returned crying, "Oh, if I had only known!" "No," said the pastor, "it is not 'If you had only known;' but 'if you had only obeyed' (the Holy Spirit)." If homes have already been established part Christian, part not Christian, let the believer follow the counsel of 1 Cor. vii. But if the home has not yet been founded, let the couple, or one or the other party of it, note what is written in 2 Cor. vi:14; vii:1. And when such an home is established, let there be prayer, Bible study, and Christian patience one with the other, and love such as Paul speaks of in our text.

Next to the seriousness of the relation of husband and wife is that of the parents to the children. Put the blame where you like, I'll go not much farther than the training that parents give children in the home, from the very moment of their birth. There are parents that raise their children in the nurture and admonition of the Lord, or, there are fathers and there are mothers that do it; and every godly school teacher, Sunday School teacher, and pastor knows when that is the case. There is just a great and wonderful difference between children of faithful Christian parents, and those of unfaithful Christian parents or heathen parents. Too much cannot be said about the necessity of fathers and mothers showing a definite interest in what their children think and do, so that they may grow up with them, and have the children think highly of them and trust them. But even the best of such interest, cannot take the place of a definite guiding in the things of Christ. Let no parent let the press and the throng of modern life lead him to fall short here. May God give us parents all grace that we make no mistake either in regard to laxity or strictness at this point! My guess is that, in the majority of cases where children have gone wrong, the fault lay with the parents or parent. How many parents know the school teachers that teach their children? How many are concerned about sending their children to

the Sunday School, and who it is that teaches them? and what is taught them there? Teachers in school and Sunday School would not only delight in meeting the parents, but it would be a great safeguard that the child is getting the truth and the Gospel to the glory of God!

SERVING IN AND THROUGH THE CHURCH

February 20. Matt. v:13-16; Acts ii:42-47.

Golden Text, 1 Cor. iii:9

Daily Readings

Mon., Eph. iii:14-21. Tues., Matt. xvi:13-19. Wed., Rom. xvi:1-27.
Thurs., Phil. iv:1-20. Fri., 1 Thess. i:1-10. Sat., 2 Pet. i:1-21.
Sun., Jas. ii:14-26.

I. LESSON OUTLINE

1. The Conservative and Constructive Nature of the Mission of the Child of God (Matt. v:13-16). 2. Christian Fellowship (Acts ii:42-47).

II. THE HEART OF THE LESSON

I have been wondering what was in the mind of the committee when they placed these two texts together for a discussion of the theme, "Serving In and Through the Church." The first text is taken from the Sermon on the Mount; the other is taken from the account of the life of the first Christian church at Jerusalem. The first text was spoken before there was a Christian church; for, remember, that the Lord, in speaking about the church which He was to build, used the future tense in the sixteenth chapter of the Gospel according to Matthew: "I will build My church." Of course, laws could be given for the life in the church before the church was built; but that does not seem to be the solution here. The one is a text from the Constitution of the *kingdom of heaven*: the other is a part of the history of the *body of Christ*. Let us not forget the distinction that the Scriptures make between the kingdom and the church. See 1 Cor. x:32; Gal. vi:16. In these passages Paul makes a clear distinction between the Jew or the Israel of God, the church and the world.

But there is a general truth which links the two texts together; and, in a certain sense, the second illustrates the first. God's children of whatever dispensation are to be salt and light; they are to conserve the good of old and build up the good for the future. The Gospel is not a mere development of the law; but it is not unrelated to the law (Rom. iii:21; i:1-3). Our Lord Jesus Christ did not abrogate the law and the prophets. He came to fulfil them by a great work of an intervention of grace. Evolution cannot make the New Testament out of the Old. But neither does the New Testament wish to stand without the Old. If you will make a list of the verbs that describe the action of this early church, as narrated in Acts ii:41-47, you will find that they were doing some things that they had been accustomed to doing as devout Jews; but there were some things that were new, namely, "breaking bread," continuing in the *apostles'* doctrine," and "having things common." Thus they held to the good of the old, and they gave forth the good of the new. They were salt and light. But do not forget Rom. x:4 in saying this, "For Christ is the end of the law unto righteousness to every one that believeth."

The following facts give a glimpse of the nature and the service of the early Church: (1) Believing, ii:44, 47; iv:32, v:14, xii:24. (2) Bible studying, ii:42, vi:1. (3) Fellowship, ii:42, 46. (4) Bread breaking, ii:42, 1 Cor. x:16. (5) Praying, ii:42, iii:1, iv:24, xii:5. (6) Benevolent, ii:44-45. (7) Church going, ii:46; see Heb. x:23-25. (8) Rejoicing, ii:46, v:41. (9) United, ii:46, iv:32. (10) God praising

ii:27. See Jude i:24-25. (11) Respected, ii:47, v:13. (12) Witnessing, viii:4, 5, vi:10, iv:33, v:19-21, iv:20. (13) Working, ii:43, vi:8, v:12. (14) Holy Spirit superintended, v:1-7. (15) Fearless, iv:19-20, v:29. (16) Wisely organized Church, vi:1-7. See 1 Cor. xii; Rom. viii:3-8; Eph. iv:7-12.

Service in and through the church should be spiritual. There are general duties that I must perform as a *citizen* or a *neighbor* whether I am a Christian or not. But there are other duties that I must do as a *Christian*, for example, Matt. xxviii:18-20 directly or indirectly. Now, if the church contents itself with exercising its salt and light nature merely in the natural realm of things, then the church is doing nothing that is distinctly Christian. Whatever can be done regardless of whether Christ has come or not, is not Christian even though it is good. The church's service must be a salt and light Christ-centered work: in Christ holding fast to the good, and in Christ giving out the blessedness of the Gospel. Two words sum up the service in and through the church: fellowship and witness in the Holy Spirit. Only let us remember that the church as such has nothing to do. The command is given not to the church corporately; but to believers individually, and they working together in a body. That is, the responsibility is not on an organization, but upon the individual believers in the organism, the church which is the body of Christ.

MAKING THE COMMUNITY CHRISTIAN

(Temperance Lesson)

February 27. Gal. v:13-25. Golden Text, Eph. v:11

Daily Readings

Mon., Eph. v:1-21. Tues., Rom. vi:1-23. Wed., Rom. viii:12-17. Thurs., Act. v:1-11. Fri., Col. ii:20; iii:4. Sat., Col. iii:5-17. Sun., Gal. v:13-25.

I. LESSON OUTLINE

1. The Law of Love (13-15). 2. Walking in the Spirit (16-25).

II. THE HEART OF THE LESSON

The thirteenth verse refers back to the first of this chapter in its emphasis upon freedom. The Epistle may be divided into three parts: (1) Chaps. 1, 2, a strongly personal section. (2) Chaps. 3, 4, a polemical section. (3) Chaps. 5, 6, a practical section, based on the foregoing. Galatians has been called "the Magna Charta" of the Christian faith. With very strong language Paul argues for the purity and the exclusiveness of the Gospel in chaps. 4-5. The argument is so wonderfully to the point, that this Epistle has always been in the hands of those who have contended for the faith once for all delivered to the saints. As we all know, Luther made much of it; in fact, it made him.

Now, this Gospel of grace and Christian liberty has been criticized by those who did not understand it, and abused by those who were strangers to it. But Paul's answer to criticisms of his doctrine of the grace of God was always another sermon or chapter on grace. Grace, more grace, is the best answer to the critics of grace. Wherever grace is received in its fulness, there the heart becomes "like a tree planted by the rivers of water, that bringeth forth his fruit in his season" (Ps. i:3). A South American missionary, speaking of the great orange groves in that land where there are not enough men to pick the oranges remarked how those trees did not hold on to the fruit until someone picked it, but that they gave forth the fruit unselfishly and naturally and that that is the way a godly man will bring forth fruit. "Walk by the Spirit, and ye shall not fulfil the lust of the flesh." I took occasion recently to remark that it was the rule in our home that if someone did not care to practise on the piano, etc., he did not have to

reasoning that there are days when the soul is not attuned to music or the practise of it. This remark was made in church. Our daughter heard it well. When I came home after church, she said, "Daddy were you talking about me to-day?" I answered that I had referred to her. Jokingly she said that she would not practise any more. I told her that that would be all right. But she is practising faithfully right now as I am writing this, and, it seems to me, she has been more faithful in her music lessons ever since I let her know positively that she was not going to be driven to it. As you can't keep a child with music in her soul away from a musical instrument, or from singing, so you can't keep a man yielded to Christ Jesus our Lord from bearing the fruit of the Spirit,

Whatever it may mean to make the community Christian, I do know what it means to bring Christ to a community in and through those who have accepted His Gospel of the grace of God and letting it work out its blessed results in their lives. There is no other reform that will last. In fact, to say that it is a reform does not meet the need of the case. Communities do not change except as those who live there accept and yield to Christ Jesus our Lord. All these things mentioned in verses 19-21 are the result either of a natural or a carnal heart. And there will be no change in the issues of that heart until Christ comes into it and the Holy Spirit has control of it: and then there *will* be a change; for the issue will then be "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control."

The New Testament

The New Testament is the production of eight writers, each inspired by the Holy Spirit. God was behind the writers, in the writers, and guided the writers. The twenty-seven documents comprising the sum total of the new writers is the Revelation of God to the human race. God alone could reveal God. Christ became a man, **that** did not make Him a Person, but it manifested Him as such (1 John i). He was, is, and ever will be a Person—God manifest in flesh. He was God **before** Incarnation and God **after**. The God Head is the mystery of mysteries! Truly God and truly man. He was as truly God in the womb of the Virgin as "in the bosom of the Father."

The New Testament is more largely quoted from than any other book in the world, and that by a successive host of writers from the time it was produced. The quotations began with the Apostolic Fathers who personally knew and conversed with the Apostles, Paul, Peter, John. The New Testament has done more good in creating a race of noble men and women than **all** the books in the world put together. The good accomplished by the New Testament is more—far more than tongue can tell. *Walter Scott.*

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Editorial Notes

The Father's Love

Every member in the true family of God loves the beautiful words in the beginning of the third chapter of the first epistle of John. That epistle is a family letter. The world has no share and no part in it, but the family of God is addressed.

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the children of God, and it doth not yet appear what we shall be; but we know that, when He shall appear we shall be like Him, for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure” (1 John iii:1-4).

John records in his Gospel the matchless and inexhaustible love of God in a verse, which is the heart of the Gospel: “For God so loved the world that He gave His only Begotten Son, that whosoever believeth in Him should not perish but have everlasting life.” Here in the epistle, John does not speak of the love of God, but he writes of the love of the Father. God manifested His love towards the world in giving His only Begotten Son. This is the only way we can know that God is love. “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. Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins” (1 John iv:9-10). Men who deny the unspeakable gift of God, that the Lord Jesus Christ is the Son of God, may

speak of a God of love, as they do so much today, but they do not have any knowledge of God's love, nor can a holy God be to such a God of love. But if we believe the love of God, displayed in the gift of His Son, then God as Father bestows upon us the name of children. He reaches down to us and takes us out of our sinful and lost condition and makes of us His children. This we become in believing on the Lord Jesus Christ, the Son of God, whom the Father sent and who died for our sins. The Holy Spirit acts and imparts unto us the divine nature; the very righteousness of God covers us and we receive the Spirit of sonship, with the right to look up in faith and call the God who is Light and Love, our Father. "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the children of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i:11-13). This is the only way into the family of God, to become a child of God and to know God as a loving Father, the way of the new birth. But no one can be born again unless one believes on the Lord Jesus Christ, receives Him, trusts in Him as the Son of God and the sin-bearer. Those who have believed on Him and know that He died for our sins can then joyfully say with the beloved disciples and with all the Saints of God, "Behold, what manner of love the Father hath bestowed upon us that we should be called the children of God!" And then we add, "Beloved, now are we the children of God." There is no question about it. It is not the matter of our feeling, or our experience, nor is it because we live for God or serve, or worship Him, but because the Word of God gives us this assurance.

The Apostle John writes in the previous chapter: "I write unto you little children, because ye have known the Father." And so we know Him as our Father. And what a rich comfort there is in this knowledge! "Like as a father pitieth his children, so the Lord pitieth them that fear Him." He is a merciful Father. He is a Father who loveth at all times, yea, the measureless measure of His love for us, who have

accepted His Son, is the love wherewith He loveth Him (John xvii:26). And who can fathom that love, wherewith God loveth His own Son! Oh that our hearts might lay hold on it and believe it, the measure of the Father's love is His love for Him who has died for us and washed us from our sins in His own blood.

And as Father He knows. "Your Father knoweth." As Father He cares, He provides, He keeps, He sustains, He guides and some day the Father will have a family gathering in the Father's house. Well may we then shout at all times, in bright days, in dark days, in days of plenty and in days of want, in days of peace and days of unrest, "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God!"

But the Father's love bestowed upon us makes of us a demand. John writes "therefore the world knoweth us not, because it knew Him not." The world did not know the Lord Jesus Christ when He came. What a tremendous statement we find in the beginning of the Gospel of John: "He was in the world and the world was made by Him, and the world knew Him not!" The world knew Him not because He was not of the world. And we who are born from above, who are the children of God by faith in Jesus Christ, "are not of the world even as He is not of the world." The family of God is not of the world and therefore the Father's demand is separation.

"Love not the world, neither the things that are in the world. If any man (that is a believer) love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever" (1 John ii:15-17). This must be the testimony from our side that we are the children of God by a walk in separation, that we are not of the world and do not love the present evil age. Instead of being conformed to it we must be transformed. If such is our attitude we shall soon find out the truth of His words: "If the world hate you, ye know that it hated Me before it hated

you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John xv:18-19). But let the world hate, let tribulation, persecution and sorrow come, He also said, "Be of good cheer; I have overcome the world."

Finally we note what the Father's love promises. "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." In the first chapter of the epistle to the Ephesians the Spirit of God speaks of the hope of His calling. The hope of the Father's calling is stated here. "We shall be like Him." This is what the Father's love promises to His children, that each member of the family of God shall be like Him, who is the firstborn among many brethren. It doth not yet appear what we shall be. But the Word of God gives us the positive knowledge what we shall be, when He, our Lord Jesus Christ, shall appear. This is the blessed hope of the family of God. This is the Father's promise.

And these facts are the simple truths of the Gospel. Let us remember that these truths are today denied. Modernism sweeps them all aside and gives us in its place the foolish, religious, ramblings of the natural mind. Alas! believers forget too often these mighty truths, also and often they are held as a formal belief, but the power of them is unfelt and unknown in the daily life and walk. And therefore we must remind ourselves again and again of the Father's love, the Father's demand and the Father's promise.



**Worthy is
the Lamb**

The fifth chapter in the Book of Revelation contains one of the great predictions in the Bible concerning the coming and universal glory of our ever blessed Lord.

The fourth and fifth chapters in this last book, the capstone of the Bible, go together. In the second and third chapters earthly scenes are before us. Here the Lord reveals the history of the professing church on earth. From Ephesus to Laodicea we can trace the conditions of that

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which bears His name. This is in itself one of the most wonderful things in the Word of God. But in the fourth and fifth chapters we leave earthly scenes behind and find ourselves in the presence of the throne of God in the highest heaven. The voice bade John, "Come up hither," and from a heavenly viewpoint he was to behold "the things which must be after these." A voice some day will speak out of the air to summon His own to meet Him in the air. A door will be opened in heaven some blessed day, that the saints of God may pass in; and heaven itself will be opened, too, at the proper time for the King of kings and Lord of lords to pass out in all His Power and Glory, and with Him manifested in Glory will be all His Saints. Oh! how the believing heart longs for the fulfillment of all this, the hope and expectation of God's people in the past and our hope as well. And when we behold in this chapter thrones set, thrones occupied by twenty-four elders, we know that these elders represent in this heavenly picture the redeemed. Angels they cannot be, for angels do not occupy thrones nor are they crowned. Sinners redeemed by the blood of the Lord Jesus Christ and saved by Grace are destined to be where He is and be crowned in His presence, for Grace has made us heirs of God and joint heirs of the Lord. Seated, clothed and crowned is what God's Saints are and have, what they shall be and shall have in Him, in whom God has accepted them. And what a worship it is which then proceeds. The crowns are cast at His feet and lips in adoring praise cry out, "Thou art worthy, O Lord." And then He is revealed. He who is not seen in the fourth chapter comes forth out of the throne in the chapter which follows. He who is the center of Heaven, is revealed. But He is not seen as the majestic figure which John beheld first of all in the Patmos vision. He is not seen on the throne, seated at the right hand of God. Thus faith beholds Him now. He appears in another form. When one of the elders had said to John, "Weep not, Behold the Lion of the Tribe of Judah, the Root of David hath prevailed to open the book, and to loose the seven seals thereof," then John beheld Him, who is

the Lion of the Tribe of Judah. He saw Him standing in the midst of the throne and of the four living creatures, the mighty cherubim, and in the midst of the twenty-four elders, the Saints of God, he saw Him standing "a Lamb as it had been slain."

When He had received the book, which is His right to open and to carry out its contents of judgment and dealing with this earth, then all heaven, so to speak, was set in motion. Then heaven resounds with His praise and homage and adoration is paid to Him, who alone is worthy. The blessed new song will be sung in heaven before the throne. What music will it be to God, the God and Father of our Lord Jesus Christ! No disturbing note can be in it. The accuser who accused the Saints day and night is cast out and has no more place in the heavens. This is subsequently revealed in this book (chapter xii). Heaven is filled with the praise and worship of the Lamb of God. "Thou art worthy to take the book, and open the seals thereof; for thou wast slain, and hast redeemed us 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." His praise belongs only in the lips of redeemed beings. The angelic hosts are heard next. Ten thousand times ten thousand, and thousands of thousands utter His worth. They do not sing but say, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength and honor and glory and blessing." Seven things they declare belong unto Him. But the praise becomes enlarged. In verses 13-14 we read of this. Not alone in heaven is it heard, but every creature on earth and under the earth must acknowledge Him. Every tongue must confess Him Lord and every knee must bow, even of those who rejected Him; but it will not mean redemption for them. His blessed work of redemption cannot reach them.

And this great worship and adoration will some day be a reality. Heaven and earth will break forth in singing and declare His worth. But those who know Him, the Lamb of God, who bore our sins in His body on the tree, who has

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washed us from our sins in His own blood, praise and adore Him now. The song of eternity is in our hearts. "Thou art *worthy*—Thou wast *slain*—Thou hast *redeemed* us—Thou hast *made* us" are the deep and unsearchable notes of this song, notes which can never die, but which shall swell higher and higher in the ages to come. The age to come is at the door. The present age closes and its end is marked by the rejection of the Christ of God, which the Holy Spirit has so clearly predicted in the New Testament Scriptures. May our lips and lives declare His worth and His glory as never before. While all in modern thought, religious and non-religious, aims to rob Him of His highest glory, we must show forth that glory.

"To write the same things to you to me indeed is not grievous, but for you it is safe" (Phil. iii:1). How needful it is that we be reminded of the supreme need of the hour, which is the exaltation of that Name, which is above every name, and the separation from all which denies His Name. This the Holy Spirit will own and honor and as we cling to Him and honor Him, as our lives tell out the blessed results of His atoning work and it is seen that He is a blessed reality for us and in us, we shall know Him better and enjoy His blessed fellowship. Some day the feeble praise of our imperfect lips will change to the magnificent and perfect praise in His own presence. From faith to sight—what will it be! Let us now bear His reproach, suffer rejection; but in it all exalt His Name. Thou art worthy! Thou art worthy!

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 ransomed 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:
 For ever satisfied!

“These things said Esaias, when he saw **When He Saw His Glory** His Glory, and spake of Him” (John xii:41). Inasmuch as in the Gospel of John our Lord is described as the Son of God, the true God and the eternal Life, the Holy Spirit reveals the fact that He, who manifested His Glory on earth in incarnation as the Only Begotten of the Father, also manifested His Glory in Old Testament times. These manifestations can be traced in Israel’s history. The uncreated Angel, the Angel of the Lord, as He is called, was the Son of God Himself. The third chapter of Exodus makes this evident. The Angel of the Lord appears in the burning bush and then reveals His identity; He is the “I am.” “I am that I am.” Before Moses, Abraham had seen and recognized Him as the Lord. Three came to him at Mamre. The One in the middle he worshipped. Before Him Abraham bowed and called Him “My Lord” (Genesis xviii:1-3). Joshua saw the same One as a man with a drawn sword. “And Joshua fell on his face to the earth, and did worship, and said unto Him, What saith my Lord unto His servant?” And the answer came, “Loose thy shoe from off thy foot; for the place where thou standest is holy. And Joshua did so” (Josh. v:13-15). And on other occasions the same visitor from Heaven appeared and manifested His Glory. He appeared suddenly and then disappeared in the same manner. Manoah and his wife saw Him. They brought Him a sacrifice. “It came to pass, when the flame went up toward heaven from off the altar, that the angel ascended in the flame of the altar. And Manoah and his wife looked on and fell on their faces to the ground” (Judges xiii:20). Prophets saw the Lord and beheld His Glory, like Moses, Elijah, Daniel and others.

Isaiah’s vision however, is singled out, and the Holy Spirit calls our attention especially to that one vision. The Glory he saw was His Glory who had come to earth in the garb of a servant. And we behold His Glory. It is in His Word where it shines for us. There we behold as in a glass the Glory of the Lord. The Glory we behold is far greater than the visible Glory Isaiah saw, when he gazed upon Him sitting upon a throne, high and lifted

up; when he heard the Holy, holy, holy of the Seraphim (Isa. vi:1-4). We behold His different Glories in the Word. His eternal Glory, which He had with the Father before the world was; His Glory, as the Head of Creation, who created all things and by whom all things consist; His moral Glories in incarnation; His acquired Glories in resurrection—all these we see in His Word. It must be the first thing with every true believer to behold His Glory, to pray for a vision of it through the power of the Holy Spirit, and then never to lose sight of the Glory of the Lord and the Lord of Glory. It is the one object which must be steadily before our hearts, yea, which will never, nor can ever lose its charms. And higher still we are led. We know what Isaiah did not know in seeing His Glory, that we are one with the Lord and that His Glory, the Glory He acquired, is shared by us.

“When he saw His Glory”—What was the result of that vision for Isaiah? Self-judgment, confession, cleansing, self-surrender, communion, commission and intercession. It cannot be anything less for us, but even more than that. In his presence, occupied with His Glory we, too, are led by His Spirit to self-judgment and experience the same blessed results Isaiah experienced in seeing His Glory. But higher and deeper is our communion than Isaiah’s could ever be. We know the Lord of Glory in the fullness of His love and power. Greater and better is our commission for service into which He has called us; we are the messengers of His love and called to make known His Glory. Seeing His Glory changes us from Glory to Glory into the same image. Becoming more Christlike, walking as He walked, can only be accomplished by “seeing His Glory.”

All the worldliness so marked among God’s people today would cease if the Glory of the Lord, He Himself, were the real object of the believer’s heart. Ephraim, as Hosea’s message informs us, had joined himself to idols. “Leave him alone” was God’s verdict upon Ephraim. Severe sufferings followed, but these could not wean Ephraim, the house of Israel, from their evil ways. Their blessing is to come in another way. But how? Ephraim shall say, “What have I to do any more with idols? I have heard Him and observed Him” (Hosea xiv:8). The sight of Him and

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His Glory only can restore and give power for a surrendered life.

“Hast thou heard **Him**, seen **Him**, known **Him**,
Is not thine a captured heart?
Chief among ten thousand own **Him**,
Joyful choose the better part.

What has stript the seeming beauty
From the idols of the earth?
Not the sense of right or duty,
But the sight of peerless worth.

Not the crushing of the idols,
•With its bitter void and smart,
But the beaming of **His** beauty,
The unveiling of **His** heart.

’Tis that look that melted Peter,
’Tis that face that Stephen saw,
’Tis that heart that wept with Mary
Can alone from idols draw—

Draw and win, and **fill completely**,
Till the cup o’erflows the brim;
What have we to do with idols,
Who have companied with **Him**?”



**The Good
Hope through
Grace.**

“Now our Lord Jesus Christ Himself, and God, even our Father, who hath loved us, and hath given us everlasting consolation and good hope through Grace, comfort your hearts, and establish you in every good word and work” (2 Thess. ii:16-17). “We give thanks to God . . . for the Hope which is laid up for you in heaven” (Col. i:3-5). “That ye may know what is the Hope of His calling” (Eph. i:18). “Rejoicing in Hope” (Rom. xii:12). And what is that Hope so often mentioned in God’s Word? It is the one Hope He has given to His people, the blessed Hope, the comforting Hope, the Hope of being with the Lord in Glory and being like Him. “Looking for that blessed Hope and the glorious appearing of the great God and our Saviour Jesus Christ” (Titus ii:13). There is no other Hope for God’s people than this. This poor little world cannot hold out anything for those whose destiny is forever linked with the Lord of Glory. And if God’s people have their hope in earthly things, they are a

miserable, a disappointed people, stripped of their joy and strength, in unrest and uncertainty. Here is the source of much of the failure of the children of God. They are too much occupied with earthly things. The Hope, the only Hope is not a reality in their lives. It is dimmed and obscured and the power of it therefore is unknown to them.

As we read in the above passage, it is "the good Hope through Grace." Grace has bestowed it upon us. Grace hath saved us and lifted us out of the awful place into which sin put us, and made us the beloved children of God, washed from our sins by that precious blood, which also has made us nigh. And that Grace of our Lord Jesus Christ has given to us that good Hope, that blessed Hope. It is not of us. We have not worked for it. He paid the price for us; He hath purchased us. His joy and reward will be to have those who belong to Him with Him. The mind of man could never have invented such a scheme. It is God-like. He sent His Son to be the propitiation for our sins. All is put away which stood in the way. And those He loved and who have believed on His Son, He hath called and destined to be like His Son and to be forever with Him. This is the Hope of His calling, the good Hope through Grace.

How blessedly it is stated by the Apostle John. "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the children of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." Having believed on the Lord Jesus Christ we have become the children of God. This is by the new birth. Because we are the children of God we are separated from the world. The world knew Him not, who appeared among men, and because we are in Him, in possession of His life, the world knoweth us not. We know that we are of God and the whole world lieth in the wicked one (1 John v:19). Therefore we must be separated from the world. This is the exhortation in this Epistle. "Love not the world, neither the things that are in the world." Thus we are children

of God separated from the world. "The world passeth away, and the lust thereof"; but the destiny of God's children is above all seen things. "It doth not yet appear what we shall be." This in itself is a most precious statement. It gives us something to look forward to. Well may we have great expectations. But there is no believer who can expect too much. When at last it doth appear what we shall be we shall find out that it is exceeding abundantly above all we asked or thought. "We shall be like Him." Not like Him as He was in the garb of "humiliation," in the form of the servant. Like Him, who as glorified Man, the Head of the body, fills the Throne in Glory now. "We see Jesus—crowned with Glory and Honor"; this the vision of faith now. We shall see Him face to face; we shall see Him as He is and then we shall be conformed to that image. Oh! the Glory. "We shall be like Him." This is the good, the blessed Hope through Grace.

Surely if we all pray that we all may have this Hope as a real Hope, the Hope of power and blessing in our lives, our prayers will be answered and the Holy Spirit will increasingly lead us into a patient waiting for His Coming. May we gird up our loins. May we be like men who wait for their Lord. "And every man that hath this Hope in Him purifieth himself, even as He is pure."



**Gather My
Saints
Together.**

"Gather my Saints together unto Me, those that have made a covenant with Me by sacrifice" (Ps. 1:5). This Psalm is a judgment Psalm. "Our God shall come and shall not keep silent; a fire shall devour before Him and it shall be very tempestuous round about Him." Thus sang Asaph, the blessed singer of Israel. "He shall call to the heavens above, and to the earth, that He may judge His people." The Spirit of God showed Asaph the personal and glorious Coming of the Lord. Asaph, however, knew nothing of the blessed Hope, as we know it. Yet the words we have quoted above find a precious application to ourselves. We are His Saints, His separated ones. "Beloved of God—called Saints" (Rom. i:7). We have not

worked for this or obtained this blessed position by living a good life and serving God. It is all the result of the great sacrifice of our Lord Jesus. We are sanctified through the offering of the body of Jesus Christ (Heb. x:10). And all who have accepted Him and belong to Him are also "gathered together." They constitute the one body, and the Lord is the head of that body. All things are put under His feet and He is head over all the Church, which is His body, the fulness of Him that filleth all in all (Eph. i:22-23). To this body all who are saved by Grace belong.

The day is coming, yea, rapidly approaching, when the command will be given from the Lord "Gather my Saints together." It will not be a gathering on earth. There would be no building large enough to hold those who are the Lord's. Besides this the countless Saints who died and who will be raised from the dead are included in that coming great gathering. What a gathering that will be! He will gather all His Saints to meet Him in the heavens above. How soon He may give the Word "Gather my Saints together" He only knows. He bids us to expect it daily. Surely it will come and we shall be with Him, who loveth us and has washed us from our sins in His own blood and hath made us priests and kings unto God His Father.



We are thankful that so many of our **Sympathy and Burden Bearing** beloved readers open their hearts to us in private letters and tell us of their struggles, their trials, their sorrows, their different spiritual, family, financial and other burdens. We have received some letters which moved us deeply. How much sorrow there is among the children of God! And what a privilege to do what the Holy Spirit mentions in Galatians vi:2, "Bear ye one another's burdens, and so fulfill the law of Christ."

While we were praying and taking these burdens of our fellow-believers to the Lord, the heart was stirred in deep and affectionate sympathy. We were greatly touched in our innermost being. But then an encouraging thought came to us. If we, sinful, weak, erring and imperfect as we are,

can have such sympathy, what must be His sympathy, the sympathy of the Holy One, who is perfect! If we can take up the burdens of others and come alongside of those afflicted to share some of their burdens, what a burden-bearer He must be! May we all learn to look to Him and expect all of Him, but at the same time fulfilling the law of Christ by interceding one for another and bearing one another's burdens. This is well pleasing in His sight.

“For we have not a high priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, apart from sin. 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. 15-16).



Mourning Many of our readers mourn over their
Christians loved ones who have fallen asleep in Jesus. Children have been called home; some have lost beloved wives; others husbands; fathers and mothers have been gathered home.

But we do not sorrow over a loss, as those who have no hope. To the Christian mourning over those who are gone to exchange a vale of tears for a paradise of perfect bliss, there are two thoughts of blessed consolation, which, if taken hold on in faith, flood his future horizon with light, peace, and glory. The one is the thought of a very soon coming re-union with the departed; the other is eternal, unbroken fellowship with Christ. The Holy Spirit through the Apostle Paul brings both blessed hopes into juxtaposition in one verse of surpassing preciousness and comfort, (1 Thess. iv:17):

*“Together with them * * * Forever with the Lord,
 Wherefore comfort ye one another with these words.”*



An Unfulfilled We do not mean a prediction found in the
Prediction Bible, but the prediction which the French infidel Voltaire made. A little over a century ago he predicted that “in a hundred

years the Bible would be an extinct book." How has this prophecy been fulfilled?

From 1804 to 1817, the total issues of Bibles and portions of Scriptures in all Europe and America were about three million copies, or an average of less than a quarter of a million a year, distributed in less than seventy languages. At present the thirty Bible societies of the world, which exist for the specific purpose of publishing the Word of God without note or comment, issue the whole Bible or portions of it in over 500 languages, and the aggregate circulation is about 18,000,000 copies a year. Then there are the Bibles and portions printed by private publishing firms, returns of which have recently been gathered for the first time, and these add 10,000,000 copies to the annual output. This total of 28,000,000 is more than 120 times the annual output of a century ago. Thus does the ever-living Word of God put to shame the ignorance of foolish men.

Yet there are still those who think that they can undermine the Word of God by their puny efforts. The Bible is the one supernatural book in the world; it is the eternal Word of God; heaven and earth may pass away, but His own Word is forever settled in the heavens.



Has Evolution Stopped Edwin Grant Conklin, head of the department of biology at Princeton University, an evolutionist, believes now that the course of evolution has been halted temporarily or permanently.

The following statements made by Professor Conklin are taken from "The Argonaut."

"Since the beginning of recorded history there have been few and wholly minor changes in the body of man, and these changes have been mainly degenerative." He also said, "There has been no notable progress in the intellectual capacity of man in the past two or three thousand years." Dr. Conklin expressed doubt that greater geniuses than Plato, Socrates, Aristotle, Shakespeare or Newton would ever appear.

Now if the machinery of evolution has been halted temporarily or permanently, then evolution is no more evolu-

tion. The biologist of Princeton is on the right track. Others are heading in the same direction. They discover gradually that evolution is a theory which cannot be proven and, which, under true scientific research, is nearing an ignominious collapse.

For one thing we are thankful. Dr. Conklin does not mention the Lord Jesus Christ among the geniuses of the past. This has been done by others. But the Lord Jesus Christ cannot be classed with Plato, Socrates, Aristotle or others; nor is there the remotest possibility that His person, His moral glory, His all transcending teachings, can ever be explained by the laws of evolution. This pagan theory is completely wrecked at the rock of ages, the Virgin-born Son of God.



A Religious Questionnaire Several months ago a religious questionnaire was sent out to be answered by college students as well as to others. We understand that a great majority stated their unbelief in the Bible as the Word of God, expressed doubt as to existence after death, and have no use for prayer.

The divinity of the Lord Jesus Christ was also rejected by a great majority. We take the New York University for instance, an institution which has among its faculty, trustees and other officials outspoken Christians. The question "Do you believe that Jesus was divine, as no other man was divine?" was asked only of professing Christian young men, not of Jews, who attend this university in considerable numbers. Here is the result: One Hundred and forty-four answered, Yes; Three hundred and sixty answered, No. We understand the result in other colleges was about the same. The spirit of anti-christianity is at work among the young. What is going to be the end?



Greater than Babylon It has been announced, that during this year, the largest structure in the world is to be put up in New York City. Its location will be on Forty-second Street. It will be 1,208 feet high with 110 stories. Up to now, th

tallest building in America is the Woolworth Building. The new edifice will be 416 feet higher and have 50 more stories. The tallest structure in the world is the Eiffel Tower of Paris, but the New York structure will overtower the Paris one by 224 feet.

There is absolutely no need for the erection of such a monstrous piece of architecture. No need for it exists in New York nor anywhere else on this continent. It is solely and primarily a manifestation of the Babylon spirit of our ending age.

“Go to, let us build us a city and a tower, whose top may reach unto heaven, and let us make us a name” (Gen. xi:4). This spirit and endeavor of over four thousand years ago is with us today. It is the spirit of God defiance. Let us do big things and let us make us a big name!

We do not know how tall the ancient tower of Babylon was, for we have no record of it, but we believe the New York tower of Babylon will be greater. One thing we know: what happened thousands of years ago will happen again. The Lord will judge modern Babylon as He judged ancient Babylon. Babylon with all its glories and godless achievements will become a heap of ruins. Man's proud day will close with fiery judgments, and the Lord's day breaks, when the shadows flee away and His glory fills the earth.



**The Boys'
School**

The Stony Brook School for Boys is progressing in a splendid way. The spiritual tone is fine; the interest in Bible study deeper than ever and many of the boys are given to practical work in going out to bear witness to the Gospel. There is much to encourage, for the seal of the Lord's approval is markedly upon this effort. We also hear from graduates how well they are getting along in the institutions, colleges, and universities, to which they have gone. At present we are much concerned with wiping out the indebtedness which rests upon the school. The first years were hard years in financial matters. We hope and pray that before this school year closes we may have met all obligations. We ask that prayerful interest of all our readers.

In Texas The greater part of January was spent by the editor in **Dallas, Texas**. Our work was done in connection with the **Evangelical College**. This is a splendid institution and growing rapidly. The Lord has greatly owned and blessed this undertaking. It was a joy to lecture twice daily and to find a deep and spiritual interest in every student of this college. The college is strictly undenominational. It is not a Bible Institute, but a theological institution of the first class. Those who matriculate must be graduates of a college. Besides a regular faculty the college is visited each year for a month by different teachers who give special lectures in Bible exposition. We taught the Psalms and the books of Daniel and Zechariah. Besides this college work we held a Bible Conference in the **Scofield Memorial**, preached in other churches and also in **Fort Worth, Texas**.

We mention as to future meetings our monthly visits to **Philadelphia** in Bethany Presbyterian Church, corner of Bainbridge and Twenty-second Streets, and a Bible Conference in the First Presbyterian Church of **Norristown, Pa.**, March 6-11. This we hope to follow with a conference in the Brookes Memorial Church in **St. Louis, Mo.**

The **Twenty-seventh Annual Bible Conference for Boston and New England** will be held, God willing, in the Park Street Church of Boston, March 22, 23 and 24. The speakers will be: A. C. Gaebelein, Sidney T. Smith, and Ford C. Ottman. Programs will be mailed to all our readers in New England.

Some ask about Summer Conferences. We expect, if it pleases the Lord, to conduct another week's meeting for Bible Study at **Montrose, Pa.**, August 8-14. The Stony Brook Conference will be held from August 4-19. Details later.



Do Not Forget We have many small and larger pamphlets which contain the Gospel of the Lord Jesus Christ and other timely, vital and important truths. "**His Riches**" is being increasingly circulated. Before we know an edition of five thousand is gone. This soul-saving booklet is inexpensive. We will gladly send free copies to those who wish to circulate them. We also mention, as suitable for wide circulation some of the other booklets. "**Fifty Reasons for Believing the Bible**" is most excellent, so is "**Christ and the Sinner and Christ and the Believer**," "**Christ and the Bible**." These are by the late James H. Brookes.

Then "**The Kingdom Parables**," an exposition of the seven parables in Matthew xiii has helped thousands. "**Apostasy and Separation**" is another helpful pamphlet with a message. But there are many others which you find advertised in our catalog on, "**Books you Can Trust**." Send for one of them.

The Book of Psalms

Psalm Fourteen

This Psalm must be linked with the Twelfth Psalm. The corruption and wickedness of the last days, the end of the age, so vividly described in that Psalm, is here continued. The Thirteenth Psalm, as we showed in our exposition, contained the soul struggle and agony of the godly.

This is now over. Prayer, as we learned from that Psalm, changed it all. The calmness of faith prevailed and looks forward in joyful anticipation to the promised coming deliverance. "The distress is over; it does not revive. Is it not always true that of what is thoroughly gone through with God, the result abides; true victories are permanent ones? and good reason, for the victory is really found in the judgment and elimination of that confidence in false trusts, which leaves us instead with God our confidence, with a strength that the hour of need but justifies and manifests. Faith, faith, faith, that is the lesson of lessons; that is the effectual worker in every part of the Christian life and walk. The soul can now, in peace as to itself, contemplate its surroundings; the enemy, once so formidable, becomes now as weak and foolish as once he seemed strong and prosperous."*

The Psalm, like the two preceding ones and the one which follows, has for an inscription "to the chief musician." We do not know positively under what circumstances David wrote this Psalm. It may have been during the revolt of Absalom. It is well known to all readers of the Psalms that the Fifty-third Psalm is a duplicate of the Fourteenth. But there is a difference. While in the Fourteenth Psalm the name Jehovah is used four times, in the Fifty-third Psalm the name of Jehovah is not mentioned once; it is Elohim throughout that Psalm. Bishop Horne divides this Psalm into three parts, as follows: the corruption of the world (verses 1-3); its enmity against the people of God (verses 4-6); the longing and prayer for salvation (verse 7). A better way is to take each verse separately.

"The fool hath said in his heart; There is no God.

Corrupt, abominable are they in their deeds;

There is none that doeth good." (Verse 1.)

The Hebrew has different words for the description of the unwise. These words correspond to the English words: simple, silly, simpleton, fool and madman. The word used here is the word, "**Nabal.**" There was one man in Israel's

*Numerical Bible.

history who bore this name, Nabal, the husband of Abigail. 1 Samuel xxv gives a true picture of the fool who saith in his heart, there is no God. The same word is used in Isaiah xxii:6, translated in the authorized version by "vile person." "For the fool (Nabal) will speak foolishness, and his heart will work iniquity, to practise hypocrisy, and to say foolish things against Jehovah, to leave the soul of the hungry, empty, and to refuse drink to the thirsty." Such is the fool mentioned in the opening stanza of this Psalm. To this class belongs the popular destructive critic and his present day offspring, the modernist. He speaks foolish things against Jehovah, the Son of God, our Lord Jesus Christ. He rejects the great foundation facts of His redemption work, denying His Virgin-birth, His atoning death and physical resurrection. With his denial of the Son he is forced to deny the Father also; he is controlled by the spirit of Anti-christ (1 John ii:22-23). And Modernism leaves "the soul of the hungry empty" and refuses "drink to the thirsty."

The denial that there is a personal God has rightly been called "the climax of imbecility," for such it is. It is more than that. It is a lie against the consciousness of the human soul. The Atheist, denying the existence of a personal God exhibits the depth of human depravity. And the root of this madness is the human heart; the seat of infidel folly is there. The first chapter in Romans gives the true process of evolution. Turning away from God "their foolish heart was darkened," followed by heathen darkness and moral corruption. As it is well known that the words "there is none that doeth good" are also quoted in Romans, the third chapter. While this is true in a general sense, there is coming with the close of the age a revival of atheism, a full display of what the human heart is. The apostasy will culminate in the denial of a personal God and in the manifestation of the masterpiece of the liar from the beginning, the personal man of sin, or Anti-christ, "who opposeth and exalteth himself above all that is called God or that is worshipped" (2 Thess. ii:4). Corruption and abomination of the worst type will then follow, as the Scriptures point out in different places.

**“Jehovah looketh down from heaven upon the children of men,
To see if there be any that hath understanding,
That seeketh after God”** (Verse 2).

Jehovah with His searching eye is here pictured as bending forward from His habitation in the third heaven to see if among the children of men there are those that have understanding and who seek after Him. It reminds us of Genesis vi:12. “And God looked upon the earth, and, behold, it was corrupt for all flesh had corrupted his way upon the earth.” “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” (Verse 5). According to the infallible testimony of our Lord, as it was in the days of Noah, so shall it be when the Son of Man cometh, that is, in His second coming.

“They are all turned away,

They have together become corrupt:

There is none that doeth good, not even one.” (Verse 3).

What a solemn witness this is, coming from the Lord Himself, who is the searcher of hearts! Paul quotes this, as already stated, in the third chapter in the Epistle to the Romans. It is used there for Jew and Gentile, those who have the law and those who are without the law, to show the condemnation of the whole world. Luther in commenting on this verse of the Psalm says: “See, how many words he uses that he may comprehend all, excluding none. First He says **all**; then **together**, and finally **no, not even one.**” One of the most dangerous teachings of the modern infidelity is the denial of these statements as to the condition of the race. Original sin does not exist with the apostates. There is no such thing as a totally corrupt human nature; nor is it true what the Lord Jesus said to Nicodemus, “that which is born of the flesh is flesh.” According to the modernistic teaching there is something good in everybody. They deny that there is none that doeth good, not even one; that there is none that is righteous and none that seeketh after God. The denial of man’s lost condition carries with it the denial of the one great remedy which God

has provided for man's redemption, the sacrificial death of His Son, our Lord. Yet it is true men seek after God and some understand, but that is the result of the grace of God.

"Have all the workers of iniquity no understanding?

Eating up my people, as if they ate bread?

They have not called on Jehovah." (Verse 4.)

The workers of iniquity are devoid of knowledge, besides denying God, they are also against God's people and would destroy them if they could. Here the ungodly, the unbelievers in Israel, who seek to destroy the faithful remnant, are addressed. These ungodly are under Satanic impulses, the oppressors and tormentors of the godly who call on Jehovah, while their enemies never call on Him. Similar words are addressed in the prophetic Word to these unbelievers and Jehovah announces their judgment. We quote Isaiah iii:13-15: "Jehovah standeth up to plead, and standeth to judge the people. Jehovah will enter into judgment with the ancients of His people and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith Jehovah, God of hosts."

The sentence, "eating up my people as if they ate bread" may also be rendered, "who eating my people, eat bread." The thought is that they persecute the godly as if it were a lawful thing. (See Micah iii:1-3).

"Then were they in great fear,

For God is with the generation of the righteous" (Verse 5).

Then, when? When Jehovah arises to answer the cry of His faithful trusting people. Judgment will demonstrate then that He is on the side of the righteous and therefore the righteous do not need to fear anything. Jehovah is the avenger of His people. Then His patience will end and His wrath begin. The terrors of judgment will lay hold on them when He appears in glorious majesty in behalf of His people.

"Ye would put to shame the counsel of the humble?

But Jehovah is his refuge." (Verse 6).

All the attempts of the wicked enemy are now seen frus-

trated, for Jehovah is His people's refuge. The verse is addressed to the adversaries of the godly, whom they reproached and persecuted.

**“Oh that the salvation of Israel were come out of Zion!
When Jehovah turneth the captivity of His people,
Jacob shall rejoice, Israel shall be glad.”** (Verse 7.)

The Psalm ends with a prophetic sigh. Salvation is promised to God's earthly people. This salvation includes restoration to their land, the establishment of the throne of David in their midst, the glories of the kingdom, besides the taking away of their sins, and the many other spiritual blessings. This salvation will come out of Zion, as it is written: “And the Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord. As for Me, this is My covenant with them, saith the Lord; My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever” (Isaiah lix:20-21). And this is quoted in the great New Testament chapter of Israel's hope, the eleventh chapter to the Romans. “For I would not, brethren, that ye should be ignorant of this mystery; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel (not the unbelievers nor those who died in unbelief) shall be saved, as it is written: There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins.”

Then the time of rejoicing will come for the faithful remnant, which will constitute the nucleus of the kingdom into which all the nations of the earth will be gathered. This glorious time was announced also by Moses in the last strophe of his great prophetic song: “Rejoice, O ye nations, with His people: for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful unto His land, and to His people” (Deut. xxxii:43).

Studies in Isaiah

BY F. C. JENNINGS

CHAPTER LII

Verses 1-12

THE REDEEMER COMES TO ZION

My readers will not need it to be pointed out to them that the introduction of a new chapter here is an intrusion that mars the beauty of the divine arrangement. This portion is clearly unified by the cry "Awake, Awake" **three** times repeated; nor is there much difficulty in discerning the "three" again imprinted on this final section, thus:

- 1: Verses 1 to 6. Jehovah's Name demands the deliverance of His redeemed.
- 2: Verses 7 to 10. The announcement of that deliverance.
- 3: Verses 11 to 12. The deliverance pictured.

Let us again attempt to throw the Hebrew poetry into our metre, keeping as close to the original as that metre will permit.

- 1: Awaken, awaken O Zion,
And clothe thyself with thy strength:
Clothe thyself with thy garments of beauty,
O Salem, city most holy!
For nevermore shall there enter thee
The uncircumcised or unclean.
- 2: Shake thyself free of the dust,
Arise and be throned, O Salem,
Loose thyself free from the bands of thy neck,
O captive daughter of Zion!
- 3: For thus doth Jehovah speak:
For naught were ye sold,
And for your redemption
Shall nothing be paid.
- 4: For thus saith Jehovah Adohnai,
My people went down into Egypt,
In the beginning as guests,*
The Assyrian then did oppress them,
And that without provocation.
- 5: And now saith Jehovah,
What part have I here,
For my people is taken for naught?
They that rule over them make them to wail, †

*So Del. and this is quite the force of the word *goor*.

†Del. renders: "Their oppressors shriek," adding, "in comment proud and haughty bluster," but this I am unable to adopt, the word ever speaks of distress, not triumph.

OUR HOPE

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And my name is blasphemed
 And that without ceasing day after day,
 Proclaimeth Jehovah!

6: Therefore my people shall learn of my name,
 And so shall they know in that day
 That I am Jehovah who promised:—
 And lo! Here I am!‡

Once again Jehovah's voice rings out in Zion's ears, returning to her the cry that she had uttered. It is true that she lies captive, prostrate in the dust, all her strength gone, all her glory fled, but let her listen: "O awaken, for it is **thou** who art asleep, unconscious of my tender affection, or, of my deep interest in thee, and of the strength that is really thine in this, my love. Awaken, put on that strength: shake off that humiliating dust; array thee in those garments of royal beauty that I have provided for thee: for among all the cities of the earth thou, and thou only, art indeed the holy one, since I have separated thee to Myself. Away then with those tatters, they ill befit the bride of the King—away with that band of slavery that is about thy neck; it tells a very false story now; for thou art **Mine**, and Mine must ever be **free!** Exchange that seat in the dust for the throne for which I have destined thee; for never again shall **they** tread thy streets, whose very footfall defiles. Further, since I received nothing to compensate Me for my loss of thee; so shall they, who have gratuitously made thee their slave, receive nothing. The Egyptians invited Jacob to come as a guest, and then made him a slave, and how were his children treated? The Assyrian then took a hand with no more ground for cruelty than had Egypt, and neither the one nor the other shall be the richer for losing thee. What then am I waiting for? Where is **my** glory in such a condition of things? How does my people's captivity—how do their sorrows—how do their wailings—how does the insolent cruelty of their captors speak of **Me?** What is **my** portion in it all? I used to hear the joyful songs of praise that ever awaited me in Zion (Psa. lxxv:1); and now groans, sighs and wails alone meet mine ears. That is not music in which I take any pleasure; that is no true wit-

‡This is Lowth's rendering, and it conforms beautifully to the subject.

ness to Me! Nay, my Name is blasphemed by such a testimony. I will endure this no longer. My own beloved people shall have no question as to the deep significance of my Name: they shall learn that I am indeed **Jehovah**; the eternal ever present, unchanging, faithful God, who hath promised to appear for their relief; and as my Name is Jehovah, so am I here in accord with that Name!"

Precious beyond thought must such gracious words be to whomever they may be addressed, but to whom then **are** they addressed? Who may without presumption appropriate them? Who can "Zion" stand for save that remnant of Israel that are preserved by **grace** to form the nucleus of the new nation that shall fill the earth with fruit? It was surely the literal Jacob who went down into a literal Egypt to sojourn. It was a literal Israel that was oppressed by a literal Assyria. It was a literal Israel, although then seen in the two tribes, that was taken captive to a literal Babylon; although in the verses we are considering only Egypt and Assyria are named, and Babylon, not at all. But Assyria, as the World-power of the time in which the prophecy was written, may possibly stand as representing all the four empires that succeeded it. It will surely be a literal Israel that, in a time of unparalleled distress will be the direct heir to these promises.

Yet we are by no means debarred from listening to the message these ancient prophecies would speak to us. Look at the condition of things in the professing Church today. What glory does **that** give to our God? What part has He in such an appalling condition? Is not the Name of our Lord Jesus blasphemed by it? Does not that condition cry aloud for His intervention? Can it go on everlastingly?

Or to go deeper—apply the words to that "last enemy" of our race, that takes the place of the Assyrian, "Death." What has God in such a state? Does disseminated dust speak His praise? Is it to the glory of the redeeming work of His Son, that His redeemed should be in that marred condition, neither angels nor men? Surely God and the Lamb "have nothing in such a condition: every unclothed spirit must by its very condition cry aloud, like those

OUR HOPE

“souls under the altar” (Rev. vi:9), “How long?” before the inevitable intervention of God in power shall clothe them with their eternal “house which is out of heaven”(2 Cor.v:2).

- 7: How beautiful upon the mountains
 Are the feet of those bringing
 Good news: peace proclaiming—
 Of those who are bringing
 Evangel of blessing.
 To Zion proclaiming
 “Thy God is now reigning”
- 8: Hark!
 Thy watchmen are calling—
 In unison raising
 Their voices in song.
 'Tis because they are seeing
 Jehovah returning
 (Returning) to Zion!
- 9: Burst forth into singing,
 In sweet accord singing—
 Ye ruins of Salem:
 For Jehovah doth comfort his people,
 Jerusalem he hath redeemed!
- 10: Jehovah hath made bare his arm—
 His arm that **is** indeed holy,
 In th' eyes of all of the nations;
 And to all of the ends of the earth
 Our God's salvation's revealed!

In these musical verses we can, without a great stretch of our faith see a company dancing joyously before, and heralding that salvation that is now approaching. The very feet of those who thus foretell it, springing over the intervening mountains (Song ii:17) with the energy of unselfish joy are beautiful to those awaiting the good news.

It is the shoe that beautifies the foot. “How beautiful are thy feet with shoes” sings Solomon (Song vii:1); and very beautiful are these messengers shod with the very message that they bring: it is the message that adorns the messenger, and in the cry that these watchmen unitedly lift up, we note again that significant and comprehensive number “3.” In **itself**, it is “good”: towards His **people on earth**, it is “salvation”: and rising ever higher “**Godward**” it announces that He is reigning. O the joy that the very thought brings; what must the reality afford?

Nor can I leave this refreshing theme without alluding, at least, to our own beautiful shoes. In exhorting us to

put on the whole armor of God, the Spirit tells us that divine love has provided what shall cover us from head to foot; and our feet are to be shod with "the preparation of the gospel of peace." Strange armor! Peace itself a defensive part of it! Well, the armor must be adapted to resist the foe, and since our great enemy and all the wicked spirits in the heavenlies are opposed to our peace, this becomes a very suitable piece of our panoply to resist them. (Eph. vi: 15.)

Nor does the "preparation" mean a kind of composition of which the shoes are made, but the **preparedness**—the being always "ready" at any time, under any circumstances, for our "peace" to witness to our gospel and not overthrown by whatever may befall. We must have the peace that comes from knowing that God loves us with an unbroken tenderness, irrespective of the providences that our great foe is permitted so largely to control, and which so often, by terrifying and bewildering storms seems to deny that love. The cross alone, unchanged amid all life's storms provides a "footing" that changes not.

Much might be said of these gospel-shoes, but I must refrain and return to our prophet:

- 11: Depart ye! Depart ye! Go ye out from thence,
 And touch not the thing that is unclean,
 Go ye from the midst of her, and see that ye be clean,
 Ye that are the bearers of the vessels of the Lord.
- 12: For not in haste or tumult shall ye go forth
 And not as though in flight shall ye go;
 For Jehovah is your vanguard, going on before you,
 And your rear is safely guarded by the God of Israel.

The whole context points to this being a final deliverance, never to be repeated, and therefore cannot have been fulfilled in the return of a few captives from Babylon in the day of Ezra. Yet was that a foreshadowing of what still lies in the future. To what place can the words "from thence" (verse 11), apply but to Babylon. From Egypt they certainly did go out with haste (Deut. xvi:3), and laden with gold and silver which they are here warned not to touch as being unclean. In calm dignity are they to march, with van and rear protected by the power of Jehovah.

For, as already suggested (and it is but a suggestion, for I am not as yet sufficiently assured to speak with greater

decision), as Assyria in these later prophecies of Isaiah stands for whatever **political** power may dominate the earth at any time, so Babylon would stand for whatever **religious** power may share that dominance. There are always two basal characteristics of evil among men: "Violence" and Corruption; and "Assyria" would among the nations of the earth, express the "Violence," and "Babylon" the "Corruption." So, at the revelation of the Lord, we find no literal Assyria at all, but in its place, the **then** world-power is the revived fourth empire of Daniel's Image, and is called: "The Beast from the Sea." Three and a half years before that revelation, and riding on this "beast," or, as we should say, supported by that empire, we see Babylon the Great, the mother of harlots, that is, the unified apostate church of the last days, which will be supported by the State: that State being the last world-empire, including every country in which that "woman" is thus supported.

This at least gives clear direction to the urgent call: "Come out of her my people" (Rev. xviii:4); nor can that call be limited to one dispensation. In the day of literalness, it was the literal city on the Euphrates, that was to be left in obedience to the cry: "Depart ye, Depart ye!" Today it must be discerned in whatever bears the mark of that woman, Jezebel, that is any Christ-dishonoring system such as is headed up in the Papacy on the one hand, or Unitarianism on the other. In the day to come the call will apply to all the "religion" of the earth, in open apostasy from God. So that the cry: "Come out of her my people, and touch not the unclean thing" is always applicable: yesterday, today and as long as there is a Christ-dishonoring religion upon earth.

This life is in itself so valuable and yet so brief, that I cannot close this section without a word on "Be ye clean that bear the vessels of the Lord"; and I do so because the corresponding New Testament Scripture is not only so little understood, but I believe seriously, however innocently distorted from its purpose, and the consequences of that distortion have been literally tragic.

"In a great house there are not only vessels of gold and silver, but

also of wood and earth, and some to honor and some to dishonor. If any one (Greek, "tis") therefore purge himself from these, he shall be a vessel to honor, sanctified, and meet for the Master's use, prepared unto every good work."

I cannot question that you, whose eyes are scanning these lines, are not a mere worldly professor, but a true child of God. Then let me press on you that God has by that very fact, made you "a vessel unto honor"; and, continuing the pictorial character of the illustration, you are "**of gold and silver.**" For "gold," when thus used, invariably speaks of what is purely divine, and thus here is a symbol of that divine life and nature communicated in new-birth. Silver was the medium of all barter in the East and speaks of the **cost** of redemption (Ex. xxx:15), the precious Blood of the Lamb; the divine work both **in** and **for** being thus pictorially expressed. So let us seek to grasp this as a certainty that you and I are as in Christ, **vessels to honor!** God be thanked!

But does it follow necessarily that we are meet for the Master's use? Far from it. Does a good housewife use vessels covered with dirt irrespective of the material that composes them? She would be ashamed to be herself so unclean. Nor does the infinitely holy Lord use vessels that are covered with earth. Hence the promise of being useful to the Lord depends on our purging ourselves from "these." But mark carefully, the "purging" does not **make** a vessel—that is nonsense. God alone can, or does make "vessels to honor" (cf. Rom. ix:21-23), that is effected by the internal work of **regeneration** (gold) and the external of **redeeming** (silver). But then comes human responsibility in the "purging," and this is followed, as surely as effect follows cause, by being "sanctified," "set apart," and **that** equally surely by being fit for the Master's use, and ready for any good work that He may wish to use us in.

But then, can anything be of greater importance than to know what is meant by the "these," since the usefulness of our lives depends on it? According to our English idiom, the simple and direct antecedent of the pronoun must be "vessels to dishonor," made of wood and earth, which must in that case represent **unregenerate** and **unredeemed** people,

who evidence that condition by their conduct, and who are termed elsewhere, **wicked** (1 Cor. v:12). Any wilful association with such in the Church of God, necessarily defiles, and although the usual plea for remaining in such association is for the sake of usefulness, that end is far more likely to be attained by obedience to the Word of God.

But it may at least be questioned if separation from any other persons is here primarily, if at all, in view. I believe not. This is so easily, so quickly, degenerates into the most hateful of all evils, Phariseeism (a separation from other fellow-believers, which, far from resulting in usefulness, destroys it) that we are compelled to look for an antecedent, the purging ourselves from which shall **inevitably, assuredly**, result in our divine Master being able to make use of us. Consider again that homely illustration: does a housewife cleanse her soiled vessels by simply placing them at some distance from other soiled vessels? Of what use would that be? No, she first cleanses each one from all **on the vessel** itself that defiles, and then sets it aside, apart from those still soiled*, for that use to which it is now fitted.

Now, whilst as born of God and redeemed by blood, we are "gold and silver," yet as born of Adam, there is still that old nature in us all that is pictured by wood and earth, and it is from "**these**"—**whatever is of wood or earth**—whatever is the product of that old nature—proud, self-confident and opposed to the cross—it is from "**these**" that we must purge ourselves. This, then, is not a call to discern evil in **others**, but to judge **ourselves**; to put aside as worthless all that is of the flesh—to have no confidence in it!

Does not this commend itself to your conscience in the sight of God? It is the one essential for happy and profitable service that shall save our brief lives from being wasted. Did you ever know of anyone, anywhere, at any time who had "no confidence in the flesh"—that is in **himself**, as **born of Adam**, but trusted alone in all that there is in Christ, who was not used of the Master? O, most surely he who "purges"

*But a soiled vessel is not necessarily "a vessel to dishonor"—that is determined by the material of which it is made, wood and earth—such are not fitted for the same honorable uses as gold and silver.

himself from **these** (the wood and earth of the old man) or has no confidence in the flesh, can never lead a useless life.

But to return to Isaiah. The scene closes: the dancing measure stops, and we see the returning ones marching in calm dignity, expressive in itself of that security and honor that attends them. Not one tremor in all their ranks: not a shade of anxiety on any face; for Jehovah, the irresistible is their Vanguard, and the same One secures their rear. Compassed thus with love that has no limitation of power, the feeblest may pass on to their rest with a peace that passes all understanding. O that we (if I may speak for anyone but myself) knew more of it! O, that it were, not simply as a very pleasant song, but a joyous experience that our hearts were thus garrisoned; for we should not come behind Israel in our testimony to Him who is the spring of all our greater privileges.

Current Events

In the Light of the Bible

The Root of Economic Evil in Central Europe. According to some leading British economists the lavish expenditures of different nations in Europe, expenditures for armament, the training of men and for war machines, is mostly responsible for the now existing economic evils.

They point out that Czecho-slovakia, with a population of thirteen million has a standing army of 150,000, with 500 airplanes, 160 tanks, and 33 batteries; Jugo Slavia, with a population of 12,000,000 has an army of 115,000, 270 airships, and 128 batteries. Roumania with a population of 19,000,000 has an army of 143,000, 250 airplanes, 90 tanks, and 33 batteries. Poland, with 27,000,000 population—nearly half of whom are not Poles—has an army of 306,000, 510 airplanes, 220 tanks and 441 batteries. Expenditures on these forces amount to approximately one-fifth of the total budget expenditures of the countries named.

How long can these armies and war machineries be maintained without another conflict?

Discrediting and Attacking the Bible. "The Common-

weal" is a weekly publication issued in New York City. It is a strong Catholic production discrediting Protestantism and lauding Catholicism. We believe the chief aim is to Romanize America.

In looking over a recent number we found an article on "**Seven Sins of 'the Churches'**" which, of course mean the different Protestant denominations. The writer of this article is given as an American-Anglican clergyman, a so-called "Episcopalian." He evidently belongs to that ever-increasing faction of the Protestant Episcopal denomination which casts longing eyes to Rome and aims at "church-union." These Protestant-Episcopalian propagandists declare now boldly that the reformation was a mistake. Thousands of them are in practice and in spirit in Rome already, for they celebrate the mass, have the confessional, pray to Mary and the saints; all they have not yet swallowed is "the holy father." We do not wish to quote the entire article written by this Protestant priest, but call attention to the last paragraph, in which this man shamelessly attacks and discredits the Word of God.

"The last is the widespread misconception of the Bible's place in the Christian religion. The Bible is not, never was, and could not be, the basis or foundation of the Christian religion. Thirty-nine of its sixty-six books (the Old Testament) are Jewish. Each of the remaining twenty-seven books (the New Testament) was composed by a person (or possibly persons) already Christians—members of the Church founded by Christ, which had been functioning for years before a word of the New Testament was written down. This fact is not related to the question of inspiration.

"The Christian portion of the Bible is thus a product of the Church—not its basis; not, even, its background. Its Christian value (enormous) is entirely devotional and evidential (including its widespread homiletic use). The wholly erroneous and illogical view that the Bible is the foundation-stone of the Christian religion was first seriously alleged by Luther, who attempted to set aside the authority of the Church and to substitute the demonstrable absurdity that the Bible is the source of Christianity. This absurdity is one of the very few matters upon which sectarian Christians are in complete agreement. If the falsity of this assumption were one generally realized (and it requires no more

than definite statement to make it obvious) the futility of the "Fundamentalist-Modernist" controversy, now raging and wasting the time, energy, and resources of millions of Americans, would at once become apparent. This controversy has, basically, nothing to do with the Christian religion."

What ignorance this paragraph reveals! The church is the authority and not God's Holy Word! Christianity has nothing to do with the Bible! But what about the words of the Lord Jesus Christ, when He said: "Search the Scriptures (the Old Testament) for they are they which testify of Me?"

It shows the drift of things in the religious world. Rationalism attacks and discredits the Bible; Modernism has no use for this rock-foundation. Ritualism is likewise the enemy of the Bible. Both Rationalism and Ritualism are controlled by the spirit of darkness.

This Protestant priest belittles Protestantism by calling attention to seven sins; somebody ought to write a book on the seven times seventy sins of the system, which in the Word of God is called "Babylon, the Great" (Rev. xvii).

The Clouds of Anti-Semitism are Lowering. Anti-Semitism is found everywhere among the Gentiles. Even our land is not free from it and despicable efforts are being made to down the Jew. The much boasted "Melting Pot" does not do much melting when it comes to the Jewish people. In the Balkans, especially in Roumania and Turkey the Jews have suffered severely and are still suffering. In numerous European universities there have been cruel acts committed against Jewish students. Most significant is the anti-semitic spirit manifested by Fascism under the leadership of Benito Mussolini. It remains to be seen what will develop in connection with this movement.

The Great Progress in Palestine. We quote the following paragraph from the organ of the "Mildmay Mission to the Jews."

Palestine is favored in its British administrators, and under Lord Plumer peaceful progress has marked the past year, while discord has been the prevailing condition on the other side of the Syrian frontier. The strategic importance of Palestine's communications is now becoming obvious. The Haifa-Beyrout Railway will soon be a great factor. Mesopotamia is being developed, and will find its northern outlet for

oil and other wealth at Haifa. The harbor of Haifa is being transformed and modernized on a large scale; Jaffa harbor is also being cut out and improved. Gaza is to be the first landing stage between Cairo and Karachi, of the aeroplanes flying on the England to India route, the first two of which are due to leave this month. Internally, the country is developing rapidly. The Rutenberg scheme for harnessing the Jordan for electricity and for irrigation is expected to be in operation in a month or two. Viscount Reading is the chairman of the Palestine Electric Company, which has financed the Jordan Hydroelectric Works. Many new colonies have sprung up in the year, others have greatly developed, and there is now a scheme to build a modern garden city near the Dead Sea as a winter resort. Jerusalem has an automobile service to Bagdad. Palestine now receives no grant from the British Exchequer, and is more than self-supporting. It is paying its debts. The forest trees are springing up and improving the rainfall. The annual immigration is beginning to approach 30,000. Archaeological work has been active in Jerusalem, Capernaum, Chorazin, Kirjath-Sepher, Shechem, and other places, incidentally substantiating the records of Holy Writ. Jewish progress has incited the Arabs to intelligent industrial effort and improvement, and to the forming of colonies. There is better feeling between the Jews and Arabs.

Renewed Outbreaks against Christians in Soviet Russia.
The London "Christian" in a recent issue gives the following information:

"News from Russia, through Riga, makes it apparent that the Soviet secret police are pursuing repressive measures against Christian believers. A Reuter message says that after a search of their houses, two Baptist ministers, named Shilov and Petrov, have been arrested in Leningrad. The ministers were charged with corresponding with Baptists abroad, whom the Soviet authorities regard as British and American capitalist agents. Bolshevik officials are apparently long in learning a simple lesson. For the whole period of life of the Soviet Republic, persistent efforts have been made to crush Christianity, but without success. Members of the old Russian Church have withstood the threats and persecution of atheistic tyrants, while it is a fact widely known that Evangelical Christians in Russia have increased their number by leaps and bounds since that land became officially "closed" to the Gospel. No doubt the present renewed outbreak of persecution will tend, for the moment, to hinder the work of evangelism among the masses; but a day of reckoning will come, and in that day Bolshevism will assuredly split and shiver to fragments against the impregnable Rock of Christ.

The Miracle Chain in John's Gospel

A Synthetic View

The writer of this article has for some time past been considering the miracles in the Fourth Gospel as a chain, a sort of "life-line" linking together the life temporal with the life eternal, life natural with life supernatural, a "continued lesson" series extending from the cradle to the bier and beyond, a species of spiritual allegory akin to that of John Bunyan's *Pilgrim's Progress*, lighting up the way from the City of Destruction, past the Wicket Gate, over the mountain of Difficulty and the swellings of Jordan to the City Celestial, "Mother of us all," land of "Home Sweet Home."

Our knowledge of the Scriptures should "grow from more to more" that "more of reverence" may dwell in us, as fresh beauties disclose themselves and we see "order, heaven's first law" shine out in the world of the Word as it does in the world of Nature. The same God is the author of each, and what characterizes Him in the one must necessarily characterize Him in the other.

Is there not something suggestive of a chain in the words: "This beginning of miracles did Jesus in Cana of Galilee" in the second chapter, and "This is the second miracle that Jesus did when He was come out of Judea into Galilee," in the fourth chapter. So far as the writer is aware no reason has hitherto been advanced for these statements, except as to the first that it excludes those apocryphal miracles that have been attributed to the Lord in His childhood, whose very character stamps them as false. But if indeed the first statement exclude the false, is it not *a fortiori* probable that they both together mark out those that are true by suggesting their serial connection?

Moreover, does not the fact that the word "sign" has been chosen by John to designate the miracles that he records imply that each has some specific lesson to teach, the entire series forming a symposium of the lessons of life? John himself assures us in the twentieth chapter of his Gospel that life is one of the vital issues that has shaped his story: "These things are written that ye might believe that Jesus is

the Son of God, and that believing ye might have life through His Name." Indeed excellent commentators regard "life," "eternal life," as one of the prominent themes of the Gospel. Would it not therefore be in consonance with that theme that its miracles should teach us a series of lessons with regard to both natural and supernatural life? For natural life is the absolutely necessary precursor of life eternal, it is a *sine quanon* to the other.

Dr. J. H. Jowett in one of his memorial sermons says: "I have stood upon the Calton Hill in Edinburgh—stood there in the darkening twilight, and gazed out over the vague and shadowy city. And I have seen the lamplighter going his rounds and I have tracked his progress as he kindled lamp after lamp, until the lovely Princes Street stood out in an unbroken line of golden light. And I have seen this other lamplighter in the spiritual kingdom pass down highways of the truth, and he has lit lamp after lamp, lamp after lamp until the streets have been bright with wondrous illumination." And does not each miracle of Him who is the "Light of Life" kindle throughout the Gospel beacons of life, until each critical turning shines out with the light of some glorious work of power, flashing some message radiant with divine encouragement?

Of course this teaching is by no means the whole teaching of the miracles. Each lesson is but a salient aspect of the story, forming with its sister truth a connected tale that by no means conflicts with the many other lessons taught.

Our thesis is that the miracles of this Gospel are divided into three distinct divisions, each commenced with a feast, the first division having prominently to do with natural life, the second with spiritual, or eternal life, while the third reemphasizes the lessons of the preceding links of the chain, showing us life in resurrection connected with the risen Lord.

The First Division

comprises three miracles, "The Conversion of the Water into Wine at the Wedding Feast," "The Healing of the Nobleman's Son" and "The Restoration of the Impotent Man at Bethesda's Pool."

The Water Made Wine

Marriage is the only legitimate source of natural life; it is the means by which the family is established, chief centre of joy in man's troubled existence. Mother, Father, sister, brother, husband, wife, how much they mean to us all. How could we bear to exchange them for the social life of Plato's "Republic" for instance? Very appropriately therefore the marriage is celebrated with a feast, and wine that "maketh glad the heart of God and man" flows in abundance. Our Lord Jesus Christ attends that feast with His Mother, thus sanctioning these natural joys and hallowing them with His presence. All through He is indeed in the background for the governor of the feast knows nothing of the miracle, nor yet does the Bridegroom. There are, alas, thousands of households throughout Christendom today who too, only patronize our Master, respect Him somewhat but know little of His goodness or power. Yet they are the constant unconscious recipients of His bounty. Even marriage itself has been through Him immensely blessed and sanctified, else had it long ago degenerated and lost its sacred bliss and beauty. Through Him, however, its wine of joy has been renewed and an abundant store laid up for many days. A prominent novelist, who is himself far from being a Christian, makes one of the characters in "Mr. Britling Sees It Through" say that for true happiness a marriage must be Christian. Yes, indeed, Mr. Wells, and life also, for even at its very best it has otherwise no "promise of the life that is to come."

The lesson of the first miracle is then that the best joys of even natural life need to be both purified and rendered lasting through the Presence of Him who has for centuries gladdened and purified the lives of millions of those even who but know Him as a "good man," who by words of wisdom and power has lifted life to a higher plane than had ever been before.

The Nobleman's Son

In connection with the first miracle the family is established, by marriage. The second miracle shows us the family after years have passed with the shadow of death hanging over it. One of its sweetest ties, that between father

and son is threatened with dissolution. Probably all available remedies have been tried, various doctors of the time have been appealed to in vain and, as a last resource, the Prophet of Nazareth of Galilee is remembered and the fear-stricken Father hastens with impatient steps from Capernaum to Cana, crying: "Come down ere my son *die*." Oh that sad appeal. The call for a doctor at sea hushes the multitudinous messages of the radio, all abuzz before, and this dire need has damped all other thoughts and words within millions and millions of homes throughout the world and throughout all time. What anguish reigns until the critical moment, whereon hang the issues of life and death, is triumphantly passed and over.

The Lord responds to this sorrowful appeal with a magnificent exhibition of His power. By a simple, majestic word he assures health to the fever-stricken son and gladness to the Father's heart, and other feet are now leaping along the road to meet the returning Father with the exultant message: "Thy son liveth."

And the lesson of this miracle is simply this, that there is no resource utterly competent for sorrow or in the valley of the shadow but Him who once bore our griefs and carried our sorrows ("took our infirmities and bare our sicknesses," as Matthew phrases it):

"And ne'er shall my requiem: 'Comfort ye, comfort ye'
Cease to resound o'er the death-stricken heart,
Or fail in its solace for those who in sorrow be,
Peace, consolation and joy to impart."

The Healing of the Impotent Man

In the account of the first miracle the happy founding of a family is suitably celebrated by a feast to which our Lord renders notable service. The second miracle brings succor to a family in deep sorrow. Death darkens its whole horizon. The third miracle connects with one who seems almost an outcast from the family. (Notice the "*no man*" of his plaint.) A piteous spectacle of Tantalus suffering, he is for thirty-eight years lying on his poor pallet, now just within sight of the waters of healing with none to assist him to

partake of their beneficent ministration. Oh the thousands and thousands that have lain in similar distressful state since the world began. How tragic each story! In this instance, moreover, the sinister shadow of sin renders still more sombre the picture, for One with all discerning eyes, in relieving the distress, says: "Sin no more lest a worse thing come to thee." How natural to turn away in sadness from the contemplation of worse things than that. Surely death itself were preferable. If, however, they are indeed to follow, how good that Mercy warns and pleads that we flee the danger. Thus it is that "the goodness of God leads to repentance." Inasmuch, however, as the lesson of His kindness needs clarifying, the Lord favors us with a picture of the two resurrections in brief but solemn words.

Death, and after death the judgment. How tremendous are the issues of natural life.

"With silent tread death comes on man,
 No plea, no prayer delivers him;
 From busy life's unfinished plan,
 With violent hands it severs him,
 And ready, or unready, no delay,
 Forth to His Judge's bar, he must away."

Thus then, very suitably closes the story of the third miracle. Both mercy and judgment are beckoning to man, and very logically does the next miracle open the second division with its lessons of the LIFE ETERNAL.

Second Division

Every one of the four miracles of this second division is greeted either in this or one of the other Gospels with the worship of our Lord as Son of God, and in this particular instance with the acknowledgment of His Messiahship. And here Peter's second confession is associated with the thought of the Lord's death, a thought that in the first instance he had ardently spurned. These striking facts immediately set the miracles in the second division in a class by themselves, for they are thus bound up with the very purpose of the Gospel as enunciated by its author: "These things are written that ye might believe that Jesus

is the Son of God and believing that, ye might have life through His name."

The Miracle of the Loaves and Fishes.

It is probably not without a certain significance for the series that this, its first miracle, is coupled with the announcement that the Passover, a feast of the Jews was nigh. The Passover, as we know, typically foreshadows redemption. This fact very fittingly associates itself with the discourse that our Lord delivers after the miracle: "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you."

Notice that the Lord in His address carries us back to past history as foreshadowing the great truth that He enunciates. May not then the original loaves and fishes, supplied by the lad as the basis on which the Lord works, be allegorically the teaching of the types of the Jewish economy as to Him who was to come, which in itself could by no means suffice to feed the spiritually hungry but which when enlarged through His own blessed work now becomes the source of superabundant life for all.

This first miracle of the second division then gives us Christ as the Bread from Heaven, source of life eternal for all those that feed upon Him and His work. What else could begin such a series so suitably? What is there beside that will sustain Christian life?

"Walking on The Waters."

"It is I."

2. The man born again, the man with God's life within him may well think that after such a gift all will now go well with him, that difficulty and trouble are gone forever and that nothing remains but to await in calm rapture the return of His Lord. As every experienced Christian knows, however, this is the exact opposite of the truth. The eleventh chapter of Hebrews is but one among many witnesses that the life of faith leads through many a dark valley, where no sun shines, deep as the chasm thru which Christians passed across many a tempestuous sea, whose waters toss up with every wave the imminent threat of destruction. And this

second miracle of the second series speaks of "providential succor" from One who still walks with us over the seas and through the valley of the shadow.

The disciples, it has been judged from geographical detail, had probably expected to meet the Lord further down the coast, but had been blown out into the lake by a sudden tempest, not uncommon on that stormy little sea. They are indeed in dire peril until He comes to them, walking across the waters and that glad evangel rings in their ears: "It is I, be not afraid." Presto the laboring boat with its weary crew is at the far shore in a sure haven of rest, and they worship Him.

And properly to know our Master we must be with Him in the storm and learn to find in Him not only a life sustaining food but to experience something of the ways of a brother "born for adversity" and to feel that

"His love is a love that bears us
O'er starless deeps
And never through long night watches
Slumbers or sleeps."

Thus we become better witnesses to Him, His love and His power, and shall be able to bear the fuller testimony to what He is. This was the source of Paul's power in preaching. It was CHRIST written large in the *life* and *heart*.

Light for the Blind

3. The third miracle of this second division is entirely different to the first two in that it is a matter of healing. The eyes of one born blind are suddenly flooded with vision. The sunlight breaks in on his darkness and is the means of a growing acquaintance with one who is the Light of Life, which becomes the source of an ever clearer testimony. "God, in the Person of Jesus Christ, who commanded the light to shine into his darkness 'becomes thus a reason' to give out the light of the knowledge of the glory of God in the face of Jesus Christ." Contrasting this knowledge with the knowledge acquired in the lessons of the first two miracles of this division, it may be said that it is more the intellectual side of things. "The eye of the understanding" is en-

lightened, as Paul phrases it, so that now there arises a flood of ever broadening testimony: (a) He is a miracle worker, do I not know it in my own experience? (Alas, how professing Christians are ready nowadays to loftily question this powerful witness of what He was and is.) (b) He is a good man, for "God heareth not sinners," but if any man be a worshipper of Him and doeth His will, him He heareth." (Yea, He went about doing good and the fountain of Goodness in His heart was the spring of all His beneficent works.)

(c) "He is a prophet." (Verily, speaking for God and as God, until the light of the glory of His face chases away the dissipated gloom of that "night when no man can work.") (d) He is the Son of God. (And so we doubters cry with doubting Thomas: "My Lord and my God", and lo the exultation of that cry rings from the tops of the mountains, with that of evangelist Zion (5. Isaiah xl). "Behold your God.")

Testimony to the world is the lesson here. Does not our Lord Himself say as to the miracle: "Neither hath this man sinned nor his parents, but that the works of God should be manifested in Him"?

Life From the Dead

The resurrection of Lazarus closes this second division of the miracles with a grand climax, a climax that shall be the finale of most Christian testimony. The last foe of the Christian is confronted with the majesty of God, and He who was to lay down His own life that He might take it again, calls back from death one upon whom the forces of corruption were already at work, uttering those serene words of utmost exultation: "I am the resurrection and the life. He that believeth on Me, though he were dead yet shall he live, and he that liveth and believeth on Me shall never die." This miracle is then the foreshining of that ultimate and most stupendous work of the Divine Saviour, when that same voice shall be heard from heaven, and His peremptory "Loose them and LET THEM GO" shall be His final mandate to Death, the Jailor of His sleeping millions, and at Christ's summons, in a moment, in the twinkling of an eye, they shall come

forth, clothed upon with everlasting joy. How beautifully has the poet portrayed the gladness of Mary at the resurrection of her brother, but with what words shall any man portray that final transcendent joy?

“Her eyes are homes of silent prayer,
Nor other thought her heart admits,
But he was dead, and there he sits
And He that brought him back is there.

“Then one deep love doth supersede
All other, when her ardent gaze
Roves from the living brother’s face,
And rests upon the Life indeed.

“All subtle thoughts, all curious fears
Borne down by gladness so complete,
She bows, she bathes the Saviour’s feet
With costly spikenard and with tears.

“Thrice blest whose lives are faithful prayers,
Whose loves in other love endure;
What souls possess themselves so pure
Or is their blessedness like theirs.

On the Other Side of Jordan

It will be noticed, as we have already stated, that each division of the miracles opens in association with a feast. To the first, a family feast, the Lord contributes, to the second, a feast for the poor half starved multitude, He also contributes most royally; while to the last, a feast of the heavenly family, He gives everything, preparing the meal, spreading the table, and inviting the guests. It is at the words “Come and dine” that overwhelming memories of blessed times in the long ago so crowd upon the disciples that none of them durst ask who it was, “knowing it was the LORD.” Who could do things after such a princely fashion as He?

There is but one miracle in this last division, for it is in figure ringing in eternity, where the atmosphere of miracle will be that in which we live, where words will be spoken and

events brilliant with the power of God will marshal themselves across the thronging years of eternity, as simple matters of course, so silently that, as in the draft of fishes, they may seem to be but the working of the unseen forces of Nature, though in those days Nature will have all been lost in Him who was and is and is to come.

At His judgment seat, the question "Simon, son of Jonas, lovest thou me" will have purified us all for the time of unending rest in work that is but the joyous expression of the affections of the unchanging state, in

"That land that is fairer than day."

F. C. Grant.

BISHOP STROSSMAYER'S SPEECH

In the Vatican Council of 1870

*"Venerable Fathers and Brethren:—*It is not without trembling, yet with a conscience free and tranquil before God who lives and sees me, that I open my mouth in the midst of you in this august assembly. From the time that I have been sitting here with you I have followed with attention the speeches that have been made in the hall, hoping with great desire that a ray of light descending from on high might enlighten the eyes of my understanding, and permit me to vote the canons of this Holy Oecumenical Council with perfect knowledge of the case.

"Penetrated with the feelings of responsibility, of which God will demand of me an account, I have set myself to study with the most serious attention the Old and New Testaments, and I have asked these venerable monuments of truth to make known to me if the holy pontiff, who presides here, is truly the successor of St. Peter, vicar of Jesus Christ, and the infallible doctor of the church. To resolve this grave question I have been obliged to ignore the present state of things, and to transport myself in mind, with the evangelical torch in my hand, to the days when there was neither Ultramontanism nor Gallicanism, and in which the church had for doctors St. Paul, St. Peter, St. James, and St. John—doctors to whom no one can deny the divine authority with-

out putting in doubt that which the holy Bible, which is here before me, teaches us, and which the Council of Trent has proclaimed as the rule of faith and of morals. I have then opened these sacred pages. Well (shall I dare to say it?), I have found nothing either near nor far which sanctions the opinion of the Ultramontanes. And still more, to my very great surprise, I find in the apostolic days no question of a pope, successor to St. Peter, and vicar of Jesus Christ, any more than of Mahomet who did not then exist. You, Monsignor Manning, will say that I blaspheme; you, Monsignor Fie, that I am mad. No, Monsignori, I do not blaspheme, and I am not mad. Now, having read the whole New Testament, I declare before God, with my hand raised to that great crucifix, that I have found no trace of the papacy as it exists at this moment. Do not refuse me your attention, my venerable brethren, and with your murmuring and interruptions do not justify those who say, like Father Hyacinthe, that this Council is nothing, but that our votes have been from the beginning dictated by authority. If such were the case, this august assembly, on which the eyes of the whole world are turned, would fall into the most shameful discredit. If we wish to make it great, we must be free. I thank his Excellency, Monsignor Dupanloup, for the sign of approbation which he makes with his head: this gives me courage, and I go on.

“Reading then the sacred books with that attention with which the Lord has made me capable, I do not find one single chapter, or one little verse, in which Jesus Christ gives to St. Peter the mastery over the apostles, his fellow-workers. If Simon, son of Jonas, had been what we believe his holiness Pius IX. to be today, it is wonderful that He had not said to him, ‘When I have ascended to my Father, you should all obey Simon Peter as you obey Me. I establish him my vicar upon earth.’

“Not only is Christ silent on this point, but so little does He think of giving a head to the church, that when He promises to His apostles to judge the twelve tribes of Israel (Matt. xix:28), He promises them twelve thrones, one for each, without saying that among those thrones one shall be

higher than the others—which shall belong to Peter. Certainly, if He had wished that it should be so, He would have said it. What do we conclude from this sentence? Logic tells us that Christ did not wish to make St. Peter the head of the apostolic college. When Christ sent the apostles to conquer the world, to all He gave the promise of the Holy Spirit. Permit me to repeat it: if He had wished to constitute Peter His vicar, He would have given him the chief command over His spiritual army. Christ—so says the Holy Scripture—forbade Peter and his colleagues to reign or to exercise lordship, or to have authority over the faithful like the kings of the Gentiles (St. Luke xxii:25). If St. Peter had been elected pope, Jesus would not have spoken thus; but according to our tradition, the papacy holds in its hands two swords, symbols of spiritual and temporal power.

“One thing has surprised me very much. Turning it over in my mind, I said to myself, If Peter had been elected pope, would his colleagues have been permitted to send him with St. John to Samaria to announce the gospel of the Son of God? What do you think, venerable brethren, if at this moment we permitted ourselves to send his holiness Pius IX. and his Excellency Mons. Plantier to go to the Patriarch of Constantinople, to pledge him to put an end to the Eastern schism?

“But here is another still more important fact. An Oecumenical Council is assembled at Jerusalem to decide on the questions which divide the faithful. Who would have called together this Council if St. Peter had been pope? St. Peter. Who would have presided at it? St. Peter, or his legate. Who would have promulgated the canons? St. Peter. Well, nothing of this occurred. The apostle assisted at the Council as all the others did, yet it was not he who summed up, but St. James; and when the decrees were promulgated, it was in the name of the apostles, the elders, and the brethren (Acts 15). Is it thus that we do in our church? The more I examine, O venerable brethren, the more I am convinced that in the scriptures the son of Jonas does not appear to be first.

“Now, while we teach that the church is built upon

St. Peter, St. Paul (whose authority cannot be doubted) says, in his epistle to the Ephesians ii:20, it is built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. And the same apostle believes so little in the supremacy of St. Peter, that he openly blames those who would say, We are of Paul, We are of Apollos (1 Cor. i:12), as those who say, We are of Peter. If therefore this last apostle had been the vicar of Christ, St. Paul would have taken great care not to censure so violently those who belonged to his own colleagues. The same apostle, counting up the offices of the church, mentions apostles, prophets, evangelists, doctors, and pastors. Is it to be believed, my venerable brethren, that St. Paul, the great apostle of the Gentiles, would have forgotten the first of these offices, the papacy, if the papacy had been of divine institution? The forgetfulness appeared to me to be as impossible as if an historian of this Council were not to mention one word of his holiness Pius IX. [Several voices—‘Silence, heretic, silence.’] Calm yourselves, my brethren, I have not yet finished. Forbidding me to go on, you show yourselves to the world to do wrong in shutting the mouth of the smallest member of this assembly.

“I continue. The apostle Paul makes no mention, in any of his letters directed to the various churches, of the primacy of Peter. If this primacy had existed, if, in one word, the church had in its body a supreme head infallible in teaching, would the great apostle of the Gentiles have forgotten to mention it? What do I say? He would have written a long letter on this all-important subject. Then, as he has actually done, when the edifice of the Christian doctrine is erected, would the foundation, the key of the arch, be forgotten? Now, unless you hold that the church of the apostles was heretical (which none of us would either desire or dare to say), we are obliged to confess that the church has never been more beautiful, more pure, or more holy, than in the days when there was no pope. [Cries of, ‘It is not true; it is not true.’] Let not Monsignor di Laval say, ‘No,’ since if any of you, my venerable brethren, should dare to think that the church which has today a pope for its head

is more in the faith, more pure in its morals than the *Apostolic church*, let him say it openly in the face of the universe, for this enclosure is the centre from which our words fly from pole to pole.

“I go on. Neither in the writings of St. Paul, St. John, nor St. James, have I found a trace or germ of the papal power. St. Luke, the historian of the missionary labors of the apostles, is silent on this all-important point. The silence of these holy men, whose writings make part of the canon of the divinely-inspired Scriptures, has appeared to me burdensome and impossible, if Peter had been pope, and as unjustifiable as if Thiers, writing the history of Napoleon Bonaparte, had omitted the title of emperor.

“I see here before me a member of the assembly, who says, pointing at me with his finger, ‘There is a schismatic bishop who has got among us under false colors.’ No, no, my venerable brethren, I have not entered this august assembly as a thief, by the window, but by the door like yourselves. My title of bishop gave me a right to it, as my Christian conscience forces me to speak and to say that which I believe to be true.

“What has surprised me most, and what moreover is capable of demonstration, is the silence of St. Peter. If the apostle had been what we proclaim him to be—that is, the vicar of Jesus Christ on earth—he surely would have known it; if he had known it, how is it that not once did he act as pope? He might have done it on the day of Pentecost, when he pronounced his first sermon, but did not do it; neither in the two letters directed to the church. Can you imagine such a pope, my venerable brethren, if St. Peter had been pope? Now, if you wish to maintain that he was the pope, the natural consequence arises that you must maintain that he was ignorant of the fact. Now I ask whoever has a head to think and a mind to reflect, are these two suppositions possible?

“To return, I say, while the apostle lived, the church never thought that there could be a pope; to maintain the contrary, all the sacred writings must be entirely ignored.

“But it is said on all sides, Was not St. Peter at Rome?

Was he not crucified with his head down? Are not the pulpits in which he taught, the altars at which he said the mass, in this eternal city? St. Peter having been at Rome, my venerable brethren, rests only on tradition; but, if he had been Bishop of Rome, how can you from that episcopate prove his supremacy. Scaliger, one of the most learned of men, has not hesitated to say that St. Peter's episcopate and residence at Rome ought to be classed with ridiculous legends. [Repeated cries, 'Shut his mouth, shut his mouth; make him come down from the pulpit.']

"Venerable brethren, I am ready to be silent; but is it not better, in an assembly like ours, to prove all things as the apostle commands, and to hold fast what is good? We have a dictator, before whom we—even his holiness Pius IX. himself—must prostrate ourselves, and be silent and bow our heads. That dictator is history. This is not like a legend, which can be made as the potter makes his clay, but is like a diamond which cuts on the glass what cannot be cancelled. Till now I have only leant on her; and if I have found no trace of the papacy in the apostolic days, the fault is hers, not mine. Do you wish to put me into the position of one accused of falsehood? You may do it, if you can.

"I hear from the right some one expressing these words—'Thou art Peter, and on this rock I will build my church.' I will answer this objection presently, my venerable brethren; but, before doing so, I wish to present you with the result of my historical researches.

"Finding no trace of the papacy in the days of the apostles, I said to myself, I shall find what I am in search of in the annals of the church. Well, I say it frankly—I have sought for a pope in the first four centuries, and I have not found him. None of you, I hope, will doubt the great authority of the holy Bishop of Hippo, the great and blessed St. Augustine. This pious doctor—the honor and glory of the Catholic church, was secretary in the Council of Melvie. In the decrees of this venerable assembly are to be found these significant words—'Whoever wills to appeal to those beyond the sea shall not be received by any one in Africa to the communion.' The bishops of Africa acknowledged the bishop

of Rome so little that they smote with excommunication those who would have recourse to an appeal. These same bishops, in the sixth Council of Carthage, held under Aurelius, Bishop of that city, wrote to Celestinus, Bishop of Rome, to warn him not to receive appeals from the bishops, priests, or clerics of Africa; and that he should send no more legates or commissaries; and that he should not introduce human pride into the church.

“That the Patriarch of Rome had from the earliest times tried to draw to himself all the authority is an evident fact; but it is an equally evident fact that he had not the supremacy which the Ultramontanes attribute to him. Had he possessed it, would the bishops of Africa—St. Augustine first among them—have dared to prohibit the appeals of their decrees to his supreme tribunal? I confess without difficulty that the Patriarch of Rome held the first place. One of Justinian’s laws says, ‘Let us order, after the definition of the four Councils, that the holy pope of ancient Rome shall be the first of the bishops, and that the most high Archbishop of Constantinople, which is the new Rome, shall be the second,’ ‘Bow down then to the supremacy of the pope,’ you will say to me. Do not run so fast to this conclusion, my venerable brethren, inasmuch as the law of Justinian has written on the face of it, ‘Of the order of the patriarchal sees.’ Precedence is one thing, the power of jurisdiction is another. For example, supposing that in Florence there was an assembly of all the bishops of the kingdom, the precedence would be given to the Primate of Florence, as among the Easterns it would be accorded to the Patriarch of Constantinople, as in England to the Archbishop of Canterbury. But neither the first, nor the second, nor the third, could deduce from the position assigned to him a jurisdiction over his colleagues.

“The importance of the bishops of Rome proceeded not from a divine power, but from the importance of the city in which they had their seat. Monsignor Darboy (in Paris) is not superior in dignity to the Archbishop of Avignon; but, in spite of that, Paris gives him a consideration which he would not have, if, instead of having his palace on the bank of the Seine, he had it on that of the Rhone. That which is

true in the religious order is the same in civil and political matters: the Prefect of Rome is not more a prefect than one at Pisa; but civilly and politically he has a greater importance.

“I have said that from the very first centuries the Patriarch of Rome aspired to the universal government of the church. Unfortunately he very nearly reached it; but he had not succeeded assuredly in his pretensions, for the Emperor Theodosius II. made a law by which he established that the Patriarch of Constantinople should have the same authority as he of Rome (*Leg. cod. de sacr., etc.*). The fathers of the Council of Chalcedon put the bishops of the new and the old Rome in the same order on all things, even ecclesiastical (*Can. 28*). The sixth Council of Carthage forbade all the bishops to take the title of prince of the bishops, or sovereign bishop. As for this title of universal bishop, which the popes took later, St. Gregory I, believing that his successors would never think of adorning themselves with it, wrote these remarkable words, ‘None of my predecessors has consented to take this profane name; for when a patriarch gives himself the name of *Universal*, the title of patriarch suffers discredit. Far be it then from Christians to desire to give themselves a title which brings discredit upon their brethren!’

(To be continued)

Missed the Train and Found Christ

It was nearly nine o'clock in the morning. The train, due 8.50 A. M., had stopped at the pretty little wayside station, taken up the passengers, and steamed away again. The stationmaster, who had grown gray in the service of the Company, was settling down again after the momentary excitement, for an hour's quiet, and turning to the luxuriant little garden which bloomed out a grateful return for all the labor he bestowed upon it.

A hasty step then was heard, and a gentleman with face red-hot and temper apparently heated to the same point, came hurrying up. His haste and excitement had nearly robbed him of the power of speech, but he contrived to bluster forth a storm of invectives against the bus driver,

who had neglected to call for him, and had thus caused him to miss the train. "And I would rather have given twenty-five dollars than have been late this morning. I do not know what is to be done."

Of course, there was only one reasonable thing to be done in such circumstances, and that was to wait quietly for the next train, which would pass at ten; but the poor fellow had not cooled down sufficiently to do anything quietly just then.

The stationmaster was kind and obliging; he was used to dealing with such cases, and had found, as he said, that "it was best to leave them to themselves pretty much; they generally came round all the sooner." So he waited patiently until the gentleman began to slacken the speed at which he was pacing to and fro along the platform.

"There's a comfortable waiting room inside, if you would like to sit down, sir," he then ventured to say. The stranger turned and followed him into the pleasant little room, shaded by the climbing roses outside, and with an air of thorough cleanliness. A round table stood in the middle of the room with a supply of tracts—blessed little messengers of God to the wandering and weary. Well-chosen and attractive they were; and the gentleman began to turn them over, glad of some occupation for his restlessness. He chose one and seated himself to read it, and the stationmaster turned to his little garden.

"He's keeping wonderfully quiet," he thought to himself. Then, looking at the great clock, he saw the hands pointing to near train-time. Some passengers began to arrive, and the ticket office was opened for the coming train. The gentleman was seated in the same place, bending over the tract, which was of some length, and so completely absorbed in its contents that he was forgetting the time.

"The train's in sight, sir," said the stationmaster. "The train!" he exclaimed, jumping up like one just waking. "Will you sell me this tract? I want to read it again." "Take it, and welcome, sir; the kind lady who supplies me with them will be delighted that you should." "Thank you and her"; and in another minute he was in the train.

A month after this the stationmaster was on the platform. As the train stopped a gentleman leaped out before him, and held out his hand, saying, "Do you remember me?" "I do, sir. You are the gentleman that missed the train a few weeks back, and was so troubled about it."

"I need not have been. I missed the train that morning, but I found the Saviour. Oh, what a tract that was! I had been so busy about business that I did not allow myself time to think about God, or to read about Him; but I could not get over the solemn questions it asked. I wish I had time to tell you all particulars; but say to the lady who gave you that tract, that it has led me to Jesus, and I am buying all I can and giving them away, wholesale. I never knew what happiness was before."

The steam-whistle ended the interview, and there was joy in the heart of the old stationmaster as he stood watching the train move slowly away, and saw the beaming, joyous look of one of its passengers—"a new creature in Christ Jesus."
—"*Stories of Truth.*"

A Thought for Each Day in March

March 1. "*By grace are ye saved through faith*" (Eph. ii:8).

Grace excludes merit as the source of salvation, and faith excludes works as the means.

March 2. "*Ye must be born again*" (John iii:7). If we are born but once, we die twice; if we are born twice, we die at the worst but once.

March 3. "*He that believeth on me hath everlasting life*" (John vi:47). He does not only hope to have, nor try to have, nor shall have hereafter, but he **hath** everlasting life.

March 4. "*Giving thanks to His name*" (Heb. xiii:15). "Confessing to His name," as it is in the margin and the Revised, renders it certain that He will confess our name before His Father.

March 5. "*Abide in me, and I in you*" (John xv:4). The results of abiding mentioned twelve times in the passage (Verses 1-16), are fruit-bearing, answered prayer, love, obedience, joy, fellowship, service.

- March 6.** *“Christ in you, the hope of glory”* (Col. i:27).
Not only before you to be admired, but in you the guarantee and restorer of the lost glory.
- March 7.** *“The love of Christ constraineth us”* (2 Cor. v:14).
Constraineth is also rendered “taken with,” “throng,” “straightened,” “keep thee in,” “held,” “stopped,” “pressed.”
- March 8.** *“To me to live is Christ, and to die is gain”* (Phil. i:21). To a real believer life is but another name for Christ; and to die introduces him at once and forever into the presence of Christ.
- March 9.** *“Without me ye can do nothing”* (John xv:5).
Severed from Christ, as it is in the margin, we cannot lift a hand for service, nor have a right thought, nor utter a useful word.
- March 10.** *“Will ye also go away?”* (John vi:67). Go away from whom? from Life, Light and Salvation, and out into death, darkness and despair for ever and ever.
- March 11.** *“Pray without ceasing”* (1 Thess. v:17). We are exposed every moment to some new need, peril, temptation, and every moment should be passed in communion with our Lord.
- March 12.** *“Thy word is a lamp unto my feet”* (Ps. cxix:105).
We are in a dark world, with the Word to guide us, “until the day break, and the shadows flee away.”
- March 13.** *“He will guide you into all truth”* (John xvi:13).
Remember, however, that the Spirit never guides us contrary to the Word, nor beyond the Word, which is His own.
- March 14.** *“In thy light we shall see light”* (Ps. xxxvi:9).
We do not look into the deep pit of our hearts to get light, but up into the face of “the sun of righteousness.”
- March 15.** *“He hath set eternity in their heart”* (Eccl. iii:11, R. V.). God hath stamped eternity on man’s intuitions, and only a few cranks refuse to see the solemn seal.
- March 16.** *“I will never leave thee, nor forsake thee”* (Heb. xiii:5). This sweet promise is very emphatic: “I will

not, not, leave thee; no, indeed, I will not, not, forsake thee."

March 17. "*Casting all your care upon Him, for He careth for you*" (1 Peter v:7). Casting, not only some, but all your anxiety, for He makes your interests to the least detail His tender concern.

March 18. "*My grace is sufficient for thee*" (2 Cor. xii:9). Many are constantly praying, "Let thy grace be sufficient," and do not see that it IS sufficient for them.

March 19. "*Know ye not that ye are the temple of God?*" (1 Cor. iii:16). The abiding presence of the Spirit of God makes both the Church, and the believer, sacred by His indwelling.

March 20. "*If God be for us, who can be against us?*" (Rom. viii:31). With God on his side, every believer is an immense majority, no matter how numerous or desperate his enemies.

March 21. "*Who shall separate us from the love of Christ?*" (Rom. viii:35). Seven things are named that might do this, but we are more than conquerors over them all through Him that loved us.

March 22. "*Walk in love, as Christ also hath loved us*" (Eph. v:2). We are to maintain a certain kind of life and conduct, making the love of Christ the measure and standard of our own love.

March 23. "*Because I live, ye shall live also*" (John xiv:19). The life of the Head secures the life of His members, their spiritual resurrection and everlasting life.

March 24. "*I have been co-crucified with Christ*" (Gal. ii:20). The righteous sentence of the law has already fallen, not upon the believing sinner, but upon His substitute, and it can fall no more.

March 25. "*Ye are risen with Him*" (Col. ii:2). It is not only that ye shall rise, but ye are already risen in God's view, because one with Christ in His finished work.

March 26. "*Made us to sit together in the heavenlies*" (Eph. ii:6). This does not mean merely that we have enjoyed a meeting, but we are seated there all the time, if in Christ Jesus.

- March 27.** "*As He is, so are we in this world*" (1 John iv:17). Hence our boldness in the day of judgment, because one with the Judge.
- March 28.** "*Looking for that blessed hope*" (Titus ii:13). Rotherham renders it, "Prepared to welcome the happy hope."
- March 29.** "*Waiting for His Son from heaven*" (1 Thess. i:10). It is a personal Christ for whom we wait and watch.
- March 30.** "*Heirs of the kingdom*" (Jas. ii:5). It is not, heirs of the church, but of the kingdom.
- March 31.** "*Then shall ye also appear with Him in glory*" (Col. iii:4). That glory will make up for all the troubles by the way.

The Heart of the Lesson.

BY ARTHUR FOREST WELLS

SUNDAY SCHOOL LESSONS FOR MARCH
SHARING THE GOOD NEWS

March 6. Acts viii:4-8; 2 Cor. v:14-20. Golden Text, Acts i:8
Daily Readings

Mon., 28, Rom. iii:21-26. Tues., 1, Eph. ii:1-10. Wed., 2, Gal. iii:1-12. Thurs., 3, Col. iii:1-25. Fri., 4, John i:35-42. Sat., 5, John iv:39-42. Sun., 6, John xvii:13-26.

I. LESSON OUTLINE

1. The Doctrine of Reconciliation (2 Cor. v:14-20). 2. The Ministry of Reconciliation (Acts viii:4-8).

THE HEART OF THE LESSON

The heart of the lesson this week is ambassadorship for Jesus Christ our Lord, viewed from the standpoint of its nature and its practise. There is good news: that is one thing; it must be shared, that is the other. It would be sad if we had the willingness to share a good thing, but had no good thing to share; but it would be sadder still if we had a good thing to share, and did not share it.

We understand well enough what reconciliation is in human fellowship; but what is the doctrine of reconciliation as between God and the sinner? An understanding of the answer to this question involves the conception of the effect of sin upon the relationship of God to the sinner, and a consideration as to whether the object of the reconciliation is the *Offended* or the *offending* party: is God to be reconciled, or man? or both God and man? The answer is that both must be reconciled; but each in a different sense. God is loving, and God is just. Man's sin did not kill the love of God toward him (John iii:16; Rev. i:5). The work of redemption is the result of that wonderful love of God. God's love is not the result of Christ's redemption. That is to say, nothing had to be done to make God love us sinners. Sin did not effect God's love. But sin did effect God's justice. The moment sin came into the relationship between man and God, righteousness set up a fence forbidding His love to express itself *apart from the shed-*

ding of vicarious blood (Heb. ix:22). Something had therefore to be done to give God the right to let His love express itself toward us. This was the first objective of the Cross of the Lord Jesus Christ. For we must remember that the Lord Jesus Christ died, first of all, not for man, but for God, as outlined above. That is, the Cross of the Lord Jesus Christ created a license, a permit for God to forgive sins. The Death of the Son of God gave God's love full authority to act. The Death of the Lord Jesus Christ effected something, first of all, that was outside of the experience of the believer, objective to him; it was something that took place in the court of heaven between the Father and the Son. The *Offended Party* needed no change of heart; but a right to act in love. The Cross did away with obstacles that stood in the way of God's mercy, so that His longsuffering could have free course to save. The first announcement of the Gospel should therefore be that God is now free to act in grace as a result of the Work of the Lord Jesus Christ. The second act of our ambassadorship should be a plea to the sinner to believe it and to come to God. Sin did not effect the love of God: but sin did effect the love of man. Reconciliation of the offending party, therefore, implies a change of heart, a new attitude toward God: trust instead of distrust, love instead of enmity. This is the work of the Holy Spirit as He uses the Work of the Lord Jesus Christ. God needed no change of heart; He needed only the right to act: God now offers man the right to come to Him, and He pleads that man will do it. Oh, how can any sinner resist such love! By grace through faith!

Such is the Good News. Are we giving it out? There are a lot of cheap substitutes, not only of the Gospel itself, but of the manner in which it is proclaimed. Some say, "The World for Christ," etc. It had better be phrased, "Christ for the World." But that is a very big thought. Some of us would get along better if we contented ourselves with doing a little personal work. And if every Christian did that, I think that Christ would be brought to world much quicker. Instead of the wholesale method, let us try faithfully the one by one method. That is best way to sell goods. It is the most efficient way to save souls. But let us be doing it (Jas. ii:22).

MAKING THE WORLD CHRISTIAN

March 13. Matt. xxviii:16-20; Acts xvi:6-15

Golden Text, Matt. xxviii:19

Daily Readings

Mon., 7, Matt. xxviii:16-20. Tues., 8, Mark xvi:14-20. Wed., 9, Luke xxiv:36-49. Thurs., 10, John xx:19-30. Fri., 11, Acts i:1-11. Sat., 12, 1 Thess. i:1-10. Sun., 13, Acts. xix:1-22.

I. LESSON OUTLINE

1. The Great Commission (Matt. xxviii:16-20). 2. The Gospel in Europe (Acts xvi:6-15).

THE HEART OF THE LESSON

This lesson brings before us the program of Christian witness-bearing as it is outlined in the records of the so-called Great Commission. These records are found at the end or toward the end of the Gospels and in the first chapter of the Acts, as given in the daily readings above. It is interesting to make a comparative study of those five passages, not only to find out what the Christian program is, but to see how beautifully the Holy Spirit has restated this commission with different emphases. In Matthew's account, He emphasizes the authority of the Lord Jesus Christ; for the word "power" in Matthew xxviii:18 should be rendered "right" or "authority." In Acts i:8 the word

“power” is “power,” “strength,” “dynamite.” Matthew is speaking of authority that is back of Christ and in Christ. That is a good thing to remember; the authority is not in man, but in Christ. Oh, the courage that ought to fill our hearts as we think of it that the authority of the Lord Jesus Christ is back of us in our missionary work, provided, of course, that we are carrying out His program. Read this passage together with that found in John v:19-23, and you will see what confidence the Father has in the Son to give Him so much authority. Every employer knows what a concern it is to find the right person to whom he can intrust his business, and every housewife that has a maid knows what is involved when she turns some of the affairs of the household over to such an one. Or, again, think of turning your powered automobile over to someone else on a busy street with your children sitting in the car. But these are very small things compared to turning the whole universe over to Someone! One’s imagination begins to work rapidly when he thinks of what might have happened if the world had been given over to the superintendency of one of the higher creatures of heaven or of the earth. In that event we might have had two Satans instead of one. This may be a foolish thought; but I wanted to show by contrast what tremendous faith the Father has in the Son in giving Him all authority in heaven and earth. Well, I am satisfied with the plan; I yield to Him *gladly*; and somehow I get bold in preaching when I think that the Lord Jesus Christ is back of me in it, and that He is with me as I witness for Him. He is with me! See Mark’s account of this commission, and you will notice that the Lord has something to say about faith and unbelief. It is as if He said to the teacher of the Gospel and to the preacher of it: “Leave your doubts at home (or, rather bring them to Me), learn to believe something about Me, and then preach what you yourself believe; and when you preach, expect faith; not understanding, but faith.” “He upbraided them with their unbelief and hardness of heart, because they believed not them that had seen him after He was risen” (See Luke xvi:31). “He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned.” So then, our witness-bearing is to be characterized by authority from above and faith. The twenty-fourth Chapter of Luke gives an account that is intensely personal and experimental. But we are not to make our experiences the center of the testimony. Therefore the emphasis on the Word of God: “O foolish men, and slow of heart to believe in all that the prophets have spoken!” “These are the words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and in the Psalms, concerning Me.” “Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem.” John reminds us of the importance of the Holy Spirit’s power in the testimony. “Peace (be) unto you: as the Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, “Receive ye the Holy Spirit.” And when we turn to Acts, we get the geography of the plan, which includes city missions, home missions and foreign missions. A great plan; and yet simple; it is not as hard as we try to think that it is. It is simply telling the story of the word of the Cross and the Resurrection, of the *Saviour* and *Lord Jesus Christ*, the work of the Son by the Spirit for the glory of God.

Let us not fail to see the importance of the call of the Macedonian. The Macedonian represented the Greek world with all its culture and its power; but also its hopeless corruption. And this invitation, like

the question-mark altar in Athens, is both a testimony of the dire strait of the heathen world out of Christ and a plea that He do what the world's science and power cannot do: save them from sin and give them an inheritance among the sanctified. This Macedonian call is not only a challenge to Christian workers; but a straight-forward testimony from the cultured world itself that the best that this world has, falls short of satisfying the soul. May the call be answered (Isaiah vi:8).

THE CHRISTIAN'S HOPE

March 20. John xiv:1-3; 2 Cor. v:1-10; 1 John iii:2-3
Golden Text, John xiv:2

Daily Readings

Mon., 14, Eph. i:15-23. Tues., 15, 1 Thess. iv:13-18. Wed., 16, Phil. i:12-29. Thurs., 17, 1 Peter i:3-12. Fri., 18, Col. iii:1-4. Sat., 19, Rev. xix:1-10. Sun, 20, Rev. xxi:1-7.

I. LESSON OUTLINE

1. The Christian's Future Dwelling Place (John xiv:1-3). 2. The Christian's Glorified Body (2 Cor. v:1-10). 3. The Christian's Purified Soul (1 John iii:1-3).

THE HEART OF THE LESSON

The heart of the lesson this week is hope. Hope has been said to be the marriage of expectation and desire. Now what is the Christian expectation and desire? The answer to this question can be found only in the Scripture. Apart from the revealed will of God, no man knows what the Lord has prepared for His own. But we thank Him that He has revealed it unto us through the Spirit (1 Cor. ii:9-10).

How shall we think of the Christian future? We may think of it in terms of time and eternity. In that case, we would divide our life into three periods: (1) From now unto the coming of the Lord. For some of us, that may mean what remains of our lives here in the flesh, and nothing more, if the Lord comes soon. For some or all of us, it may mean what remains of our lives from now until death, if the Lord tarries, together with that wonderful interval, with the Lord, between death and the resurrection. Now, whatever it may be, let us write across that span (Rom. viii:28), "And we know that to them that love God all things work together for good (even), to them that are called according to (His) purpose." See also Phil. i:19-26; 2 Cor. v:6-9.

"My times are in Thy hand; My God, I wish them there;
My life, my friends, my soul, I leave entirely to Thy care.
My times are in Thy hand, whatever they may be;
Pleasing or painful, dark or bright, as best may seem to Thee.
My times are in Thy hand; why should I doubt or fear?
My Father's hand will never cause His child a needless tear.
My times are in Thy hand, Jesus the Crucified;
Those hands my cruel sins had pierced, are now my guard and guide."

(2) From the time of the coming of the Lord until the end of the Kingdom of the Lord Jesus Christ on earth, during which time we are to reign with Him as priests and kings (Rev. i:6). It must have been this phase of hope that was in Paul's mind when he wrote Titus ii:11-14, "For the grace of God hath appeared to all men, bringing salvation, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world (or, age); looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ; Who gave Him-

self for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works." Or, again, in 1 Tim. i:11, "According to the gospel of the glory (not glorious gospel, here) of the blessed God." (3) From the end of the 1,000 years (Rev. xx:4-6) throughout eternity. John xiv:2-3, "In My Father's house are many abiding places; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto Myself; that where I am (there), ye may be also." John xvii:24, "Father, I desire that they also whom Thou hast given Me, be with Me where I am, that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world."

We can also think of the Christian hope in terms of condition or state. Man's redemption is, in many respects, threefold. I suggest one of these trilogies. God means for the Christian to have a thoroughly redeemed soul, a thoroughly redeemed body, and a thoroughly redeemed dwelling-place. Our souls are regenerated when we accept the Lord Jesus Christ as Saviour and Lord. Our bodies will be resurrected or changed when the Lord comes again. Our habitat will be recreated in the time of the new heavens and the new earth. It is a great program that God has mapped out for us. Everything within His plan for His glory will be changed; all things will be new (Rev. xxi:5). 1 Peter i:3-5, "Blessed (be) the God and Father of our Lord Jesus Christ, Who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time."

The Christian hope may be considered from the standpoint of possessions. That brings before us the whole subject of rewards as well as our eternal inheritance as redeemed ones. A good long text on our inheritance can be found in Eph. i:3-14. The word in verse 11, however, should be heritage. Study this passage in the light of Joshua xiii-xxii. For a study of the Christian's rewards, see Luke xvii:10 (for the principle involved) 1 Cor. iii:10-15; 2 Cor. v:10; Rev. xxii:12.

Once more, the Christian hope may be viewed from the standpoint of place. While it is true that the chief thing about heaven is that we will be fitted for it, that is, that heaven is a blessed state and condition, it is also true, and we need to say it, that heaven is a place. Heaven is a place where we are going to spend eternity in our redeemed and glorified BODIES. As certain as it is that we are going to spend eternity in these bodies, though changed, and not as disembodied spirits, so certain is it that heaven is in the fullest sense of the word a place, a wonderful place, the home of the Lord (John xiv:2).

STUDIES IN THE CHRISTIAN LIFE

March 27. Review. Golden Text, John xiv:15

Daily Readings

Mon., 21, 1 John i:1-10. Tues., 22, 1 John ii:1-11. Wed., 23, 1 John ii:12-17. Thurs., 24, 1 John ii:18-29. Fri., 25, Jas. ii:14-26. Sat., 26, 1 Peter ii:1-10. Sun., 27, 1 Peter iii:8-22.

THE HEART OF THE LESSON

The lessons of this quarter have dealt with the Christian life from beginning to end, i.e., from starting to follow the Lord Jesus Christ to the question of the hope of future things. Let me outline the course of these things generally in a very simple way. We will take three A B Cs as our guide.

I. The A B C of Christian birth or rebirth. (A) Rom. iii:23, "All have sinned, and fall short of the glory of God." We can test a man's theology pretty well by asking one of two questions, What does he think about God? What does he think about sin? There is an awful poverty among us in regard to the nature of sin. There is far too much sin itself; but a very weak understanding and dread of its nature. Sin: that is the thing that has to be dealt with before there can be any progress in spiritual things. (B) John i:29, "Behold, the Lamb of God, That taketh away the sin of the world!" After a recognition of the need, we must turn to the One Who can help us, and save us from that need. Our salvation is from the Saviour Who died on the Cross for us. See Rom. iii:21-26. (C) Matt. xi:28, "Come unto Me, all ye that labor and I will rest you." It is not enough to have the right idea about sin and about salvation; we must come to the Saviour. The coming is so simple; yet few do it. He will cast out none that come to Him (John vi:37).

II. The A B C of Christian life. (A) John xv:4, "Abide in Me." I think of someone accepting Christ at a Sunday service. He goes home a saved soul. What is he to do now as a Christian? I wish all would ask that question seriously. The first thing that we ought to tell him is, Stay where you are. Don't let your first concern be how much you will or will not be able to do; but be careful to hold your ground. Of course, it is the Lord that does the holding. Yet the exhortation is to "stand" (Eph. vi:10-20). "Abide" in Christ. Don't run away. Don't let yourself be drifted away. Don't backslide. "Abide in Me." (B) Eph. v:17, "But understand what the will of the Lord is." When we are certain of our foothold, the first thing in the line of progress is, not to make our plans, but to learn the plan of the Lord for us. Here many stray. How many are there that believe that the Lord has a plan for every detail of life, and that it is our wonderful privilege to find that plan, and then to live it. There can be no success outside of the will of God; therefore the second thing in the Christian life is to learn to know and then to submit to that will. Or, what does the Lordship of Jesus mean to us otherwise? (C) Mark i:17, "Come ye after Me, and I will make you to become fishers of men." That is the heart of Christian service; to do what the Lord Himself came to do: "to seek and to save that which was lost" (Luke xix:10).

III. The A B C of the Christian future. (A) Rom. viii:28, "All things work together for good (even), to them that are called according to (His) purpose." We do not know what a day may bring forth; but we may know that, for us who are Christians, the Shepherd-Lord will be going ahead; and, as we abide in Him, the future will be blessed. (B) 1 Thess. iv:13-17, "But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (See lesson for March 20.) (C) Matt. xxv:34, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." This verse is quoted for the principle involved, namely, that of inheritance and rewards.

Book Reviews

Great Sermons of the World, by Rev. Clarence E. Macartney, D.D. The Stratford Company, New York Cloth, 586 pages, \$3.50.

It was a happy thought that led Dr. Macartney to make this compilation. As a people we seem to be addicted to the pursuit of the great. Magazines and newspapers are continually drawing up lists of the greatest writers, statesmen, athletes, etc. of the past and present. Why not, then, a book of great sermons of all ages?

Beginning with the superb sixty-third and sixty-fourth chapters of Isaiah, the unsurpassed sermon on the Mount and Peter's sermon at Pentecost, Dr. Macartney gives us thirty-five examples of great preaching from Clement, St. Chrysostom, St. Augustine and Bede down through Luther, Calvin, Wesley, and Chalmers to Beecher, Spurgeon and Patton. With the exception of the first two scriptural extracts, each sermon is prefaced by a brief sketch of the author, a feature which adds greatly to the interest of the book and is an aid to intelligent study.

The sermons which Dr. Macartney has collected and edited for us are undeniably great, and many preachers would do well to study their form and content. We are especially glad that he has in practically every case chosen examples of preaching which ring true to the evangelical faith.

Major Bible Themes, by Lewis Sperry Chafer, D.D. The Sunday School Times Co., Philadelphia, Pa. Cloth, 329 pages, including indexes. \$1.25.

Major Bible Themes is a contribution of great practical value to conservative Christian literature. The President of the Evangelical Theological College has gathered into the compass of a single volume forty-nine great topics of Scripture, and has clearly and concisely discussed each one in a separate chapter followed by lists of questions.

The book is important because of the key-value of the topics treated. Bible teachers and students all realize that certain scriptural themes are essential to an intelligent handling of the Word, and there has long been a need for an adequate treatment of these themes. This need Dr. Chafer has admirably met. He has discussed not only the covenants and the dispensations, but the Bible and its inspiration, the Persons of the Trinity and their relation to Man, Satan and his place, Man in creation and fall, sin and its remedy, the various aspects of salvation and sanctification, the Church, and many other equally important topics. The two indexes add greatly to the value of the work. Here is a volume which should prove of indispensable aid to all schools and colleges where the teaching of the Bible has for its aim a right division of the Word of Truth.

The Spirit of Christ, by Professor Charles R. Erdman, D.D. George H. Doran Company, New York. Cloth, 119 pages. \$1.50.

In this small volume of devotional studies, Dr. Charles R. Erdman has given us a deeply reverent treatment of the doctrine of the Holy

Spirit. The style is direct in its simplicity and of an appealing charm. There is no weakness in the salutary emphasis which the author places upon the fruits of the Spirit as manifest in the life of the believer.

Dr. Erdman discusses the Abiding Presence of the Spirit, the Spirit as Comforter in place of Christ, being filled with the Spirit, Pentecost and its problem, the Spirit and the inspired Word, the Spirit and Christ, and the Spirit and the world.

We can hardly have an over-abundance of good books on the Holy Spirit, for too many Christians in these days have but an elementary knowledge of this cardinal doctrine. Consequently this volume, ably written and true to the faith, is most welcome. It is a worthy companion to the other recent Princeton book on a similar theme by Dr. J. Ritchie Smith.

Better than Gold, by Dr. Don O. Shelton. The National Bible Institute, New York City. Cloth, 227 pages. \$1.25.

Here is a new book by another Christian educator—in this case Dr. Don O. Shelton, President of the National Bible Institute. *Better than Gold* is a collection of fifty short chapters on faith-strengthening subjects. It is a heartening volume and reflects the personality of the author in its buoyant faith and aggressive hold upon the riches of Christ. By reason of their brevity and their spiritual insight, the fifty chapters are admirably adapted for daily devotional reading. Dr. Shelton has the uncommon gift of giving his reader in very few words the central message of a Bible passage.

May we add a word about the publisher? This is one of the first books we have seen bearing the imprint of the National Bible Institute. Its make-up is in every way a credit to an enterprise that, in the great city of New York, is doing a piece of Christian service unequalled in magnitude and far-reaching in influence. We hope that *Better than Gold* is but the first of many volumes not only by the able President of the Institute but also by members of the faculty.

The Life Story of Henry Clay Trumbull, by Philip E. Howard. The Sunday School Times Company, Philadelphia. Cloth, 525 pages, including appendix and index.

There is a permanent value in the life of every great man. To help conserve this value and aid in passing it on to succeeding generations is the unique service of the skilled biographer. Example is one of the most potent teachers, and the lives of outstanding Christians bring close to us the realization of the great things God can do with a consecrated man.

In the long list of Christian biography, this authoritative life of Dr. Trumbull has a high place. Sympathetically and with careful detail, Mr. Howard tells us the story of the development of the great Sunday School worker and editor of *The Sunday School Times*. Dr. Trumbull was a many-sided man, soldier as well as scholar, and alive to all human interests. In sheer industry few leaders of modern times have equalled him. His contributions to Christian literature have a permanent place because of their directness of style as well as their sanity and balance of thought. The biography is of lasting worth for the Christian worker.

OUR HOPE

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Editorial Notes

His Hour

Repeatedly in the Gospel of John the word "hour" is used. This is not found in the other three Gospels. To His mother, when at the marriage in Cana she mentioned the lack of wine, He said, "Mine hour is not yet come." The Samaritan woman, who had inquired as to worship, heard from His lips "the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father—but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him." In His great address in the fifth chapter He speaks of another hour. "Verily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God and they that hear shall live." He meant the Gospel hour, this dispensation of Grace, which has lasted almost two thousand years; the hour in which the spiritual dead can hear His voice and those who hear receive eternal life and glory. Then He mentions a future hour which will also come. "Marvel not at this, for the hour is coming, in which all that are in the grave shall hear His voice." This hour is the hour when He will raise the dead.

And for Him there was an hour in which He had to accomplish the great work for which He had come into the world. This was an appointed hour, a set time, known from before the foundation of the world. More than once wicked hands, inspired by Satan, tried to take Him, but they could not. "Then they sought to take Him; but no man laid hands on Him, because His hour was not yet come" (vii:30). No one laid hands on Him for His hour was not yet (viii:20).

They took up stones to stone Him, they would cast Him down a precipitous mountainside, but they could not. And He knew that hour, for it was His hour, the hour in which He laid down His life, that He might take it again. Of this hour He spoke when certain Greeks inquired after Him. "The hour is come that the Son of Man should be glorified" (xii:23). After announcing the nearness of this great hour, He looked towards it, and knowing all it would mean for Him, the Holy and spotless One, when He who knew no sin was to be made sin for us, He cried out in agony of soul, "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour." After that we read, "Now, before the feast of passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end" (xiii:1). And before He went to the cross "He lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son may also glorify Thee" (xvii:1).

The hour came. The hour when He was delivered into the hands of the Gentiles to be crucified. The hour when He endured the Cross and despised the shame. The hour when He was wounded for our transgression and bruised for our iniquities, when the Lord laid on Him the iniquity of us all. And what an hour it was when He made His soul an offering for sin, when He poured out His soul unto death! Who can fathom the depths of that hour when all the waves and billows of divine wrath passed over Him, when alone and forsaken He gave His life as a ransom for many! "Now from the sixth hour unto the ninth hour there was a darkness all over that land." Three hours of darkness enshrouded the cross and then He finished the work. Bonar in one of the hymns, forgotten by our generation, speaks of it thus:

Three hours the land was wrapt in gloom,
 Three hours the city saw no sun.
 Three hours blank fear was in each face;
 It seemed as if earth's day was done.

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Three hours the cross itself was hid
 While through the gloom the Sufferer's cry,
 My God, why doest Thou me forsake?
 Breathed out His dying agony.

Three hours in that mysterious cloud
 That blotted out the noonday sun,
 The face of God's dear Son was hid,
 Only the ear could hear His groan.

Most wondrous hours, in which was done
 The greatest deed e'er done below,
 The deed in which all heaven was joined,
 That saves us from the endless woe.

Blessed be His glorious Name forever and ever. He has finished the work! The hour, which is called "His Hour" is passed, forever gone. But let us also remember that it was Man's hour. When they came to lead Him away captive, He said, "This is your hour, and the power of darkness" (Luke xxii:53). This word, beloved readers, is still true today. This age, over which Satan is god, began with the rejection of the Lord of Glory. This rejection continues. It is still man's day, man's hour and the power of darkness behind man, who refuses to accept the Lord Jesus Christ. The betrayal and rejection of the Son of God today is more pronounced than ever before. Oh! it is true His blessed Name is spoken everywhere. Every cult uses that worthy Name. They call Him "the Master"—or "the Comrade in White"—"the True Leader of men" and "the Wayshower." They use His Name in theatricals; they speak well of His character and of His life. In all this, beautiful as it may sound to the ears of the natural and religious man, His real Glory is denied and He Himself rejected. The rejection manifests itself in the denial of His finished work and the fundamental doctrines which are linked up with His blessed death and His physical resurrection. Alas! how true—this is your hour and the power of darkness. There is only one remedy for present conditions and that is the Gospel, so blessedly made known in His Cross, the power of God unto salvation to everyone that believeth. But professing Christendom has turned its back upon that Gospel. Big programs, big sums of money, big federations, big inter-church movements are acclaimed as the builders of "the

Kingdom" in which the true King and His crown-rights are forgotten and not wanted. "Mine Hour is not yet come." There is another hour coming for Him. It is the hour of His glorious vindication. It is the hour of His coming manifestation, the hour when He Himself will be revealed in great power and glory; the hour in which His glory will cover the heavens. In marvelous patience He waits at the right hand of God for that hour, as down here He awaited the hour of His passion. As surely as the hour came when He went to the cross, so surely cometh "His Hour" when He will appear in Glory, when every knee must bow and every tongue confess His Name.

For us His people, who know and love Him, it is now to suffer with Him, to share His rejection and His reproach. "His hour" will be ours too, for when He appears we also shall appear with Him in Glory.



"Lead me to the rock that is higher than
I" (Psa. lxi:2). Thus David cried when
his heart was overwhelmed. He knew
that Rock and all the Saints know the
Rock of Ages, the Rock of Eternity, our Saviour-Lord Jesus
Christ. The rock in Horeb which was smitten by the rod
of Moses is the type of Him who was smitten, upon whom the
curse of the law was put, and, smitten in death the water of
life pours forth in an exhaustless, never diminishing stream.
"They drank of that spiritual rock that followed them; and
that rock was Christ" (1 Cor. x:4). Of Him we still drink.

Rock of the desert, pouring still
Thy stream the thirsty soul to fill;
Rock of the desert, now as full
Of living water, pure and cool—
We stand beside Thee now.

Rock of Eternity, to Thee
In thirst and weariness we flee;
Thy waters cannot cease to pour,
Their fulness is forevermore.
"Let him that thirsteth come!"

As Moses was hidden in the cleft of the Rock, so that believer is hidden in Him. He speaks of His own beloved as "the dove in the clefts of the rock, in the secret of the

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stairs" (Song of Sol. ii:4). [Hidden in Him, one with Him we drink of that water He giveth, the water of life and of love.

River of Life, upon Thy brink
We sit and of Thy waters drink.
The murmur of Thy sparkling wave
Speaks still of Him who came to save,
Who bids us drink and live.

River of Love so deep and wide,
All heaven is in Thy flowing tide;
For all the love of God is here,
The love that casteth out all fear,
The "whosoever will"—

He is the rock of shelter, the sure refuge, the place of safety and peace. Of this Isaiah speaks. "A man shall be as an hiding place from the wind, and a covert from the tempest; as a river of water in a dry place, as the shadow of a great rock in a weary land" (Isa. xxxii:2). And how we need the shelter of this rock in these days! How necessary the prayer, "Lead me to the Rock that is higher than I." The Spirit of God will always lead us there and as we trust in Him, find our refuge in Him, we are safe and secure. Nothing can harm us. Planted upon the rock, the eternal rock, we shall abide as long as the rock stands. "For Thou hast been a shelter for me, and a strong tower from the enemy. I will abide in Thy tabernacle forever. I will make my refuge under the shadow of Thy wings" (Psa. lxi; 3-4). Thank God for such a rock, a rock which gives the water of life, a rock for shelter, refuge and security; a rock which can never be moved, which abideth forever.

Upon this rock I plant my foot!
Amid time's shifting, sinking sands,
Amid the hurricanes of life,
Fixed and immovable it stands.

All else is moving; it alone
Shakes not, nor yields, nor crumbles down;
Time and its tempests it defies;
Changes to it are things unknown.

It grows not old, it turns not grey;
Or boldly baffles every shock,
Repelling earth, defying hell,
It standeth firm, the eternal rock.

Rock of Eternity, amid
All changes here I rest on Thee!
Rock of the ages that are past,
Rock of the ages yet to be.

Precious and blessed to faith are these two His "I Will" words, so often spoken by our Lord, "*I will.*" When the leper came and in worship fell at His feet, with the prayer, "Lord, if Thou wilt, Thou canst make me clean," He said "*I will,*" and through this word of sovereign power immediately his leprosy was cleansed (Matt. viii:1-3). So He cleanses the souls of men from the disease far worse than physical leprosy, that is sin. In His gracious invitation addressed to those who labor and are heavy laden, who come to Him with their burdens, He assures us, as all who came have experienced, "And *I will* give you rest" (Matt. xi:28). Then He tells us, "Him that cometh unto Me *I will* in no wise cast out (John vi:37). Again we hear Him say to those whom He called and drew to Himself, "Come ye after Me, and *I will* make you to become fishers of men" (Mark i:17), and furthermore, He assures us that prayer in His Name will be granted, "If ye shall ask anything in my name, *I will* do it" (John xiv:14).

He speaks His "*I will*" in connection with the future of His own, those who have come to Him, trusted Him and follow Him. "Whoso eateth My flesh and drinketh My blood (spiritually), hath eternal life; and *I will* raise him up at the last day" (John vi:54). "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will* come again, and receive you unto Myself; that where I am ye may be also" (John xiv:2-3). A little while later He prayed to the Father, *I will* that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world" (John xvii:24).

Nor must we overlook His "*I will*" in the last book of the Bible. Here we have the "*I will*" of glorious rewards. "To him that overcometh *will I* give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. ii:7). "Be thou faithful unto death, and *I will* give thee a crown of life" (ii:10). "To him that overcometh *will I* give to eat of the hidden manna, and will give him a white

stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (ii:1, etc.). "And he that overcometh, and keepeth My works unto the end, to him *will I* give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of My Father. And *I will* give him the morning star" (ii:26-28). "He that overcometh, the same shall be clothed in white raiment; and *I will* not blot out his name out of the book of life, but *I will* confess His name before My Father, and before His angels" (iii:5). "Because thou hast kept the word of My patience, *I also will* keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth. * * * Him that overcometh *I will* make a pillar in the temple of my God, and he shall go no more out, and *I will* write upon him the Name of my God, and the name of the city of my God * * * and *I will* write upon him my new Name" (iii:10, 12). "Behold I stand at the door, and knock: if any man hear my voice, and open the door, *I will* come in to him, and will sup with him, and he with Me. To him that overcometh *will I* grant to sit with Me in My throne, even as I also overcame, and am set down with my Father in His throne" (iii:20, 21).



"My Grace is sufficient for thee." Thus

His Sufficient spake He to His suffering servant Paul,
Grace when he had asked Him to remove the
 thorn in his flesh. Thousands of saints
 have found out that His grace is indeed sufficient to carry
 through all pain, sorrow, loss and grief. This sufficient grace
 enabled the martyrs to sing their songs of praise and triumph
 when cruelly tortured and pray for their enemies.

We read recently of an English missionary among the Telegus who was stricken over fifteen years ago with leprosy. He was forced to return home. The awful disease made its headway. In this condition he wrote the following letter to a friend from whom he had recently heard:

"It is about fifteen years since I last saw you, so I appreciate your letter all the more. I have had a heavy cross to

carry, but I am glad to tell you that His Grace has been sufficient for me every step of the way. At first I was somewhat rebellious, for I had great plans for the future. Many souls were turning to the Lord in all parts of the field, and I looked forward to the time when I should have the privilege of baptizing thousands.

"I had said, 'Lord, let me be Thy servant, filled with Thy Spirit, giving all my thought, all my energy, and my life for Thee.' And He answered me. But instead of letting me serve Him as I had planned to do, He suddenly took me away from the work for ever. As I lay in the hospital in England, when the first horror of the final outcome was upon me, I thought sometimes that the Lord had forgotten and forsaken me, that He had hidden His face from me. But it was not so. The more sorrow I had to bear the easier it became, and now I am rejoicing in my Saviour every hour. I know the time cannot now be long before I shall be with Him, but while I am in the body I cannot keep still.

"You ask how I am. I have lost my eyesight now, and my voice; I have no feet or ankles; no arms; but my heart is far from dead; I still feel and long and sympathize. I still yearn for the extension of Christ's kingdom as much as I ever did. I cannot read or write, but the kind sisters in charge of the hospital come and read to me, and write for me, as I can find means to dictate to them. I have everything I need, and could not be more comfortable were I in my own home.

"I know you will remember me in your prayers, that I may be humble and patient, and faithful to the end. I have no doubts in these days, and if I had my voice I should be singing all the day long. Sometimes I feel so happy that I long to go to my heavenly home and be with 'my Beloved' for ever."

What a remarkable illustration of the power of our Lord to keep and the sufficiency of His grace! Some of our readers have written us of their sufferings and many others who have not written do also suffer in various ways. Cheer up, beloved friends, His grace is sufficient and soon all sufferings and trials will be for ever gone and we shall praise Him for these very sufferings in never ending glory.



Apologies

The so-called "*Apologies*" belong to the earliest documents of Christianity and form a most important part of early

Christian literature. They date back to the second century. These apologies were treatises addressed to the Roman emperors with the view of removing the prejudices against Christians, and thus lessening the awful persecutions which were raging against them. These interesting documents of the apologists aimed at the exaltation and glorification of Christ. We give a specimen, written by Melito, Bishop of Sardis, about the middle of the second century.

“We have made collections from the Law and the Prophets relating to those things, which are declared concerning our Lord Jesus Christ, that we might prove to your love, that He is the perfect Reason, the Word of God: who was begotten before the Light, who was Creator together with the Father, who was the fashioner of man, who was all things in all, who among the patriarchs was, Patriarch, who in the law was, Law, among the priests, Chief Priest, among the kings, Governor, among the prophets, Prophet, among the angels, Archangel, among voices, the Word, among spirits, the Spirit, in the Father, the Son, in God, God, King for ever and ever.

“For this is He who was pilot to Noah, who conducted Abraham, who was bound with Isaac, who was in exile with Jacob, who was sold with Joseph, who was captain with Moses, who was divider of the inheritance with Joshua the son of Nun. He, who foretold His own sufferings in David and the Prophets, who was incarnate in the Virgin, who was born at Bethlehem, who was seen of the shepherds, who was glorified of the angels, who was worshipped by the Magi, who was pointed out by John, who gathered the Apostles, who preached the kingdom, who healed the maimed, who gave light to the blind, who raised the dead, who appeared in the temple, who was not believed on by the people, who was betrayed by Judas, who was laid hold on by the priests, who was condemned by Pilate, who was transfixed in the flesh, who was hanged on the tree, who was buried in the earth, who rose from the dead, who appeared to the Apostles, who ascended into heaven, who sitteth on the right hand of the Father, who is rest of those that are departed, the recoverer of those that are lost, the light of those that are in darkness, the deliverer of those who are captives, the guide

of those that have gone astray, the refuge of the afflicted, the Bridegroom of the Church, God who is of God, the Son who is of the Father, Jesus Christ, the King for ever and ever. Amen."

What an eloquent testimony to the Person and glory of our Lord! And let us remember that this was written a short time after the death of Polycarp, who had known the Apostle John in person.

Apologies like those of the second century, addressed to Roman emperors, to stop the fires of persecution, are no longer needed in our days. Yet we are called upon to be "Apologists" in view of the fact that the primitive faith of Christianity, centering in the Virgin-born Son of God, is today attacked. The Holy Spirit foresaw these days and long ago exhorted true believers "to contend earnestly for the faith once and for all delivered unto the Saints." The apologists of the second century wrote their appeals, their confessions of faith in Christ, the Son of God, and in doing so they took their lives in their hands. We, who stand for the truth, often called reproachfully "apologists," defend that which is as dear to us, yea, more dear, than life itself. As the assaults upon the Christ of God and His matchless glory continue by the baptized infidels in the camp of Christendom, as modernists continue to sneer at the supernatural Christ, who walked on earth, the supernatural Christ, who is in glory and the supernatural Christ, who is coming again, we must do what the early apologists did, like Melito of Sardis, exalt the precious Name of our Lord. If this is our aim in contending for the faith we can rest assured that the power of the Holy Spirit will be with us.



In 1832 the naturalist, Charles Darwin,
The Power of went around the world in the ship *Beagle*.
the Gospel He spent several weeks on the coast of
 Terra del Fuego in South America. His
 description of the people is full of horror. He represents
 them as the very lowest type of humanity he had ever seen.
 They were savages of the lowest degree and quality. No
 civilized man dare approach the shore. The wise and pru-

dent naturalist left the coast, declaring the inhabitants to be beyond the reach of civilization.

One day a little babe was found lying in the streets in Bristol, England. It was taken to a workhouse. It was found on St. Thomas's day; they called it Thomas. It was found on a street which connected two bridges, so they called it Thomas Bridges. It was brought up on the public bounty. The boy reached early manhood with a heart aglow with the love of God. He longed to become a missionary. He offered himself to the Church Missionary Society, was accepted and sent to the very people whom Mr. Darwin thought to be too low to admit of civilization. Perfect love casts out fear. Bridges was heroic. He lived among these people in peril of his life. He studied their curious vocal tones, reduced them to form, translated into it a part of the story of our Lord's life. They read it—were melted by it. They cried for more—he gave them more. They read, believed, were subdued, civilized and Christianized. In 1870 Mr. Darwin wrote to the secretary of the society: "The success of the Terra del Fuego mission is phenomenal."

The atheistic inventor of the exploded evolution theory thought evidently when he saw these naked Indians and the viciousness, that he had found the missing link. But God manifested His power through a weak, abandoned child, in bringing to them the Gospel by which they were saved and delivered from the power of Satan. They catch monkeys, dress them up like men, teach them to use knives and forks, and monkey after man and his ways; but when all is done they are still monkeys, nor will they ever be anything else than apes. Oh! the folly of that infidel theory!



**Decline in
Teaching
Prophecy**

In an article published in Canada, Canon Dyson Hague, of Toronto, says: "And, more and more, as we see the day approaching, we should lay hold of that Blessed Hope, and emphasize it in word and life. I think there is a decline among Christians of the public teaching of the Second Advent. *The cry that Christ is coming is not so clear as it was thirty or forty years ago.* I

was amazed when I was in Keswick last year to find that of all the splendid addresses there was not one on the Lord's coming."

We not only "think there is a decline among Christians" as to a public testimony of "that blessed hope," we know this is a sad and solemn fact in our land. We find that certain brethren who gave a number of years ago a ringing testimony as to prophecy, have become rather silent. There are different reasons for it. One of them is that there are all kinds of twisted teachings, such as the Church having to pass through the great tribulation. Then the attempt to revive the long dead historical interpretation of the Book of Revelation with the dogmatic claim "the tribulation is already passed," and the introduction of questionable theories have unsettled some others. Prophecy is very simple. God has not obscured the coming events. He has made them as clear as everything else in His Word. The difficulty comes in when we follow so-called "schools of interpretation" and not the Scriptures. We are not surprised at this decline in prophetic teaching. We expected it.

But Dr. Hague is right, as we see the day approaching we should lay hold of that blessed hope more and more. And this certainly is the time when we may lift up our heads with rejoicing; tremendous things are going on in these closing days of our age and, who knows, but very soon, the Lord may make that blessed hope a blessed reality.

On the other hand, the prophetic testimony is kept alive by the Holy Spirit. The midnight cry cannot be hushed. Wherever prophecy is taught in its simplicity there is a large and whole-hearted response from the side of God's people. Books and pamphlets, expositions of Daniel, Revelation and others are still in great demand. Requests to hold meetings for the study of prophecy come from all sides to teachers who still hold to the old landmarks.

So let us be faithful, beloved, not only in the Gospel-testimony, but also in "His Coming testimony." If we do we shall surely find that the Spirit of God will back up our testimony. And when that day comes, the day of Christ, when we shall be in His presence, He will be our rewarder

for having witnessed to the coming event, which is a part of His glory and the consummation of His wonderful redemption.



A Remarkable Forecast John Nelson Darby was one of the most eminent scholars who ever lived and possessed an insight into the Word of God, which made him one of the greatest gifts the Lord ever gave to His Church. And yet he was a very humble man. The deep knowledge of the Word gave him a keen sight into the conditions and the course of this present age. Some seventy years ago he gave an address on the "progress of democratic power" in which he said the following words:

"I do not expect Protestantism nominally to cease, but it will be really infidel. You may find individual ministers, Independent or Episcopalian, preaching Christ, but the disruption that is taking place is a disruption into infidel radicalism or popular will. I have no doubt that God will keep every faithful soul, and maintain every needed testimony; but it is well that Christians should know what is before them, as time goes on more rapidly; perhaps, than we are aware. I do not look for violence, because I believe there is no courage anywhere to resist the course of events. I do not pretend to say how long it may take to bring these things about. God knows, and God holds the reins or looses them; but I have no doubt as to what is coming. The Christian may walk in peace through it all, waiting for God's Son from heaven, and keeping the Word of His patience; yet he may have a specially blessed place of testimony in the midst of it all, but a lowly one, content to be nothing in a world which has rejected Christ and is ripening for judgment. Our part is to keep His Word and not to deny His Name. * * * The opposition to Popery will be infidel, not Protestant. The general public effect will be a great and rapid increase of centralization or despotic power, and loss of personal liberty. Individual personal independence of character will disappear almost entirely. Men must go

with others to be anything. Protestantism having lost its integrity and energy, God allows infidelity as a check on Popish power.”

This is an almost perfect outline of what this age would bring and it is all true today which this man of God wrote seventy years ago. May God give us courage to stand alone with Him and for Him. If we are true to our Lord and to the Gospel, the Holy Spirit will supply all needed power.



The Golden Age This is a term frequently found in Greek and Roman mythology. It is given as the earliest of the four ages, the ideal period when the earth, under Saturn's reign, produced fruits without cultivation, when there was no warfare, and man lived in perfect happiness before sin ever entered the world. It is no doubt a faint echo of the Edenic conditions before sin and death had come.

Classic pagan writers never wearied of stating their firm belief that such an age would some day return. The principal writers who mention the golden age and the coming of a better day for the human race were Plautus, Lucretius, Catullus, Caesar, Cicero, Sallust, Virgil, Livy, Ovid, Horace, Hesiod and others.

Some of these pagans expressed the opinion that a Divine Person would descend from heaven and that through His Advent the golden age would come back to earth. Thus Virgil, who lived in the century before Christ came, wrote in his work *Eclogae* (about 35 years before the birth of our Lord) the following lines:

The last Age decreed by the Fates is come,
And a new frame of all things doth begin;
A Holy Progeny from heaven descends,
Auspicious in His birth, which puts an end
To the Iron Age, from which shall rise
The Golden Age most glorious to behold!

But how did these heathen poets get such a conception? Our answer is, from the Bible. About 280 B. C. Ptolemy II (called Philadelphus) requested the Jews to have seventy Rabbis sent to Alexandria to translate the Old Testament into the Greek, that a copy might be put into the far-famed

Alexandrine library. This translation was made and is known as the Septuagint. The Hebrew Scriptures were thus made known to the Greek speaking world and these writers like Virgil, learned from reading the Hebrew prophets that One would come from heaven, and that through Him Righteousness and Peace would be established on earth, that when He appears nations would turn their swords into plowshares and wars would end. While Greek and Roman mythology has the tradition that there was a golden age, and classic writers dreamt of the recurrence of primeval happiness and glory, none could find out how it would be brought back till the Hebrew Scriptures gave them some light. And they learned this, not man can bring back the lost golden age, but one coming from heaven must come and end "the Iron Age" and by His coming bring the golden age.

But today the greater part of the professing Church, though believing that a golden age, a millennium, must some day come, thinks that the age of bliss and righteousness will be brought about by the activity of the Church, through reforming legislation, reconstruction of society, the federation of all churches and internationalism. Passing recently a great religious institution of evangelical profession we saw at the door a tablet with the following inscription, "The Kingdoms of the world must become the kingdom of God." This is taken from the Bible, though incorrectly quoted. We read in Revelation xi:15, "The kingdoms of this world are become the kingdom of our Lord and of His Christ; and He shall reign forever and ever." But how and when will this come to pass? Scripture gives but one answer. It will not be brought about by the efforts of man, by religious-political combinations, not even by the spiritual agencies at work now, but by Him who descends from heaven. There can be no golden age, no millennium till Christ comes back. This is the blessed and uniform teaching of the Word of God from Genesis to Revelation. Scripture in every portion bears witness to it. And we may rest assured some future day He will come and bring that golden age. Then His Kingdom will be set up and He will reign and His glorified saints with Him.

**Endless,
Fathomless,
Unsearchable
Glory**

Endless, fathomless, unsearchable glory is the most blessed goal of the Redeemed of God. But even these exhaustless terms do not describe "the glory that shall be revealed." We shall be like Him for we shall see Him as He is. For our citizenship is in heaven from whence we also look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself. And so shall we ever be with the Lord. And they shall see His face; and His Name shall be in their foreheads—and they shall reign forever and ever. That in the ages to come He might display the surpassing riches of His grace in kindness towards us in Christ Jesus. What will it all be when it comes to pass! What glorious vision of His Face of Love and Beauty! And it will be a progressive glory, from glory unto glory. We quote Frances Havergal's beautiful poem:

"From Glory unto Glory!" Shall the grand progression fail
When the darkling glass is shattered, as we pass within the
veil?

Shall the joyous song of "Onward" at once forever cease,
And the swelling music culminate in monotone of peace?

"Then onward ever onward—through the unexplored abyss,
Dark barrier between the suns of other worlds and this,
Until the measure-unit mocks the grasp of human thought,
And space and time comingle while the clue is feebly sought.

"Then, in that wider ocean, deep calleth unto deep,
Star glories while attendant worlds, forth flashing as they
sweep
Around their unseen center, that point of mystic power,
In unimagined cycles, where an age is but an hour."

We shall know as we are known. The now mysterious heavens will no longer withhold their secrets from the redeemed hosts of the Lord. It is the Universe He made

and all things are His, and because they are His they are ours, for all things are yours and you are Christ's and Christ is God's. Well may we shout in holy anticipation, "Hallelujah."

"From Glory unto Glory" with no limit and no veil!
With wings that cannot weary, and hearts that cannot fail;
Within, without, no hindrance, no barrier as we soar,
And never interruption to the endless 'more and more.'

"For infinite outpouring of Jehovah's love and grace,
And infinite unveilings of the brightness of His face,
And infinite unfoldings of the splendor of His will
Meet the mightiest expansions of our spirits still."

Yes, that will be the supremest glory, the highest and the best, "the infinite unveilings of the brightness of His face." And then never to be severed from such a vision and such a glory, but on and on, on and on, with no limit and no end!

With such thoughts on glory fixed how insignificant everything else appears? How vain the earthly honors and glories! Well may we say, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." And homesickness fills our hearts when we think of that coming glory. Do you know anything of the heavenly homesickness? Such ought to be our feeling every day—tired of the strange land where we are and longing for home.

"Then let our hearts be surely fixed where truest joys are found,
And let our burning, loving praise yet more and more abound,
And, gazing on the 'things not seen' eternal in the skies,
'From Glory unto Glory,' O Saviour, let us rise."



**The Same
Healing-
Delusion**

In our book on *The Healing Question* we have shown a number of cases of persons who became violently insane after attending, and some, during the "healing" services of faith healers like Price, Mrs.

McPherson and others. We also give the various deceptions which are practiced in these campaigns.

One of our readers in Great Britain sent us a clipping from the *Daily Express* in which the same sad tale is told. A certain American "healer" is practising his spurious faith-healing over there. As a result of these meetings several people have lost their reason and one woman became so violent that she had to be put into a straight jacket. In another place where this man held forth five people were certified to have become insane after his campaign.

In our country, in spite of the exposures of these faith-healers, the craze seems to continue. It seems there are more mentally deficient people in the world today than ever before. People, especially women, whose "religion" consists in the emotional, who are neurotic, follow these erratic movements. They are a product of our times, and a sign as well.

We have done our duty in warning against these things. Read our volume on that question and hand it to those who have fallen for this delusion. We have heard of numerous cases of deliverance by reading our arguments about the claims of faith-healers and their methods. But it is Scripture which counts and the Word of God certainly does not teach what these healers teach. The whole thing is unscriptural.



**A Strange
Combination**

A few weeks ago there was held in the Fifth Avenue Presbyterian Church, New York City, a meeting in the interest of a revival. The meeting was held under the auspices of the Evangelistic Committee of New York. The chief speakers were Dr. S. P. Cadman, the President of the Church Federation and a fourteen-year old girl. Dr. Cadman's modernistic views are so well known that there is no need of saying much about it. He has no use for the historicity of the opening chapters of Genesis and denies the supernaturalness of the Bible. We quoted him in our February issue (page 462). In one of his answers to a question published in a leading newspaper, he says of the death

of our Lord that "in the speech of the modern world, Christ threw Himself away." He also said, "His ignominious death may not have been absolutely what the Father willed."

He endorsed publicly the fourteen-year old girl, who is to lead the revival, and Dr. Cadman quoted from Isaiah xi, "A little child shall lead them," a text which has *nothing whatever* to do with a revival in New York City. What a revival will it be which is expected to come from such a combination and under the leadership of a fourteen-year old girl? But this is only another evidence of the downward tendencies of our times.

The Holy Spirit says, "A woman I suffer not to teach nor to usurp authority over a man." How can He then sanction and fully bless such leadership?

And this fourteen-year old girl claims to have the gift of tongues; so do her father and mother. She claims that her nine-year old sister has this gift. The fourteen-year old girl also is a faith-healer. Evidently she got all this in Los Angeles from which she came. And now the so-called "Evangelistic Committee of New York City" is to start a revival with a leader given up fully to the Pentecostal delusion. Surely these are perilous times.



**A Good
Gospel Work**

A great deal more is going on in evangelistic efforts in New York City than most people know. There is much street preaching being done with most blessed results. Foremost in this line is the Gospel work done by the *National Bible Institute*, Don O. Shelton, President. For years able men have gone out into the public squares and streets of our great city and preached the Gospel with no uncertain sound. This work of the Institute continues this summer and hundreds of Gospel meetings will be held again throughout the city. Pray for this real effort. It has the endorsement of the best spiritual element in the different denominations.



Our Ministry

We had very encouraging meetings in **Philadelphia**. As stated before, monthly meetings are now being held in that city. They convene in Bethany

Presbyterian Church, Bainbridge and 22nd Streets, every first Wednesday of the month.

We also gave several addresses in the Gospel Hall of **Collingdale, Pa.**, and enjoyed the fellowship with our brethren there. One Lord's Day was spent in **Atlantic City, N. J.**, preaching in the church of "St. Johns by the Sea." Then followed a week's Conference in **Norristown, Pa.**, First Presbyterian Church; a week's meetings in "Brookes Memorial Church," **St. Louis, Mo.**; the yearly **Boston Conference**, and a week's meetings in the Assembly Hall of **Buffalo, N. Y.**

During April and May we have calls from different states but are unable to give exact dates at this time. We hope to be in **Racine and Watertown, Wisconsin**, and also in **Detroit, Mich.** Continue to pray for us and for the ministry.

Requests for Prayer

They reach us from many parts of the country. We are thankful to receive them. It is a blessed privilege to bear one another's burdens. But we will also be glad to receive letters telling us of prayers answered. Such letters will be a great encouragement to us to continue in the ministry of intercession.

His Riches

Letters from Mexico, Central America, South America and a few from Spain, all written in Spanish, tell us of the great blessing our Spanish translation of "His Riches" is. How many souls have been led to Christ through the reading of it is known to our Lord. We have now printed also a new **German** edition. We send them out free. If you can use them in English to give away in hospitals, prisons or elsewhere, let us know about it and we will send them to you free of charge.

Gospel of Matthew

The **Gospel of Matthew** in two volumes (bound in one) each having over 300 pages, is still in much demand. It is used by Sunday School workers everywhere. Many Sunday school teachers use the "Annotated Bible" and find it very helpful. Please read the advertisements on the inside cover page of this issue.

Stony Brook Scholarships-- An Opportunity

Each year brings to the Stony Brook School an increasing number of requests for scholarships for boys of limited means. Practically all such requests are investigated, and, in certain instances, help is given, even to the extent of the full amount of tuition. However, because of the extreme difficulty in discriminating in cases of this kind, the School intends hereafter to try a new method of selection. Beginning in June, 1927, there will be instituted a country-wide competition by examinations. On the basis of this competition four full scholarships will be awarded to winning candidates.

Candidates will be classed as follows according to four geographical districts. Sons of foreign missionaries may compete as of the district in which their parents resided before going to the field.

District I. Long Island (where the School is located).

District II. The northern states east of the Mississippi.

District III. The southern states east of the Mississippi.

District IV. Those states west of the Mississippi.

There will be two kinds of scholarships: Class A and Class B. Class A scholarships will be awarded to candidates who have had two years of high school work and will be renewed the second year the candidate is at Stony Brook, provided that his record in the school warrants this action. These scholarships are worth \$1,700 (\$850 per year). Class B scholarships will be awarded to candidates who have had three years of high school work and are for one year only, ceasing upon the graduation of the student. Their value is \$850. In odd years (beginning with 1927) Class A scholarships will be awarded in Districts I and III, Class B scholarships in Districts II and IV; in even years Class B scholarships will be awarded in Districts I and III, the Class A scholarships in Districts II and IV.

General requirements include the presentation of unquestionable character references, of statements certifying to good health, freedom from any physical disability, and proof that without the scholarship it would be financially impossible for the candidate to attend the Stony Brook School.

Candidates for Class A scholarships must be prepared for the junior year of high school and must be not less than fourteen nor more than sixteen years of age; candidates for Class B scholarships must be prepared for the senior year of high school and must be not less than fifteen nor more than seventeen years of age.

Each candidate will take five examinations—one in Bible, one in English, one in mathematics (algebra or plane geometry), one in language, (two or three years—ancient or modern) and one an elective subject, such as history or science. Examinations, which will be of similar standard to those of the College Entrance Examination Board in the corresponding

subjects, will be designed to test the candidate's native ability and the thoroughness of his preparation for the work at Stony Brook. There will be separate examinations for the two classes of candidates.

All examinations will be held during the week beginning June 13th. Question papers will be made out by the faculty of the Stony Brook School and will be mailed to the schools attended by candidates, where examinations may be taken under the supervision of local teachers. Answer papers will be returned to Stony Brook for rating, and awards will be announced during the third week in July.

Further information, including application forms, detailed academic requirements, etc., may be obtained from the Headmaster of the School, Frank E. Gaebelein, Stony Brook School, Stony Brook, N. Y. Prospective candidates are urged to apply at the earliest possible date. There is no cost for application.

The Book of Psalms

PSALM XV

The fifteenth Psalm marks the conclusion of a section of this interesting book. A retrospect may be in order. In the eighth Psalm we found a great Messianic prophecy, revealing our Lord as the second man, the last Adam, under whose feet everything will be put. The Psalm which follows celebrates, in believing anticipation, millennial deliverances and glories and concludes with the prayer for intervention so that the deliverance might come. Then follow Psalms in which we traced the trials of the godly in Israel in the coming days of Jacob's trouble, the great tribulation. We saw in prophetic vision their deep soul exercise, their longing cry for help, the moral conditions in the earth and the man of sin, the antichrist, who will domineer over them. The fourteenth Psalm ended with the prayer for salvation, that it might come out of Zion, when the Lord brings back the captivity of His people.

The fifteenth Psalm gives a description of those who will be permitted to be in the presence of Jehovah, when He appears in glory.

OUR HOPE

1. Jehovah, who shall sojourn in Thy tabernacle,
Who shall dwell in Thy holy hill?
2. He that walketh uprightly, and worketh righteousness,
And speaketh truth with his heart.
3. That does not slander with his tongue,
Who doeth not evil to his companions,
Nor bringeth a reproach upon his neighbor;
4. That is displeasing in his own eyes, to be despised—
But he honoreth them that fear Jehovah;
He sweareth not to his own hurt—he changeth not.
5. He putteth not out his money to usury,
And taketh no bribe against the innocent—
He that doeth these things shall never be moved.

The construction of this Psalm is very simple. In the first verse a question is asked and the four verses which follow contain the answer. The question mentions the tabernacle of the Lord and His holy hill. The holy hill is Mount Zion; the tabernacle is the place in which the Lord dwells and where He will reveal His visible glory. We see at once that it looks forward to the time when God will enthroned the King, the Son of Man, upon the hill of Zion, and when He will dwell in the midst of His earthly people Israel. (See Psalm ii:6; Isaiah ii:2-5; xii:6; Zech. ii:10.) That these terms, "holy hill" and "tabernacle" have generally been grossly spiritualized or as someone called it "phantomized" is well known. This mode of "phantomizing" away the prophetic promises concerning the future has worked and still works much harm. "These words," remarks Dr. J. J. S. Perowne, "must not be explained away as mere figures of speech. Tabernacle does not mean merely "dwelling," nor can we interpret the holy hill as merely equivalent to a safe and indestructible abode. It always means Zion, and nothing else."

That the Psalm looks forward to the time when Christ has returned and is in the midst of His people may also be learned from the twenty-fourth Psalm. That Psalm describes the coming of the King of Glory and refers to His glorious coming. Another Scripture passage which throws light upon this Psalm is Isaiah xxxiii:13-17. We must quote it.

“Hear, ye that are afar off, what I have done; and, ye, that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the king in His beauty: they shall behold the land that is very far off.”

Delitzsch and other Biblical scholars have connected this Psalm as well as the twenty-fourth with the removal of the Ark to Zion. We believe this is the correct historical background and 2 Sam. vi:6-23 should be studied.

Apart from this prophetic interpretation we can also make a spiritual application and see here the character of those who are fit to be in the presence of the Lord. But let it be understood that the character pictured in the answer to the question (Verse 1) necessitates a new nature and the grace of God in the heart. The Unitarian, the Christian Scientist and others, who reject redemption by blood, and salvation by grace, often boast of their character, claiming that they measure up to these divine demands. The Modernist with his perverted teachings, his salvation by character, makes the same claim. Human nature may be polished up, educated and made very amiable, but God cannot accept such products of self improvement, for it is written, “They that are in the flesh cannot please God.” Behind all these efforts of the natural man to do right and live right lurk the same corrupt nature, and “that which is born of the flesh is flesh” still holds good. Those whom God can accept are they who have believed in His Son, who are washed in His blood and saved by Grace. Such alone are fitted to be in His presence; such manifest their salvation in a moral way as described in this Psalm. The remnant of Israel, whose trials and pleadings we have followed, who are saved

OUR HOPE

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out of their distresses when the Lord comes, are therefore born again and as such enter the earthly kingdom and are fit to be with the Lord on his holy hill of Zion.

The description of the character of the godly is first: what he is; and second: what he is not. The order of the first Psalm is reversed. In that Psalm we read first what the righteous is not and then what he is. Righteousness is the foundation of his character and therefore the godly walks uprightly. This is controlled by his inward nature, the new nature: he speaks truth with his heart, not merely with his mouth. That new heart does not plan deceit and falsehood, but truth. Truth dwells in his heart, and he speaks it there first before his lips utter a word.

Then we read (Verse 3) what he is not and does not. Truth in the heart creates love and therefore the godly loves his neighbor; does him no ill. He is not one who injures his neighbor by word: does not slander with his tongue; neither by deed: doeth no ill to his companions; and, who does not listen to slander nor permit reproach to come upon his neighbor. We can read in these two verses the two great commandments: love to God (expressed by walking before Him) and love to the neighbor.

The fourth verse is interesting. The authorized version is faulty: "In whose eyes a vile person is condemned." It is another positive characteristic of the godly. It has been correctly translated: "That is displeasing in his own eyes, to be despised." It might also be translated: "He that is little in his own eyes, despised." This would remind us of 1 Sam. xv:17. Samuel said to Saul, "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee King of Israel?" The character of the godly is lowliness. The writer of the Psalm, King David, possessed humility. Many times he humbled himself in the presence of the Lord. He wrote in Psalm cxxxi, "Lord, my heart is not haughty nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me." If we connected this Psalm with the bringing of the ark to Zion we find that David gives a practical illustration. He de-

graded himself in the presence of the ark. And when Michal mocked him, on account of his action, he said, "And I will yet be more vile than this, and will be base in mine own sight" (2 Sam vi:22). Humility, self-judgment lowliness of mind, to be nothing in one's own eyes, these are pleasing to God." For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isaiah lvii:15).

But the godly being humble shows respect to others, "He honoureth them that fear Jehovah." Then if he vows to the Lord, and loses thereby, he does not go back or change it. The word, "swearing" has here the meaning of a vow (See Num. xxx:2).

In the last verse of this instructive Psalm the godly is described as an honest man who loves his neighbour and does not the things the natural man does. He putteth not out his money to usury. (See Lev. xxv:37; Ex. xxii:25; Deut. xxiii:20; Ezek. xviii:8.) Nor does he take a bribe against the innocent. Finally the assurance is given that he that doeth these things shall never be moved.

The Epistle of James might also be considered as a commentary to this Psalm and an expansion of it. As is well known, James demands a justification by works as the evidence of justification by faith. The different verses of the fifteenth Psalm are all expanded in that Epistle. We read of truth in the heart; are warned against the sins of the tongue; are exhorted to be humble, to be nothing in our own eyes; to treat the poor and innocent with love and to manifest our love to the neighbour.

One more thought comes before the writer in connection with the Psalm. We have in it a sample of how government during the millennium will be executed. The King will demand practical righteousness yielded by those who are the subjects of His kingdom. Disobedience to the governmental laws of the kingdom will result in speedy judgment.

Studies in Isaiah

BY F. C. JENNINGS

CHAPTER lii:13 to liii:12

The Heart of the Book!

The construction: its significance. Correspondence with the Pentateuch of Moses. The Genesis section: A metrical rendering with reasons for certain changes. When was His face so marred?

We are now standing on the very threshold of the Holy of Holies of our book, and we do well to fear lest a carnal touch should make its defiling mark on this sanctuary, the walls of which are surely whiter than any fuller on earth could whiten them. Is there not at least **one** of my readers who will join with me in supplication that the Spirit, whose holiness alone accords with that of this Scripture, will guard us from error, lead us into truth, and take of the things of Christ and show them to us, so as to attract our wandering hearts to Him, and bind them there. Amen.

The chapter is the very heart of Isaiah, and we must bear the meaning of that word in our mind, and say the very heart of "**the Salvation of Jehovah**"—the very Bosom of our God that here lies exposed to reverent faith and responsive affection, and whom should we (if not very dull indeed) expect to find there but Him whose abode has ever been in that bosom, and who came forth from it to express its tender sentiments to sinful man? (John i:18).

Then, before entering, let us "go round about our Scripture a little, tell the towers thereof, mark its bulwarks, consider its palaces"; enjoy both the beauty and strength of its very structure, and this shall introduce us to its subject: our Lord Himself!

We can all discern one soiling human finger print in the intrusion of the chapter 53, for it evidently breaks in to the construction in a way that damages and obscures its significance. There are just fifteen verses, which a little pondering show to be divided into **five threes**, but, as we have already seen, "5" and "3" when in this relation to one another, tell out in themselves the vital union of God (3) and man (5). But of whom must such a union speak if not of

that "Word who in the beginning was with God, and **was God**" (John i:1), and yet who was "made **flesh** and dwelt among us" (John i:14). But again of whom can **that** speak, if not of Immanuel, which being interpreted is "God with us"; or to give that same name Immanuel another form: JESUS, which, being interpreted, means "Saviour," and therefore equally means both Man and God over all, blessed forever, for it is God who says "beside Me there is **no** Saviour" (Jesus).

Here then, in these five sections we have again a Pentateuch, whose parts correspond with the first Pentateuch of the Bible; and thus the first three verses form what is the Genesis of this prophecy, for it has in it, as has that first book of our Bible, the seeds of all that follows.

But as we "go round about" our Scripture and mark the "bulwarks" it presents to all forms of infidelity—the "towers" with which it defends our faith—we see another "tower," stern and rough indeed, yet those very features are its beauty to us, for they and they alone are in full accord with the solemn theme. "There are only two passages, in which the language becomes more harsh, turbid and ponderous, namely, chapters liii and lvii. In the former it is the emotion of sorrow that throws its shadow upon it; in the latter the emotion of wrath" (Delitzsch). If that be the case, we must not expect to find here that smooth joyous musical note that we have recently heard, and which lends itself to a metrical rendering with little change—here it is, and must remain, uneven and rugged even as the subject of which it speaks.

13: Behold my servant! He shall act wisely—
 Raised shall he be—
 Extolled shall he be—
 High shall he be, yea, the highest!*

14: As there were many astonished at thee,
 (So marred was his visage,
 More than that of a man; †
 More marred was his form
 Than of all Adam's sons) ‡

*The three lines speak of an ever increasing exaltation: "He will rise, —rise still higher—rise very high, or high indeed."

15: So shall he make with astonishment start§
 Many peoples!
 E'en kings shall be awed into silence;
 For then shall they see what had never been told them:
 Then shall perceive what had never been heard.

The first word: "Behold" corresponds to the New Testament, "He that hath ears to hear let him hear," and that is a command to ponder most carefully what follows, for there are depths in it that will be lost apart from the closest attention.

Then at once we are introduced to the servant; nor can one think of any other holding that place but Messiah. Israel, as a nation must sink out of sight, or at the best, be hidden altogether behind that one divine Servant, who is here to do such a work as no one less than Himself could begin to accomplish.

We know that the Jew in his blindness is compelled to divert this Scripture from its plain intent, and substitute his own nation as being the "servant" on whom God has laid the iniquities of all the nations of the earth and whose "grave was made with the wicked, and with the rich man in his death." **That** surely is not worthy even of a refutation—it refutes itself.* So clear, so simple, so marvelous are the correspondences in every detail that the marvelous thing is that any one who has the normal power of thought should

†Heb. "ish"—a man of high degree.

‡Heb. "adam," "a man of low degree."

§This word rendered in A. V. "sprinkle" ("startle" in mar. of R. V.) has been much discussed among the critics. Whilst seeking to weigh all that has been urged for the different renderings, I can only briefly give the three reasons for the conclusion to which I have come. 1. The prime meaning of the root is "to leap," "to spurt," hence "to cause to spring or spurt"; and so easily, "to sprinkle"; but says Del. "it is never construed with the accusative of the person or thing sprinkled." Then next, because "the Arab equivalent shows that this verb may also be applied to the **springing** of living beings, caused by excess of emotion" (Del.). Finally since the word permits this meaning, its use here thus completes the antithesis to verse 14; and I have so rendered.

*"Christian scholars," says the Jew, Abravanel, "interpret this prophecy as referring to that man who was crucified in Jerusalem about the end of the second temple, and who, according to their view, was the Son of God, who became man in the womb of the virgin. But Jonathan ben Uziel explains it as referring to the Messiah who has yet to come; and this is the opinion of the ancients in many of their Midrashim (commentaries)." Well, that at least shows that the ancient Jews knew that the subject of the prophecy was **Messiah**.

raise one single question as to its application. There can be no explanation of such a phenomenon except that which the Scriptures themselves give, in that strange enmity of the carnal mind to what is of God.

The very first words reveal to us that it has been this same One who has been in the Mind of the Spirit in these chapters that have led up to this as a climax. It was He, whose ears had been opened morning by morning; it was He who had thus been taught the path of suffering and shame that lay before Him, and who submissively addressed Himself to it: it was this "Servant" who had been taught to refuse the evil and chose the good, who now is seen here acting very wisely in making that choice; and who stumbles not, but acts intelligently in that clear light of the volume of the book that pointed Him to the cross and the glory following it.

He ever acted so wisely as to insure success, hence the very word (rendered "act wisely") comes to mean as in the Authorized Version to "prosper," and both meanings may well be seen in it here: His wisdom and its prospering are united in the one word.

Then in the next three words, we have the three steps resulting from that wise-doing. First, He is raised up from the depths of humiliation, the tomb: then still higher does He rise as from Olivet His feet left this earth, and the cloud hid Him from sight; till finally to Him is given the highest place in all the universe, or as a very literal rendering of these last words would be, "**High, very.**" Thus in these few words the whole path of the Messiah is told us. Is it not the Genesis of this Pentateuch? Verse 14 now goes back to the depths of His humiliation: "As many were astonished at thee"—and then intervenes a parenthetical "aside," telling the cause of the astonishment. His visage was more marred than that of any man, either of high or low degree. But here we must definitely part company with many a commentator, and amongst them Delitzsch, for they refer this marring to our Lord in His life; as if His appearance was so distorted as to be "no longer really human." Such an application is to be rejected with little short of horror. Little children, whose simple intuition is unerring, in their

willing approach, and resting on His knee, or nestling in His breast, tell another story, for they were **attracted**, not repulsed by His visage, or appearance; how could it then, at that time, be so distorted as to be no longer human?

Yet do the words point beyond all question to some unparalleled depth of suffering, and its effect on that blessed face and form. Up to the stroke of noon on that fatal day in April A.D. 32 (I follow Sir Robt. Anderson's chronology, which seems strongly assured), the thieves on either side of Him may have equally suffered, or with only such difference as was due to the greater sensitiveness of the perfect human organism of His body. But then for three hours, and for three hours only, did He so suffer more than any of the sons of men, so as to mar His visage more than any. It is quite true that God drew a veil over those sufferings, thus telling in a most solemn symbol that none could really "see," or **enter into** their profundities; but here the holy silence of the Gospels is supplemented by the inspired words in our prophet; and in that unequalled agony, God, who is here the Speaker, tells us what **He** saw in that great darkness—O, the suffering to Himself that that tells! for that Sufferer was His beloved Son!

For note carefully His visage was "**marred**"; that is, it is not as it was **by birth**. Something has occurred to disfigure that face, so gracious, so winsome to little children, and to penitent sinners always; nor would it seem just to limit the scope of the first line, and make those who were astonished to be solely the wretched men who were blind to His divine dignity; for angels who desire to look into these sacred mysteries would not be absent from that awful scene, and these might well be struck with deepest marvel that He—their own Creator—should voluntarily endure such vicarious agony.

In the first line of verse 15, the conclusion of the first line of verse 14 is taken up: "As many were astonished at thee (because of that unparalleled humiliation of One so perfect) so shall He cause many to spring up with astonishment." Even kings shall be struck dumb at such a report as utterly transcends anything that they have ever heard.

Some Thoughts on the Bible*

The Bible is the Living Book of the Living God, the Eternal Book of the Eternal God.

The Bible is one continuous story, one complete whole, harmonious in its teachings, complete in its purpose, glorious in its blessed influence.

Besides the inherent, self-evidencing testimony of the Bible itself as to its authorship, besides its uniqueness of subject-matter, language and phraseology, these are the testimonies of men well worthy of credence.

The Bible, some one has impressively said, is "God in print."

It is His truth, His thought, His will, His revelation, His prophecy concerning Himself and the creation.

It is these recorded in symbols, letters, forming words, emblems of thought, made through the agency of men chosen by Him for that purpose.

It proclaims His law, imparts His wisdom, breathes His love.

The Bible proves itself by itself.

Its general harmony is proof of its inspiration.

The testimony of a few men worthy of credence as to the New Testament, about which skeptics have tried to cast suspicion and doubt, is given here:

We are told by scholars that a hundred years before the Council of Nice, which some assert got together the New Testament, Origen quoted 5,745 passages from the books which compose it; that Tertullian, A.D. 200, made over 300 quotations from the Gospels and Epistles; that Clement, A.D. 194, quotes 380 passages; that Ireneus, A.D. 176, quotes 767 passages; that infidel writers like Celsus, A.D. 150, and Porphyry, A.D. 304, quoted scores of passages as we have them in the New Testament now.

There are said to be nearly 1,200 manuscripts of the Old Testament extant, all agreeing substantially with each other.

*By De Witt McMurray, editorial writer on the Dallas (Texas) *Morning News*. Mr. McMurray is a reader of "Our Hope." This excellent article appeared in the *News* and is published in our columns by special permission.

The Bible takes up and analyzes human nature, dissects human motives, purifies human thought; points out all our weaknesses and tells how to overcome them; it recognizes our sorrows and puts a song of gladness into human hearts; it warns of our troubles and perplexities and tells how to prevent or disentangle them; it anticipates our weaknesses and tells us where to go for strength.

It is the apothecary shop of spiritual medicaments which heal and soothe and console. It pours the balm of spiritual truth into the broken heart; it fortifies and strengthens, encourages and inspires.

Man without the Bible would be altogether material-minded, and material mind is void of sentiment, intelligence, emotion, affection, and all the finer attributes which come of the study of God's Book.

Without spirituality man becomes a beast, and without the Bible he would soon become without spirituality.

Through God's Book, the Bible, His children may know who He is, and what He is, what His will is; they may know who they are, and their destiny. They may have His admonitions, advice, counsel and instruction. They may know their duty to Him and their fellows. They may know His will concerning them.

The Keystone of Civilization

Is not my word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?—Jer. xxiii:29.

The Bible is the keystone in the arch of civilization, governmental jurisprudence and the social structure.

If it be discarded or rejected the arch must collapse, with ensuing ruin and destruction.

When the Bible is cast into the junk heap the beginning of chaos is upon us.

Confusion and perplexity, wretchedness and woe unutterable, must of necessity follow. Sin and beastliness indescribable must inevitably pervade the earth.

The Bible is the pillow upon which the heads of millions of God's saints and heroes have rested as they were passing over to the great beyond. His martyrs have held it to their bosoms while they awaited the creeping flames, or the twist-

ing of the thumb-screw, the agony of the stocks, or the stealthy step of the wild beasts which were to tear them in pieces at the command of pagan monarchs—*martyrs for God, His Christ, and His Word.*

It explains the principles as to life and death, and makes them simple and glorious.

Its teachings, warnings, wisdom, commandments, admonitions and adjurations are adapted to the needs of individuals and Nations, past, present and future.

It is a great spiritual symphony, prepared by many composers and played by many musicians.

It is a continued story by various authors, about forty of them, written under varied and diverse circumstances, during about 1,500 years, but all in thorough accord and concord.

It is a symposium comprising contributions from men in tune with the Divine thought, will and plan.

The Bible is God's Word, pure, undiluted, sweet and comforting. It has a power possessed by no other book because it *IS* the Word of God, "quick and powerful."

It is the Book of wisdom, instruction, advice, information, comfort, consolation. All the other books from all the libraries of earth can not offer its consolation and comfort in the hour of trial, especially at death.

It is the only professedly recorded account of the creation defining and describing God that is worthy of notice; the only one which has the ring of words and recognized power as having come from a source higher than man.

The Bible contains everything man needs to know as to life here and hereafter.

There is nothing mediocre in the Bible. It all has the eloquence of God's own emphasis, and God is not a practical joker.

The Bible is the Book of Hope, the treasure house of eternal riches, the casket of life's jewels, the spiritual rainbow of promise.

It Is the Great "I Am" Speaking

In the beginning was the Word, and the Word was with God, and the Word was God.—John i:1.

We realize when reading the Bible that it is God speaking to us.

In it He says everything that it is necessary for Him to say. It informs us of our history and that of other creatures and all created things, from the beginning to the present, and tells us what is to be the end of all.

It tells of reward for good and punishment for evil; of the promises that He is sure to fulfill.

It is an unfailing guide to happiness temporally and eternally. To those who are earnest and sincere He will give understanding. If we pray as did the Psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law," we shall learn what we want to know.

The Bible is the greatest of all literature.

It contains the profoundest philosophy, most perfect system of ethics, science, logic and jurisprudence. Indeed, its teachings and commandments are the basis and ground work of all human law.

After searching through all other books we find all that they contain worth knowing, and vastly more, in this storehouse of wisdom and truth.

Welcome, dear Book; in thee heaven's manna lies;
Thou art the great elixir rare and choice;
The key that opens to all mysteries;
The Word in characters, and God the Voice."

"Search the Scriptures"

Amazing, indeed, would be the transformation in things terrestrial if men and women would only heed the admonition to "Search the Scriptures."

It is astounding to learn from your own investigation—by inquiry of men and women—just how few read the Bible, even casually!

If men KNEW more about God, they would DO more about God!

But the idea appears to be with most men that all they have to do to find out about Him is to go to church. That is only one helpful way. The principal and most effective way is to "Search the Scriptures!" And that means also to STUDY them.

Men do not know more about Him because they do not give enough attention to His Word.

It is by studying it they learn what He has to say, and it is from this that we can learn about Him best.

Men are too much concerned about the "things of this world" to give much time to those of the next. And this is just what the Adversary wants them to do. He wants them busy, but not with the study of the Bible.

The Book itself warns about this particular thing. In fact, it warns about everything that man should give attention to, and his sufferings are due to the fact that he either hasn't studied the Bible enough to know of these warnings, or else goes along headstrong and willful, ignoring or defying them.

The reading of no other book has the effect on one that the reading of the Bible has. Meditation upon its promises gives peace when nothing else will or can.

And the world needs people who will READ the Bible and live it, and not so much those who want to re-WRITE it!

Its wisdom is as applicable to every day life as it was at the beginning, because it deals truly with Truth, with the great economic, moral and spiritual principles of life and being. It is as new and adaptable to man's needs now as thousands of years ago.

Take the Bible out of the world, and spiritual darkness unutterable would prevail.

When it is taken out of the individual life, darkness prevails there also.

The Bible is "The Word of God, which liveth and abideth forever."

A glory gilds the sacred page, majestic as the sun;
It gives a light to every age; it gives, but borrows none.

Current Events

In the Light of the Bible

The Aims of Fascism and Its Creed. Several months ago the "Review of Reviews" published an astonishing article containing the creed of Mussolini's movement and his continued ambition to re-establish the Roman Empire. The creed was published over a year ago. It was published with

the consent of the Vatican. The Bishop of Brescia, Mgr. Gaggia, read the creed from his cathedral pulpit. We give it herewith:

1. I believe in Rome Eternal, the mother of my Fatherland;
2. And in Italy, her firstborn;
3. Who was born of her virgin womb;
4. Who suffered under the barbarian invader, was crucified, slain and buried;
5. Who descended into the sepulcher, and rose again from the dead in the nineteenth century;
6. Who ascended to heaven in her glory in 1918 and in 1922 (by the March on Rome);
7. Who is seated at the right hand of Mother Rome;
8. Who will come thence to judge the quick and the dead.
9. I believe in the genius of Mussolini;
10. In our Holy Father Fascism and in the Communion of its martyrs;
11. In the conversion of the Italians; and
12. In the resurrection of the Empire. Amen!

This creed contains more than Fascist ambition to put Rome once more as the mistress of Europe. It is a document of blasphemy. Behind it we see the face of "the man of sin, the son of perdition."

Will these things fully ripen this year? We shall see.

Palestinian Progress. The fall in the River Jordan from the heights of Lake Merom to the Sea of Galilee, is about 660 feet; from this famous sea or lake about which so much of the ministry of Christ occurred, down to the Dead Sea is a drop of about 610 feet. This makes it possibly the most remarkable source of water power on the earth. Most of us have hardly dreamed of such possibilities in the small area of a land corresponding in dimensions to the State of New Hampshire.

A company is now formed for using this water supply for irrigation, so that Palestine crops will equal Palestine needs, with the added power for electric supplies for large industries

near the valley of the Jordan. Great names are in this company. The Marquess of Reading, known to us as the former Viceroy of India; Sir Alfred Mond, a coal magnate; James D. Rothschild, of the famous banking house of financiers, all of whom indicate the confidence and hope of the scheme. All this would be of international interest if it were in Persia or Egypt, but being in the land of the miracles and residence of our Lord, it becomes a sacred interest where prophecy is being strangely fulfilled.

This is not a Chinese Puzzle. Some people think that the Chinese troubles are some kind of a puzzle. But there is nothing mysterious about it. Behind it all stands Moscow, the Russian Reds. The Cantonese army in the Kiangsi province is being directly financed with \$100,000 monthly by the Soviet Government, on the one condition that Russian agitators should have a free hand. The entire anti-Christian movement which is going on in China did not at all originate with the Chinese, but is the result of a prolonged and vicious Red-propaganda. All is well organized by Moscow. A Methodist Bishop, who is a Modernist, long regarded as "the Red Bishop" in China because of his liberality toward student thought, says the Methodist students were forced to join anti-Christian and anti-British parades. One great demonstration was staged before a Methodist church, where students with anti-Christian banners were photographed with the church in the background by photographers direct from Moscow. This Bishop adds that the missionaries are becoming disillusioned, while there is a danger that all students will be intimidated and caught in the Bolshevist net. He also says the Cantonese army asked permission to use one of the Methodist mission buildings for their staff, which, as the school is closed, he granted. He now finds it occupied by Russian agitators training students in anti-Christian activities. As a result all Methodist institutions in Kiangsi province are closed. This is just a little of the harvest which Modernism is beginning to reap.

The situation in China, in fact throughout Asia, is serious. We write this in February almost two months before this

issue is in the hands of our readers. Troops are gathering from all sides for an impending conflict. England is sending troops and warships from Great Britain and India. Our country is sending the marines. Warships have gathered in the Chinese waters. What the outcome will be remains to be seen. If the outbreak is silenced it will be only temporarily. One thing is certain: Asia, the giant, who has slumbered so long, is awakening. The cords and bands which have bound him so long are snapping. And Asia is not turning to Christ and to the Gospel, as our postmillennial friends have been dreaming. Asia turns in the other direction. Russia has sown dragon seed in every direction. The long planned and long talked of "world revolution" is coming in sight. Well may Europe tremble for the North-Eastern confederacy under the leadership of Red Russia is looming up big on the horizon.

And this red agitation, this beast-propaganda, anti-Christian and lawless, is at work in the Western hemisphere. They have wormed their way into Mexico and Nicaragua. They are doing an evil work throughout the United States. Lawlessness is seen everywhere. Conditions show that the world is on the verge of a great upheaval and heading for a time of trouble greater than any trouble in past history. And in these conditions we see the Word of Prophecy vindicated.

What Has Become of Krishnamurti?—We heard much of this Hindu deceiver, introduced last year by the high priestess of the theosophical cult, Mrs. Besant. He came to America, was welcomed as the great world-teacher. The newspapers had his picture, but all at once he dropped out of sight. He is not dead, nor has the scheme of having him as an incarnation of Christ been abandoned. The cult has chosen for him twelve apostles. Seven of these are named and the other five are yet to be named. From an English exchange we learn that a Baron von Pollandt has presented the Order of the Star of the East, the society which announced his coming, with an estate of 50,000 acres, located at Ommen, Holland. It is said that Krishnamurti is to reside in Scot-

land, where a wealthy adherent has put a house at the disposal of the society. His presentation to the world as "The *reincarnate Christ*" is now expected to take place in Chicago, August 22, 1927, this year, when the Hindu is just thirty years old.

Toward the New Rome.—The following paragraph appeared a few weeks ago in the *London Christian*:

The relations between Fascism and Roman Catholicism have frequently seemed to be equivocal, and few have been able to determine precisely how Signor Mussolini stood in the estimation of the Vatican. There is all the more interest, consequently, in the official declaration of the Italian Roman Catholic Centre party, which now aligns itself definitely with the Fascist leaders. In the declaration referred to, the members of the Roman Catholic Church express their devotion to and faith in Mussolini, saying that their adherence is not from momentary enthusiasm, but from "profound conviction and serious reflection." Proceeding, the declaration states:

As Roman Catholics we desire to thank you for having raised the standard of civic ideals, of having asserted dutiful respect to religion, and upheld our religious institutions and Catholic faith—things that were either forgotten or stubbornly opposed by preceding *regimes*.

Mussolini's vision of a revived Roman Empire thus receives support such as was confidently anticipated by students of inspired prophecy. The re-embodiment of Rome will assuredly be based upon the Great Apostate Church, and will not be in any wise a mere political readjustment. Those who watch for the Lord's Return have their confidence in more than casual happenings, but truly the signs of the times multiply daily.

Calm in Thy secret presence, Lord,
I rest this weary soul of mine;
Feed on the fulness of Thy word,
And die to all the things of time.

■

BISHOP STROSSMAYER'S SPEECH

In the Vatican Council of 1870

(Conclusian)

“I say no more, my venerable brethren; and I come now to speak of the great argument—which you mentioned before—to establish the primacy of the Bishop of Rome by the rock (*petra*). If this were true, the dispute would be at an end; but our forefathers—and they certainly knew something—did not think of it as we do. St. Cyril in his fourth book on the Trinity, says, ‘I believe that by the rock you must understand the unshaken faith of the apostles.’ St. Hilary, Bishop of Poitiers, in his second book on the Trinity, says, ‘The rock (*petra*) is the blessed and only rock of the faith confessed by the mouth of St. Peter;’ and in the sixth book of the Trinity, he says, ‘It is on this rock of the confession of faith that the church is built.’ ‘God,’ says St. Jerome in the sixth book on St. Matthew, ‘has founded His church on this rock, and it is from this rock that the apostle Peter has been named.’ After him St. Chrysostom says in his fifty-third homily on St. Matthew, ‘On this rock I will build my church—that is, on the faith of the confession.’ Now, what was the confession of the apostle? Here it is—‘Thou art the Christ, the Son of the living God.’ Ambrose, the holy Archbishop of Milan (on the second chapter of the Ephesians), St. Basil of Seleucia, and the fathers of the Council of Chalcedon, teach exactly the same thing. Of all the doctors of Christian antiquity St. Augustine occupies one of the first places for knowledge and holiness. Listen then to what he writes in his second treatise on the first epistle of St. John: ‘What do the words mean, I will build my church on this rock? *On this faith*, on that which said, Thou art the Christ, the Son of the living God.’ In his treatise on St. John we find this most significant phrase—‘On this rock which thou hast confessed I will build my church, since Christ was the rock.’ The great bishop believed so little that the church was built on St. Peter that he said to the people in his thirteenth sermon, ‘Thou art Peter, and on this rock (*petra*) which thou hast confessed, on this rock which thou hast known, saying, Thou art Christ, the Son of the living God,

I will build my church—upon Myself, who am the Son of the living God: I will build it on Me, and not Me on thee.’ That which St. Augustine thought upon this celebrated passage was the opinion of all Christendom in his time.

“Therefore, to resume, I establish: (1) That Jesus has given to His apostles the same power that He gave to St. Peter. (2) That the apostles never recognized in St. Peter the vicar of Jesus Christ and the infallible doctor of the church. (3) That St. Peter never thought of being pope, and never acted as if he were pope. (4) That the Councils of the first four centuries, while they recognized the high position which the Bishop of Rome occupied in the church on account of Rome, only accorded to him a pre-eminence of honor, never of power or of jurisdiction. (5) That the holy fathers in the famous passage, ‘Thou art Peter, and on this rock I will build my church,’ never understood that the church was built on Peter (*super Petrum*) but on the rock (*super petram*), that is, on the confession of the faith of the apostle. I conclude victoriously, with history, with reason, with logic, with good sense, and with a Christian conscience, that Jesus Christ did not confer any supremacy on St. Peter and that the bishops of Rome did not become sovereigns of the church, but only by confiscating one by one all the rights of the episcopate. (Voices—‘Silence, impudent Protestant! Silence!’)

“No, I am not an impudent Protestant. History is neither Catholic, nor Anglican, nor Calvinistic, nor Lutheran, nor Arminian, nor schismatic Greek nor Ultramontane. She is what she is—that is, something stronger than all confessions of faith of the Canons of the Ecumenical Councils. Write against it, if you dare! but you cannot destroy it, any more than taking a brick out of the Coliseum would make it fall. If I have said anything which history proves to be false, show it to me by history, and without a moment’s hesitation I will make an honorable apology; but be patient, and you will see that I have not said all that I would or could; and even were the funeral pile waiting for me in the place of St. Peter’s, I should not be silent, and I am obliged to go on. Monsignor Dupanloup, in his celebrated *Observations* on this

Council of the Vatican, has said, and with reason, that if we declared Pius IX infallible, we must necessarily, and from natural logic, be obliged to hold that all his predecessors were also infallible.

“Well, venerable brethren, here history raises its voice to assure us that some popes have erred. You may protest against it or deny it, as you please, but I will prove it. Pope Victor (192) first approved of Montanism, and then condemned it. Marcellinus (296-303) was an idolater. He entered into the temple of Vesta, and offered incense to the goddess. You will say that it was an act of weakness; but I answer, a vicar of Jesus Christ *dies* rather than become an apostate. Liberius (358) consented to the condemnation of Athanasius, and made a profession of Arianism, that he might be recalled from his exile and reinstated in his see. Honorius (625) adhered to Monothelitism: Father Gratry has proved it to demonstration. Gregory I (785-90) calls any one Antichrist who takes the name of Universal Bishop, and contrariwise Boniface III, (607, 8) made the parricide Emperor Phocas confer that title upon him. Paschal II (1088-99) and Eugenius III (1145-53) authorized duelling; Julius II (1509) and Pius IV (1560) forbade it. Eugenius IV (1431-39) approved of the Council of Basle and the restitution of the chalice to the church of Bohemia; Pius II (1458) revoked the concession. Hadrian II (867-872) declared civil marriages to be valid; Pius VII (1800-23) condemned them. Sixtus V (1585-90) published an edition of the Bible, and by a bull recommended it to be read; Pius VII condemned the reading of it. Clement XIV (1700-21) abolished the order of the Jesuits, permitted by Paul III, and Pius VII re-established it.

“But why look for such remote proofs? Has not our holy Father here present, in his bull which gave the rules for this Council, in the event of his dying while it was sitting, revoked all that in past times may be contrary to it, even when that proceeds, from the decisions of his predecessors? And certainly, if Pius IX has spoken *ex cathedra*, it is not when, from the depths of his sepulchre, he imposes his will on the sovereigns of the church. I should never finish, my

venerable brethren, if I were to put before your eyes the contradictions of the popes in their teaching. If then you proclaim the infallibility of the actual pope, you must either prove, that which is impossible—that the popes never contradicted each other—or else you must declare that the Holy Spirit has revealed to you that the infallibility of the papacy only dates from 1870. Are you bold enough to do this?

“Perhaps the people may be indifferent, and pass by theological questions which they do not understand, and of which they do not see the importance; but though they are indifferent to principles, they are not so to facts. Do not then deceive yourselves. If you decree the dogma of papal infallibility, the Protestants, our adversaries, will mount in the breach, the more bold that they have history on their side, whilst we have only our own denial against them. What can we say to them when they show up all the bishops of Rome from the days of Luke to his holiness Pius IX? Ah! if they had all been like Pius IX we should triumph on the whole line; but alas! it is not so. [Cries of ‘Silence, silence; enough, enough!’]

“Do not cry out, Monsignor! To fear history is to own yourselves conquered; and, moreover, if you made the whole waters of the Tiber pass over it, you would not cancel a single page. Let me speak, and I will be as short as it is possible on this most important subject.—Pope Vigilius (538) purchased the papacy from Belisarius, lieutenant of the Emperor Justinian. It is true that he broke his promise and never paid for it. Is this a canonical mode of binding on the tiara? The second Council of Chalcedon had formally condemned it. In one of its canons you read that ‘the bishop who obtains his episcopate by money shall lose it and be degraded.’ Pope Eugenius III (IV in original) (1145) imitated Vigilius. St. Bernard, the bright star of his age, reproves the pope, saying to him, ‘Can you show me in this great city of Rome any one who would receive you as pope if they had not received gold or silver for it?’

“My venerable brethren, will a pope who establishes a bank at the gates of the temple be inspired by the Holy

Spirit? Will he have any right to teach the church infallibly? You know the history of Formosus too well for me to add to it. Stephen XI caused his body to be exhumed, dressed in his pontifical robes; he made the fingers which he used for giving the benediction to be cut off, and then had him thrown into the Tiber, declaring him to be a perjurer and illegitimate. He was then imprisoned by the people, poisoned, and strangled. Look how matters were re-adjusted; Romanus, successor of Stephen, and, after him, John X, rehabilitated the memory of Formosus.

“But you will tell me these are fables, not history. Fables! Go, Monsignor, to the Vatican Library and read Platina, the historian of the papacy, and the annals of Baronius (A. D. 897). These are facts which, for the honor of the Holy See, we should wish to ignore; but when it is to define a dogma which may provoke a great schism in our midst, the love which we bear to our venerable mother church, Catholic, Apostolic, and Roman, ought it to impose silence on us?

“I go on. The learned Cardinal Baronius, speaking of the papal court, says (give attention, my venerable brethren to these words), ‘What did the Roman Church appear in those days? How infamous! Only all-powerful courtesans governing in Rome! It was they who gave, exchanged, and took bishoprics; and horrible to relate, they got their lovers, the false popes, put on the throne of St. Peter’ (Baronius, A. D. 912). *You* will answer, These were false popes, not true ones: let it be so; but in that case, if for fifty years the see of Rome was occupied by anti-popes, how will you pick up again the thread of pontifical succession? Has the church been able, at least for a century and a half, to go on without a head, and find itself acephalous?

“Look now: The greatest number of these anti-popes appear in a genealogical tree of the papacy; and it must have been this absurdity that Baronius described; because Genebrardo, the great flatterer of the popes, had dared to say in his Chronicles (A. D. 901), ‘This century is unfortunate, as for nearly 150 years the popes have fallen from all the virtues of their predecessors, and have become *apost-*

tates rather than *apostles*.' I can understand how the illustrious Baronius must have blushed when he narrated the acts of these Roman bishops. Speaking of John XI (931), natural son of Pope Sergius and of Marozia, he wrote these words in his annals—"The holy church, that is, the Roman, has been vilely trampled on by such a monster.' John XII (956), elected pope at the age of eighteen, through the influence of courtesans, was not one whit better than his predecessor.

"I grieve, my venerable brethren, to stir up so much filth. I am silent on Alexander VI, father and lover of Lucretia; I turn away from John XXII (1319), who denied the immortality of the soul, and was deposed by the holy Ecumenical Council of Constance. Some will maintain that this Council was only a private one; let it be so; but if you refuse any authority to it, as a logical sequence you must hold the nomination of Martin V (1417) to be illegal. What, then, will become of the papal succession? Can you find the thread of it?

"I do not speak of the schisms which have dishonored the church. In those unfortunate days the See of Rome was occupied by two competitors, and sometimes even by three. Which of these was the true pope? Resuming once more, again I say, if you decree the infallibility of the present bishop of Rome, you must establish the infallibility of all the preceding ones, without excluding any. But can you do that, when history is there establishing with a clearness equal to that of the sun, that the popes have erred in their teaching? Could you do it and maintain that avaricious, incestuous, murdering, simoniacal popes have been vicars of Jesus Christ? Oh, venerable brethren! to maintain such an enormity would be to betray Christ worse than Judas. It would be to throw dirt in His face. [Cries, 'Down from the pulpit, quick; shut the mouth of the heretic!']

"My venerable brethren, you cry out; but would it not be more dignified to weigh my reasons and my proofs in the balance of the sanctuary? Believe me, history cannot be made over again; it is there, and will remain to all eternity, to protest energetically against the dogma of papal

infallibility. You may proclaim it unanimously; but one vote will be wanting, and that is mine! Monsignori, the true and faithful have their eyes on us, expecting from us a remedy for the innumerable evils which dishonor the church: will you deceive them in their hopes? What will not our responsibility before God be, if we let this solemn occasion pass which God has given us to heal the true faith? Let us seize it, my brethren; let us arm ourselves with a holy courage; let us make a violent and generous effort; let us turn to the teaching of the apostles, since without that we have only errors, darkness, and false traditions. Let us avail ourselves of our reason and of our intelligence to take the apostles and prophets as our only infallible masters with reference to the question of questions, 'What must I do to be saved?' When we have decided that, we shall have laid the foundation of our dogmatic system firm and immovable on the rock, lasting and incorruptible, of the divinely inspired holy Scriptures. Full of confidence, we will go before the world, and, like the apostle Paul, in the presence of the free-thinkers, we will 'know none other than Jesus Christ, and Him crucified.' We will conquer through the preaching of 'the folly of the Cross,' as Paul conquered the learned men of Greece and Rome; and the Roman Church will have its glorious '89. [Clamorous cries, 'Get down! Out with the Protestant, the Calvinist, the traitor of the church.']] Your cries, Monsignori, do not frighten me. If my words are hot, my head is cool. I am neither of Luther, nor of Calvin, nor of Paul, nor of Apollos, but of Christ. [Renewed cries, 'Anathema, anathema, to the apostate.']]

"Anathema? Monsignori, anathema? You know well that you are not protesting against me, but against the holy apostles under whose protection I should wish this Council to place the church. Ah! if wrapped in their winding-sheets they came out of their tombs, would they speak a language different from mine? What would you say to them when by their writings they tell you that the papacy had deviated from the gospel of the Son of God, which they have preached and confirmed in so generous a manner

by their blood? Would you dare say to them, We prefer the teaching of our own popes, our Bellarmine, our Ignatius Loyola, to yours? No, no! a thousand times, no! unless you have shut your ears that you may not hear, closed your eyes that you may not see, blunted your mind that you may not understand. Ah! if He who reigns above wishes to punish us, making His hand fall heavy on us, as He did on Pharaoh, He has no need to permit Garibaldi's soldiers to drive us away from the eternal city. He has only to let them make Pius IX a god, as we have made a goddess of the blessed Virgin. Stop, stop, venerable brethren, on the odious and ridiculous incline on which you have placed yourselves. Save the church from the shipwreck which threatens her, asking from the holy Scriptures alone for the rule of faith which we ought to believe and to profess. I have spoken: may God help me!"

Some Secrets of Prevailing Prayer.

BY ARTHUR T. PIERSON

Compare James i:5-8; iv:2, 3; v:13-18; Rom. viii:26, 27, and Jude 20. "Praying in the Holy Ghost."

This is the great, fine art of holy living so far lost that we have largely lost, not only the reality of the fact but the idea of it as a possibility.

This is the last exhortation to prayer in the Word of God. Henceforth there is no reference to prayer, except in three instances, and then we look through heaven's open door to see what height of glory such prayers reach: they constitute the very incense in the golden vials of heaven (Rev. v:8) and they are mingled with the incense in the golden censer of the Divine High Priest and upon the golden altar! Nay, they are actually identified with the fire of the altar, and with it are cast back upon the earth to rend it like an earthquake (Rev. viii:3-5).

This exhortation and glimpse of Divine dignity and mission come last to show us to what a lofty level the **prayer of faith** belongs.

Three distinct intimations of this are given us in the New Testament.

Mark xi:22-24. Here it is identified with the power of God the Father, so that it has the authority of a Divine fiat. "Be thou removed!"

John xiv:13, 14; xv:16; xvi:23, 24-26. Here it is identified with the **name, i.e.,** nature or Person of God the Son, so that it has the authority of Divine Sonship.

Romans viii:26, 27. Here it is identified with the unutterable groanings of the Holy Spirit, so that true prayer has the authority of the Spirit's pleading.

Thus prayer is identified with the Divine Trinity (Ephes. ii:18). Through Christ we have access by one Spirit unto the Father, the only verse which sets forth the complete truth.

There are sixteen words in James iv:2, 3 which contain more suggestions on the practical question of prevailing prayer than any other like number of words: "Ye have not because ye ask not; ye ask and receive not because ye ask amiss." There is an appalling lack of prayer, and much prayer does not prevail because it is not true prayer. We are then first of all to think of praying in the Holy Ghost as prayer on the highest plane. It more than asking of God, asking in faith, or asking in the name of the Lord Jesus; it is all this and more. It is more even than having the Holy Spirit praying in us, for it implies that we are abiding in Him as the personal atmosphere of prayer—His prayer in us is a breathing; our prayer in Him is abiding in the very atmosphere which supplies such breath!

Feeling our way to the heart of such a theme, let us humbly seek to find out how to **reach** this high level, how to **pray** when on that level, and how to **abide** there awaiting the answer; in other words, the **approach**, the **asking**, and the **answer**.

I. The **approach**. No man ever rises to such level until all lower levels are left voluntarily below and behind. Let us consider a few of these levels:

1. First, that lowest of all levels, **known sin** (Ps. lxvi:18). "If I regard iniquity in my heart, the Lord will not hear me" (Prov. xv:8). "The sacrifice of the wicked is an abomination to the Lord." Any prayer on the level of known

sin, regarded in the heart, not only forfeits answer, but is an abomination to God and challenges judgment. The same lesson is taught in 1 John iii:19-22, where an accusing conscience, the consciousness of indulged sin, makes assurance toward God impossible.

2. The flesh and all its lusts—avarice, ambition, appetite—the whole **self** life must be left below, they all belong to a plane which **stifles** true prayer (James iv:3). Here we are taught that no man receives when he asks amiss to consume God's gifts upon his own indulgences. Nay, to grant such requests is to send a curse, as at Kibroth Hattaavah (Num. xi:33). Agrippina, mother of Nero, besought the gods to spare Nero and seat him on the throne; her desire was granted, and the first thing he did was to plot her death. Hezekiah was told he was to die. In answer to his selfish pining God lengthened out his days, fifteen years, and those fifteen years were a disgrace to Hezekiah, and during them he begat Manasseh, that supreme curse of the kingdom of Judah and the main cause of the exile—the Ahab of Judah.

3. The world, its fashions and follies, its **doubtful** employments and amusements, must be left below. All flirting with this enemy of God, rejector and crucifier of His Son, God accounts as adultery (James iv:4, 5). The world belongs to the level of the seen and temporal, and true prayer to the heavenly level of the unseen and eternal.

4. Even the level of **unbelief** is too low for prayer in the Holy Ghost (James i:5-8). There are two motions of the waves, forward and backward, upward and downward, fluctuation and undulation, "**driven and tossed.**" Such a wave never stays anywhere; if driven forward it rolls backward, if lifted upward it sinks downward. So the double-souled man, unstable in all his ways, can stay nowhere long enough to get blessing or even to **ask** it. Let not **that** man **think** that he shall receive anything of the Lord; if he gets anything it is only because the Lord **does** exceeding abundantly above all we ask or think.

II. The **asking**. When these low levels are left behind the preparation is made for the prayer in the Holy Ghost.

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To this also there are four Scriptural conditions:

1. We must take our stand upon the Divine **Promise**, the unchangeable character of His **Word**. What he has said, however mercy prompted it, truth demands it. It was all grace to promise unmerited blessing, but once the promise given, His faithfulness and justice are at stake if His Word fails (Micah vii:20; 1 John i:9). There are not less than twenty thousand promises in the Bible and the most numerous and emphatic concern prayer. Not to believe is to make God a liar. To believe, to venture out on this platform gives the right boldly to say with Jeremiah xiv:21, "Remember! Break not Thy covenant with us; do not disgrace the Throne of Thy Glory!"

2. We may do more, and take our bold stand on the **character** of God. In only two cases did our Lord ever commend **great faith** (Matt. viii:10; xv:28)—in both cases the faith of those who, as Gentiles, were strangers to the covenants of promise; and in the second case, a Canaanite who not only had no blessing promised, but cursing resting upon her. And our Lord treated her as accursed. For the only time he answered not a word; then refused, saying, "I am not sent but unto the lost sheep of the house of Israel," and then he seemed to insult her, as a little "dog" that though it be like a plaything in the house, is not entitled to the children's bread. But neither silence nor refusal nor reproach silenced her. She took the place assigned her, and as a little dog under the table claimed a dog's share, the crumbs! Her importunity with logic and wit turned His objection into an argument, His reproach into a reason! The whole secret was that lacking a promise she rested on the Promiser, the character of God!

3. Praying in the Holy Ghost recognizes the identity of the suppliant with the great High Priest and boldly asks in His name.

4. And the identity with the Holy Spirit as inspiring and guiding the praying soul.

Thus we have two intercessors; one, within, who breathes the prayer; the other above, within the veil, who receives and presents it before the Throne. Can any such prayer

fail with two persons of the godhead concerned in its preparation for the Father's Ear?

III. The **answer**. It is plain that the answers to such prayers can be received, and in fact **recognized only on this same high level**. Faith in God and fellowship with Him are as necessary to the answer as the asking.

1. There must be **waiting** on God. Faith trusts Him, waiting His time and way. That scene on Carmel (1 Kings xviii:42-44) is allegory as well as history. Faith prays with face between the knees, to shut out the **apparent** and visible, while Sight looks toward the cloudless sky and says again and again, "There is nothing!" And even at the last can report nothing more than a little cloud, like a man's hand!

How often, like David, we pray, "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness" (2 Sam. xv:31), and straightway turn to Hushai and enlist him, "then mayest **thou** for me defeat the counsel of Ahithophel" (34). We commit a matter to God one moment and then the next we have taken it out of His hands. We cannot leave it with Him. He is too slow to suit our impatience!

2. There must be **obedience**. "I being **in the way** the Lord **led** me."

No man can ask in an obedient spirit and then receive in a disobedient spirit. There must be walking with God who never descends to a low level. Instead of coming down to ours He bids us come up to His, and the prayer asked on this high plane will not follow us if we go down.

Disobedience is forfeiture.

3. There must be quiet confidence (1 John v:14, 15). Reckoning on God's good faith (1 Chron. xvii:25).

Then delays and deceitful appearances will not dishearten. Everything may seem against us but all will work for us. Monica, mother of Augustine, besought God not to let her son go to Rome, it would only be his ruin. But he went. Did she abandon her lofty plane? No, she believed that if God denied her request he would give something better. And so it proved, for in Rome Augustine met the saintly Ambrose and through him found God.

A mother in St. Louis begged God to save the soul of

her beautiful daughter. He smote her with total blindness, and when the outer vision was blinded, the inner eyes were opened. Nothing was more beautiful in George Muller than his unshaken confidence in a prayer-hearing God. He waited for sixty-five years for an answer to two petitions and died without the sight, but with no doubt they would be granted.

The mother of Samuel J. Mills had, before his birth, claimed her unborn son for a missionary. Even when she found him leaving home a practical atheist, she had no doubt of the Faithfulness of the Hearer of Prayer. She shut herself up with God for hours, and while she prayed, conviction of sin so deep and awful that he said it was a look into hell brought him to the God he had denied, and he became not only a missionary, but like Carey, the Father and Founder of Missions.

This explains many mysteries as to what may appear to us to be **unanswered prayers**. No praying in the Holy Ghost can ever fail. God would not be true to Himself. All hindrances are on our part.—*Our Hope, September, 1906.*

God's Ability

Ephesians iii:20

No uninspired man ever breathed the petition contained in this passage. "For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love," rooted as a vine is rooted in fertile soil, grounded as a vast temple is established on immovable foundations, "may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled to the complete fulness of God."

Here the Apostle rises to a height beyond which neither faith, nor hope, nor even the imagination can ascend. But

he is not satisfied. An immensity still lies beyond his utmost thought. Having exhausted the ordinary forms of prayer and praise, he casts himself upon the infinitude of God, and launches out into a shoreless ocean. "Now to Him who is able to do beyond all things superabundantly beyond what we ask or think!" God is able to do what we **ask**; God is able to do what we **think**; God is able to do **more** than we ask or think; God is able to do **abundantly** more than we ask or think; God is able to do **exceeding** abundantly more than we ask or think. These conceptions of God's might and majesty he weaves into a Doxology: "Unto Him be glory in the Church by Christ Jesus, throughout all the generations of the ages of ages. Amen." This sounds like an echo from the anthem of heaven.

Think of God's omnipotence. "In the beginning God created the heaven and the earth" (Gen. i:1). The heaven with its countless millions of suns and systems, and the earth with its infinitely diversified forms of animal and vegetable life, are the witnesses of His power. Then He says to an old man, "I am the Almighty God; walk before me, and be thou perfect" (Gen. xvii:1). Let me be the one object of thy regard and trust. Sarah's unbelief He rebuked by saying, "Is there anything too hard for the Lord?" (Gen. xviii:14). After all the manifestations of Himself in nature, "how little a portion is heard of Him: but the thunder of His power, who can understand?" (Job. xxvi:7-14). "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names, by the greatness of His might, for that He is strong in power; not one faileth" (Isa. xl:26).

Precisely the same omnipotence is ascribed to our Lord Jesus Christ. "All things were made by Him; and without Him was not anything made that was made" (John i:3). "All power is given unto me in heaven and in earth," is His own testimony (Matt. xxviii:18). All things that are in heaven, and in earth, visible and invisible, were created by Him and for Him, and He is before all things, and by Him all things consist (Col. i:15-17). He made the worlds, and upholds all things by the word of His power (Heb.

i:1-3). Is not such a God able to do more than we ask or think?

Think of His omniscience. "Known unto God are all His works, from the beginning of the world" (Acts xv:18). He knew Abraham (Gen. xviii:19). He knew Moses by name (Ex. xxxiii:12). He knew the sorrows of the Israelites (Ex. iii:7). He knew their walking in the great wilderness (Deut. ii:7). He knows the path we take (Job xxiii:10). He knows the secrets of the heart (Ps. xlv:21). He knows all the fowls of the mountains (Ps. 1:11). "O God, thou knowest my foolishness" (Ps. lxix:5). "O Lord, thou hast searched me, and known me. Thou knowest my down sitting and mine uprising; thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether" (Ps. cxxxix:1-4).

Precisely the same thing is true of our Lord Jesus Christ. Again and again we are told that He knew the thoughts, and perceived the unuttered emotions of men, and He declares, "All the churches shall know that I am He which searcheth the reins and hearts" (Rev. ii:23). Hence the apostles could say, "Now we are sure that thou knowest all things"; and Peter could truthfully exclaim, "Lord thou knowest all things" (John xvi:30; xxi:17).

Think of His omnipresence. "The eyes of the Lord run to and fro throughout the whole earth" (2 Chron. xvi:9). "His eyes are upon the ways of man, and He seeth all his goings" (Job xxxiv:21). "Whither shall I go from thy spirit, or wither shall I flee from thy presence?" (Psa. cxxxix:7-12). "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. xv:3). "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord" (Jer. xxiii:24). So it is with the Lord Jesus Christ. Where two or three are gathered together in His name, there He is in the midst of them (Matt. xviii:20). He is with His disciples always, even unto the end of the age (Matt. xxviii:20). Omnipresence brings Him and His Father into connection with the

flight of a sparrow, and the numbering of the hairs of the head, as air is in contact with a fly and a dry leaf, as well as with a mountain or a king. It is He who promises, "I will never leave thee, nor forsake thee" (Heb. xiii:5).

Look at His unchanging love. To Israel He said, "Because He loved thy fathers, therefore He chose their seed after them, and brought them out in His sight with His mighty power out of Egypt" (Deut. iv:37). They were unbelieving, ungrateful, disobedient and rebellious; and the only reason He gives for His forbearance He Himself presents, "I have loved thee with an everlasting love; therefore with loving kindness have I called thee" (Jer. xxxi:3). It is so still, "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). "Christ also hath loved us, and hath given Himself for us" (Eph. v:2). "Christ also loved the church, and gave Himself for her" (Eph. v:25). "The Son of God, who loved me, and gave Himself for me" (Gal. ii:20.) "Having loved His own in the world, He loved them unto the end" (John xiii:1). We are more than conquerors over every foe "through Him that loved us"; and nothing in heaven, earth or hell "shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii:37, 39).

He is able to save. "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii:25). In the Old Testament He is revealed as "mighty to save" (Isa. lxiii:1); and in the New Testament He "came into the world to save sinners; of whom I am chief" (1 Tim. i:15). Link this with His omnipotence, omniscience, omnipresence and unchanging love, and see whether the believing soul has not a sure ground of confidence.

He is able to keep. "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 in the burning fiery furnace (Dan. iii:17); able to keep in the den of lions (Dan. vi:20); able to give

unto us eternal life (John x:28, 29); able to build us up (Acts xx:32); able to fulfil His promise (Rom. iv:21); able to graff in poor Israel (Rom. xi:25); able to make the tottering brother stand (Rom. xiv:4); able to make all grace abound (1 Cor. ix:8); able to keep us from falling (Jude 25.); able to keep us out of the awful tribulation (Rev. iii:10).

He is able to raise us out of the dust of death, as Abraham knew when he offered up Isaac; "accounting that God was able to raise him up, even from the dead" (Heb. xi:19). Bring God into the scene of death, and all difficulties about resurrection disappear.

The Heart of the Lesson

BY ARTHUR FOREST WELLS

INTERNATIONAL SUNDAY SCHOOL LESSONS
PETER BECOMES A DISCIPLE OF JESUS

April 3

Mark i:14-18, 29-31. Golden Text, Mark i:17

Daily Readings

Mon., John i:19-28. Tues., John i:29-34. Wed., John i:35-42. Thurs., John i:43-51. Fri., Acts. xi:19-26. Sat., Acts xiii:1-4. Sun., Mark i:14-31.

I. LESSON OUTLINE

1. The Time of the Call (Mark i:14). 2. The Ministry of Jesus (Mark i:15). 3. The Call (Mark i:16-17). 4. The Response (Mark i:18). 5. Jesus in Peter's Home (Mark i:29-31.)

II. THE HEART OF THE LESSON

The time element in the call of Peter to his discipleship with Jesus throws light upon the atmosphere in which the call was given. John had been delivered up. A retrospective account of this is given in the sixth chapter of this Gospel. According to the Gospel according to Luke, our Lord had already been rejected in Nazareth, and He had removed to Capernaum (Luke iv:16-31; Matt. iv:13-16). Peter must have been aware of this, i.e., of the murder of our Lord's forerunner and of His own rejection in Galilee. The call must have awakened heroism in the heart of Peter. And we are led to believe that it was no little faith that led him to respond to this change of life's purpose. Of course Peter did not at this time have a correct understanding of the nature of Christ's work, as we may learn from Matt. xvi and Mark xiv. Be that as it may, the truth is that Peter responded to a difficult work, humanly speaking, with great faith.

This was not the first time that Peter had had dealings with the Lord. It seems as if the first chapter of John gives us the account of the conversion of Peter to Jesus; and we are left to infer that Peter then went back to his business of fishing, as a follower of the Lord, but not yet as a special disciple; and that the call of which Mark writes is his call to the apostleship. There is a similar outline of facts recorded concerning Paul, who was saved at the time of the appearance of Christ to him, and then withdrew to his home and the wilderness, being in both places for quite a while before Barnabas came to

him regarding the work at Antioch, and the subsequent commission of the Holy Spirit to foreign missionary service. (Acts ix, xi, xiii). It may be interesting to recall that Andrew, Peter's brother, was the first to follow our Lord.

The death of John the Baptist did not end the gospel of the kingdom. Our Lord took up the message just where John had to leave it. Satan may kill some of God's messengers, but he cannot destroy God's message. Our Lord's words show that the message of the kingdom was then most up-to-date: "The time is fulfilled, and the kingdom of God is at hand." One is reminded of Galatians iv:4-5, "When the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law, that we might receive the adoption of sons." Let us not fail, however, to show the difference between the Gospel concerning the kingdom, and the Gospel concerning grace and the church.

The heart of the lesson is certainly found in the 17th verse, "And Jesus said unto them, Come ye after Me, and I will make you to become fishers of men." There are three thoughts here: (a) The work of the Lord is fishing for men. Let us consecrate any knowledge that we may have of fishing to an understanding of the program of Christ. With all due respect to every sensible effort for getting people to come to church, etc., it ought to be plain to every one that the church is a place primarily for Christians, and that it is hardly reasonable to expect or demand the unsaved to flock through its doors to seek Christ, any more than men expect or demand fish to leave the rivers and the lakes to come into their baskets or kitchens. Sinners do not seek the Saviour (Rom. iii:11); but it is true that "the Son of man came to seek and to save that which was lost" (Luke xix:10). The work of the follower of Christ is, therefore, to f-i-s-h for men. Need it be said again that the work of the Lord for us is not "to make the world a better place to live in?" (2) If we are going to fish for men, we have to be followers of the Lord. We cannot follow someone else or something else and expect to catch men for Christ. There are many reasons for this. It is only as we follow Him that we have the desire, the knowledge, and the power to fish for men. Mark those three things: the desire, the knowledge, and the power. And our following after Christ will be a great inducement to the ones we desire to win for the Lord to follow Him. This is an expansive thought which every teacher should develop in the Holy Spirit. (3) It is the Lord Himself that makes us successful fishers of men for Him. With all respect for every educational advantage, and every other so-called advantage, it must be said emphatically that no one and nothing can take the place of the Lord in the making of fishers of men. May we preachers and teachers never forget that. Christian history is loaded with the records of unadvantaged men who have been great soul-winners because of their devotion to Christ; and there are many pages of the failures of men who sought to do the Lord's work their own way.

Interesting light is thrown upon the account of the healing of Peter's wife's mother if we turn to the 8th of Matthew. It is the third miracle which Matthew mentions after the Sermon on the Mount. The first was the cleansing of the leper by the touch of Jesus; the second, the healing of the centurion's servant by the word of Jesus, spoken from a distance; the third shows Jesus back upon Jewish ground again, manifesting His power by a direct touch. These miracles are typical of the work of the Lord Jesus Christ while here in the flesh, of His work from heaven now, and of His power after the return to earth again, when He will again deal directly with the Jews.

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PETER'S LESSON IN TRUST

April 10. Matt. xiv:22-33. Golden Text, Matt xiv:27

Daily Readings

Mon., John vi:1-15. Tues., Acts i:1-11. Wed., Heb. vii:11-25.
 Thurs., Mark iv:35-41. Fri., Acts xvii:27-44. Sat., Mark xi:20-26.
 Sun., Heb. xi:1-40.

I. THE LESSON OUTLINE

1. Jesus Sends the Multitudes Away (22). 2. Our Lord Prays in the Mountain (23). 3. The Disciples in Distress at Sea (24) 4. Jesus Comes to Them (25-27). 5. Peter's Lesson in Faith (29-31). 6. The Calm (32). 7. The Worship of Christ (33).

II. THE HEART OF THE LESSON

In teaching this lesson, I think I would begin by adding at least one more verse to the text, namely, the 34, which tells us that they crossed over to the other side. In the affairs of life, many may try to help us; but it is only the Lord Who gets us over to where He wants us to be. This was an unsinkable ship.

This lesson is a parabolic prophecy. The first chapter is a description of distress into which the followers of the Lord have come, even while they are on the mission onto which He has sent them. But we are always safe in the path of duty. He says, "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, and no one shall snatch them out of My hand." But there may be temptations. Note the story here. Mark tells us "the boat was in the *sea*," "when *even* was come"; and John says, "It was now *dark*, and *Jesus had not yet come to them*." At sea, Jesus absent in body, a tempest beginning to rise, at night! There was another element. "The wind was contrary unto them," and "the sea was rising by reason of a great wind that blew." Turn to the account of another storm, as told us by Mark (iv:35-41). There we read: "And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. And He Himself was in the stern, asleep on the cushion: and they awake Him, and say unto Him, Teacher, carest Thou not that we perish? And He awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." He "*rebuked*" the wind; He "*said*" unto the sea. Is there not here a suggestion of someone back of the wind? the "prince of the power of the air"? (Matt. xvi:23; Eph. ii:2; Rom. xiii:12; Eph. vi:12; 1 Peter ii:9.) The disciples have an organized force against them, Satan, with his powers.

Mark says the disciples were "distressed in rowing." Human beings *rowing* against the powers of the devil! What a futile task! Ours would indeed be a sad lot if our only hope was in our own rowing. But the battle has been won by the Lord Jesus Christ (Heb. ii:14); and we can say, "Thanks be to God, Who giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. xv:57-58). "But to him that worketh not, but believeth on Him That justifieth the ungodly, his faith is reckoned for righteousness" (Rom. iv:5). Cp. Ex. xiv:13-14.

While this was happening, our Lord was in the mountain, praying. Ah, that is where He is now. He is in the mountain of heaven; and He is up there praying; and He sees us distressed in our rowing (Mark vi:48). "He led them out until (they were) over against Bethany: and He lifted up His hands, and blessed them. And it came to pass,

while He blessed them, He departed from them, and was carried up into heaven" (Luke xxiv:50-51). And Hebrews vii:25 tells us: "Wherefore also He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them." "He knoweth our frame; He remembereth that we are dust" (Ps. ciii:14). In Acts i:9-11, the account of our Lord's ascent into heaven includes the promise of His return, "This Jesus, Who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven."

"About the fourth watch of the night He cometh unto them" (Mark vi:48). "Night, the period of darkness (Gen. i:5), was divided into three watches: sunset to midnight, midnight to cock-crow, cock-crow to sunrise (Lam. ii:19; Judges vii:19; Ex. xiv:24). The Greek and Roman division into four watches was in use in New Testament times (Luke xii:38; Mark vi:48). At this period the night, from sunset to sunrise, was divided into twelve hours" (cp. Acts xxiii:23). The fourth watch, early in the morning (cp. Matt. xxviii:1; John xx:1). Paul says, "The night is far spent, and the day is at hand" (Rom. xiii:12; cp. 1 Cor. i:8). John says, "Little children, it is the last hour: and as ye heard that Antichrist cometh, even now have there arisen many Antichrists; whereby we know that it is the last hour" (1 John ii:18). "About the fourth watch of the night He cometh unto them, *walking on the sea.*" As His coming to the disciples was supernatural, so will His coming again for the church be supernatural. There are many lessons here, as, e.g., "he would have passed by them" (Mark vi:48; cp. Luke xxiv:28). One has written an article entitled, "The Seeming Moments of Divine Neglect." Another has written a song, "Pass Me Not, O Gentle Saviour." But we have not space for this.

The text then develops the lesson of faith. And here too we have glimpses of His Second Coming. Trouble is silenced; the sea calmed; Peter meets Jesus on supernatural grounds, and our Lord is worshipped. Trench says, "In this moment of peril his swimmer's art (John xxi:7) profits him nothing; for there is no mingling in this way of nature and grace. He who has entered the wonderworld of grace must not suppose that he may withdraw from it at any moment that he will, and betake himself to his old resources of nature." (Gal. iii) Another has written, "Faith is too precious to be repressed; but the faith on this occasion is anything but simple, clear and strong: there is a large measure of self-will in it, of impulsiveness, of self-confidence, perhaps of love of display. A confused and encumbered faith of this kind is sure to lead into mischief—to set on foot rash enterprises, which show great enthusiasm, and perhaps seem to rebuke the caution of the less confident for the time, but which come to grief, and in the end bring no credit to the cause of Christ" (Gibson)

PETER'S GREAT CONFESSION

April 17. Matt. xvi:13-24. Golden Text, Matt. xvi:16

Daily Readings

Mon., John i:1-18. Tues., John i:19-28. Wed., John i:43-51. Thurs., John v:19-29. Fri., John v:30-47. Sat., Matt. ix:14-26. Sun., Matt. xvi:13-24.

I. THE LESSON OUTLINE

1. Jesus' Inquiry Concerning Public Opinion about Himself (13).
2. The Answers of the People, and of Peter (14-16). 3. The Response of the Lord (17-21). 4. Peter's Interruption (22). 5. The Rebuke to Satan (23). 6. The Lord's Challenge to His Disciples (24).

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II. THE HEART OF THE LESSON

Read this section of Matthew, and omit for a moment verses 22-26, as a parenthesis, i.e., begin reading at xvi:13 and read on until xvii:12, skipping xvi:22-26, and you will see what was in the Lord's mind. The Lord never let interruptions sidetrack Him. May we learn that lesson from Him!

The question that the Lord asked was not for the purpose of information for Himself. "He knew what was in man" (John ii:25). There is nothing hidden from Him. I should say that the reason for the question lay in pointing the disciples to the One Object of their faith, and to the chief exercise of it.

The Christian church is frequently in danger of following Martha and forgetting about Mary. We need the admonition of the Lord to Martha, "Thou art anxious and troubled about many things: but one thing is needful; for Mary hath chosen the good part, which shall not be taken away from her" (Luke x:38-42). We sometimes forget, in the multiplicity of ecclesiastical details, what the chief Object of our faith is. We get busy with statistics, the relief of human suffering, and many other good things, not to speak about things of earth that usurp much time that ought to be given to spiritual things, and we forget about the Lord Himself. The thought that comes is that the Lord wanted to focus the minds of the disciples, not so much on the wonders of the kingdom of God, as upon Himself. He was reminding them of His pre-eminence (Col. i:18).

The other fundamental thought here is the chief exercise of faith, the confession of Christ. In making a study of the subject of confession, I found that this truth might be studied under a fourfold division, as follows, (1) Confession of our faults to man (Jas. v:16), "Confess therefore your sins one to another." (2) Confession of our sins to God (1 John i:9), "If we confess our sins, He is faithful and righteousness to forgive us our sins, and to cleanse us from all unrighteousness." (3) Confession of our praise to God (Heb. xiii:15), "Through Him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which makes confession to His Name." (4) Confession of Christ to the world (Matt. x:32-33), "Every one therefore who shall confess Me before men, him will I also confess before My Father Who is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father Who is in heaven" (Rom. x:9-10), "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" (1 Tim. vi:11:16), "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. I charge thee in the sight of God, Who giveth life to all things, and of Christ Jesus, Who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ: which in its own times He shall show, Who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in light unapproachable; Whom no man hath seen, nor can see: to Whom (be) honor and power eternal. Amen." (Turn to Matt. xi:25-26 and Luke x:21-22, and read instead of "rejoiced," "triumphed," and for "I thank," "I confess.") There are a number of interesting things associated with this subject of confession; but what meant most to me was the fact, contrary to general opinion, that most of the

passages on confession, deal not with sins and faults which are to be confessed to God and man (there seems to be only one text about confessing sins to man!) but with the duty and privilege of confessing Christ to God and to the world! Turn to Luke xxiv:17-19, and note how the Lord drew out the disciples on the way to Emmaus to give a testimony concerning Him. He wanted to see whether they had gotten the facts right, whether they believed them, whether they could tell the story correctly, and He wanted to impress upon them the duty of preaching Him to the world. Mark this: we do not know what we cannot express. One of our seminary professors used to say: "Get your elders to express themselves, and you will be surprised to see how much heresy you have in your session."

There are at least five facts revealed in this chapter about the Lord Jesus Christ: His humanity (v. 13); His death (v. 21); His resurrection (v. 21); His coming again (v. 27); His Deity (v. 27).

PETER AT THE TRANSFIGURATION

April 24. Mark ix:2-10; 2 Peter i:16-18. Golden Text, Mark ix:7
Daily Readings

Mon., John xvii:20-26. Tues., John i:1-14. Wed., Acts ix:1-19. Thurs., Rev. i:4-20. Fri., 1 Tim. iii:14 to iv:5. Sat., Rom. xii:1-8. Sun., Matt. xvii:1-13.

I. THE LESSON OUTLINE

1. The Transfiguration (Mark ix:2-10). 2. Peter's Testimony Concerning the Transfiguration (2 Peter i:16-18).

II. THE HEART OF THE LESSON

The heart of this lesson is the glory of Christ. Read John i:14 and 1 John i:1-3. A key to the understanding of the Transfiguration is found in the first verse of the ninth chapter of Mark: "And He said unto them, Verily I say unto you, There are some here of them that stand by, who shall in no-wise taste of death, till they see the kingdom of God come with power."

Two things are said about the time of the Transfiguration: "As He prayed" and "After six days." It is not said that He went up into the mountain to be transfigured; but it is said that He went up there to pray. Luke says, "As He was praying, the fashion of His countenance was altered, and His raiment (became) white (and) dazzling." The practical lesson for us from this is that prayer changes things. There is devotional side to the remark that it was after six days that Jesus was so changed. Read back into the 16th chapter of Matthew about the confession of Peter and what went with that. Why six days of silence after that? But the six days also suggest a dispensational interpretation, namely, that the kingdom of the Lord Jesus Christ will come in the seventh dispensation, after six have run their course. The glory that was there revealed was not, therefore, the essential glory of the Lord, which for the time had been laid aside (Phil. ii:6-7); but the acquired and millennial glory of the Son of man (John vii:37-39; Phil. ii:9). It was the glory which He will communicate to us time in to come (John xvii:24).

There were three groups of witnesses: the Father, two departed saints, and three disciples. Luke says that the last "were heavy with sleep"; and Moody commented on this, saying, "I have often thought that those three disciples represent the church of to-day. They fell asleep just before the glory burst upon the scene." Moses and Elijah represent the saved who are to inherit the kingdom at the coming of the Lord. Moses died in about the thirteenth century B. C., and

Elijah was translated in the ninth. But their manner of departure made no difference in the heavenly condition. See 1 Thess. iv:13-18.

The Father testified again (cp. Matt. iii:17), "This is My beloved Son," adding this time, "Hear ye Him." There is great comfort in this. In a time when so many are either finding fault with Christ or are seeking to undeify Him, it is well to hear the Father say, "This is My beloved Son." I care not to join with the unbelieving brothers of Christ, or with the scribes and Pharisees, or with Satan, in an opinion concerning Him. I want to believe about the Lord Jesus Christ what the Father and the Spirit think of Him. Moses and Elijah spoke of His "departure which He was about to accomplish at Jerusalem." The bottom would have dropped out of heaven, if Jesus had not died. Moses and Elijah would have had to leave the glory and go to the lower regions with the condemned, if Jesus had not died. Old Testament saints needed the death of Christ to be saved. (Rom. iii:21-31). We can therefore understand the interest of these departed ones in the death of the Lord. They wanted to stay in heaven. The witness of the three disciples is found in the texts we have quoted. James died early, and left no written testimony.

Peter made a proposal in the midst of all this glory, which showed where his Jewish interest lay. Moses and Elijah might talk about the death of Christ; but Peter, almost again wanting to forget the lesson taught him in the xvith of Matthew, preferred to talk about the glory. He was not wrong in this. The fault lay in his refusal to accept the testimony of the death. It is a plain case as that revealed in Luke xxiv: 13-35, at which time Jesus said the following: "O foolish men, slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into His glory?" The dear man made a clumsy suggestion about the application of this interest. Luke says he didn't know, "what he said." Some good people always feel that something has got to be done. But it would do some of us good to get a little of Peter's interest in the kingdom. We often fail where he was strong. If we are ready to believe the Gospel about the death of Christ, we are often slow to believe the Gospel of the glory (1 Tim. i:11).

A Marvelous Record

The first eleven chapters of the Bible form a book by itself, and is referred to or cited from in the New Testament about sixty-six times. This imperishable record covers more than a third of human history, and is the foundation of the world's literature and history. Genesis as a book is an independent source of Divine Revelation, written 3,500 years ago by Moses, "the father of history"; it has never been added to, never improved, or remodelled. It stands as the most ancient document in existence. While this wonderful book is quoted from and referred to more than a hundred times in the Bible, and hundreds and hundreds of times in Human Literature, yet there is not **one single reference to prior book or document in it.** It is a grand old book and stands alone—a veritable miracle!

Here are some of the subjects contained in the historical section of the book—the first eleven chapters. **Creation; Innocence; Sacrifice; Civilization; History; Chronology; Science; Astronomy; Botany; The Sabbath; Government; Law; Life; Death; Resurrection; God in Design; in Omnipotence; in Miracle; Man in Relation to God; to Creation; to the Woman.** All developed in this original purity. To deny the Divine Authorship of the Book of Genesis is arrogant folly.

Walter Scott.

Book Reviews

The Deadly Parallel. A comparison of Thomas Paine's "Age of Reason," with Harry E. Fosdick's "Modern Use of the Bible." By George H. Dowkontt, M.D. 32 pages. Paper covers. Price 15 cents.

The pamphlet shows clearly that Thomas Paine, the infidel, and Harry E. Fosdick, the present day outstanding leader of the modernistic infidelity, are twins. The parallel is striking and should open the eyes of every man and woman who prefers the middle of the road to an out and out stand on the side of the Truth. Dr. Dowkontt has done a good service. The pamphlet should have a wide circulation. It is inexpensive and can be procured at a great reduction in quantities.

Penlune, or Life in a Cornish Village. By S. E. Burrow. 134 pages. Illustrated with colored plates and ornamental cover. Pickering & Inglis, London. Price postpaid, 85 cts.

This is a charming Christian story with many wholesome lessons for young people. It is just this kind of a book which should be circulated among the young folks to counteract the present day vicious magazines.

From School to Castle. By Charlotte Murray. Illustrated with colored plates. 298 pages. Pickering & Inglis. Price \$1.25.

Miss Charlotte Murray has written an excellent story from the standpoint of a true believer. We are sure this story also will be used to influence the young in a spiritual way. Young people want to read stories. Get it for your boys and girls.

Frances Ridley Havergal, the Christian Poetess. 63 pages. Cloth cover, with her picture. Price 50 cents.

This is a charming little biography of this great poetess, whose poems are still a great inspiration to all Christians.

OUR HOPE

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Editorial Notes

He gave Thanks

The Lord Jesus Christ, living the life of the perfect man, walked on earth in perfect holiness and perfect obedience. He also manifested the spirit of praise and worship.

This was a part of the humiliation of the Son of God. He is Jehovah-God. As such He is the object of praise, of adoration and worship. Angels praise and worship Him. The Seraphim veil their faces in His presence and cry one to another: "Holy, holy, holy is Jehovah Zebaoth; the whole earth is full of His glory." The angelic hosts, in existence long before man, praised and worshipped Him as the Creator-God, the Only Begotten, the Son of His love. When our Lord says in John v:22, that He should be honored as the Father is honored, He looked forward to His glorification, after His finished work. The glorified Man in glory, at the right hand of God, is worthy of all honor, praise and worship.

But on earth, as the servant, He was taking His place under God, having come to be obedient unto death, the death of the cross; He gave thanks unto Him, He praised and worshipped, as He alone could praise and worship. We know nothing about the prayers offered up by Him when He was alone in a desert place, or in the garden at Olivet, or when He spent nights in prayer. Besides the prayer of intercession, He must have praised and worshipped Him who sent Him into the world to glorify His name in the mighty work of redemption. The book of Psalms contains not only the prayers He prayed, the emotions of His holy soul, but also His praise is there pre-written by His own Spirit.

The first time we read of Him giving thanks in His blessed life down here is recorded in the Gospel of Matthew. "At

that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father: for so it seemed good in Thy sight. All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matt. xi:25-30).

It was "at that time" He gave thanks. What time was that? It was at the critical time of His ministry, when He had to pronounce His "Woe" upon Chorazin and Bethsaida. There mighty works had been done, as well as in Capernaum.

The works were the miracles connected with the preaching of the Gospel of the Kingdom, which the King offered to the lost sheep of the house of Israel. But these cities believed not. They had no use for the great message "the Kingdom of Heaven is at hand"; nor did they believe in the powers of the Kingdom. The rejection of the message was but the forerunner of His own rejection. He knew what would follow; He knew this from the beginning, for, though He was garbed as a servant, He was omniscient and knew all things. And at that time He said "I thank Thee, O Father, Lord of heaven and earth." When the darkness of His rejection began to gather around His holy person He thanked the Father. He looked forward to what would follow. The wise and the prudent were the Pharisees and the Sadducees; from their eyes the things were hidden, for they believed not. But He thanked the Father for the babes, the little ones, in weakness, but trusting Him. Then He spoke the great words which reveal His oneness with the Father. No man knoweth the Son, but the Father, none knoweth the Father but the Son. But there will be a revelation of the Father through the Son, the revelation given to the babes. After that He utters that most blessed word, which has been the word of power, of salvation, peace and joy to countless thousands:

“Come unto Me, all ye that labour and are heavy laden and I will give you rest.”

The next time He gave thanks was in connection with the miracle of the loaves and fishes. When He fed the four thousand with the seven loaves and a few fishes (Matt. xv: 32-39) He gave thanks; and when the five barley loaves and two small fishes were put into His hands, He took the loaves “and when He had given thanks, He distributed to the disciples, and the disciples to them that were sat down; and likewise of the fishes as much as they could” (Jno. vi:5-13). Five thousand were thus fed. The loaves and the fishes were His own creation, the works of His hands, for He is the Creator of all life. Yet He gave thanks, looking to heaven, and then with the spirit of thanksgiving He manifested His omnipotent power. Many an infidel has sneered at the loaves and the fishes, just as the modernist sneers today and shakes his head, branding the whole scene as a legend. But we who know Him and believe on Him as Lord, know that there is nothing too hard for the Lord.

In the eleventh chapter of the Gospel of John, we behold Him again giving thanks. He stood before the tomb of His friend Lazarus. The stone which covered the grave where the dead lay had been taken away. “And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. And I know that Thou hearest Me always, but because of the people which stand by I said, that they may believe that Thou hast sent Me.” Then He spoke with a loud voice and Lazarus arose from the dead. He thanked the Father that He had heard Him. Crysostom wrote on this passage: “Who ever prayed in this manner? Before uttering any prayer, He said, I thank Thee, showing that He needed not prayer.” And because His request was granted before it was made, He gave thanks unto the Father. As He knew that the loaves and fishes would feed thousands, and gave thanks for them, so He knew that Lazarus would be raised and He thanked the Father for it.

And so we must give thanks. Thanksgiving is often found in connection with prayer in the New Testament. “Be

anxious for nothing; but in every thing 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). "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men" (1 Tim. ii:1). "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving" (1 Tim. iv:4). "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. v:20). "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you" (Col. i:3). And how many times more the Apostle Paul, who lived so close to the Lord and manifested His excellencies, gave thanks to God, yea for all things, even for tribulations. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. iii:17). "In every thing give thanks; for this is the will of God concerning you" (1 Thess. v:18). The Lord Jesus in giving thanks at these different occasions is our blessed pattern. May we be filled with the spirit of praise and thanksgiving.

But the most touching "giving of thanks" in His life is the one which occurred in the night when He was betrayed. "And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the New Testament in My blood, which is shed for you" (Luke xxii:19, 20). According to the text in Matthew He also gave thanks for the cup. He alone knew what it all meant. A little while longer and His blessed body would be scourged, and tortured, and finally nailed to the Cross. He looked upon the red wine in the cup and He knew that soon His blood would be shed. What the pouring out of His soul unto death meant, and what it meant for Him, who knew no sin, to be made sin for us—none of His own can ever understand. Yet in this solemn hour, when His hour was come, He gave thanks as He brake the bread; He gave thanks as He took the cup into His

hands, soon to be pierced by the cruel nails. The spirit of thanksgiving prevailed in that room. Even then as He looked forward He beheld the joy set before Him, for which He endured the cross and despised the shame. He saw at that table the travail of His soul and was satisfied. And what a blessed request and blessed privilege for us to take the bread and give thanks! To take the cup and give thanks! Then we look back and remember Him in His matchless love.

And now after the work is finished, the victory won, His voice of praise and thanksgiving is not hushed. His praise is now heard in the midst of His own. The first thing mentioned in the twenty second psalm, after the suffering, and God's answer in raising Him from among the dead, is His praise. "I will declare Thy name unto My brethren, in the midst of the congregation will I praise Thee" (Ps. xxii:22). This is applied to the Church in the New Testament (Hebr. ii:12). He is the great leader of the songs of praise of His redeemed. And what a day it will be when He will lead the praises, the Hallelujahs, the thanksgivings of the glorified Church! In the meantime let us praise, give thanks for all things and in all circumstances.



Continuance There is much exhortation in the New Testament that believers should continue. Continuance is the evidence of true salvation as well as of true spiritual progress. These exhortations are of great importance and should be carefully studied and considered by every child of God.

We are told to continue in the *faith*. When Paul and Barnabas returned to Lystra, Iconium and Antioch to strengthen the new disciples, they exhorted them "to continue in the faith" (Acts xiv:22). Paul writes to the Colossians that believers are "reconciled in the body of His flesh through death, to present you holy, and unblameable and unproveable in His sight." But the next verse belongs to this blessed statement—"if ye continue in the *faith* grounded and settled, and be not moved away from the hope of the Gospel"

(Col. i:22, 23). How many have neglected these and similar exhortations and made shipwreck on account of it.

We shall continue in the faith, if we continue in *His Word*. The Lord Jesus Christ made this a test of true discipleship, for He said to the Jews: "If ye continue in My Word, then are ye My disciples indeed" (John viii:31). And Paul exhorted his son Timothy: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Without the continued reading of the Word of God no continuance in the faith and in the grace of God, in a real spiritual life, is possible. We are born again by the Word of God (1 Peter i:25). The Word of God is our second mother. We must be nourished by the Word (1 Peter ii:2). We are sanctified by it (John xvii:17). It alone can build us up (Acts xx:32). And it is the magnificent sword put into our hands for victorious conflict by the Holy Spirit (Eph. vi:17). The neglect of the Word produces spiritual dearth, barrenness, and robs us of the reality of our salvation and everything else.

If we continue in His Word, we shall not only continue in the faith, but also in the *love of Christ*. "As the Father loved Me, so have I loved you: continue ye in My love" (John xv:9). The love of Christ which passeth knowledge must constantly be before our hearts to be a reality. How many times Paul must have repeated it—"Who loved me and gave Himself for me." And thus we must continue in His love, in the assurance and enjoyment of it. To continue in the conviction of His infinite, unchanging and unmeasurable love, that gives peace to our poor, wavering, and often doubting hearts. Then too it will be manifest in us and through us that "the love of Christ constraineth us" (2 Cor. v:14).

Then we shall also continue in *brotherly love*. "Let brotherly love continue" (Hebr. xiii:1). "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye have heard from the beginning, that we should love one another" (1 Jno. iii:10, 11). "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren." The love for the brethren, the members of the family of God, is the family mark. We are also exhorted to continue in *sound doctrine*. We are living in days when the doctrine of Christ and with it all other doctrines given by revelation are sneered at, belittled and totally rejected. These days were foreseen by the Spirit of God. "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, and by His appearing and His kingdom; preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. iv:1-4). We must hold fast sound doctrine in these perilous times. The least deviation from any doctrine will lead into soul-destroying errors. Like the early Church we must "continue steadfastly in the Apostle's doctrine" and heed the divine demand. "Take heed to thyself, and unto the doctrine; continue in them" (1 Tim. iv:16).

Then finally we must continue in *prayer*. Our Lord in His blessed life on earth often continued all night in prayer (Luke vi:12). Before Pentecost all disciples "continued with one accord in prayer and supplication" (Acts i:14) and after Pentecost "they continued steadfastly * * * in prayer." The exhortations to prayer are numerous. "Continuing instant in prayer" (Rom. xii:12). "Continue in prayer, and watch in the same with thanksgiving" (Col. iv:2). "Praying always with all prayer and supplication in the Spirit" (Eph. vi:18).

Unless we continue in these things we shall slip, and our spirituality will suffer, and we shall lose the enjoyment of what is our blessed portion in Christ. Thanks be unto God that we can continue! Not in our own strength, but through the Holy Spirit who dwells in us and gives the power to continue in the faith, in His Word, in His Love, in brotherly love, in sound doctrine and in prayer. The continuance in all this means the walk in the Spirit.



**Peter's
Precious
Things** Peter in writing His Epistles does what the Lord commissioned him to do—"strengthen thy brethren." While these brethren were those of thy own people, believing Jews in dispersion, he also strengthens all other brethren. He uses the word precious seven times in his two epistles.

1. The *trial of faith* is precious. "That the trial of your faith, being more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter i:7). How then should we rejoice when faith is being tried, for in such trials the Lord receives through His trusting children that which is more precious than gold.

2. The *Blood of Christ* is precious. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by the tradition of your fathers, but with the precious blood of Christ, as of a Lamb without blemish and without spot" (1 Peter i:19). But who is able to know *how* precious that blood is? In the sight of God it is the most precious thing. Should it not for us, who are washed in that precious blood, be the same? And what judgment will come upon those who deny the precious blood of the Son of God!

3. The *living Stone* is precious. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious" (2 Peter ii:4). The living stone is Christ, the one sure foundation upon which all rests. The stone which the builders reject has become the head of the corner, and some day this living, precious stone will smite the

enemies and become the mountain filling the whole earth (Daniel ii).

4. *The Chief Corner Stone* is precious. "Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on Him shall not be confounded" (1 Peter ii:6). We are therefore "no more strangers and foreigners, but fellow citizens with the Saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone" (Eph. ii:19, 20). He is a precious corner stone.

5. *He Himself* is precious. "Unto you therefore which believe He is precious" (1 Peter ii:7). To this every child of God says "Amen." He is the One altogether lovely, the chiefest among ten thousand. He is precious in all He is, in all He has done. May He daily become more precious to our hearts.

6. *Faith* itself is precious. "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ" (2 Peter i:1).

7. *The promises of God* are precious. "Whereby are given unto us exceeding great and precious promises, that by these ye may be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter i:4).

May we know, believe, enjoy these precious things of Peter.



"Pray without ceasing" (1 Thess. v:17)

Pray Without Ceasing is a divine exhortation. But how can it be done? Are we not too busy during the day, tired at night, rushed in the morning hour? The child of God in touch with the Lord through the indwelling Spirit can pray and does pray at all times. We can lift up our hearts to Him as we walk along the street; sit at our desk; work around the house, or even while we converse with others. We can cultivate such a prayer-spirit that it becomes a blessed habit of the new nature. The Spirit of God is in us for this very purpose, to keep us in the attitude of praise, communion with Him and prayer for ourselves and others.

But there are our special prayer-seasons: morning, evening and also during the day and during the night. If Daniel had his window open towards Jerusalem three times during the day, and held communion with the Lord, should we not also do the same! Sleepless nights should be prayer-nights. When we awake during the night prayer should at once fill our hearts. The evening hour as well as the early morning hour, the beginning and the ending of the day should be given to prayer and praise, alone with Him. Evening prayer, someone said, is the soul's curfew-hour, when the toils and tumults of the day are shut out, and the gates of heaven are unbarred. And how blessed to go forth into the day's work after having held communion with the Lord!

As we have shown in our book on "Prayer," our failures, our spiritual dullness, our many mistakes all spring from prayerlessness; because we do not pray without ceasing.

"Oh, not a joy or blessing
With this we can compare;
The power that He has given us
To pour our wants in prayer."



Those who are the children of God by **God's Care for** faith in Jesus Christ are the daily objects
His People of the care and ministry of the Father, the Son and the Holy Spirit. The Father's care is manifested towards us both spiritually and temporally. As the husbandman watches over, cultures, purges and prunes the vine, that it may be fruitful, so our heavenly Father exercises care and discipline over our souls (John xv); and He is glorified when we bear much fruit. The Father of Spirits chastens and rebukes us for our profit, but with a heart of perfect love, as well as infinite wisdom. "Like as a father pitieth his children, so the Lord pitieth them that fear Him; for He knoweth our frame, He remembereth that we are dust." In temporal things also He wants us to reckon upon His never failing fatherly and gracious care. "Behold the fowls of the air; for they sow not neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" And to en-

courage our confidence in asking and expecting, our Lord said, "Ask, and it shall be given you . . . for if ye being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven, give good things to them that ask Him?"

The Son of God, also, ministers continually on our behalf. He appears in the presence of God for us. As our Advocate, He meets all the accusations of Satan, our enemy, the accuser of the brethren. He is our High Priest everliving and ever interceding for us. His sympathy, touched with the feeling of our infirmities, comforts us. His finished work on the cross establishes our souls in grace and peace. We know He is in the Father's house preparing a place for us; He keeps the feet of His saints and has assured us that we, His sheep for whom He died, can in nowise perish. His mighty hand keeps us, and none who have been washed in His most precious blood can ever be lost.

The Holy Spirit dwells in us and will abide with us for ever. By Him we call Jesus "Lord"; by Him the love of God is shed abroad in our hearts. He takes of the things of Christ and ministers them unto us. He guides us into all truth and shows us things to come. He leads our souls into the knowledge of God's eternal counsels in Christ and unfolds all His gracious purposes as to the future of glory which awaits us, when Christ comes for His saints.

Blessed indeed it is to know that the Father's love never changes, the Son's matchless grace never declines, and the Holy Spirit having quickened our souls, will carry on His work till our bodies are changed and fashioned like the glorious body of Him who died for our sins and rose again on the third day.



**A Giant of
the Past**

Such was Professor Dr. Thomas Chalmers, eminent alike as preacher, philanthropist and philosopher. Born in Scotland in 1780, he entered early as a student the University of St. Andrews. In 1803 he was appointed minister of Kilmany in Fifeshire. Six years later, after a severe illness he confessed publicly his previous blindness,

that he had now comprehended the meaning of real salvation, and then he began to preach Christ crucified. He became a great and eloquent Gospel preacher. In 1828 he was appointed to the chair of theology in the college of Edinburgh. Later he organized with 400 preachers the Free Church of Scotland. He did a great work. Intellectually he was wonderfully gifted and he did a wonderful work.

In examining recently his "Scripture Readings" covering the Book of Isaiah we found him wholly on the side of a sane interpretation of prophecy. He speaks of the prophecy of Isaiah as descriptive of the degeneracy of Judah and Jerusalem which existed in the days of Isaiah, and that the prophet at the same time foretells the future glory of the literal Jerusalem and the earth. He believed in the literal restoration and conversion of the people Israel in their own land, and speaks many times of the second personal return of our Lord. The idea of the conversion of the world before Christ comes, he repudiates entirely as being contrary to the Word of God. On the day of the Lord as described in chapter ii:10-22 we find the following from his pen: "But an awful manifestation is coming that will over-awe and solemnize men to call on the rocks to cover them. The earth, is at present, almost wholly given over to idolatry, but the time is at hand when God alone will be exalted in that day. Our ships and commerce, and political greatness, and splendid works of beauty and art—these are what we glory in now—but they shall be brought low. Some fearful miraculous demonstrations are awaiting us, by which to bring down the proud confidence of man. There is doubtless in high places, and throughout the community at large, an exulting hope in the progress and prosperity of the world, from second causes, and the skill, plied by human sagacity, for the advancement of our species. But all this will be put to shame and flight when He, the first and only efficient cause of all, shall make direct exhibition of His own prerogatives, and shall arise and shake terribly the earth. Let us wait for this coming of the Lord."

The eleventh chapter of Isaiah, Dr. Chalmers declared is a great prophecy of Christ's second coming. "He will appear

for His own, the meek and poor in spirit, and will visit the earth for its wickedness, and establish over it the reign of universal righteousness and truth. These will be the days of love and universal peace, when the very animals shall cease to devour each other. This regeneration of the earth is obviously conjoined with the restoration of the Jews. Verse 9 is noteworthy. The remnant of Israel will be conducted back to their own land. The Gentiles will help their return. Ephraim and Judah shall be brought into one. They shall take possession of the neighbouring countries, and extend probably to the Euphrates. God will remove all obstacles, as when He dried up the Red Sea. He made then, and will make again, a highway for His people."

Throughout Iasiah in his annotations Dr. Chalmers is decidedly premillennial. How can anyone read the prophetic Word without believing in the second, glorious and personal return of our Lord, the hope of the Church, the hope of Israel and the hope of the World! A little while longer and the prophetic Word will be gloriously confirmed and vindicated. He is on the way!



Nobler Words That miserable production "The Man Nobody Knows" is still the best seller of the so-called religious literature. What a sad testimony it is to the conditions of our days! The insults heaped upon our most blessed Lord shock every child of God. Who makes such a book the best seller? Catholics will not buy such a volume; Jews would not buy it. True believers have no use for it. Atheists and unsaved "church members" who know Him not probably invest their money in this way and feed on such husks.

Napoleon Bonaparte, though not a Christian, had a far nobler estimate of the Lord Jesus Christ. Over a hundred years ago he penned a remarkable eulogy to our Lord.

"Everything in Christ astonishes me. His Spirit overcomes me, and His will confounds me. His ideas and His sentiments, the truths which He announces, His manner of convincing, are not explained, either by human observation or the nature of things. His birth and the history of His life;

the profundity of His doctrine, which grapples the mightiest difficulties, and which is of those difficulties the most admirable solution; His gospel; His apparition; His empire; His march across the ages and realms; everything is to me a prodigy, a mystery insoluble, which plunges me into a reverie from which I cannot escape—a mystery which is there before my eyes, a mystery which I can neither deny nor explain. Here I see nothing human. Everything is above me. Everything remains grand—of the grandeur which overpowers. His religion is a revelation from an intelligence which certainly is not that of man.”



Clavis
Apocalyptica

Before us is a small volume with the title “Clavis Apocalyptica,” the key to the Revelation. It was printed in London in 1651. The title page contains the following information: “The Revelation revealed, in which the great mysteries in the Revelation of St. John, and the Prophet Daniel are opened; it being made apparent that the prophetic numbers come to an end in the year of our Lord 1655. The small volume shows (1) What in these our times has been fulfilled; (2) What is now being effectually brought about and (3) What henceforth is to be expected in the year near at hand.”

A brief manuscript written by an unknown person in 1598, which we read recently, speaks of the Antichrist and the coming of the Lord. The author figured out to his own satisfaction that the year 1599 would bring the end of the age. Of course nothing came of these predictions. Similar predictions were made over and over again, sometimes by well-meaning persons and often by deluded men and women. In many cases fanatical and immoral movements were linked with these false prophets. In the XVIII Century false prophets arose everywhere and made their lying predictions. The nineteenth century brought a still larger crop of fanatical prophets. During the Napoleonic wars many were sure that Napoleon was the man of sin. Then came the false prophecies of Edward Irving. A few decades later Mrs. White started the Seventh Day Adventist de-

lusion, known then as the Millerites. Their predictions which were claimed to be direct revelations came to nought. Mormonism and other movements, all claimed to be new revelations, and prophecy is always linked with these. Nor do we forget that evil system started by a certain "Pastor Russell," who made his predictions. This system still flourishes under the name of "International Bible-Student Association," setting date after date. The last defeat they had was the year 1925. They are still at it. And there are others like the late Michael Baxter with his "Forty Coming Wonders," and scores of similar misguided men and women, who instead of trying to interpret prophecy in a humble spirit, turn prophets and set dates when the Almighty is to do certain things. It still goes on. Beware of all these cocksure theories, setting of dates for the coming of the Lord and other events. God's Word is sure. Prophecy is infallible. But God is not going to be dictated to by the creature when certain predicted events will pass into history. He has His appointed time. It is not revealed unto us when the consummation of the present age takes place. "It is not for you to know the times and the seasons, which the Father hath put in His own power" (Acts i:7). But we know "the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry wait for it; because it will surely come, it will not tarry" (Hab. ii:3).



Delusions have always been in the world.

The Delusion They are here today stronger than ever
of Four before and there is still to come the
Centuries "strong delusion" with its lying wonders.

Such gross delusions as Spiritism, and other forms of Occultism, are found in the cradle history of the human race. The oldest documents bear witness to it. Babylonia, Assyria and Egypt, as well as the nations which peopled Canaan, were in the grasp of them. Theosophy is an Oriental delusion; esoteric Buddhism and Hinduism are the foundation of it. Its Oriental mysticism and re-incarnation appeals to the darkened mind of the natural man, though he may claim culture and learning. Another gross delusion

is "Christian Science," a metaphysical cult, which in its major teachings is a revival of the Gnosticism of the first century. That Satan is the controlling power in these cults needs no further demonstration.

But there are other delusions. They are of a more subtle character than those mentioned above. They claim to be the products of the Holy Spirit and they make prominent two things: a revival of the gift of tongues and the healing of diseases by faith. The first movement of this character which worked untold harm, was the movement by Montanus, a native of Mysia. About the year 157 he gave himself out to be a prophet. He spoke in frenzied speech, which he and his friends declared to be the inspiration of God, and the revival of the gift of tongues. He maintained that he was but a passive instrument repeating the words which were put into his mouth.* Two women left their husbands to follow this man, and contributed not a little to the later extravagances of the movement, claiming to heal the sick, and urging that the new era of the Spirit and the Second Advent was at hand. One of the leading teachings was that Joel's prophecy as to the outpouring of the Spirit was now being fulfilled.

In the XVII and XVIII centuries we find the movement known by the name of "the Camisards." This sect originated in a village called *Dieu-le-fit* in *Dauphine*. It soon spread to Great Britain and its adherents numbering thousands were known as "the French Prophets." They claimed direct inspiration, the gifts of prophecy, the gift of speaking in tongues and the gift of healing. What "healing cults" do today, or what they claim to do was also done by these prophets. They fell into fits, went into trances, had con-

*Mrs. Aimee Semple McPherson is in direct line with this movement. Like Montanus she claims "This is that" (Acts ii:16; Joel ii:28) is fulfilled in her movement, which she so successfully heads, as far as financial results are concerned. Like Montanus she claims direct inspiration. In her booklet "*Lost and Restored*," on page 5 she says: "My mouth was opened, the Lord took control of my tongue, my lips and vocal cords, and began to speak through me, not in tongues, but in English. The Spirit spoke in prophecy, and as He spoke through me I did not know what the next word was to be; certainly the water did flow, not from my head, but from the innermost depths of my being, without me having aught to do with it,"

vulsions. But the whole movement degenerated into all kinds of immoralities and its leaders were charged with the worst things of the *vita sexualis*. Then came *Shakerism* covering the XVIII and the beginning of the XIX centuries. They also claimed to have the gift of tongues; they practiced the laying on of hands for sickness, had the gift of "holy laughter," sang in unknown tongues, spoke of "the power" which produced shakings and ended often in a trance. The leader was a woman, Ann Lee. She drifted into immorality; the whole movement was charged with immorality.

Edward Irving and his movement comes next. This was in the first quarter of the XIX century. Irving was a gifted preacher. The idea took hold on him to have a restoration of pentecostal gifts. Soon "the gift of tongues" broke out; it started with women. His great church soon became a veritable Babel. Prophets arose and prophecies were delivered in "unknown tongues" and in English against the established church, against religious societies, the Bible society, also concerning the ten lost tribes and their restoration, Antichrist, the coming of the Lord and other matters. Faith-healing was also practiced. But the Irvingite prophets were found out to be lying prophets. Reliable witnesses of that time proved that the whole movement was of Satanic origin.* Irving began to teach the abominable doctrine that the holy Son of God, our Lord, had a fallen, sinful human nature.

In the beginning of the XX century a similar movement was started containing the same delusive elements as its predecessors. It goes by the name of "Pentecostalism," now divided into different sects. This movement claims to be another "Pentecost" and a restoration of apostolic gifts, the one made the most prominent is the gift of tongues. They also practice faith-healing. They speak of "the power" which those receive who seek a Pentecost. They fall down in fits, have trances, shake all over and often remain in that

*We possess a book, printed in London in 1831, dealing with the Irving delusion. The title is "Narrative of Facts, characterizing the supernatural manifestations in members of Mr. Irving's congregation and other individuals in England and Scotland, and formerly in this writer himself. By Robert Baxter."

state for hours. The widely advertised Mrs. McPherson, so notoriously in the lime-light, besides claiming direct inspiration, also claims to have the gift of tongues, the interpretation of tongues, and to heal the sick. Her leadership and claims are a greater menace to thousands of Christians, who lack in spiritual discernment and knowledge, than Mrs. Mary Baker Eddy.

In our book on "The Healing Question" we have shown the deceptions, the false teachings and the deplorable results in connection with Pentecostalism and "McPhersonism."

Then, there are other men, women and young girls, who go about "healing" and claiming the "gift of speaking in tongues," like the much heralded fourteen year old girl evangelist. The harm they do with their pretensions cannot be estimated. How the little flock needs to watch and pray in these evil days!

Other delusions will come, forerunners of the great end-delusion, the lying wonders and miracles of the man of sin. Every true believer should keep away from these emotional, erratic and fanatic movements. The power which works in these movements is subtle and dangerous.



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

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

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

themselves, as if this present world was their real and permanent abode.

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



**Bishop
Strossmeyer's
Address**

This great testimony which we printed in "Our Hope" has been read by thousands of our readers with great interest. Many have asked if it can be obtained in pamphlet form. We are happy to say that it is published in a convenient form and we can supply it in any quantity. We believe thoughtful Roman Catholics could get much help from this remarkable address.



**The Christ
We Know**

This volume is published by the Moody Colportage Association. We have our own edition. The volume, without having much to say about that pernicious book, "The Man Nobody Knows", is an answer to the miserable perversions contained in that much advertized book. It contains some thirty of the leading editorials which appeared in "Our Hope" during the last fifteen years. They are arranged in such a way as to bring out His Person and His Glory in a consecutive way. We know the book will be welcomed by all who love and adore the Lord Jesus Christ.



**New York Bible
Conference**

Under the auspices of the Moody Bible Institute, Dr. James M. Gray, President, there will be held in the Fifth Avenue Presbyterian Church, New York City, during the first week of May, a Bible Conference. The Conference begins on Lord's Day first. The opening session is held Lord's day evening at 7.30 and will be addressed by **Dr. Gray, and Professor Machen**, of Princeton. The **Editor of "Our Hope"** will deliver the address on **Tuesday** evening May 1st. Other speakers are: Drs. A. Z. Conrad, of Boston; Harold Paul Sloan, of Haddonfield, N. J., and Henry Ostrom. The musical side of things is under the direction of Mr. and Mrs. Pittikofer.

Let us pray for great blessing upon this conference. We hope hundreds of our readers may be able to attend. Programs can be obtained from the office of "Our Hope."



Montrose

The **Prophetic Conference** in affiliation with the other Montrose Conferences will be held this year, God willing, August 8-14. The editor will open the Conference on Monday evening August 4th with an address. Throughout the week there will be held each day a morning and evening meeting. Fellowship meetings will convene every afternoon. These meetings have brought much blessing. Mr. Gaebelein will be the teacher and give a strictly constructive series of addresses and Bible expositions. This conference which had a small beginning has had an encouraging growth and we hope that this year will bring a still

larger attendance. Plan to spend your vacation at beautiful Montrose, a town in the mountains of Pennsylvania, two thousand feet above sea level. Write to Mr. R. M. Honeyman, Montrose, for information as to places of entertainment.



Stony Brook Conferences The Bible Conferences in Stony Brook, L. I., will be held this year from August 14 to the end of the month. The first week is the Prophetic Conference under the leadership of Dr. Ford C. Ottman. The speakers include: Drs. James M. Gray, Bieber, A. C. Gaebelein and others. Programs can be obtained from us. The second week is the General Bible Conference, with a number of able speakers. Let us pray daily for these conferences as well as for others.



Days of Blessing All the conferences held by us during the opening months of this year have been greatly blessed. We had splendid meetings in **Norristown, Pa.** We have been asked to conduct a monthly meeting in that city for Bible study. The first Tuesday of each month (except the summer months) has been selected. The meetings will be held in the First Presbyterian Church, Dr. J. M. Corum, Pastor.

The Conference in the **Memorial Presbyterian Church**, Dr. Norman B. Harrison, Pastor, was also a most helpful conference. The attendance was large and the brethren are much encouraged in the work and the new location.

The Twenty-seventh Annual Bible Conference for **Boston and New England** was one of the very best we have ever held. The attendance was large, and the presence of the Lord was manifest in every session. We truly thanked God and took courage.

The **Philadelphia** monthly meetings in Bethany Collegiate Presbyterian Church, Dr. Gordon A. McLennan, Pastor, have continued every first Wednesday of the month and the attendance has steadily increased. We also supplied for several Sundays the pulpit of the **Tenth Presbyterian Church** in Philadelphia and also preached for two Sundays in "St. Johns by the Sea" in **Atlantic City, N. J.**



Future Meetings During this month the dates of the Editor are as follows: Tuesday, May 3d, **Fifth Avenue Presbyterian Church**, 7.30 P. M. Wednesday, May 4th, **Philadelphia** Monthly Meeting. After that we hope to visit, if it pleases the Lord, the State of Wisconsin and speak in different cities. **Brethren, pray for us.**

A Chapel for Stony Brook

Stony Brook needs a Chapel. The School is one of the outstanding Christian institutions of the country, yet its campus lacks a building that will symbolize its high ideals and round which its religious activities may center. Many other preparatory schools have their Chapels. Ought Stony Brook to be behind in this most vital essential?

The administration of the School answers in the negative. "The School," it says, "cannot longer do without this building. A Chapel must be erected speedily." And so the accompanying illustration has been prepared. It shows a building of superb architecture that will harmonize with Hegeman Hall (the new dormitory) and that is well worthy



PROPOSED CHAPEL

of a place on the beautiful campus. Like the exterior, the interior will be of refined colonial design, simple but dignified, and in perfect taste. Aside from the general auditorium, there is to be a special lecture room for the regular Bible classes and provision for student Christian activities.

The cost of this structure is far from prohibitive. \$25,000, should make certain its erection. To be sure, all the funds are not now in hand, yet we believe that the Chapel exists;

for the author of Hebrews defines faith as "the substance of things hoped for, the evidence of things not seen." In this sense the Chapel truly stands; in the faith of those who are working for it, it is accomplished.

The readers of a magazine such as this constitute a tremendous Christian force. Their united prayers can accomplish great things. Their interest and co-operation, their spreading of the news about a good work, such as Stony Brook, cannot but have far-reaching effect. Indeed their faith can make this Chapel a concrete actuality.

In an undertaking of this kind, early indications are important. There is, therefore, a real significance in the fact that before any public announcement of the plan for the Chapel was made, a friend of the School voluntarily pledged \$1,000. Several days later came another contribution of \$500, followed shortly by a second pledge of \$1,000. Furthermore, a beautiful set of chimes has already been promised for the tower. And all this is **before** any public statement of the undertaking. Such things, we feel, are an earnest of the speedy accomplishment of our dream for an adequate Chapel at Stony Brook School.

Will you not join us in working for this end? May we not have your interest, your prayers, and, if you feel led, to help financially, **your contribution** *

The Book of Psalms

Psalm Sixteen

MICHTAM OF DAVID

1. Preserve me, O God;
For in Thee I trust.
2. I have said to Jehovah, Thou art my Lord:
My goodness extendeth not to Thee;
3. For the Saints that are on the earth
And the excellent in whom is all my delight.
4. Their sorrows shall be multiplied who hasten after another;
Their drink offerings of blood will I not offer,
I will not take their names into my lips.

*For further information about the Chapel address Headmaster Frank E. Gaebelein, Stony Brook School, Stony Brook, N. Y. Contributions (made to the order of the Stony Brook School) should also be mailed to Mr. Gaebelein.

5. Jehovah is mine assigned portion and my cup;
Thou maintainest my lot.
6. The lines are fallen unto me in pleasant places;
Yea, I have a goodly heritage.
7. I bless Jehovah, who giveth me counsel;
Yea, in the night my reins instruct me.
8. I have set Jehovah continually before me;
Because He is at my right hand, I shall not be moved.
9. Therefore my heart rejoiceth and my glory exalteth;
My flesh, moreover, shall rest in safety.
10. For Thou wilt not leave my soul to Sheol,
Neither wilt Thou give Thy Holy One to see corruption.
11. Thou wilt show me the path of life;
In Thy presence the fullness of joys;
At Thy right hand pleasures forever more.

This is the first *Michtam* Psalm. The word "Michtam" is of uncertain meaning. Other "Michtam" Psalms are Psalms lvi-lx. Luther translated it "a golden jewel." Its Messianic meaning is fully established by the testimony of the Holy Spirit in the New Testament. On the day of Pentecost the Spirit of God used this Psalm in connection with the resurrection of our Lord. (See Acts II:25-31).

The same application of this Psalm is made by the Apostle Paul in his address at Antioch (Act xiii:35-37). Only a wilful and wicked heart, blinded by Satan, can deny, as is done by the rationalistic critics, that David is the author of the Psalm and that it is a prediction relating to Christ. The Psalm, we believe, is also quoted in Hebrews ii:13. "And again I will put my trust in Him."

The sixteenth Psalm is the third specific Messianic Psalm. In the second Psalm His Sonship is declared. In the eighth Psalm He is seen as Son of Man and in this Psalm we can trace His path as the Obedient One on earth, who walked in dependence on God, who trusted Him fully in life and death, the death of the cross. The assurance of resurrection is expressed by Him as well as the blessedness beyond resurrection in God's own presence, at His right hand. David wrote this Psalm as a Prophet (Acts ii:30), therefore he did not describe his own experience, but the perfect life of trust of Him, who came from his loins. We have then in this "golden jewel" the precious voice of our Lord in His deep humiliation. We behold Him in the creature place in this earth.

OUR HOPE

“Preserve me, O God,
For in Thee I trust.”

The first verse with which the Psalm opens gives a brief but deep description of the character of His entire walk on earth. The last verse of the second Psalm gives to those who bow before the Son the assurance of blessedness. “Blessed are they that put their trust in Him.” But here we behold Him walking in dependence on God. The mighty Creator took on the creature’s form, was formed in the fashion of man. The One on whom all depends came to live on earth as the dependent One. Of Him it is true, what we find written in the great Atonement Psalm, the twenty-second. “I was cast upon thee from the womb; thou art my God from my mother’s belly” (Ps. xxii:9). The words with which this Psalm begins are the expression of utter dependence on God. In this life of faith He walked, in perfect obedience under God, and as Man He was tempted in all things as we are, apart from sin. He tasted of earth’s sorrows and even *learned* obedience by the things He suffered. In this blessed way of obedience, trusting in God, making Him His refuge, He walked while on earth. He became obedient unto death, even the death of the cross. “Thy will be done” is the full character of this blessed life lived on earth, a life of entire subjection and willing obedience to God.

And we who are now through grace in virtue of His blessed work on the cross one with Him, who possess His life and His Spirit, are called to live and walk even as He walked. What food for meditation and reason for self-judgment there is for us in this fact. How great indeed are our failures as His people in falling short of this life of dependence on God, this faith life to which we are called and which God in His Grace has made possible.

I have said to Jehovah, Thou art my Lord.
My goodness extendeth not to Thee;
For the saints that are on the earth
And the excellent, in whom is all my delight—Verses 3-4.

He who is Himself Jehovah, the self-existing One, took upon Himself the form of a servant. He speaks here to Jehovah, “Thou art my Lord.” It is the servant character of

our Lord and His devotion which is before us in the second and third verses. He came to render a perfect service and do the will of God. Most expositions of this Psalm create difficulties with these words. What does it mean: "My goodness extendeth not to Thee"? It is more than an expression of His humiliation, though it may be linked with His words to the young man in the Gospel, "Why callest thou me good? there is none good but one, that is God." The full meaning rather is that His obedience, His life of trust, is not for Himself, to profit Him anything.* He did not think of Himself, but it was for the saints upon the earth, the excellent in whom is all His delight. He took the place of humiliation for the blessing of others. It is an expression of His great love towards those who were to be constituted "saints" and "the excellent." Here is the reason of His humiliation, why He became a servant and was obedient, even unto the death of the cross. It was to accomplish the great work by which sinners, His enemies by wicked works, were to be redeemed and become Saints and excellent. This was the will of God He came to do. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." In the term "Saints" all redeemed ones are included. Some apply it exclusively to the Jewish Saints, but the Church Saints are also in view here. And how blessedly the result of His obedient work on the cross is anticipated. Those for whom He came, for whom He took the servant's place and gave Himself, are not viewed as sinners, but they are already called Saints. Even so "He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in Love" (Eph. i:4). The term "Excellent" anticipates the glorification of the Saints of God. What joy for Him as He walked as the poor One, the dependent One and looked on toward the cross where He was to be the forsaken One, and saw the

*But it is likewise true that He *received* glory and honor for His service and devotion. Of this we read in Phil. ii:5-11. But He did not think of Himself. His thoughts were completely centered upon the objects of His love.

travail of His Soul—Saints and Excellent, by His own work of humiliation and obedience.

Their sorrows shall be multiplied who hasten after another.
Their drink offerings of blood will I not offer,
I will not take their names into my lips.—Verse 4.

The fourth verse speaks of those who reject Him, who hasten after another. It applies to unbelieving Israel. In rejecting Him they rejected Jehovah and hastened after another. And indeed “their sorrows have multiplied” since they rejected the servant of Jehovah and cried out “His blood be upon us and upon our children.” But the worst multiplication of their sorrows is yet to come, when during the great tribulation, they will hasten after another, the Beast. Since they rejected Him the bloodguiltiness rests upon them. Their offerings were mixed with blood, the blood of the righteous. “I will not take their names into my lips”; they as well as all who reject Him have no share and part in His blessed salvation and intercession.

“Jehovah is mine assigned portion and my cup;
Thou maintainest my lot.
The lines are fallen unto me in pleasant places;
Yea, I have a goodly heritage.—Verses 5-6.

And now we hear Him speak again. Though His own received Him not and cast Him out, Jehovah is His blessing portion and His cup. Jehovah was all His joy. Walking in a world of sin and sorrow, a perfect stranger down here, He rejoiced thus in Jehovah and with it there was perfect Peace. We quote from a most helpful comment on this verse found in the Numerical Bible:

“My portion and my cup; what is the difference? My portion is what belongs to me—what is mine, whether or not I enjoy it. My cup is what I actually appropriate, or make my own. Eating and drinking are significant of actual participation and enjoyment. Many a person has in this world a portion which he *cannot* enjoy; and many a one has a portion which (through moral perversity it may be) he *does not enjoy*. With the Lord, indeed, His portion and His joy were one: Jehovah was the measure of

both. He *had* nothing beside; He *wanted* nothing beside. These two things should be found, through Grace, in the Christian also. For after all it is true that God is the measure of our portion—we have no other. Oh, that it were equally true that He was the measure of our cup—of our enjoyment.

“How strange and sorrowful that for us both should not be realized! How wonderful that we should seek elsewhere what cannot be found, while we leave unexplored the glories of our inheritance which is actually our own. We covet a wilderness, while we neglect a paradise.” “My people have committed two evils,” says the Lord Himself; “they have forsaken Me, the fountain of living water, and they have hewn out to themselves cisterns, broken cisterns, which can hold no water” (Jer. ii:13).

How sadly true all this is. The Lord had His portion, and walking in dependence He enjoyed it. Through Grace we have His own portion and yet how little we do enjoy it all. We have in Him a wonderful possession and yet we do not possess our possessions. Blessed be God for His Grace which has made us one with Him, who walked here on earth, and walking in faith and dependence on Him, we can say, no matter what outward circumstances may be, “the lines are fallen unto me in pleasant places, yea, I have a goodly heritage.”

I bless Jehovah, who giveth me counsel;
Yea, in the night my reins instruct me.
I have set Jehovah continually before me;
Because He is at my right hand, I shall not be moved.
—Verses 7, 8.

In these words we have another description of the way in which He walked on earth. The counsel of Jehovah was by His own Word, which was His daily food. In this He meditated day and night so that He knew perfectly what He said to the tempter in the wilderness, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” On the Word He depended and by the guidance of the Word He lived. And the night is mentioned, in which His reins instructed Him. The

nights He passed alone in the mountains and in the wilderness are here before us. It was in retirement with God, alone with Him, so prominently recorded in the Gospel of Mark (where He is seen as the obedient servant) where His holy soul passed through deep exercise. Then in subjection under God He sought and found guidance and instruction. He lived in the Word and in unbroken communion with God. And thus it could not be otherwise that in this perfect and yielded life only one purpose had control. Jehovah He had continually set before Himself and therefore He knew "I shall not be moved." The outcome was a steady, a perfect walk.

"And as He is our pattern, the One after whom we are to walk, to walk even as He walked, we find our lessons here. The life of the Christian must be lived in the Word. There is stored up the counsel and the guidance we need. Through the Word we are nourished. But reading the Word and meditation is not sufficient. We must obey the Word and like Himself "learn obedience," for obedience is God's law of spiritual advancement. The Word must govern all our actions. Why are we so weak, so joyless, so little advancing in the things of God? Because we neglect the counsel of Jehovah, His Word, and because we neglect to be alone with Him, to let Him speak to our souls, and because we follow so little the example of the leader and finisher of the faith. Apart from the Word and real and conscious communion with the Lord a life of faith is an impossibility. All the failures of God's people can be traced to this and Satan's power, and the world about us, through which the enemy exercises his power, tries to keep us from the source of our strength. The Christian life must have but one purpose. The Lord must be continually set before us. Such a life under Him and Himself the object leads to blessing and happiness. "If we have the Lord set before us, we may go forward with the fullest and most assured confidence. And this is, in fact, found in such a course. What hinders faith like a double mind? What strengthens it like a single eye? How can we trust God for a selfish project? How doubt that

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He will fulfill His own mind? In the path of faith it is that we find faith for the path, and there alone.”*

“Therefore my heart rejoiceth and my glory exalteth;
My flesh, moreover, shall rest in safety.
For Thou wilt not leave my soul to Sheol;
Neither wilt Thou give Thy Holy One to see corruption.
Thou wilt show me the path of life:
In Thy presence the fulness of joys;
At Thy right hand pleasures forever more.—Verses 9-11.

With this shout of triumph over death and the grave the “Golden Jewel” closes. Like a precious diamond these beautiful words flash forth the Glory of the obedient One, who walked on earth as a Servant and who went into the jaws of death. He was the Holy One, who knew no sin, and therefore in death He saw no corruption, because He is personally incorruptible. He could not be held by death. The wicked systems which at the present time deny the physical resurrection of our blessed Lord,† aim at His Glory and deny the faith. God raised Him from the dead, who had commended His Spirit into His hands, as His life had been lived in obedience. At His Father’s command He gave as well as resumed His life. And knowing this He rejoiced. His soul could not be left in Sheol nor could His body see corruption. And thus through death and the grave, coming out of both as the mighty victor, He has found the path of life and entered bodily, the Man of Glory, into God’s own presence, where there is fullness of joy. He is at His right hand where pleasures abound forever more. The path of life He Himself entered upon first of all, as the forerunner. And all His people who trust in Him follow Him through His death and resurrection into God’s own presence. “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 heavenly *places* in Christ Jesus; that in the ages to come He might show the exceeding riches of His

*Numerical Bible.

†Millennial Dawnism is one of the most dangerous, for it firmly maintains that the body of our Lord was either dissolved in its natural gases (corruption) or disappeared in some other way. How true believers can uphold such a miserable lie seems almost inconceivable.

grace in kindness toward us through Christ Jesus" (Eph. ii:5-7). Blessed forever be God for the path of life He has opened in His ever blessed Son, the Lord Jesus Christ, the path of life, a path of never ending glory. With that blessed goal in view "forever with the Lord," with Him, like Him, possessing and enjoying in all eternity His portion and His cup, the Glory the Father gave Him, let us walk here below for a little while, in the path of faith and obedience.

Isaiah

BY F. C. JENNINGS

CHAPTER LIII

Verses 1-6

The Exodus section, Verses 1-3: Israel mourns over a rejected "report." In Christ the Arm of the Lord was covered by apparent weakness; and so we despised Him. The Leviticus section 4-6 requires no exposition, an error in the interpretation of Matt. viii:16.

Thus our first, or Genesis section has closed with the prophecy of a report going out to those who had never seen or heard of such marvel, and that must surely be the nations or Gentiles of the earth, to whom no revelation—no oracles of God—had been given as there had been to Israel. Now the second, or Exodus section begins with the prophet taking his place among his own people, and musing sorrowfully and penitently over their blind unbelief with which he identifies himself in his lowly confession. Thus this section has the clearest correspondence with the Exodus of the O. T. and the Exodus book of the New, called The Acts of the Apostles, for in both as in this, a salvation is announced to Israel, and in both there is the same rejection of Him who announced it. "This Moses whom they refused, saying who made thee a ruler and a judge, the same did God send to be a ruler and deliverer." "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye" (Acts vii:35-51). Thus history ever repeats itself, but now in our book we see the prophet himself standing like that publican with bowed head, or like that other beloved man, Daniel, confessing the sin of his people and mourning thus:

OUR HOPE

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- 1: Who hath believed the report* that was ours?
To whom hath the Arm of the Lord been revealed?
- 2: For as a suckling he grew up before him;
And as a root sprouting up from dry ground,
No lovely form, nor beauty had he:
We saw him; but naught in that sight drew us to him ‡
- 3: Despised he was, and of men was rejected:
A man of deep sorrow †; with grief well acquainted;
We hid, as it were, our faces from him;
He was despised—we esteemed him not!

We must retain the close connection this first section has with the last of the preceding chapter, to get the force of the confession. There, Gentiles and their kings received with amazement some "report"; but that report was, says the prophet of Israel, **ours** first. It was intended for **us**. and yet, alas, who among us believed it? The Arm is the member of the body by which work requiring strength is accomplished. It carries out the dictates of the Will. Could any figure be more fitting for Him who was indeed Jehovah's Arm? And who, as that Arm, delighted to do His Will, in work so mighty that search heaven, earth, and the infernal regions not one single individual could be found who could do it (c/f Rev. v:3). Yet to whom was that Arm revealed? Who discerned in that lowly Man, the mighty Arm of Jehovah? Israel has cried and repeated the cry of "Awake, awake O arm of the Lord," but when that Arm came who recognized it? Can He—that son of the carpenter (as supposed)—can **He** be the Arm of Jehovah? Can He, who dwells hidden, unknown in that humble home in despised Galilee, can He be the Arm of Jehovah? Never a good thing comes out of Nazareth (John i:46). Can the Arm of Jehovah come thence? And when He did come forth from that home He was rejected by all up to whom we had looked as being the respectable, the wise, the reputable, the religious of our nation—is it possible that He can be the very Arm of Jehovah?

*"Report," that which was heard not what we spoke. See 2 Sam iv:4, where the same word is rendered "tidings."

‡The word rendered "sight" is constantly so used. See Gen. ii:9: "Pleasant to the sight." It is the external aspect of any object.

†The word "sorrow" is in the plural, thus giving the idea of intensity, or of more forms of sorrow than one.

OUR HOPE

For we expected quite a different sight! Our vain gaze was in quite a different direction. We were looking for one who should come with

“Royal banner, and all quality,
Pride, pomp, and circumstance of glorious war,”

and thus leading Israel’s host, as did that Captain of the Lord’s Host in the days of old (Jos. 5:14), deliver us from the Roman yoke, by victory after victory. O great beauty would such have had in our eyes. Joyously would we have gathered about such an one! But with such expectations—with our eyes thus lifted upward—what beauty could we see in One whom we could but overlook entirely in His lowly estate: just walking among us, weeping with those who wept, a Man of many sorrows, and of few short moments of rejoicing with those who rejoiced.

But now the veil is falling from the eyes of our hearts, and we remember that our paschal lamb is never marked out and set apart until the tenth day of the month. For the first ten days of our year, that lamb is before Jehovah alone, and His Eye alone rests upon it with delight, but **we** know it not. So with our Messiah, He too was hidden, and not marked out as God’s Lamb till thirty years had passed. Thus did He grow up “before Him only.”

But the royal House of David has long been as a tree cut down, and centuries have passed since a Son of David had sat upon his throne; but here, from the roots of that felled tree, there has sprung a living sprout which thrives whilst all about it, is sere, dry and dead.

Thus He grew, a lovelier human flower than either God or man had ever seen on earth before, and yet when He did come forth, and went about His gracious ministry of “doing good,” our leaders despised Him, and alas even we who now mourn our unbelief, “esteemed Him not.”

History—man’s sad history—is repeating itself this very day. We are standing on the verge of His coming again, and once more the respectable, the learned, the merely religious are turning away from Him who is alone the “Power of God unto salvation”—the true “Arm of the Lord.”

But as there were a few in that day, who with a sense of their deep need clave to Him, so in this too, is history re-

peating itself. There are a comparative few whom the sense of sin and need have pressed to His feet; and to such He is indeed beautiful, and precious beyond all earth's jewels. We only mourn that our intimacy with Him is so slight, and (may I speak for others?) it is the hunger and thirst of our parched cold hearts to know Him better, for to Him alone will we owe all our salvation—past, present and future, for He to us is the only "Arm of the Lord."

This then brings us to the third section of this prophecy, corresponding to the third book of the Pentateuch: Leviticus; and as that took us into the Sanctuary, with the many offerings connected with it, so here we have the one Offering that has displaced all these shadows, and by which even we have access into the Holiest. Thus the next three verses reveal the secret of those sufferings; and well will it be for us if we listen, not coldly, but with some degree of affection stirred by that revelation, for we have the deepest personal interest in what is here written.

- 4: Surely the griefs that he bore were our own;
The sorrows were **ours** that he carried:
Yet we did count him as stricken*
As smitten of God and afflicted.
- 5: But **ours** the transgressions for which he was pierced,
For **our** iniquities crushed
The chastisement [that made] our peace was on Him,
And 'twas by his stripes we are healed.
- 6: All we, like sheep, have gone far astray,
Each one to his own way hath turned,
And Jehovah hath caused to meet upon him†
Th' iniquity done by us all.

How clear, as well as deeply affecting, are the rays of Sanctuary-light that these words throw on those sufferings that were hidden from every human eye by the three hours of darkness on Calvary: so clear that it is difficult to realize that the words were written more than seven hundred years before the fulfilment. Incidentally, should not this serve to solve a difficulty that many have? There is no time-distance with the Spirit of God; and events that may be

*Heb. **nahga**, "to strike heavily": it is the word used for the plague of leprosy as in 2 Chron. xxvi:20. Comp. "The hand of God hath touched me" (Job xix:21).

†"Like the confluence of mighty waters caused to rush in upon Him."—*MacDuff*.

centuries away are spoken of as if immediate, or actually present or, as here even past. So in the N. T. prophet, the frequent repetition of: "Lo, I come quickly," and "The time is at hand", are thus made to serve the purpose of keeping hope bright through the intervening centuries, and yet, from the divine standpoint are literally true.

The first word of verse 4, is the "Amen," adopted in the N. T. and which was so often on the Lip of our Lord Himself. It expresses the strongest affirmation. None must have the slightest question as to the true cause of those sufferings that had no parallel, and most surely that cause could not have existed during that lovely life, which was all spent in the sunshine of His Father's delight. No; one must go to the very last three hours on the Cross for what we are here told. There let us listen once again to that bitter cry that pierces through the darkness: "**Eli, Eli, Lama Sabacthan!**"

No rod that ploughed His Flesh: no thorn that tore His Brow: no nail that pierced His Hands and Feet could wring from Him one recorded groan. "It needed greater agony, e'en than these, to force that cry." What could that be? At the meridian hour man's gibes cease; and then the cloudless sun refuses to send down its light on that most solemn scene, whilst **my** sins (Will you not join with me, with bowed head, and eye not undimmed?) are on Him, and God, even His own God and Father, forsakes Him therefor, and stripes from **His** Rod—compared with which, the Roman rods were but as a caressing—are falling on Him. It was from this, and this alone, that His holy soul shrank, so that His sweat was as it were great drops of blood; and yet there too, in that garden, it was but the shadow, **what, O what, must the substance have been?** Surely if we realized this in any slight measure, our hearts would not be as divided as they are: our lives would not be so wasted as, alas, they so largely are, in self-seeking. May I speak for others in adopting the words of one greatly beloved in the far off past: "We have heard of Thee with the hearing of the ear, but now our eyes see Thee, wherefore we abhor ourselves and repent in dust and ashes"—if that sight does not produce self-abhorrence and repentance, **nothing** can.

We shrink from turning from these affecting meditations to consider a strange and erroneous deduction that has been drawn from these words, but it cannot be passed over without any notice: The first gospel in the N. T. quotes (**Chapter viii;16-17**) the closing words of this verse thus:

“And when even was come they brought unto him many that were possessed with devils; and he cast out the spirits with a word, and healed all that were sick: that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities and bare our sicknesses.”

From this it has been deduced that the Lord, then and there, bore in His life the sicknesses that He took from others, and therefore His people should never be sick. But, in the first place He certainly did not **become** sick or infirm. He did not bear them in that sense. If He healed a man with a withered arm, no corresponding effect followed on Himself. His holy Body was ever free from any of those afflictions that our “flesh is heir to”; but “heir to” only because of the introduction of sin. Of all **sinless** infirmities, as hunger, thirst, weariness He, in His grace, partook, but of not one single thing that was the consequence of sin. He was tempted (tried) in all points like as we are—**sin apart**.

But why then does Matthew write that He took “our infirmities and bare our sicknesses”? Surely it could not be by merely sympathizing with the sufferers. He sees on all sides the sorrowful consequences of sin: demon-possession, disease, pain, deformities, tears and He removes them all. But He Who had the power and authority on earth (Mk. ii-10) thus to remove the **effect**, or penalty, made Himself responsible for the **cause**. And who could do that save He, Who was to bear the sin that caused those sufferings, **“in his own body on the tree.”** He could not remove one single twinge of pain without, in due season, bearing the sin that caused the pain. And just as the feeblest groan, or a single tear-drop is a testimony to the presence of sin, so the hushing the groan, the drying the tear is in the same way a testimony to the sin being atoned for; and for that, nothing in the whole universe would avail, but those sufferings during the last three hours upon the cross; and as Matthew tells us,

He did remove them so that the prophecy of Isaiah might be fulfilled, and fulfilled, as in a shadow then but for the final true fulfillment we must look alone to the Cross.

But then, if the cause has been thus removed, why has not the effect ceased, at least in those who, in penitent faith, have availed of the propitiation? Why do believers still suffer sickness, disease and death? Because all God's ways with men are governed by the place occupied by His beloved One. **He** is still rejected, and not here on His own Throne; and whilst His atoning work is absolutely perfect and finished, Godward, so that "He is the propitiation for our sins and not for ours only, but for the sins of the whole world," **its application to our bodies** remains yet to be accomplished and in those bodies sin is still present or why are we told to "mortify the deeds of the body" (Rom. viii:13)? We still await the adoption (that is, God owning and revealing us as His beloved sons) to wit the redemption of our body (Rom. viii:23). The Lord Jesus is still rejected, and the Spirit of God is here on earth, the blessing of God therefore consists, not in the physical healing of those bodies still under the power of death (Rom. viii-10), but "in all **spiritual blessings in the heavenlies,**" to conform with Christ's present place, and that of the Spirit of God.

Sinless, spotless, not bearing our sins during His life, not bearing them up to, but alone **on** the tree—passing His life in the sunlight of God's delight, He, as the spotless Lamb, offered up Himself, bearing our sins on the cross, and there alone.

In verse 5, the light of God breaks in on those sufferings, and it reveals (and how affecting the revelation!) that **ours** was the transgression, **His** the stroke for it: **Ours** was the iniquity, **His** the wound for it. **Ours** was the sin, **His** the death, its wages and due! But here we must let our words be few, and even pause in a silence more expressive than speech, for **behind** the stroke, the wound, the death we must apprehend something of the LOVE that was to usward!

For here we are looking at what the highest of created Intelligences consider with profound amazement; and they ever desire to fathom those unfathomable depths still further.

That God—the very God from Whom every one of us has wandered afar, although in different directions, should Himself cause the iniquities of us all to meet—as myriads of foul black rivers might meet, and in one awful, rushing, roaring, filthy, flood empty themselves at one spot—on **Him**, the dearest Object of His own heart! Can any keep away from such a God as that? When it is known that not merely bread, but an embrace; not a servant's place, but the Father's breast; not a hired-servant's clothing but the best robe await—what prodigal would not hasten to return? I am no preacher, yet would I take the hand of my reader, and say, join with me in the cry to that same God: "Let, O Father, the remainder of my few days here be Thine, for Thou hast truly bought them at a great cost. O God, my Father, let the love, that even for poor worthless me, did not spare Thy beloved One, bind this heart, so prone to wander as it is, to thyself forever. Indeed not only in unregenerate days did I wander afar, but even since I have known something of thy love, my soul is bowed with shame, and cries, O let the time past suffice for such wandering. Frail beyond words as I am, Lord Jesus, I am still thy poor sheep, and thou art alone my Shepherd who hast even laid down thy life for me."

Current Events

In the Light of the Bible

Will Mussolini soon be crowned Emperor of the Roman Empire? It has come to light that the Fascisti are aiming at the enthronement of their great leader, Benito Mussolini. Only there is a faction among them. One party wishes a republic with Mussolini as first Consul, the title which Napoleon held before crowning himself emperor. But a stronger faction desires an empire with Mussolini as the first Emperor. A plot to dethrone King Victor Emmanuel and remove the house of Savoy as the ruling dynasty in Italy has already been discovered, but it was a premature attempt to put Mussolini on the throne. But it seems it is bound to

come and if he is Emperor and thus reaches the realization of his ambition to have the Roman empire restored, we have a most striking fulfillment of prophecy. How fast things begin to move towards the winding up of the end of the age.

Modernism and Ritualism. These two movements are not as far apart as they seem to be. When Christianity is stripped of its supernatural character, it loses its spiritual power. This is Modernism; it eradicates the supernatural and has no more power to save or to help man spiritually than Brahmanism or any other pagan religion. Then it has to turn to all kinds of inventions. Religious services have to be made attractive by that which pleases the eye and the ear. Ritualistic practices are introduced to supply the lack of spiritual power. Thus a Modernist can easily change into a Ritualist. Reginald Campbell is an evidence. A few years ago he raised a lot of dust by his modernistic ramblings, of the same stamp as Fosdick's assertions. Reginald Campbell is now in the Church of England, and as we understand, a pronounced "high-church man."

Fosdick who told a thousand young men in Harvard several months ago that Christianity is 90% pagan, has come out with a plea for the "Confessional" a la Rome. We quote his own words.

"We modern Protestants fail in some things. Our Roman Catholic brethren in keeping the confessional have pretty nearly wiped us off the stage in one feature of human service. Through the confessional they have built up an amazing service for the treatment of sick souls. A good priest, through the confessional, can develop a treatment for the individual, and we have nothing to compare with it.

"For six years I have conducted—Baptist though I am—what I call a confessional. I am not afraid to recover things the Protestants threw away—beauty of service and the confessional. I have an office where people who know they are spiritually sick and mentally disturbed can come with their problems. Why shouldn't I minister to them? Never again will I be without such a place where people can meet me alone. Week after week I meet pretty nearly as many people as a priest. They are mentally unbalanced—sick souls who need ministration.

"We need a renaissance of what our fathers used to know as evangelical preaching. We Protestants have thrown out beauty of service, the confessional and the old-style evangelical preaching that used to fill me with thoughts of hell. We retreat to discussing themes instead of wrestling with human souls for life or death. Do we really care about the individual? Our business is not with vastness or immensity but with the individual. There is the crisis of the world's destiny."

One can easily see where he is drifting with his smooth words as to "our Roman Catholic brethren." His history is not yet written. It looks now as if the Rockefeller-Baptist Church will have a confessional. What next!

Marvels of Science. An exchange from Great Britain calls attention to two new marvels of science.

"Two marvels are already claimed by 1927. Transatlantic wireless telephony has now reached the stage of commercial development, through the medium of a regular service, thereby linking up person to person across a distance of thousands of miles. Before many weeks have passed, that "marvel" will no doubt have become a commonplace. The second marvel, however, is likely to retain an element of romance—almost of incredibility—for some time to come. We refer to television, a means of seeing across space. Before the end of 1927, it is stated, a simple and comparatively inexpensive apparatus will be on the market, whereby householders will be able to receive broadcast pictures of enacted scenes, of public events, of persons, and so forth, as easily as we now receive broadcast music and other sounds. Moreover, things otherwise invisible to the human eye are expected to be made visible by this apparatus, since the transmitting set can work in darkness as well as in normal light. What part is played in this process by the "infra-red rays," by "selenium" and by "electrical impulses" may be read by the layman, but often with a gasp of bewilderment. No doubt we shall soon be "looking-in," yet without (many of us) understanding in the least how it is all accomplished."

Such discoveries are indeed startling. But it is strange that they are mostly used to discredit the Word of God. Many an infidel points to them as a confirmation of his infidelity. The Modernistic evolutionist also boasts in these discoveries as an evidence of the progress of the age and how everything is improving and the world is becoming more and more a delightful place to live in. But it is written, "the god of this age hath blinded the minds of them which believe not" (2 Cor. iv:4). How much the god of this age has to do with all these discoveries and inventions we do not

know. But we know he uses them to blind eyes. He is making the things of time so pleasant and so attractive that men and women forget that there is an eternity to come. And how the children of God need in these days to watch and pray lest their minds too be blinded and they forget that there is one who is soon coming to judge the quick and the dead. Judgment is written concerning our age and in spite of its boasted progress it will surely come, for the mouth of the Lord has spoken it.

Persecution of Christian Believers continues in Russia
Men like Sherwood Eddy and others have praised Sovietism to the sky. Yet current events in Russia show that the leaders are enemies of Christ and Christianity. Their satanic hatred has recently been manifested in new outbreaks against believers. We quote the following from the "London Christian":

"With an air of desperation, as though recognizing the futility of all such endeavours, Moscow continues its persecution of Christian believers in Russia. After years of non-success along lines of outrage and violent barbarity, a descent is now being made to methods of a more petty character—the pinches and pummelings of a schoolboy bully, as it were. The latest development is indicated in a message from Riga, reporting that the Soviet Government has given orders that all foreign ministers of religion, or other representatives of religious communities (except one representative of the Œcumenical Patriarch) must leave Russia immediately. The view is taken that this decree is directed with particular animus against the Baptists and ministers of American missionary societies, who have been working with marked effect among the peasants. Apparently it does not occur to the Soviet executive that its attitude toward Christianity is as useless as if a broom were taken to sweep back the waters of the ocean. They may exile and banish the sowers, but the seed of the Gospel of the Living Christ is in the ground. *That* they cannot either uproot or render barren. The Lord's people in more favoured lands will rejoice in the assurance of a future harvest of souls in Russia, even while

they pray that sustaining mercies may be granted to the labourers who, for a while, may be compelled to toil on in secret."

The calls which come from Russia, Poland, Finland, Latvia, Bulgaria and Czecho-Slovakia for the Word of God and the Gospel are astonishing. There seems to be a real hunger for the Truth.

The Russian Evangelization Society, with headquarters at 156 Fifth Avenue, with which the Editor is identified as president, receives many calls, and the missionaries in the field are doing a splendid work. Pray for the brethren who are at work in Russia and the other Eastern European countries.

Anti-Semitic Roumania. Over twenty-five years ago the Editor visited the kingdom of Roumania. At that time the Jews were despised and persecuted, as they always have been in the Balkans and in Russia. We visited a synagogue in a small mountain town, Folticeni, and finding the orthodox Jews at prayer, we waited till they put off their prayer-mantles and then spoke to them. We mentioned their suffering, their future hope and the Messiah through whom alone the Jewish Hope will be realized. We told them of the Lord Jesus Christ and they listened reverently. The sufferings were severe then, but now Anti-Semitism is doing its worst in that country. Professor Solomon Sufrin, a New York lawyer, in an article in "Current History" for February, sheds much light on the persecution of the Jews in that country. The article should be read by every American citizen. He tells of the most astonishing outrages committed against the law-abiding Jews in Roumania. The head of the Anti-Semitic movement is a Professor A. C. Cuza. He openly advocates, like Haman of old, a policy of annihilation and destruction, preaching violence against the Jews everywhere. Cold blooded murders of Jews have taken place and the murderers were hailed as national heroes.

"Traveling on the Roumanian Government railroads today has become a most difficult and dangerous enterprise for a Jew. No Jew is certain to arrive safely at the place of his

destination. Very frequently Jews are set upon by bands of Anti-Semites who either beat them severely or throw them bodily out of the moving train. Only a few months ago a Jewish corporal, who during the world war had received decorations for valor on the battle field, was thrown off a moving train and lost one of his legs. The injuries he received made immediate amputation imperative, and today this valiant veteran lies a cripple in a Jewish hospital—a living example of the barbarity perpetrated upon a peace-loving and law-abiding citizen for no other reason than because he happened to be born a Jew.”

These are still the days of Jewish sorrow. Their sufferings for almost two thousand years are greater than the sufferings of any other nation. And there is still more suffering and tribulation ahead of them. But some day their suffering will end and a better day will dawn for God’s earthly and ancient people.

Peace On Earth? There is no sign of it in spite of the optimistic talks of politicians and religious blind leaders of the blind. China is in the throes of a horrible civil war. There is war in Nicaragua. Mexico is in unrest. Another revolution is only the question of time. The good suggestions of our President, Mr. Coolidge, as to reduction of armaments were turned down by Mussolini with a decisive “No!” France is fearing an attack from the side of Italy, who has been massing troops on her frontier. The Balkan states are trembling. Level headed statesmen in Europe do not share the dreams of a soon-coming warless world. Their fear is that another world-conflagration may begin at any time. Peace on Earth? Not till the Prince of Peace has His throne upon this earth will nations learn war no more.

The Ethiopian Eunuch.

Great was the pomp of the Eastern Court,
 With its regal splendor and pride,
 But to the Eunuch ’twas all as naught,
 For his soul was without a guide.
 Though he was crowned with honor and might,

Though rich with the wealth of earth,
 Yet in his soul reigned the darkest night,
 Mid all the feasting and mirth.
 At night he lay in his princely bower,
 Awake all the long, dark night,
 Sick at the thought of his wealth and power,
 In anguish he prayed for light.
 Tired of the worship of stocks and stones,
 Yet empty his heart was still,
 But the God of Israel heard his groans,
 Was willing that heart to fill.

Full of high hope to the Holy Place,
 The Eunuch went on his way,
 Hoping to see God's holy face,
 Perhaps to His image pray.
 Down to Zion he hungrily went,
 And empty he turned away.
 Back o'er the desert, his head low bent
 With the sin, which on him lay.
 While he journeyed he read from a scroll
 The words of Isaiah of old,
 But to his heart 'twas a mystic roll,
 Without some man to unfold,
 But God had heard the sad Eunuch's cry,
 And had sent a man to him.
 Philip ran up as his train passed by
 And showed him the things therein.
 Out of that mystic book he preached
 Jesus, the Saviour of all,
 Till at length the Eunuch's heart was reached,
 And he answered Jesus' call.
 Joyfully back to his home he went
 To preach the wonderful news—
 Jesus, the Saviour, by God was sent,
 Let no one His blood refuse.

A. F. Seton Pollock.

Weston-Super-Mare,
 England, 1926

My Experience of Speaking in Tongues

*From the Sunday School Times, February 19.

"Come and hear, all ye that fear God, and I will declare what he hath done for my soul" (Psalm lxvi:16).

"Satan has only to create a mental impression and then verify it with a sensation to lead many earnest people into the deepest error. This is exactly what he often does, deceiving people concerning the leading of the Holy Spirit. I refer to the practice of elevating a personal experience or supposed leading of the Spirit above the importance of the Scriptures which were once for all delivered to the saints."

—*The Sunday School Times.*

It was in 1917 that our family returned to the United States. As that year drew to a close, the husband and father went to France in Christian service. His sister made her home with the wife and children in California, and was the first to become identified with the experience of speaking in tongues. Shortly after we were settled at home she made a visit to two old friends of hers who had for several years been connected with the Pentecostal or Tongues Movement. They directed her to go to the "House of Prayer," as it was called, maintained by a negress who was working among her own people, but who would help anyone to get "the baptism of the Holy Ghost." The sister went there, and the old negress led her into the experience.

At that time, realizing that my life was spiritually barren and unfruitful, I was reaching out for the deep things of God, and was ready to grasp at anything that I saw to be in the Word. Without investigating very much, without writing anything to my husband regarding this new religious experience of his sister's, and being quite ready to accept her word, I was eager to get what she had obtained. It was not long, therefore, until I, too, went to these same two friends, who took me first to a large meeting held by an evangelist of their persuasion. I was asked if I would not like to "tarry" and see if the blessing would be given there. I tarried. One of the men associated with the evangelist dealt with me. He was a coarse, loud-voiced man, who as I recall laid hands on me and prayed. He then said to me, "Now, sister, you are to take this verse, Psalm lxxviii:4, where it says, 'Extol him that rideth upon the heavens by his name JAH,' and repeat the name JAH, JAH, and the first thing you know you will be off in tongues!" I felt this to be excessively repulsive, but thought I must see it through and that this was all a part of the necessary humbling process. So I repeated the name JAH like a parrot, but all to no avail. The rest of it did not come as stated by the gentleman. May the Lord forgive me for taking his name in vain,—as I now consider that farcical thing to be!

Failing there, these two friends encouraged me and took me to the same negress who had given assistance to my sister. After a time of waiting, she took me in hand, talking to me about myself, saying that I was Pharisaical, self-righteous, proud, and that I must confess my sins and come to the Lord and be saved; I dropped on my knees beside a bench, feeling very weak and miserable. She spoke into my ear a prayer which I said after her like a child. Then she seemed to be rebuking some one, speaking loudly and ending with "Loose her and let her go!" and I spoke in tongues. This was on January 27, 1918.

A characteristic of this experience, as physically manifested, is the involuntary shaking of the lower jaw which is beyond one's control and produces babbling. This has been very difficult to overcome.

The tendency appears every once in a while, but it is *not* of the Holy Spirit as I have proved through sad experience. There was no interpretation of what I had uttered that night, although I spoke to one of the workers near by, asking if it was not customary to have that given. She did not consider it important. The important thing was that I had been "baptized with the Holy Ghost." So I arose from my knees somewhat puzzled and a trifle in doubt. Then the negress said I must have a verse to go on. Taking her big Bible, she prayed and opened it *at random* to a verse on which she put her finger, asking her white helper to read it as she herself could not read. It was the story of David slinging his stone at Goliath, and she applied it to me, saying that was my pebble of faith. She also indicated another verse: "Thine habitation is in the midst of deceit" (Jer. ix:6), drawing the lesson that some in my family would not approve of my course because *they* were in the midst of deceit. She appears to me now like a spiritualistic medium gambling with the Word of God. Satan had created "a mental impression" in me and then verified it "with a sensation," for as I left that house I was elated, filled with an exhilaration which deceived me into thinking it was the joy of the Holy Spirit. But was there a little prick of conscience in the background,—a latent feeling that all was not right?

Upon my return to my own home the following day, I told my children my experiences. From that time on, the sister and I met in prayer together each morning, the prayer usually ending in my speaking in tongues, followed by her interpretation of what had been spoken. These interpretations were written down as uttered, and used as a basis for family prayers, sometimes using only these, and sometimes with the Word, which was "handling the word of God deceitfully" (2 Cor. iv:2). When seeking definite guidance we would pray, open the Scripture at random, and take the first verse eye or hand fell upon. This we would twist to suit the occasion and thus wrest the Scriptures (2 Pet. iii:16). In the spring some of the children followed mother and aunt into this experience. "Behold, how great a matter a little fire kindleth!" (Jas. iii:5).

In the meantime, correspondence with the husband in France was in progress, but it was not until after I had accepted this experience that I wrote him of it, receiving in response a strong plea, if not a command, to come out of it, as it was false. Here lay our battle ground, for my opposition to his position was the wedge with which the evil one tried to wreck our home. Toward the end of the year it brought my husband from France in great distress of mind over home conditions. He remained at home six weeks, using every means in his power to induce me to come out of that deceitful snare. Although promising him I would leave it, I was not yet ready. I had no real desire or power to break away, so continued on in it while he returned to France to resume his service.

I had no real peace of mind or heart, but was filled with fear on the one hand and pride on the other. I feared my husband and was under bondage to this, and thought moreover that he could not understand this deep spiritual experience without going through it himself. I therefore considered that he was unnecessarily severe, unsympathetic, and merciless in his unsparing denunciation. In the deception and pride of my own heart, I deemed myself to be superior in spiritual matters,—that to me was committed a secret of the Lord, the "oracles of God," because I could speak in tongues. And I was led to believe myself a martyr, persecuted by my own husband, for what I called righteousness' sake. When he returned home to stay, this atmosphere existed to such an extent that it meant to my perverted thought

either insanity or *separation from him and a breakup of the home*,—the very thing the enemy sought to produce.

But the Lord would not let me go. In spite of my perverseness, he was guiding in all our family affairs, the key being in the hand of my husband. Wretchedly miserable I was, but was too proud to acknowledge it and my lack of oneness with my husband.

There came a day in July, 1921, when I was recovering from a slight illness. My husband took me down on the beach for a good, straight talk. We threshed matters out clear to a finish in the presence of the Lord, and there I learned several things. The first was that the Scriptures teach very plainly the relationship of husband and wife. They are to marry in the Lord and the wife is to submit herself unto her own husband *as unto the Lord*, and to obey and reverence her husband (Eph. v:22-33). He is her head, not only in things natural but also in things spiritual, the relationship being primarily a spiritual one, typical of the relation Christ has to his Church. It is a very practical and important matter, but I confess I had never before recognized it as applying to me. No doubt I did not *want* to see it, as my heart was in utter rebellion against such a state of affairs. The natural fleshly heart of a woman denies that a man or anyone else shall rule over her. It is only when two, husband and wife, walk together *agreed in the Lord* that this thing can be. It must be the Lord between us and the constant yielding of one's heart to him, that through that surrender there may be true, glad yielding to the authority given the man by the Lord himself.

The second thing I learned was the truth regarding the deceitful wiles of the enemy, against whom nothing less than the whole armor of God can avail. So we took unto ourselves that July day two lights, which we have held before us ever since, namely, the Scriptural basis in the relationship of husband and wife, and the passage in Ephesians vi:10-20.

That day something broke in me,—it was as if an icy hand loosened its grip as I surrendered to God and my husband to really obey in deed and in truth. As I have gone on in this life of obedience, to the Word of the Lord—not without some stumbles and fierce conflicts with the enemy—I have found the Lord ever ready with his help and defense, pouring in his strength, revealing himself in his Word, and establishing, strengthening, and settling me upon the Rock, Christ Jesus. When one is living unto the Lord, the life of husband and wife is so blessed and so smiled upon by the sunshine of his love that we become truly one in Christ, working together as one, each supplementing the other, and each by the other's faith growing in grace daily.

This has an intimate bearing on the experience of speaking in tongues. As has been said before, I was reaching out for the deeper things of God, and when this presented itself I grasped it as the Lord's provision for the satisfying of my hunger. At first it seemed to be so. As time went on I would go away from home to Pentecostal gatherings to be, as I thought, spiritually fed. But at such times I had no hesitation in talking to my friends about home affairs, especially the opposition and so-called persecution of my husband. These friends gave me, mistakenly, a kind of spiritual flattery and sentimental sympathy which went far to strengthen my heart against the man whom the Lord had led me to marry in answer to prayer.

Moreover, the very experience of speaking in tongues, especially the giving of interpretations, which I sometimes did, was a very, subtle device of the enemy. For I often really felt, when interpreting that it was not all the Holy Spirit speaking through me, but that thoughts were just coming out of my own mind. Such a yielding of

one's mind is just laying one open to the enemy, who, I have no doubt, took full advantage of the opportunity. The danger lies in the fact that one cannot tell whether the spirit speaking is holy or otherwise, which brings it into line with Spiritism and mediums, spirits that "peep and mutter," which things are distinctly forbidden in the Word. If I attempted to act on the predictions or advice given through other friends speaking under similar conditions, I found myself very much puzzled, because the events predicted either did not occur or the advice given and followed ended in disaster. The deeper I went into the experience of speaking in tongues and the Movement itself, the farther I got away from my natural and spiritual protector, and the nearer our home came to being *smashed*.

Several homes have come under my observation where the breakup has actually occurred, the cause being directly due to this so-called religious experience, leading in every instance to unscriptural marriage relationship. Thank God, my husband laid hold on God for me, and was the means in His hand of delivering me. And with that deliverance the home was held intact.

"Sing praise unto our God, for he hath done it."

The Faith Healing Delusion

BY MRS. MAY WYBURN-FITCH

I do not believe there has ever been a time in the history of the Christian religion when there were so many evangelists preaching Divine healing and holding healing campaigns as at the present time. They are springing up like mushrooms everywhere, and if one is able to follow their meetings closely it is not difficult to understand why.

When they are confronted by a cripple the same as Peter and John were as recorded in the third chapter of Acts, they cannot say, "Silver and gold have I none." They can say it of course, but not truthfully, nor can they say, "Such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk," for they have nothing to give as is proven over and over again by their failure to work cures. There is only one case on record where the disciples failed to work a cure, and in no instance did Christ fail. He healed them all is the record of Scripture.

One of the most frequently quoted texts in healing campaigns is (Heb. xiii:8): "Jesus Christ the same yesterday, and today, and forever." Well, if the New Testament bears record that Jesus healed all who were sick, that is, all who came or were brought to Him, and He is the same yester-

day, and today and forever, and, as the present-day teachers of Divine healing assert, it is always God's will to heal, why do the crowds fail to get healed?

That the great majority of those who are anointed and prayed for remain in their afflicted condition is a fact which cannot be disputed. I am not speaking from hearsay but from knowledge gained by intimate association with four healing evangelists in thirteen campaigns, lasting anywhere from three to ten weeks each, and an attendance at nearly three hundred and fifty meetings.

I have dealt personally with thousands of people before and after they have been anointed and prayed for, and I have been able to observe at close range all that has taken place, and the statement I am about to make is made without hesitation and without fear of contradiction. **I have never seen a case of visible healing of any sick person.**

Out of the multitudes of blind, deaf and dumb children and adults who have been prayed for I have never seen one restored. Out of thousands of cripples of all sorts and in all conditions, I have never seen one healed or visibly improved. I consider the doctrine of Divine healing as it is now preached and practiced absolutely cruel and pernicious.

In a book which I am now preparing on this subject, I hope to deal with this in detail and show the reason for the many failures, and the way in which our Lord's healing ministry is belittled in order to account for these human failures.

Objection will no doubt be made to my using the word pernicious. I do so advisedly. The word injurious is not strong enough and does not adequately express what I have in mind. It is more than injurious; it is destructive.

One incident alone will suffice here to support my statement. If it were possible to follow up those who attend these healing meetings I have no doubt this case could be duplicated over and over again.

During a healing campaign held in Brooklyn in the summer of 1922, a woman who was in my employ at that time attended the meetings which were held by the Bosworth Brothers. I had known this woman for about twenty years

and knew her to be a consecrated Christian woman. Her prayers and her godly life were the means of winning a drunken husband for Christ, and today he is engaged in Christian work in New York City. She not only professed to be a Christian, she was one and she lived the life.

For years she had been a victim of that tormenting disease, diabetes. She followed the regular diet prescribed for those suffering from that ailment. She was so impressed by the teaching of Mr. Bosworth that she was anointed and prayed for, and acting upon the advice given her, she "claimed to be healed."

I will quote here from Mr. Bosworth's book, "Christ the Healer," his advice on "How to appropriate Divine healing," pages 98 to 102.

"We will now endeavor to make plain how to appropriate healing. Getting things from God is like playing checkers, when, after one person moves, he has nothing to do until the other player moves. Each man moves in his own turn. So, when God has provided healing, or any other blessing, and sent His Word, it is our move before He will move again. Our move is to **expect what He promises when** we pray, which will cause us to **act our faith before we see** the healing; because the healing comes in the next move, which is God's move. Faith never waits to **see** before it believes, because it "cometh by **hearing**" about "things not seen as yet," and "is the evidence of things not seen." Every case of faith in history was a well-grounded assurance, produced by the promise of God alone, and acted upon **before there was anything visible** to encourage the assurance.

"In other words, when you pray for healing, Christ authorizes you to consider your prayer answered."

It seemed to be so reasonable and it was presented in such an attractive way, backed up by the personality of the evangelist, that this woman, along with hundreds of others, determined her faith should not stand in the way, or rather any lack of faith. She immediately considered the thing done and resumed a normal diet and frequently testified in public with great joy, that she had been healed of diabetes from which she had suffered for many years,

She was perfectly honest. She is not to be criticized. She was accepting the advice of one who "seemed" to know more about the Bible than she did. She was taught that to doubt would stand in the way of her healing.

Three months later she accidentally cut her toe. It seemed trivial and she attended to it herself. It refused to heal and her husband called in a physician. He evidently did not know his business, and for a couple of weeks he continued to call and treat the wound locally instead of trying to find out why it would not heal.

Becoming dissatisfied with his treatment she finally went to the Presbyterian Hospital in New York City where they immediately discovered the cause—gangrene—the one thing every diabetic person has to guard against. It became necessary to amputate the leg above the knee, with the result that death followed the next day.

This woman's death was the direct result of this false teaching concerning Divine healing.

Resurrection

In a recent conversation with a gentleman he asked a question and made a statement which were surprising. He travels extensively, comes into contact with Christians in every part of the world, is an author, writes for the periodicals on prophetic subjects, and claims to be thoroughly evangelical. The question he asked was, "You don't believe in the resurrection of the body, do you?" He then stated that he found this doctrine repudiated by many orthodox men he had met, on the ground that it was gross and material.

"I do most certainly believe it," was the reply, "because it is most distinctly and repeatedly taught in the inspired Scriptures. If I did not believe that, I would not believe in the Bible at all. Observe, it is an essential part of Christianity, and without it our faith, our hope, our dead, are buried for ever. Have you never noticed the seven frightful consequences of denying the literal resurrection of the body, mentioned by the Apostle? The Corinthian church thought that such a resurrection was gross and material, or

they encountered scientific objections, saying, "How are the dead raised up, and with what body do they come?" Paul, who wrote "Not in the words which men's wisdom teacheth, but which the Holy Ghost teacheth," could only answer, "Fool!"

It is as if he had said, consider what follows the rejection of this fundamental truth. 1. "If there be no resurrection of the dead, then is Christ not risen." 2. "Then is our preaching vain," or "empty," for they would have nothing to preach about, since if the dead rise not, the entire structure of revelation falls to the ground. 3. "Your faith is also vain," for Christ's work is not complete, if the dead rise not. 4. "Yea, we are found false witnesses of God; because we have testified of God that He raised up Christ; whom He raised not up, if so be that the dead rise not," the resurrection of Christ and His people being inseparably linked together. 5. "Your faith is deceptive; ye are yet in your sins," Christ's resurrection being the proof that His work in behalf of sinners was accepted; and if the dead rise not, His atonement is unfinished. 6. "Then they which have fallen asleep in Christ are perished," for they have mouldered into dust on which is written no hope of living again. 7. "We are of all men most miserable," for there is no stronger argument for a future existence of the soul, than for the resurrection of the body; and if the dead rise not, then Christians after the trials of this life sink into the tomb on which is engraven no hope of immortality.

"But now is Christ risen from the dead, and become the first fruits of them that slept. . . . But every man in his own order; Christ the first fruits; afterwards they that are Christ's, at His coming. . . . It [the body] is sown in corruption; it [the body] is raised in incorruption" (1 Cor. xv:12-42). "That there shall be a resurrection of the dead, both of the just and unjust" (Acts xxiv:15). "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. . . . We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. viii:11, 23).

“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” (Phil. iii:20, 21). “The dead in Christ shall rise first” (1 Thess. iv:16).

If such passages do not prove that there is to be a literal resurrection of the body, it is impossible to teach that doctrine in human language; and to these must be added the testimony of our Lord. It is He who administers a sharp rebuke to the many orthodox men you mention: “Do ye not therefore err, because ye know not the Scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, that they rise; . . . ye therefore do greatly err” (Mark xii:24-27).

This is precisely the trouble with those you have met. They err, because they know not the Scriptures, nor the power of God. Bring Him into the scene, and all their nonsense about the gross and material, and all their scientific difficulties, vanish like mists before the rising sun. They do not read the Bible, but borrow their thoughts from other books, and only repeat what they have learned from some prominent professor. But the words of the Lord Jesus are worth more than the views of a million professors: “The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation” (John v:28, 29).

It is not the soul, but the body, that is in the grave, and this explicit declaration of our Lord settles the question for ever. If there are orthodox men in increasing numbers, as you say, who deny the truth of the resurrection, they may well doubt whether they are Christians, and whether they should not be properly enrolled in the ranks of infidelity. It is a frightful sin to reject the word of the Lord for any reason, and it is fraught with appalling consequences to both soul and body.

“Besides, think of the absurdity of denying this doctrine, when all nature is eloquent with the promise of resurrection.

Science affirms that nothing which exists ever ceases to exist. and thousands of Christians would rather discredit the Bible, than discredit science. Look at the apparently dead trees and grass, and remember how soon they will bloom into life again. A corn of wheat falls into the ground and dies, becomes black and decomposed, and yet out of it springs the golden grain. The grub turning into a butterfly, the dragon fly with its graceful body and gorgeous coloring, coming forth from a dark and misshapen bug creeping up below the water, ought to shame skepticism on this subject. But consider that "the body is dead because of sin" (Rom. viii:10); and unless the body is redeemed from the grave, the devil will have the victory, and not the Lord Jesus Christ.

Jacob's Prophecy

(Genesis xlix)

"Jacob called unto his sons, and said, Gather yourselves together that I may tell you that which shall befall you in the last days." There can be no proper exposition of the chapter, therefore, that leaves out its bearing upon the last days. Dr. Davidson, a professedly Christian, but really infidel expositor, like so many other professors in "Christian" colleges, is so struck with the characteristics and location of the tribes, and other incidents it gives, that he concludes it is a forgery, written after the events it relates. But this is the usual resort of higher criticism and rationalism, and scarcely worth mentioning.

As with the seven churches of Asia, the historical description is made typical of seven successive epochs or stages, in the strange career of the church at large, stretching from the first to the second coming of Christ, so the twelve sons of the dying patriarch are representatives of Israel's course, from the time the prophecy was uttered down to the last days. There is a remarkable grouping of these sons, for the order of their birth is sometimes disregarded in the arrangement which the Spirit of God makes of them, that He may symbolically present the truth concerning their subsequent ex-

periences. Nor is it at all correct to call the chapter "Jacob's Blessing," as is so often done, although this is the name that can be appropriately given to the prophecy of Moses (Deut. xxxiii). Here there is much of evil predicted; there it is all good, for the tribes are viewed as restored to their land and rejoicing in Christ.

First we have Reuben, Simeon and Levi grouped together, marked by defilement and treachery, and telling out the character of the nation until the birth of Jesus. It is true that "Reuben went and lay with Billah, his father's concubine: and Israel heard it," although it does not appear that Israel said anything about it at the time (Gen. xxxv). It is true that Simeon and Levi were guilty of atrocious cruelty (Gen. xxxiv); but it is obvious that these crimes are but types of national unfaithfulness, as the dying prophet says: "O my soul, come not into their secret; unto their assembly, mine honor, be not thou united." Nay, he declares, "I will divide them in Jacob, and scatter them in Israel," which can have its complete fulfillment only in the subsequent separation of the twelve tribes into two hostile kingdoms, and the dispersion of both by Assyria and Babylon.

Judah comes next, and represents the nation at the time of our Lord's advent to earth, with an intimation not at all obscure of His second advent. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." Judah, therefore, was to continue as a tribe with its tribal rod or sceptre until the coming of the Prince of Peace; and then the Holy Ghost, as is His wont, glances at once to His second appearing as the time when the scattered people shall rally around Him in adoring recognition of His Messiahship. His heavenly saints shall meet "at our gathering together unto Him" (2 Thess. ii:1); and then for His earthly and Jewish saints, scattered over the earth, "He shall send His angels with a great sound of a trumpet; and they shall gather together His elect from the four winds, from one end of heaven to the other" (Matt. xxiv:31).

Zebulun and Issachar follow, not in the order of their birth, dwelling at the haven of the sea, crouching down between

two burdens, bowing the shoulder to bear, and paying tribute. This is the period of Israel's history succeeding the rejection and crucifixion of Christ. The scattered Jews are merchants and tradesmen dwelling at every harbor where money is to be made, and yet for eighteen hundred years burdened with unjust taxation and shameful oppressions. Truly they have been servants to Gentile tribute, and have suffered enough to have swept them from the face of the earth, if it had not been for the purpose of God reserving them for a glorious future through the riches of His unchangeable grace.

Dan then comes into view, "a serpent by the way, an adder in the path, that biteth the horse heels so that his rider shall fall backward." It is Israel under the antichrist, "the time of Jacob's trouble" (Jer. xxx:7), the period of "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. xxiv:21). No wonder the old prophet suddenly exclaimed, "I have waited for Thy salvation, O Lord." Apostasy and idolatry began with Dan, and the tribe may well stand for the unbelieving Jews who will make a covenant with the lawless one of the last days. It is a significant fact also that Dan is not named among the twelve tribes that are sealed in the last days (Rev. vii); and yet God's faithfulness to His covenant secures their final restoration to the land (Ezek. xlvi).

Gad, Asher and Naphtali are next mentioned as representatives of the sealed and elect remnant, who shall refuse to bow to Antichrist, and may thus win the martyr's crown. "Gad, a troop shall overcome him, but he shall overcome at last. Out of Asher his bread shall be fat, and he shall yield royal dainties. Naphtali is a hind let loose: he giveth goodly words." Thus we have victory in defeat, happiness in the face of fierce persecution, and faithful testimony which the Lord will own and approve. Such will be the remnant of believing and godly Jews, of whom we read so much in the Old Testament, and who are tenderly called by our Lord "My brethren" in the judgment of the living nations (Matt. xxv).

It is needless to dwell upon Joseph as an illustrious type of our Lord Jesus Christ. Indeed when the patriarch comes

to this part of his prophecy, he adds, "from thence is the Shepherd, the Stone of Israel." Jesus, separated from His brethren, but accepted of God, is back again, the source of universal blessings "unto the utmost bound of the everlasting hills," and wearing the crown of undisputed authority. Then, and not till then, shall blinded Israel, as a nation, look upon Him whom they pierced, and mourn for Him as one mourneth for an only son, and be in bitterness for Him as one is in bitterness for his first born (Zech. xii:10). "Even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away" (II Cor. iii:15, 16).

Benjamin, "son of my sorrow," said Rachel, but "son of my right hand," said Jacob, comes last, and he sets forth Christ exercising judgment upon the earth and putting down evil. "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. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid" (Isa. xi:4-9).—*Selected.*

"Thy way, not mine, O Lord!
 For Thou can't choose the best,
 To reach the eternal rest,
 Those MANSIONS of the blest,
 Which Thou hast promised in Thy word.
 Yet, lead Thou me, my Lord;
 Though strait the road
 And rough;—heavy the load,
 The cross I bear;
 And many a tear
 Flows from my weary eyes;
 While from my breaking heart
 Deep groans and sighs
 Are wrung by bitterest grief,
 Such as in words articulate
 Cannot be uttered."

The Heart of the Lesson.

BY ARTHUR FOREST WELLS

PETER'S DENIAL AND REPENTANCE

May 1. Mark xiv:53, 54, 66-71; Luke xxii:61-62.
Golden Text, 1 Cor. x:12

Daily Readings

Mon., John xiii:1-10. Tues., John xiii:21-30. Wed., John xiii:36-38. Thurs., Luke xxii:31-34. Fri., Luke xii:39-46. Sat., Luke xlvii:53. Sun., Gal. vi:1-10.

LESSON OUTLINE

1. Jesus before the High Priest. 2. Peter follows Him, but from Afar. 3. Peter Recognized. 4. Peter Denies His Lord. 5. The Crow of the Cock. 6. The Lord's Look. 7. Peter's Repentance.

THE HEART OF THE LESSON

Not many of us will have difficulty in feeling that this lesson comes very close to our own experience; for, while we may not have dealt exactly as Peter did, we have nevertheless acted, in principle, very much as did Peter, when he denied his Lord. Who is there that would dare to say that he is absolutely innocent of this sin! But Peter did not go on denying his Lord, unless we think of the Antioch incident; he repented and then gave a bold testimony of his faith. May we all be like him in this respect; for the post-Resurrection life of Peter is a fine testimony to the power of the Gospel.

Why did Peter deny his Lord? The Lord had done much for him. Peter's slowness to see the glory of Christ in harmony with His suffering led him into moments of disappointments concerning Jesus. But even in view of this, Peter must have felt that he had been greatly benefited by Christ. He stopped making money when he gave up the fishing business to follow the Lord; but what was that compared to the precious hours that he had spent together with the Son of God. He had seen the Lord raise the dead; he had been upon the Mount of Transfiguration; and lately he had been very near the Lord in Gethsemane. But two other disciples had been with Him in these hours. If Philip felt that every heart's desire would be satisfied, if God could be seen: Peter felt that there was none beside Jesus to go to for words of life. Peter really appreciated the Lord's grace; and he loved Him, too. He declared that he was willing to die for Him. I believe that he was. If Peter did not lie upon Jesus' bosom, it was because Peter did his loving in another way. Why, then, did he deny his Lord? Furthermore, he had been warned about this sin. Why did he commit it? We may not be able to tell; but we may approach the answer.

Peter's slowness to accept the Gospel of the Cross was fertile ground for a denial like this. He was not wrong in expecting the Lord to come in glory. Indeed, he had seen a foregleam of it on the Mount, and he said it was good to be there. But Peter was impatient about the glory. And impatience spells self-will, which is not far removed from the denial of the rights of others. Peter wanted the glory at any cost then and there. He had a "get rich quickly" idea about the kingdom. The sudden development of movements in the opposite direction must have unbalanced him. Study the verbs which the Gospels use to describe his actions, and you will see how nervous he was: walking, sitting, standing, warning himself, etc. He followed the Lord, but from afar. He couldn't quite follow; yet he could not stop from following. Oh, the agony of such an undecisive heart! Any-

thing may happen to a soul that has not burned the bridge behind him. Anything may happen to a heart that trusts in the arm of the flesh. Anything may be done by the will of him who has not taken the Lord at His word. God's ways are so different from those of man, that we may err at any moment if we do not surrender every desire to Him. But let us not think that the sin of Peter was the result of Peter's own short comings only. Our Lord Himself tells us that Satan was personally interested in this sin. Let us not fail to point out to the Sunday School scholars that there is a real, living devil that desires nothing but our fall to the dishonor of God. Reference to Matthew xvi shows that this was not the first time that Satan had busied himself with Peter. The sin of Peter was, therefore, the result of his own unbelief together with the manipulations of Satan.

Peter's repentance came about through the fulfilment of the Lord's word about the cock crowing, and by His gracious look. The Lord turned, and looked upon Peter. It was a wooing look of grace. It was one of those goodnesses of God (Rom. ii:4) that lead to repentance. Peter went out and wept. His tears were tears of contrition, not mere attrition. They paved the way for the wonderful account of the restoration of which John writes in the 21st chapter of his Gospel. If it be true that men have not stopped denying the Lord Jesus Christ, why do we not have such scenes of restoration as that of which John pictures by the sea-side? May it be because our Christianity is too dry-eyed today? It is best, not to sin; but if we have sinned, may God give us tears of repentance like those of Peter! The Lord will reject no contrite heart. "If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."

PETER AND THE RISEN LORD

May 8. John xx:1-10, xxi:1-23. Golden Text, 1 Peter i:3

Daily Readings

Mon., John xx:1-10. Tues., John xx:11-18. Wed., Luke xxiv:13-35. Thurs., Luke xxiv:36-49. Fri., John xxi:1-23. Sat., Acts ix:1-19. Sun., 1 Cor. xv:1-11.

THE LESSON OUTLINE

1. Peter at the Open Grave (John xx:1-10). 2. Peter Restored (John xxi:1-23).

THE HEART OF THE LESSON

The heart of this lesson is Peter's heart-interest in the resurrected Lord, and the Lord's heart-interest in the repentant Peter. Peter could not get along without the Lord Jesus Christ. He had none other to go to for words of life. What joyful news it must have been to Peter when it was told him that Jesus was alive again! This was no idle tale to him. When Mary Magdalene brought the good news to Peter and John, it was Peter who started for the empty tomb. And even if John did outrun him, it was Peter that entered first into the tomb. No one has such an interest in the Resurrection as the sinner who has repented of his sin; for if the Lord Jesus Christ was delivered for our offences, He was raised again for our justification (Rom. iv:25).

John tells us that "as yet they knew not the Scripture, that He must rise again from the dead." This shows us how little even the best of them had entered into the thought of the Lord about His death and resurrection. But here was unmistakable evidence that Jesus had risen from the dead. And was it in testimony of their acceptance of this evidence that they went to their own home (cf. Luke xxiv:12)?

Certainly there was no need of staying in the cemetery since He was no longer there. That open grave is the rock upon which our faith is built. It made a great impression upon Peter, and we find him preaching about it fifty days later. Peter did not see the Lord that morning; but he saw the next best thing, namely, evidence that He was no longer dead. The Lord did appear to Peter personally shortly afterwards (Cf. Mark xvi:7; 1 Cor. xv:5). We do not know what transpired in that interview; but we do know that Peter had not yet been restored to the place of trust which the Lord wanted him to have.

This is the chief burden of the last chapter of the Gospel according to John. At the suggestion of Peter, seven of the disciples went fishing. After a night of fruitless toil, the Lord appeared unto them, and sent them back to the place where they had failed. Obedience to the Lord's command brought not only a big catch of fishes, but another evidence of the risen Lord Himself, who, this time, invited them to breakfast. After breakfast, the Lord dealt with Peter. He asks him, whether he loved Him more than the other Apostles. (This is undoubtedly the meaning; cf. Mark xiv:29). The Lord used a word which denotes great, spiritual love; but Peter replies humbly, "Yea, Lord; Thou knowest that I am fond of Thee." The Lord repeated the first half of the question, using the same word for love. Peter responds, as he did the first time, using the weaker word for love. The Lord then used Peter's word for love. Peter then emphatically declares that he cherishes the Lord, using still his first and only word for love. The Lord led him to this testimony three times over; possibly in view of his three denials. And in response to these replies of Peter, the Lord commands him to feed His lambs, tend His sheep, and to feed His sheep. Luthardt has beautifully said about this: "He confides those whom He loves to the one who loves Him." What a compliment to those who do His work! What precious avenues of service are open even to those who may have denied their Lord! Peter has not only been forgiven; he has been restored. I wonder how many there are in our churches who are not active in the Lord's work because of sin. Let us tell such that the Lord yearns to forgive them, and to reinstate them. May the church never forget to win the lost in and through and for the Lord Jesus Christ; but may God also give her a spirit of revival in which the backsliders are rewon to consistent fellowship with their Lord! Such rehabilitated saints will render great service in the Church. Note the words of the Lord to Peter before his fall: "I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren" (Luke xxii:32). The subsequent life of Peter shows that the Lord's prayer was not in vain. The Church owes much, by the grace of God, to a man who fell but was restored again. Read now, carefully, 1 Peter i:3-5.

PETER AT PENTECOST

May 15. Acts ii:1-47. Golden Text, Acts ii:38

Daily Readings

Mon., Acts. i:1-26. Tues., Lev. xxiii:1-44. Wed., Exod. xxviii:31-35. Thurs., John vii:14-39. Fri., John xx:19-23. Sat., Acts iii:11-26. Sun., Acts ii:1-47.

LESSON OUTLINE

1. The Gift of the Holy Spirit, and the Birth of the Church (Acts ii:1-4). 2. The Unsaved Audience (Acts ii:5-13). 3. Peter's Sermon (Acts ii:14-40). 4. The First Church (Acts ii:41-47).

THE HEART OF THE LESSON

On the day of Pentecost (see carefully Lev. xxiii:15-22), the Holy Spirit gave birth to the spiritual body of Christ, the Church. The word rendered "wind" is breath as in Acts xvii:25. As "Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. ii:7), so the Lord breathed His Spirit into the believers at Pentecost and formed the Church.

This pouring-forth of the Holy Spirit was the first evidence that the ascended Lord had "sat down on the right hand of the Majesty on high" (Heb. i:3). The angels, in chapter i:11, had told the disciples that Jesus had ascended into heaven; but here is testimony that He had ascended His Father's throne (Rev. iii:21), even as Peter said in his sermon, verse 33, "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath poured forth This, which ye see and hear." As the bells on the high priest's robe of the ephod (Ex. xxviii:31-35) told the worshipper that he was alive and was ministering for him in the tabernacle, so the Pentecostal tongue-testimony showed that the Lord Jesus Christ is alive and that He is ministering for us in heaven (see Heb. viii:1, ix:24, vii:25).

This manifestation of the Holy Spirit, as the Gospel, was foolishness to the unsaved; and the best conclusion to which some of them could come was that the preachers were drunk. I would not care to have been the man who made that comment, which Peter overheard, if Peter had not been filled with the Spirit. But this self-control and grace which Peter manifested under such trying circumstances is fine evidence that he had yielded to the Holy Spirit and that the Holy Spirit was really using him. Therefore, instead of a counter rebuff, Peter preached a great sermon, the homiletics of which makes one marvel at a fisherman doing so well, unless one believes that it was not the fisherman's sermon, but the Holy Spirit's sermon.

The audience, being largely Jewish, much is made of Scripture. It would be well for every Christian preacher and Sunday School teacher to follow his example in exalting and using Scripture. Current events may help to illustrate; but there must be something to illustrate; and that something is the testimony of the Scriptures.

The sermon has an introduction, a development and a conclusion. In the introduction, Peter explains away the criticism of those who said that they were filled with new wine, and indicates that the events of Pentecost were a fulfilling of Joel's prophecy concerning the Holy Spirit. It is interesting to note that Peter did not mention his text until he got to the close of his sermon, verse 36. There was wisdom in this, for it is hard to tell what might have happened if Peter had announced his text at the beginning to that audience. In the sermon itself, Peter deals with three points: the Man Jesus who had been approved of God among them; the Resurrection, and the Ascension, which made Pentecost possible. He used a simple syllogism: The Messiah is to rise from the dead; Jesus of Nazareth was raised from the dead; therefore Jesus of Nazareth is the Messiah. Peter had Scripture and current events in his favor; and no one doubted what he said. Instead of further criticism, Peter heard the cry, "Brethren, what shall we do?" Whereupon Peter gave answer, spoken undoubtedly in remembrance of his own repentance and restoration, "Repent ye, and be baptized every one of you in the Name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, (even) as many as the Lord our God shall call unto Him." The blessed response to this appeal is known to Bible students.

This is a great passage of Scripture; but a passage which has been painfully misused by not a few, who seem to forget that this was the "birth" of the Church. Some things take place at the birth of an organism that do not repeat themselves afterwards. Of course there were other Pentecostal manifestations in apostolic times (see Acts viii, ix, x, xix); but these were days of transition or birth-travail for the Church itself. The Christian should acquaint himself thoroughly with 1 Cor. xii:1-xiv:39, and heed the Holy Spirit's teaching about Himself.

PETER HEALS THE LAME MAN

May 22. Acts iii:1-iv:31. Golden Text, Act iv:12

Daily Readings

Mon., Acts i:1-8. Tues., John ix:1-41. Wed., John v:2-18. Thurs., Acts xiv:8-18. Fri., Eph. iv:17-32. Sat., Eph. v:1-21. Sun., 1 John i:5-ii:6.

LESSON OUTLINE

1. The Lame Man Healed (iii:1-8).
2. The Result (iii:8-11).
3. Peter's Sermon (iii:12-26).
4. Peter and John before the Authorities (iv:1-22).
5. Peter and John with "Their Own Company" (iv:23-31).

THE HEART OF THE LESSON

It is interesting to see how John and Peter stayed together. While it is true that John was a dreamer and a lover, and Peter was a rough and ready doer; we must not forget that John himself together with his brother wanted to call fire down from heaven at one time when certain Samaritans would not receive the Lord (Luke ix:54). Oh, what a change the Lord can make in sinners. He can change sons of thunder into sons of love. He can create a blessed fellowship between Peter and John, a fellowship that takes both into the temple for prayer.

There is a fine parable here in the healing of the lame man illustrating the need and salvation of the sinner. How much the sinner is like this lame man! A sinner cannot walk to please God (Ex. xviii:20; Psa. lxxxiv:11; Rom. iv:12, viii:4; 1 Cor. ii:14; Eph. ii:2, ii:10, iv:1, iv:4, v:2, v:8, v:15; 1 John ii:6). The sinner is lame from his birth (Eph. ii:1-3). A sinner is carried about by another, namely, Satan. As a result of spiritual lameness, the sinner is destitute of holiness and heart peace, poor of soul. And worse than that, he must stay outside the temple; he is outside of fellowship with God; he is afar off (Eph. ii:12). And like this lame man, the sinner cannot get into the temple himself (Lev. xxi:17-21); he needs a Saviour (Heb. iv:16, x:19; John vi:44).

Now study the verbs in the account of the healing of the lame man: Peter saw him, spoke to him, and took hold of him. What does the Church need to have and do? Christian workers need a vision of the sinner's lost condition and of the glory of heaven (John iv:33). They need, then, to give the testimony concerning the Lord Jesus Christ, a ministry of the tongue in the sense of preaching the Gospel in language that the sinner can understand. Then there is place for the handshake in Christian fellowship. It is a simple program, but it is the one that produces results for the Lord.

The transformation of the lame man is instructive. Note the passive "received," "his feet and his ankle bones received strength." One can generally classify the theology of a teacher by the use of his verbs.

The lame man was the recipient by faith. Grace is not a doing, but a receiving. But after that he had received grace, he was justified by his works. He leaped up, stood, walked, entered with them into the temple, and praised God. These things speak of renewed life, steadfastness, service, worship, thankfulness. And the result of such a transformation created a new opportunity for the preacher to preach the Word.

It is related that in the Middle Ages the theologian Thomas Aquinas visited Rome, where he was shown all over the Vatican by the Pope. As they passed from room to room full of wonderful treasure, the Pope proudly and smilingly said to Aquinas, "The Church can no longer say, 'Silver and gold have I none.'" "True," replied the theologian, "and neither can it say, 'In the Name of Jesus Christ of Nazareth, walk!'" Whatever may be our view of this, it should be noted that Peter gave what he had; and if the Church will but give what she has, and if the individual Christian will but give what he or she has, there will be no question about sinners not being saved, and saints not edified by the Lord Himself.

PETER UNDAUNTED BY PERSECUTION

May 29. Acts v:17-42. Golden Text, Acts v:29

Daily Readings

Mon., Heb. ii:1-8. Tues., Heb. i:1-14. Wed., 1 Cor. vi:1-11. Thurs., Gen. xxxix:1-23. Fri., Jer. xxxii:1-15. Sat., Acts xvi:16-40. Sun., Acts xii:1-24.

LESSON OUTLINE

1. The Arrest and Imprisonment (v:17-18). 2. The Deliverance (v:19-25). 3. Before the Council (v:26-40). 4. The Freedom (v:41-42).

THE HEART OF THE LESSON

The opposition to the Lord in the Gospels seems to have been engineered chiefly by the Pharisees; and this accounts for some of the strong things that the Lord said about them. But the opposition against the Apostles seems to have been influenced largely by the Sadducees. They objected to the preaching of these unschooled men, to their preaching of the resurrection in which they did not believe, and in preaching these supernatural things in connection with Jesus who had been crucified.

There is, however, a glorious note in the "but" of verse 19. The Sadducees did not believe in angels; but that did not hinder the Lord from sending one of them to liberate the Apostles. This is a good opportunity to teach the scholars in the Sunday School something about angels. It is not only a profitable subject; but a much needed subject to talk about in these days of unbelief. The Epistle to the Hebrews will help us here (Heb. i:14).

The authorities had objected to the teaching of the Apostles; but here comes a command for them to preach about the great things of life in the very temple itself. "Go ye, and stand and speak in the temple to the people all the words of this life."

The search in the empty prison shows not only how completely the Lord had confounded the enemies of the Gospel, but it also shows the genuineness of the miracle. It might be well to compare this account with that of the taking away of Philip in the eighth chapter. If the Lord can send an angel to liberate His Apostles from a locked up prison, there ought to be no difficulty in believing that He can take

His Church up out of the world at the Coming of the Lord Jesus Christ. One has made a significant note here concerning the accuracy of Luke's account. "The sanhedrin used to sit in the temple, but a few years before the period at which we have arrived . . . they removed from the temple into the city, a fact which is just hinted at in the fifth verse of the fourth chapter." The Word of God is indeed true and accurate.

When the council tried to stop the testimony of the Apostles, Peter replied with the Apostles that they had to obey God rather than men. This was not only a denunciation of the council which had lost its credentials by warring against the Spirit; but it showed that the Apostles were conscious of being laborers together with God (1 Cor. iii:9). Men who believe in the supernatural, and who have recently had a very real experience with the heavenly world, are not soon to be hushed by the unbelieving world. Oh, it is a great blessing to listen to the teaching of one who has just come from fellowship with God, and who has been feasting on the things of the Spirit. "When a round-head in St. Andrew's hollow leveled a musket at the breast of the venerable prelate Hackett and made him desist from preaching, he did not hesitate a moment. His proud word was: "Soldier, do your duty; I shall continue to do mine.'"

This lesson brings to us the word ought in the Christian life. Peter did not argue: he simply said, "I must." It is always pleasant to preach about Christian privileges. Let us not, however, neglect the preaching of Christian duties. This, I would say, is the heart of this lesson: the must of our relation to God. We must be born again (John iii:7, i:12-13). There is the must of Christian fellowship, i.e., fellowship with Christ (John iv:24; 1 John i:5-7). Then the must of edification (John iii:30, vii:17; 1 Peter i:22; 2 Cor. x:5). Then there is the must of service (John iv:4; Luke xiii:33, ii:49; John ix:4; Luke xix:15, iv:43; John xv:14).

Sometimes people say that if preachers would only preach the Gospel, people would come. But here is faithful preaching which ended in an arrest or a riot. We do not know what shape the result of our faithful teaching will be; but we do know that we must be faithful to Him; and may God grant us grace to be that!

Book Reviews

Borden of Yale, '09, by Mrs. Howard Taylor. The China Inland Mission, Philadelphia, Pa. Cloth, 287 pages, \$2.00.

As we have remarked on other occasions, the value of Christian biography is great. It is frequently next to Scripture itself in vital spiritual power.

Here is another fine piece of biography. We can think of no book published within the last ten years that promises to exert so large an influence upon young people, especially young men.

The record of William Borden's twenty-six years is one of the most arresting stories of our times. There was a truly great quality in the life of a young man who, inheriting an enormous fortune before his majority, kept close to his ideals of consecration, graduated with leading honors at Yale, took further training at Princeton Seminary, and then went forth to give his life to an unevangelized section of Moham-medan China. Outwardly his life-work had not begun. Actually he had accomplished things that will make his name remembered through the years. The Yale Hope Mission, the most stimulating Christian

force in the great university, owes its existence to William Borden. The National Bible Institute of New York profited greatly by his activities as a Director. In his early twenties he was a member of the Council of the China Inland Mission. His benefactions were munificent; no man of his age ever gave more generously to Christian work. And with it all he was pre-eminent for a wholesome, modest spirit of manhood. Here indeed is a life that is bearing fruit.

Mrs. Taylor tells the story with skill and understanding. Because it shows what a really consecrated young man can do in school and in college, her book is especially well-suited to boys of high school age. We might say, incidentally, that it has been introduced to the students at Stony Brook with marked success; more than a score of boys have elected voluntarily to read it.

Ministerial Life and Work, by W. H. Griffith Thomas, D. D. The Bible Institute Colportage Association, Chicago. Cloth, 236 pages. \$1.75.

Mrs. Thomas has laid the ministry, particularly its younger members, under an obligation through her careful revision and abridgement of her husband's handbook on the preacher's vocation. Originally given as chapel talks and lectures by Dr. Griffith Thomas during his service as Principal of Wycliffe Hall, Oxford, the book has been revised and broadened by re-arrangement of material and deletion of distinctively Anglican portions, so it may now serve for ministers of all denominations. Dr. Thomas treats his theme in two parts—the Man and the Work. Under the first he deals with the ministry of the prophet in Old and New Testaments, the ministry of the twelve and of St. Paul, the ministry as found in the Pastoral Epistles, and concludes with an exceedingly valuable discussion of the preacher's call, its responsibilities, and some miscellaneous aspects of the ministry. In the second part are treated all phases of the pastoral life from conduct of public worship and preaching to visitation, Sunday Schools, and Personal Work.

The book has the triple merit of comprehensiveness, scriptural thoroughness, and interest. There is a wealth of striking illustration. It ought to find a useful place in seminaries and Bible institutes as well as in the libraries of mature preachers.

Comrades of the Carpenter, by A. Z. Conrad, D. D. Fleming H. Revell Company, New York. Cloth, 186 pages. \$1.50.

There is real cogency in Dr. Conrad's assertion that, "We must get closer to God by comradeship with the Son of God"; and he acutely asks, "Is it not just possible that we who are uncompromising evangelicals have made God distant by our failure to emphasize His human side?" Of Dr. Conrad's loyalty to our Lord as the eternal Son and very God, there can be no question, but he would not have the evangelical lose touch with the comforting truth of Christ's humanity. Hence the striking title of the volume, a title that may at first thought seem distasteful to some.

Dr. Conrad is a master of the pungent, epigrammatic style. Consequently, the fifteen chapters of his book are forceful and arresting in their expression. While treating of those phases of our Lord's earthly life that bring Him near man as the great Comrade, he does not lose sight of His deity and His work of salvation. The book should prove helpful, and it ought to act as a wholesome and stimulating balance for many evangelicals.

OUR HOPE

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Editorial Notes

The Bright and Morning Star. "I am—the bright and the Morning Star" (Rev. xxii:16). This is the last self-witness of our blessed Lord in the Bible. How often before He spoke of Himself, of what He is in His infinite Grace. He is the great "I am." Thus He spoke to Moses from the burning bush. "I am that I am" (Exod. iii:14); the self-existing One. "Before Abraham was, I am" (John viii:58); thus He witnessed to His Deity in the days of His humiliation. Furthermore He said: "I am the Door"; "I am the good Shepherd"; "I am the Light of the world"; "I am the Bread of Life"; "I am the Way, the Truth and the Life"; "I am the Resurrection and the Life." And in this last Bible-book, His own revelation, He bears testimony concerning Himself once more. "I am Alpha and Omega, the first and the last"; "I am He that liveth, and was dead, and behold I am alive for evermore, Amen." And for the last time He declares "I am the root and offspring of David, the bright and the Morning Star." For His people Israel He is the root and offspring of David, the promised King; for His heavenly people, the Church, He is the bright and the Morning Star. The Morning Star heralds the coming Sun-rise. Even so before He comes as the Sun of righteousness with healing in His wings, the symbol of His visible coming in glory, He comes as the Morning Star, for His waiting, watching people. The Old Testament closes with the promise of His coming as the Sun of Righteousness, for that is the Hope of Israel and the Hope of the world. The New Testament

closes with the announcement that He is the bright star, the morning star, and the assurance that He will come for His own.

For this coming we are to wait as His people. We are to watch for the Morning Star. More than once we arose early to scan the eastern sky for the bright and glittering star. We watched eagerly and were not disappointed. Soon the beautiful star began to rise, dazzling the eye with its rays of gold, and behind the first streaks of the dawning day. Some day we will not be disappointed in our hope and expectation. Our waiting will end and we shall see the bright, the Morning Star. What a sight it will be! To see Him as He is will be the crowning event in our Christian lives. What that sight will mean to us all we cannot estimate. And can the rising of the Morning Star, His coming for His Saints, be delayed very much longer? Surely this is the time to lift up our heads and rejoice. The night is far spent, the day is at hand. May we in the midst of the darkness, waiting for the Morning Star, hold forth the Word of life as never before, to point others to the blessed Hope and to the blessed Home.

“The night is looming far, the hanging shadows spread,
The wand’ers stray on life’s wild way, no starbeam’s light is shed.
I hold the heaven-lit lamp, lit by my Saviour’s hand;
Its rays might light their path as mine, and guide to heaven’s bright
land.

“O lamp, shine brightly round; O voice, be strong to call;
O hand, stretch far where the dying are, with life’s rich draught for all!
Be strong, thou ransom’d soul, rest on thy Saviour’s love,
Clasp His hand in the desert land, point to the home above.”



Himself It was on the road to Emmaus, when the
Drew Near two talked together of the things which
 had happened, that, while they com-
 muned, Jesus Himself drew near and
went with them. What fellowship they enjoyed! They
opened their hearts to Him and He opened all the Scrip-
tures concerning Himself to their hearts. “Abide with us,
for it is toward evening, and the day is far spent” was their
request to Him. He answered their prayer, tarried with
them and then graciously revealed Himself in the breaking

of bread. No wonder that they said one to another, "Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"

It is this which is our greatest need in the days of increasing darkness. We need Him and His presence. We need His own gracious, personal ministry for our poor, wandering hearts. We need His fellowship, the fellowship into which Grace has brought us. We want to be nearer, closer to Him as our years come and go and His Coming draweth nearer and nearer. It is the deepest longing of the new nature—fellowship with Himself. Nothing less than that can satisfy. Communion with Him, a close walk with our Lord, is the source of all blessing, the secret of true fruit-bearing and successful service.

"Himself drew near." He loves to be near to His people. And when He draws near sadness ends, and joy begins. Unrest ceases, peace follows. Darkness vanishes, light is here. He loves to draw nearer and nearer. May we find as never before that Himself is near.

We do not need to pray "Abide with us." We are in Him, and as we abide in Him, He abides in us. Yet the two disciples' request has a meaning for us. The day indeed is far spent. Night is coming. It is toward evening. In another sense, the night is far spent and the day is at hand. The dark night of the present age is far spent, His day for His waiting people is at hand. The day is far spent, the day in which God offers salvation, the day of Grace; the night of tribulation, of coming judgment and wrath is fast approaching. How we do need Him! "Abide with us for it is toward evening, and the day is far spent."

And some blessed day it will be true in a still higher sense "Himself draws near." He will come for us and we shall enter into that blessed eternal fellowship with Himself. Forever with the Lord.

Our prayer is for every reader of "Our Hope," for every true believer, for ourselves, that we all may enjoy a deeper, a more real fellowship with our Lord Jesus Christ.



Restless are our hearts, restless is human life and restless is the world. Behind all the restlessness individually and collectively is sin. There is a three-fold rest promised in the Word of God. A rest, first of all, which gives relief to our guilty and troubled, restless conscience.

A Three-fold Rest "Come unto Me, all ye that labour and are heavy laden and I will give you rest" (Matt. xi:28). It is the old and blessed invitation He uttered almost two thousand years ago; but it is as fresh, as assuring and comforting as ever. These words will never lose their power in all time; and throughout all eternity the countless multitudes of the redeemed will remember them still. The verb "Come" really means "Hither," "This way." Some perplexed hearts have been troubled about the right manner of coming to Him. But the Lord Jesus said nothing about the mode of coming. He seeks to divert rather the attention from the "coming" to Himself, and hence employs the word "hither," "this way" to make us think not of the steps we take, but of Himself, who stands with outstretched arms to receive us.

"Coming," means just the same as "looking," "receiving," "believing," "trusting"; all of these expressions are to direct our thoughts, not to self, not what we can do to receive something, but to the all-sufficient Saviour. He does not ask us to make ourselves fit to come unto Him but He wants us just as we are, with all our sins, with all our burdens. To all burdened hearts, hearts too which labor in self-improvement, labor to overcome evil within, He says, "This way! to Me . . . I will **give you rest.**" No amount of toil, religiousness, good works, ordinances, resolutions, vows and endeavors will ever help a single soul to get that which cannot be paid for or worked for—rest and peace, which is His free gift. He paid for it Himself, and the price His precious blood. "We which have believed do enter into rest" (Heb. iv:3). "He that is entered into his rest, he hath also ceased from his own works" (Heb. iv:10). If you, reader, are without rest and peace, it must be because you have not believed, or have not ceased from your own works. Turn to Him and He will keep His blessed

promise. "Being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. v:1).

There is a rest which we must find and can find. It is the rest which our troubled hearts need in the midst of a life and a world full of unrest. This rest is for those who have received as a gift rest from Him. They must now also find rest. He said, "**Take My yoke upon you, and learn of Me: for I am meek and lowly of heart; and ye shall find rest unto your souls**" (Matt. xi:29). Here is a rest which we must **find**. It is only found in His intimate fellowship. It is in His fellowship, yoked to Him, who is meek and lowly, that we find true rest, true peace, the peace of God. As Dr. Brookes wrote over fifty years ago: "He does not propose to place a galling yoke upon the necks of His followers, and send them forth like oxen to drag a great weight through life under a driver's lash; but He gently asks them to take part of **His** yoke, which is easy, and to bear part of His burden, which is light, because He bears the heavier part, and His presence imparts gladness. He asks them to put their heads beside His head, and their necks beside His neck, and their hearts beside His heart, and their feet beside His feet, and thus walk in loving fellowship with Him in all meekness and lowliness." Not in self-seeking, in self-pleasing, in self-exaltation can the believer find rest. It must be Christ-seeking, Christ-pleasing and Christ-exaltation. And the Holy Spirit dwells in us to make such a life possible and reproduce His character in us.

And there is a third rest, which is still future. "**There remaineth therefore a rest to the people of God**" (Heb. iv:9). The word used in this passage for "rest" differs from the other word translated "rest" in the same chapter. And another word is used in Matt. xi:28, "I will give you rest." Literally rendered it is, "I will give you up-rest." When the Holy Spirit uses the word "rest" in connection with the future, He employs the word which means "Sabbath-keeping," a **sabbatismos**. It looks forward to the day of glory when Christ gathers His own to Himself. Then the eternal rest begins. We shall rest and rejoice in His love, and He will rest in His love, and joy over us with

singing. May every reader enjoy now the given rest, and find daily rest in Him, in His fellowship, and look forward with joyful anticipation to that glorious, coming rest.



We were reading the diary and letters of **The Great** Dr. Andrew A. Bonar, and learned that **Need: Prayer** he was a great man of prayer. Every true believer and every servant of Christ should be a great man of prayer. Some of Dr. Bonar's statements are so helpful that we must quote them.

"Yesterday I preached with great freedom and ease at Tealing twice, and then in the evening at Newtyle. In riding home at night I had a sweet season of prayer and praise. Tomorrow I go to Glenshee to be at the Communion in that glen in the open air. To-night I give myself to prayer and waiting on the Lord. I have not been much in the spirit of prayer, but I see several things more clearly this night. I see that prayerlessness is one of my great sins of omission. I am too short, ask too little, ask with too much want of forethought. Then *too little meditation upon Scripture*. I must also resist the temptation of doing or reading anything before having found God in private and wrestled with Him. Also, some time must be found for this before family worship. The reason for my prayerlessness when from home is that my heart is not fixed upon God alone. I fear too that I have been praying little for the people here."

"I am creeping by the shore only; not thrusting out into the deep. My chief desire should be to be a man of prayer, for there is no want of speaking, and writing and preaching, and teaching and warning; but there is need of the Holy Spirit to make all this effectual. The Lord help me to pray for the eyes of the believers being opened to see the Lord's Coming. Help me to pray for the poor flock! Help me to be a blessing for the whole earth this coming year. And if I should enter eternity before next year, Lord, may I be found on the mountain of myrrh and the hill of frankincense, waiting for the Daybreak with those that have gone before—Robert McCheyne, Daniel Cormick, my sister Marjory, and multitudes, multitudes!"

“More and more do I learn that continual watchfulness unto prayer is essential to right preaching, right visiting, right conversation, right reading the Word of God.”

“I have been conversing much with men, and been much outwardly engaged, but I have not been closely, or for any length of time, *with God Himself*. I see, too, that to be close with God gives abundant strength, and is like light shining upon a gloomy country in summer time: it makes things look different indeed. I ought to preach and speak always, as *not alone*. I should have the feeling that the Father is with me, to draw souls while I speak.”

“Passed six hours today in the church in prayer and Scripture-reading, confessing sins and seeking blessing for myself and the people. I was led afterward to see that I should consider the Lord in regard to every visit I pay to my people. That in body and soul I should never do anything that does not bear in some way upon the glory and honour of God. I must deny myself the pleasures that have not this end.”

Such are the exercises of a godly soul under the influences of the Holy Spirit. And these exercises are needed today more than ever before. We fear many believers know but little of them. Prayer, prayer and still more prayer is needed. Without more prayer in these solemn days we shall be drifting with the perilous currents of our times. Reader! begin to-day! Seek His presence and spend more time in His company.



**Two Others
are Praying**

Calling upon a sick brother, and after praying with him, he complained of the great depressions from which he suffers from time to time. We told him that there were two sources, a physical source, on account of the weakness of his body; and another source was undoubtedly the assaults of the enemy. All depression comes from Satan, for the Holy Spirit never depresses the minds of God's people. Then the brother said how hard it was for him to pray; often he could not pray at all for himself.

We told him that while no doubt many of God's children

were praying for him also, he should not forget two others who are praying, and that their prayers are always heard, always answered and never fail. The first One is the Lord Jesus Christ. He said in His high-priestly prayer on earth, "I pray for them." He said to Peter, "I have prayed for thee." As the high priest in the Old Testament carried the names of the twelve tribes of Israel upon His bosom and upon his shoulder, so He carries the names of His people upon His heart, and sustains them by His power. When we are unable to pray, He is always praying. When we are hindered, He is never hindered. When we ask for that which is wrong, He asks for that which is right. When we are depressed, He is not depressed. When we are discouraged, He is never discouraged. Sick and suffering one! look up and remember the mighty intercessor, who loveth you and who will make up with His prayers for you when you fail down here or are physically unable to pray.

The other intercessor who prays is the Holy Spirit. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Himself maketh intercessions for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the Saints according to the will of God." Surely the intercessions of the Lord Jesus Christ and the intercessions of God the Holy Spirit, can never fail. And so when we are depressed, like this brother, when in sickness and in pain, or in deepest perplexity we cannot pray, let us remember the two others who are praying. Then let us praise Him and take courage. All is well.



How sure and abiding is the peace of God!

The Deep Just as on the floor of the mighty ocean,
Peace of God with its unexplored depths, with its plumes
 of seaweed, its mosaics of coral, its mar-
 vels of colorful beauty, its wonderful life, all is profoundly
 still, so in the trusting soul is the peace of God that passeth
 understanding. Just as over the surface of the ocean tem-
 pests sweep with waves of destructive power in wild nights

of hurricane and disaster, but the perfect calm of the depths below can never be disturbed, so the hurricanes of life, the boisterous winds, always contrary, the trials and tribulations cannot affect that peace which we have in **Him**. This is the great "Pacific" of the believing soul: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world. . . . **My peace** I give unto you." His peace is our blessed possession. As we trust Him, confide in Him, walk with Him, please Him we shall know the deep and abiding peace of Himself. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."



We mean godliness and contentment.

Blessed Twins "But godliness with contentment is great gain" (1 Tim. vi:6). Godliness means piety and piety means to walk with God, to trust in Him. Piety produces contentment. Believers are exhorted to be content. "Let your conversation be without covetousness; and be content with such things as ye have; for He has said, I will never leave thee, nor forsake thee" (Heb. xiii:5). Hence the Apostle Paul, living a life of godliness wrote, "I have learned in whatsoever state I am therewith to be content" (Phil. iv:11). Knowing the Lord, in possession of His salvation, possessing peace and joy in the Holy Spirit, and waiting for the best of all, eternal glory in His own presence; why should the believer not be content? And even when things go wrong in earthly matters, when loss comes and comforts cease, which once were enjoyed, contentment should then be the result of true piety; instead of murmuring, faith will sing its songs of praise.

Yet true contentment is often lacking among God's people. And when it is not in evidence it springs from lack of piety and faith. "Discontent" as someone said, is a bird of ill omen with harpy cry. How many pine their precious hours away by giving heed to it! They are clothed with sackcloth, when they should be girded with gladness. Instead of making the most of adverse and untoward circumstances,

putting their shoulders as best they can to the wheel, and looking at the bright side, they close the shutters, draw down the blinds, and sit moping in the gloom! How it would silence many a murmur to cherish the conviction that the programme of existence is not in our hands, but in the hands of Him who hath said, "I girded thee though thou hast not known Me." To own Him as ordering our lot, appointing the bounds of our habitation, whether it be the home in life's quiet valleys, or up amid the storm of its mountain heights. Godliness and contentment have been united by God; and what He hath thus joined together let no man take asunder."



Frances Ridley Havergal was a very gifted
How Frances Christian poetess. All her poems breathe
Ridley Havergal a wonderful spirit. They are wholly Bib-
Died lical and sound as far as doctrine is con-
 cerned. She knew her Lord well and He
 had endowed her from early childhood with the gift of
 sacred song. One of her choicest is, "I could not do without
 Him." We quote two verses.

"I could not do without Thee,
 O Saviour of the lost!
 Whose precious blood redeemed me,
 At such tremendous cost.
 Thy righteousness, Thy pardon,
 Thy precious blood must be
 My only hope and comfort,
 My glory and my plea!

"I could not do without Thee!
 I cannot stand alone,
 I have no strength or goodness,
 No wisdom of my own.
 But Thou, beloved Saviour,
 Art all in all to me;
 And weakness will be power,
 If leaning hard on Thee."

She was called home when comparatively young. In May, 1878, she contracted a heavy cold which later developed into peritonitis. She whispered, in order to comfort the sorrowing ones around her, "It's home the faster!" She asked the doctor if she would go "to-day," and when he said "probably"; she exclaimed, "Beautiful, too good to be

true!" and a little later she looked up smilingly and said: "Splendid to be so near the gates of heaven." Through her last hours they heard her frequently say, "So beautiful to go." She asked her brother Frank to sing "Jerusalem My Happy Home," and with the verse—

"Jesus my Saviour dwells therein,
In glorious majesty;
And Him through every stormy scene
I onward press to see"

"Oh!" she exclaimed, "It is the Lord Jesus that is so dear to me. I can't tell how precious! how much He has been to me!"

On Tuesday, June the third, at dawn, the great change came. One of her sisters said to her: "When thou passest through the waters I will be with thee," to which she replied: "He must keep His word."

Later, she softly but clearly sang through the verse, "Jesus, I will trust Thee" to her own tune, substituting "hast made" for "canst make." After the effort she became exhausted and then she nestled down, folded her hands across her breast, saying: "There, now it is all over! Blessed rest!" She looked up steadfastly as if, like Stephen, she could see the Lord Jesus, and those around her watched the radiance on her face. Once more she tried to sing, but after one note her voice failed, and she was in His presence. Truly she had finished her course with joy.



In his Explanatory Notes upon the New Testament, published at Bristol in 1754, **Wesley on the Antichrist** John Wesley, founder of Methodism, remarks upon the Man of Sin mentioned in 2 Thess. ii:3: "The Man of Sin, the Son of perdition, eminently so called, is not come yet." And upon the beast with two horns mentioned in Rev. xiii, Mr. Wesley remarks:

"He is not yet come, though He cannot be far off. **He will deceive them that dwell on the earth by the wonders which it is given him to do—saying to them that dwell on the earth that they should make an image to the wild beast—and he will cause that as many as will not worship the**

image of the wild beast, shall be killed. The image will be like that of Nebuchadnezzar, whether of gold, silver or stone. The original image will be set up where the beast himself shall appoint. But abundance of copies will be taken, which may be carried into all parts, like those of Diana of Ephesus. As many as will not worship it, when it is required of them, as it will be of all that buy or sell, shall be killed. It is Anti-christ, who sheds the blood of others. It seems his last and **most cruel persecution is yet to come."**

It is too bad that the Methodist denomination has so very little use for teaching of prophecy. Both John and Charles Wesley had much light on the premillennial coming of our Lord. If they were living in these days they would surely repudiate the Modernism so prevalent in Methodism and preach the blessed Hope.



More Scientific Twaddle The Emeritus Professor of Geology in Chicago University, Dr. Thomas Crowder Chamberlin, claims that he has found out that the earth was never in a molten condition, but grew up slowly in a solid state, with a core composed of metallic and stony material. The theory which he says is the right one is known by the name of "the planetesimal hypothesis." It starts with the assumption that in the beginning of things a star approached our sun near enough to stimulate by tidal action an eruptive action sufficiently to cause it to project small masses of substance so far toward the passing star that it drew them in the direction of its own motion and gave them a revolutional motion about the sun. That is wonderfully clear! **Clear as mud!**

"Professor Chamberlin's studies, his announcement says, have borne out the theory that these projectiles would rotate on their own axes much as does a shell fired from a cannon. This rotation would aid in the dispersion of the bolts into scattered little bodies revolving about the sun like planets, leaving only a small residue of the heaviest and slowest of the material still under control of its own gravity.

The scattering not only involved the cooling of the dispersed matter, but gave it an orbital state. Professor Chamberlin's conclusion is that the gathering in of the wandering planetoids, to make the earth, would be too slowly to heat the earth to a molten condition. It would grow, therefore, slowly in a solid state, and so the effects of the growth would be permanent, except as such solid structures would modify themselves. If the globe were liquid, Professor Chamberlin concludes, these dif-

ferences would disappear and the whole globe would be symmetrical and free from peculiarities.

And all this came into existence by itself. What foolish speculations! "In the Beginning God created the heavens and the earth." This is still the highest wisdom and finally true science will bow before this matchless revelation as the eternal truth of God. "By faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear" (Hebr. xi:3).



**Thirty-seven
Years Ago**

Francis L. Patton, the learned Ex-President of Princeton University, now a very old man, preached in 1890 the Baccalaureate sermon on "The Letter and the Spirit." We quote from this great sermon the following paragraph:

"It is the Incarnation that gives organic character to Scripture. It is human guilt that constitutes the great pre-supposition of Revelation. It is the doctrine of faith as man's response to the overtures of love that meets the exigencies of man's moral nature and makes the Bible the best and greatest message that man has ever had. Why, then, do men tell me that they wish the Bible taught religiously, but not doctrinally? Why do educated men who have been taught to distinguish between the letter and the spirit show such proneness to mistake when they touch religious themes? Yet the world is full of men who speak in this way. These are men who stand in our pulpits and preach on the patience of Job and the moral courage of Daniel; who find material for sentimental sermons on the seasons, and practical sermons on the importance of sleep, or the need of restricting emigration, but who are silent respecting the tremendous fact of sin, and the dogmatic significance of atoning blood. I do not say that such men are handling the Word of God deceitfully, for I am willing to have them plead guilty, if they prefer, to an unscholarly stupidity that prevents them from seeing that the bleeding Christ is the central fact of Scripture."

This is a splendid tribute to the Truth of God. But where

is Princeton today? Alas! the declension is seen on all sides. No longer hear we such words from great educators. The prediction of Paul has come true: "The time will come when they will not endure sound doctrine" (2 Tim. iv:13).



**The Unity
Delusion**

There is a movement which goes by the name of "*The Unity School of Christianity*." It publishes a magazine called "The Unity Magazine" and also much other literature. Its headquarters are in Kansas City, Missouri. We have warned against this cult before. It is not a school of Christianity, but the very opposite. The cult is on the same line as "Christian Science" and "New Thought." It denies the very fundamental doctrines of the Gospel of Jesus Christ.

To begin with the cult denies that man is a sinner. They teach that man is in reality as perfect as God is. What man calls "sin" is "error-thought" or as they call it "foolish, ignorant and discordant belief." One can be freed from these error thoughts by stopping thinking and believing that way. No sin, no salvation. The cult knows therefore nothing of redemption by the blood of the Lord Jesus Christ. The Cross and the sacrificial work done there is completely ignored. Furthermore the Unity Delusion denies the eternal Godhead of the Lord Jesus Christ. They also deny the resurrection of the body and babble the same thing about resurrection as Christian Science does. The whole Unity cult is an anti-Christian, an anti-Gospel movement. Rejecting the fact of sin, the Deity of the Lord Jesus Christ, redemption by His blood, salvation by grace, the resurrection of the body and other truths, the system has no more right to the name of Christian than Hinduism has. Yet this thing grows, like all the other weeds of our days. It is surprising to receive letters from church-members who have read their literature and seem to think they are all right, It shows the subtleness of their inventions.



That good weekly, so full of information, **Plight** *Time*, contained recently quotations from *The Christian Century*, and commented on them. *The Christian Century* is a modernistic publication. The protest entered against "child-evangelism" is noteworthy. Saith the article in *Time*:

Last week the *Christian Century*, moderately liberal church organ but for the moment wrathful, without ambiguous language set out to examine the exploitation of childhood by religious zealots. Said this crusader:

"Elements in the Christian Church to which the community has a right to look for enlightened spiritual guidance are scrambling to exploit childhood in the hope of profits as illicit, of their kind, as any ever wrung by a conscienceless manufacturer from the labor of children at the loom. In the name of evangelism—that sacred word that has been defiled so often that it is at last almost a common butt—this horrible thing is being done."

Readers wondered what the *Christian Century* was driving at. The author of the piece quickly made it clear that he was discussing the case of fourteen-year-old Uldine Utley, whose evangelical struggles had lately been endorsed by such stalwarts of the church as Dr. John Roach Straton and the Rev. Samuel Parkes Cadman, President of the Federal Council of Churches of Christ in America.—*Time*, February 28.

Commented the *Christian Century*: "When Dr. Cadman steps forth to champion the return of this child to New York, and lends the weight of his endorsement to her proposed union campaign there—what is there to be said that is adequate?"

The *Christian Century* continued: "The worst sufferer of all, however, is not the child nor the public, but the church. A performance of this kind is fair notice to all . . . of the desperate plight in which the leaders of the church feel themselves to be."

The *Christian Century* also said: "For the sake of the child herself, for the sake of the public conception of religion, for the sake of the church, this crass exploitation should be stopped."

That a modernistic journal condemns this foolish movement of having a young girl leading an evangelistic campaign is significant. But the worst of it is that this girl, a convert to Mrs. McPherson, is a delusionist. She claims to have the supernatural gift of tongues, and she also practices faith healing. We repeat this as a warning.

Surely The Evangelistic Committee to which modernistic S. P. Cadman belongs, must be in a sad plight to put a delusionist as leader of a campaign. The great and most blessed work done by *The National Bible Institute of New York City*, knows no such plight. The men who conduct the open-air meetings throughout the Metropolitan district

are able men, men who preach the plain and simple Gospel of the Lord Jesus Christ to thousands upon thousands, with most wonderful results.



**Another Year
Completed**

This issue completes the thirty-third volume of "Our Hope." With the July number we begin the thirty-fourth year of the magazine. We sometimes feel as if we are getting old when middle-aged folks come to us in different places and say "when we were young" our father, or our mother, used to read aloud from "Our Hope." And not a few say that their views about the Bible, their faith in Christ, their faith in "that blessed Hope" are the results of "Our Hope" in their homes, the testimony of which was blessedly used by our Lord. Year after year, month after month, we have labored on, sending forth this testimony for our Lord Jesus Christ. At no time has it ever been a burden. It has been a delight. It has been more than a delightful privilege; it has meant a definite blessing to the editor.

Feeling the responsibility leads to prayer for His guidance and help and this keeps one near to Himself.

And so with thanksgiving we complete the thirty-third year, and we continue in this work, as long as it pleases Him, determined to please Him, and not man, nor the religious world, or religious organizations.

A great factor in the publication of the magazine has been the many prayers of God's people. Hundreds we know personally have told us of their intercession. Thousands whom we do not know face to face, pray for us daily. Some day we shall meet all in His presence and then find out what He has wrought.

And so as we close another year, and beginning the thirty-fourth year, we say with the great Apostle: "Brethren, pray for us."



**Meetings here
and there** We visited Philadelphia frequently during the past months, preaching in the Tenth Presbyterian Church, also holding the monthly meetings in the Bethany Church. We had splendid meetings in Atlantic City, N. J., also in Boston. In New York City we addressed

some 1,200 girls and women in connection with the Friendly League of Christian Women. The meeting was held in the Marble Collegiate Church, Fifth Avenue and 29th Street. On Tuesday, May 3d, we also addressed a splendid meeting in the Fifth Avenue Presbyterian Church.

Meetings were held in **Detroit, Mich.**, and **Grove City, Pa.** For May we have planned under Him meetings in **Milwaukee, Watertown** and **Racine, Wis.** We shall report concerning these in our next issue. In June we hope to preach in the Arch Street Presbyterian Church of Philadelphia. We thank you for your continued ministry of prayer for us personally and for the work.



**Montrose
Bible Conference**

This Conference devoted to exegetical and constructive Bible teaching under the leadership of the Editor is held this year, God willing, in Montrose, August 8-14. A very interesting series of studies will be given. There will be morning and evening meetings and afternoon services for Christian Fellowship.

We expect this year still more people to attend this Conference. Later we shall have a special program ready. Please send for this. Write to R. M. Honeyman, Montrose, Pa. for accommodations, also for full programs of all the Montrose Conferences.



**Stony Brook
School**

We desire to thank our readers for their generous response in connection with the appeal for the needs of the school. The debt is gradually being wiped out and the building of the much needed chapel will now soon start, for the Lord in answer to prayer has sent enough to build the chapel. We praise Him for all His goodness and for the spiritual blessings which have come to the boys and the school.

If you intend to have your boys enrolled for the coming year, beginning with September, we urge you to send in the application at once. We shall probably have more applications than we can take care of.

Also remember the **two Stony Brook Bible Conferences** August 14 to the end of the month. The Editor will speak thrice on August 15 and 16.



Catalogues

Catalogues of "Books you can trust" and the Scofield Reference Bibles will be furnished free by us on request. We will also gladly send your friends sample copies of "Our Hope." Please send their addresses.

The Book of Psalms

Psalm Seventeen

The previous Psalm, the sixteenth, an outstanding Messianic Psalm, is the first with which a new section begins. This section ends with the twenty-fourth. In each of these nine Psalms we shall find Christ in prophecy, as well as the faithful remnant. Both are often seen beautifully blended together. The greatest of the section is the twenty-second, that rich prophecy of the sufferings of Christ and the glory which follows.

The seventeenth Psalm is a prayer of David. When was it written? Probably when David was in the wilderness of Maon, when Saul and his men were almost upon the Lord's anointed (1 Sam. xxiii:25). In comparison with the preceding Psalm we notice that both end almost alike and the same trust expressed in the sixteenth Psalm is also found in the seventeenth. In this Psalm, the true servant of God, conscious of his own righteousness, prays a prayer which does not come from deceitful lips, to be delivered from the evil world and from evil men who persecute; then from the dark present there is a look forward with joy to a bright future.

The Psalm has three sections:

- I. **The Prayer of the Righteous One** (Verses 1-5).
- II. **The Prayer for Deliverance** (Verses 6-12).
- III. **The Great Contrast** (Verses 13-15).

We take up each section separately to point out the leading thoughts in each. As everywhere else in the Word of God these Psalms as to their deep meaning can never be treated exhaustively. Nothing can be exhausted in the Holy Scriptures. There always remains something new to be discovered.

I. The Prayer of the Righteous One.

- 1: Hear, Jehovah, righteousness, hearken unto my cry,
Give ear unto my prayer with undeceitful lips!
- 2: From Thy presence let my judgment go forth;
Thine eyes behold uprightness.
- 3: Thou hast proven my heart, Thou hast visited me by night:
Thou hast tried me—Thou findest nothing:
Neither doth my mouth transgress.
- 4: As for the works of men, by the Word of Thy lips
I have guarded myself against the ways of the destroyer.
- 5: My steps are holding fast to Thy ways,
My footsteps have not slipped.

In reading this precious prayer one feels at once that it belongs to the lips of one who is greater than David. While he wrote this prayer by the Spirit of God, as he wrote all

other prayers, including the imprecatory prayers, the character claimed and used in this appeal to God, is not David's. Jewish interpreters reckoned with this and they supposed that the Psalm could not have been written after David's fall. But at no time could David appeal to God in such confidence, that the all-searching eye, the omniscient eye, fixed upon him, would find nothing. Nor could he claim undeceitful lips, a mouth which does not transgress. And the plea that his steps were always in His ways, and that his footsteps never slipped is not true of David.

To Christ first of all must these words be applied. He is the perfect and the righteous One; His appeal against the enemy, pleading His own righteousness and His perfection is here recorded. But does He pray for Himself? It is an individual prayer; the personal pronoun is used ten times in these verses. But it is not Christ's prayer for Himself, but He intercedes in behalf of His people. In pleading their cause He pleads His own righteousness and perfection. And the Father hears Him always in His intercession. As we read later in one of the Psalms of this series, "Thou has given Him His heart's desire, and hast not withholden the request of His lips" (Psalm xxi:2).

As we look at the opening verses of this Psalm again we see a blessed picture of our perfect Lord. His lips were undeceitful (verse 1); "Who did no sin, neither was guile found in His mouth" (1 Peter ii:22). He claims God as His Judge (verse 2); "Who, when He was reviled, reviled not again; when He suffered He threatened not; but committed Himself to Him that judgeth righteously" (1 Peter ii:23). He was perfect in all His ways, no sin was found in Him. Every word uttered was perfect; He never needed to recall a single utterance. The destroyer came near unto Him, but He used the Word of God and thus was guarded against the ways of the destroyer. He met Him with, "It is written." Satan knew what fallen man was and when the second Man was on earth he tested Him to see if evil was in Him. But His heart contained nothing which Satan might call his own. The last Adam was no offspring of the first, save that in the mystery of godliness He was woman-

born. But as it was by the overshadowing power of the Highest that the Eternal Son became incarnate, so the will of Him who **thus** became the Son of Man, was as alien from that of fallen Adamic nature, as the latter is from the pure will of God. The manner in which the absolute dependence of the Lord Jesus upon God brings out into brightest moral display the glory of His person, is strikingly shown in the record of His temptations. It was the Word of Truth alone, the Word of His lips, that the perfect One used for the effectual victory over the destroyer. And so He was always walking in His paths; and there His footsteps did not, and could not slip. Such is our perfect intercessor and advocate with the Father; pleading for His own on the ground of what He is.

Yet here too we can think of ourselves. He has left us an example that we should walk in His steps. And if we walk in His steps and follow Him, He will keep us from stumbling. Yea, by "the Word of His lips" we also can be guarded against the destroyer.

II. The Prayer for Deliverance.

- 6: As such an One I call upon Thee, for Thou hearest me, O God!
Incline thine ear unto me, hear my speech.
- 7: Show Thy marvellous loving-kindness,
By saving with Thy right hand those who take refuge from
those rising up—
- 8: Keep me as the apple of the eye;
Hide me in the shadow of Thy wings,
- 9: From the wicked, who would destroy me,
From mine enemies who compass me about.
- 10: They are enclosed in their own fat,
They speak proudly with their mouth;
- 11: Wherever we go, they have surrounded us;
Their eyes have they set to cast us to the earth.
- 12: Like as a lion that is greedy to tear
And as a young lion lurking in the lair.

The rendering of verse 6 is the one given by Professor Delitzsch: "As such an One I call upon Thee"; and the assurance, "Thou hearest Me." Then follows the nature

of His appeal. For what does He intercede? For those in whom is all His delight, the Saints of God (Ps. xvi:3). We notice this comes in view in verse 7 and also in verse 2, the plural is used. He pleads for their deliverance. He identifies Himself with them. He is one with them. "In all their affliction He was afflicted," it is written (Isaiah lxiii:9). When He spoke to prostrate Saul in the road to Damascus He said not "Saul, Saul why dost thou persecute believers in Me!" but His words were "Saul, Saul, why persecutest thou Me." So here He identifies Himself completely with those who are persecuted. David was persecuted and suffered; a prophetic type of the sufferings of Christ. The Saints of God, the true Saints, in all ages have suffered and the future remnant of godly Jews will suffer.

And as we suffer, beloved, from the hands of the world, and suffer wrongfully, we can also remember these words and make them our own: He will save those who take refuge; He will keep as the apple of the eye; He will hide in the shadow of His wings. Let the lion roar, let the wicked compass God's people about, the mighty intercessor will prevail. He will save and deliver His people.

III. The Great Contrast.

- 13: Arise, Jehovah, go forth to meet him, cast him down,
Deliver my soul from the wicked, Thy sword,
- 14: From men, O Jehovah, by Thy hand—from men of the world,
Whose portion is life,
And with treasures Thou fillest their belly,
Who are satisfied with sons, and leave their substance to their
children.
- 15: As for me—in righteousness shall I behold Thy face,
I will be satisfied, when I awake, with Thine image.

Here is a contrast between the portion of the saint, who is suffering from the hand of the wicked, and the portion of the wicked who oppresses the saint. The wicked have their portion in this life; the portion of the saint is with the Lord. The Jewish believer, who suffers in the future from the hands of the wicked, sees them flourishing in the earth, will receive his portion when the Lord comes; he will have a glorious share in the kingdom. The Christian believer

looks forward to be in His presence, to meet Him in the air, and share His glories in the Father's house. The thirteenth verse is one of the frequent prayers for Divine intervention. In the preceding verse the wicked was described as a greedy, hungry lion, who is ready to spring and tear to pieces and as a young lion who is lurking for prey in his lair. The prayer is that the Lord may arise, meet him, cast him down, when he is ready to spring upon the prey. The wicked is spoken of as being the sword of Jehovah. The wicked one will be used at the end time as the sword by which the Lord executes His purposes. The same is said of the Assyrian in Isaiah x:13-15 and of the Chaldeans in Hab. i:5-7 and 11.

The last verse brings blessedly before our hearts the portion of the saints of God. It reaches beyond the Jewish hope. We shall behold His face some day and then we shall be like Him when we see Him as He is. Then shall we be satisfied, with His image for ever impressed upon us. And the Jewish remnant will also behold "The King in His beauty."

Isaiah

BY F. C. JENNINGS

Chapter liii Continued

The fourth section, verses 7 to 9, corresponding with the Book of Numbers, or "The Book of the Desert": tells of His testings; the significance of His silence; the travesty of the trial; the force of the sentence, "Who shall declare his generation?" His burial as appointed by the Jewish rulers, and as finally made. The meaning and significance of the name "Joseph of Arimathea." Why so honorable a burial?

But as we have been in the sanctuary, considering the Godward side of His sufferings, we must now turn back, as it were, precisely as we do in the first Pentateuch of the Bible, for after Leviticus, the Book of the **Sanctuary**, we have the Book of Numbers—the Book of the **Desert***; in

*What in our Bibles is called the Book of Numbers, is in the Masoretic text termed "The Book of the Desert."

which the pilgrim-path of Israel is told with all its desert-testings, and their constant failures under those testings. Here too we come to just that aspect of those sufferings, as testings from man, and His perfect bearing under them—He failed never.

- 7: Hard was he pressed, and deeply afflicted,
 But he opened not his mouth.
 As a lamb to the slaughter is led—
 As a sheep fore her shearers is dumb,
 So he opened not his mouth.
- 8: Hurried was he from prison and judgment; †
 His posterity who shall declare? ‡
 For he was torn from the land of the living,
 For my people's transgressions was stricken.
- 9: His grave was appointed to be with the wicked,
 But with the rich man after his death, §
 For never a violent deed had he done—
 Never deceit had come from his mouth.

In Verse 7 we are listening to the retrospective meditation on sufferings that are past, and what here strikes those who are thus penitently meditating is the meek self-surrender of the Sufferer. That strange acceptance of unjust sufferings, without a whisper of a protest, is as attractive as it is compelling to responsive affection, and is an important element in the whole plan of atonement, for had there been one whisper of protest, that would have denied the volun-

†The idea in the word translated in American version "taken," is not that of translation as Enoch, but of being **hurried away**.

‡This line is one of acknowledged difficulty, as the divergent renderings show. For instance the word rendered "declare" is primarily "to bring forth"; if this be applied to words, then it is "to declare or speak"; if to thoughts, it becomes to "meditate," as many insist it should be here. If those thoughts are happy, then the idea of "singing" is introduced (Ps. xlv:5): if sad, it becomes "to complain" (Job vii:11). So too the prime meaning of "**door**" (generation) is "to go round in a circle," then from this, "an age" or "generation," as being the circuit of the years of life. Then, into this, a moral element is introduced, and it becomes a race of men, distinguished by some **moral** trait, as Deut. xxii:15, and in New Testament Matt. xxiii:36. Nor is the idea of "posterity" excluded, as Num. ix:10: "If any man of you, of your posterity" shows. Since then, as both these renderings: "Of his generation who meditates, or discerns" and "Who shall declare his generation," in the sense of posterity—since both these are permissible, why should we not accept both as divinely intended? If this were not justified by other passages from our prophet, it would of course be altogether too arbitrary, but it is the very genius of Isaiah—he is constantly using words in a double sense, and the Spirit of God both controls and uses this as we have seen.

§So Henderson, F. W. Grant and many others.

tariness of His offering, and who can measure the consequence? The charge of injustice in punishing the innocent for the guilty, would have had some basis. You will remember that it was this that struck Pilate with astonishment: that instead of the noisy vociferations of innocence, with which his office had made him so familiar, there stood before him a Man, with that terrifying death threatening Him, yet calm and silent, a Man whose very Presence spoke with convincing eloquence, whilst His Lips uttered never a word! He was **willing** to die for those He loved—so He opened not his mouth. So to that “common hall” where they disrobed Him, and in mockery clad Him in the imperial purple, no reviling answered the mockery of the rough Roman soldiery. Then to Golgotha, but ever with that submissive silence that was foretold over 700 years before, and which is here meditated upon by us, thousands of years after the endurance,—and shall be the theme of our meditation for all eternity!

Verse 8 takes us further along this **Via Dolorosa**, and the prophet sees the Sufferer hurried away from bonds, and the parody of a trial, to death. Adam’s generations have been declared to us in Gen. v: who shall declare **His**? Where is the progeny that shall carry along His line, and with it, His claims to the throne of David, His father “after the flesh”? It expires with Him. That claim is His alone, and it falls to the ground with His death. All the nation’s hopes appear to be quenched and sorrowful indeed were those poor disciples during that dark “three days,” for they “trusted that it had been he who should have redeemed Israel” (Luke xxiv:21), and their hope lies dead and buried in Joseph’s tomb. Then adopting the alternative meaning of these words: Who by meditation discerns the true—the real inner significance of these sufferings—that short life, so soon cut off? Who discerns that it was not for His own, but the transgression of God’s people He was stricken, and that stroke was really inflicted, not by man, but by God? Ah! who discerned the **real** secret of those sufferings? But now the sorrow ceases: the shame is forever past. From the time that His death was evidenced by the Roman’s

spear, not one single mark of indignity shall be permitted, but "henceforth Love alone shall pour, On His feet her richest store."

For, as far as the intent and purpose of those who had accomplished His death went, they would have had Him buried with the thieves among whom He had been numbered, but although **that** death of shame had been permitted as fulfilling the determinate counsel and foreknowledge of God, there the waves of man's wickedness are stayed—thus far may they go, but no farther; and no hand save that of reverent affection may touch that holy Body, and no tomb which any corruptible body has defiled shall be permitted to receive that "Holy Thing" for, as has been said, He Who came from a virgin-womb can only be laid in a virgin-tomb. So a rich man comes, and his own tomb shall have this dignity of receiving the Body of the Lord of Glory, and wherever this gospel is preached, shall the name of this rich man be told; nor can I, when treading such holy ground, believe that we are even told that name without its meaning having deep significance: "**Joseph of Arimathea.**"

"Joseph," with its hopeful cheering meaning was the name given by Rachel to her own firstborn, for, says the happy mother, shall this precious gift be the last token of God's grace? No indeed, "The Lord **shall add** (Joseph) to me another son," and He did. **So** we may ask, is that cross, is that tomb, the very end? Is nothing to be **added**? Is there to be no Benjamin? No "Son of my right hand?" Let that name, "Joseph," answer, for wherever we find it prophetically used, it tells the story of a recovery, as for example (Ps. lxxxi:5), the trumpet's joyful sound is "appointed in **Joseph** for a testimony"; and tells to an opened ear that as Israel was recovered from Egypt, so again shall she be from the dust of the earth; yes, indeed she shall (Dan. xii:2). Just so there is yet the infinitely mighty work to be **added** to that burial, a "Joseph" must, however unconsciously, bring his name to tell of it. But what is that mighty work? Let the city whence he comes answer; for he is "**of Arimathea,**" the meaning of which word may be

found in Chapter lii:13 in “**lifted up,**” and this is what is “added.” The tomb, even though it be undefiled shall not hold Him, He shall be “lifted up” out of it; and that most precious of all truths, the name and city of that timid but true disciple—that honourable counsellor—that rich man, Joseph of Arimathea, shall speak, and it may still be heard where ears are not too heavy.

For the perfection of His spotless holiness, with neither form of evil, either of deceit or violence, could not meet its **due** recognition simply in His being laid in an unstained tomb—that would be vain indeed. But He, who in the days of His flesh, offered up strong cries and tears, was “heard for His piety,” or “holy fear.” That very “fear” that caused Him to shrink with submissive anguish from nothing but being made what **we** are, itself evidenced the perfection of His holiness, and His being saved—not **from**—but “out of death,” and resurrection evidenced that He had been heard for that piety (Heb. v). So that even here, in this apparent obscurity of two names, we find hidden, as a sweet violet under its leaves that announces its presence only by its fragrance, one of those Scriptures that the Spirit appeals to as proving His resurrection, for He was raised the third day **according to the Scriptures**. “Joseph of Arimathea” tells us that “**resurrection** must be **added** to the cross.” It is a lovely spot at which to linger—the more welcome after the storm that bowed that blessed Head—a storm that is hushed forever, but still may its black cloud be seen as it rolls away nevermore to return on Him, and we, standing in the clear sunshine of perfect and eternal acceptance, may and will from time to time, look back and remember Him, till He come, in the breaking of the bread, in the drinking of the cup; that tell of His Cross and the spear-thrust; the judgment and death that He bore for **us**.

The last clause, “For never a violent deed had he done—Never deceit had come from his mouth” is another guard thrown about His Holy Person, but at the same time it necessitates another agent for the burial than for the death. It was the work of wicked men to appoint Him a place with transgressors in **death**, and that was permitted, nor

had they any other purpose than that His **grave** should evidence the same association. But it was not **they** who had the final disposal of that holy Body, and the very tomb must evidence that not one touch of either of those two elements of evil: "violence and corruption" could be attributed to Him! Let the rejectors of Christ point their finger at His inconsistent followers, and vainly seek to justify their own choice of eternal perdition by that inconsistency: not one film of shade will they find on **Him**, and because of **that**, a far higher will than that of Chief-priest or Ruler, of Scribe or Pharisee, makes His sepulchre bear its testimony to His perfection, and that it was not for Himself that that cry had rung out: "**Eli, Eli, lama sabbachthani;**" dear reader, you and I know whom that was for.

Current Events In the Light of the Bible

A Picture of Mussolini. Mr. Francis Hackett went to Italy for "The Survey Graphic," and had an interview with Premier Benito Mussolini. We quote from his description as it appeared in the annual racial number of the above named magazine.

"His is an exciting and highly interesting personality, one of the most definite and at the same time complex that I have ever encountered. It is an Italian masterpiece, all shade and all sun, concrete, bold and tangible. He was worth meeting. He is worth studying. Alive or dead, he is a factor in Italy, in Europe and in the world.

"He at once reminded me of Roosevelt more than of any other public man," continues the portrayist, "This dago, talking man to man was very like T. R. The resemblance to Roosevelt is puzzling. Perhaps it comes from a similar overdevelopment of the survival instinct, a mental nimbleness, a grasp of the headlines of culture, so to speak, and a politician and journalist's power of living in the moment.

"In repose, certainly, he had struck me as histrionic. A powerful and even forbidding blue chin and jaw, an unsympathetic, closed expression, a growl. This would be

the sort of face that an employee would tremble to see if he feared discharge. Implacable. Pitiless. A face set against humanity. A face with coldness and vanity and hard aggression in it. Truly, not a pleasant face. You see it in business men, in hotel proprietors, in militia generals, in head waiters even.

“But when he became interested, when he moved forward and really imparted himself, this was a different man. The face was no longer a mask. It took on the most winning expression in the world, the expression of luminous intelligence, of searching and penetrating interest in another human being. It was open, as a window may be open, and one could look into a free and brilliantly colored space in which there was air, movement and scintillation.”

The Remaining Tragedies of the Late War. Seven hundred thousand men (700,000) who were in the World War receive pensions in France. Of these 404,606 are either legless or armless, or have but one arm or one leg; 235,884 have consumption or lung troubles of various kinds; 27,281 have eye injuries, including 2,585 who are completely blind; 17,730 have ear deformations, including 4,338 who are totally deaf; 8,588 have disfigured faces, and 14,502 are mentally deranged. The total does not take into consideration many thousands of former soldiers whose permanent deformities do not entitle them to pensions, because they have been classified as slight.

And this is the record of France only. Great Britain and her colonies, the United States, Germany, Italy, Austria and the other countries who were in the war have similar lists. And behind these disabled, armless, legless, blind and deaf, these physical and mental wrecks of millions of human beings, are millions of their kindred who suffer with them. Oh! the horrors of war! But what will the next war be when it comes?

And Now It Is the Rosary. A few months ago we called attention to the endorsement of the confessional by modernistic Harry E. Fosdick. And now another one, this

time a Methodist educator, comes to the front recommending the pagan Rosary of Romanism. Dr. James A. Beebe was dean of the School of Theology of the Methodist Episcopal Church in Boston, a modern institution, which is on the side of destructive criticism. He is now President of Allegheny College in Meadville, Pa.

Speaking before the students of the college, Dr. Beebe said Protestant prayer had fallen short in that it lacked system to permit controlled meditation. He declared the Catholic Rosary provided definite symbols which held the mind to the meditation at hand, and he suggested that the Rosary might be utilized to advantage by other churches.

"Protestants are continually being urged but seldom told how to pray," Dr. Beebe said, "with the result that the mind is permitted to wander, resulting in reverie rather than meditation. By using the Rosary we would have definite symbols from which visual pictures could be taken, holding the mind to the meditation at hand.

"The only difference between reverie and meditation is that one represents uncontrolled thought, while the other stands for controlled and directed thought, out of which some permanent good may come."

Prayer was only an exercise in thinking, at least until the point when it carried away the soul was reached, the college head said.

It will be a startling sight to see these Methodists, whose forefathers used to have class meetings, all-night prayer meetings, strolling around with a rosary, or kneeling at the "mourner's bench" letting the beads pass through their fingers. But this is the way. Religious systems like Methodism drifting into apostasy turn to ritualism to substitute the spiritual power and glory, which have departed, with the things of the senses. Methodism during the past twenty years has become increasingly ritualistic. No wonder that Rome becomes bolder, more outspoken, more aggressive as Protestantism becomes a complete wreck. Rome is fishing for the wreckage. She will be victorious in this country. Her plans and schemes are well-laid.

The Making of a New Kingdom. It is stated that the Republic of Albania in the Balkan Peninsula will soon be changed into a kingdom. Ahmed Bey Zogu, the President of the Republic will be the first king. This is done through Italian influence and Mussolini's hand is seen behind it. It is stated that an Albanian crown already has been made in Italy and brought, with a sceptre, golden spurs and a golden sabre, with great secrecy by an Italian warship to the Albanian port San Fiovanni di Medua, where it was transported at night under extraordinary heavy guard to Zogu's palace at Durazzo. Signor Cortez, secretary of the Italian legation, is credited with supervising the affair. Mussolini is anxious to have Albania and other Balkan states incorporated in the restored Roman Empire. The making of kings is the quickest way in accomplishing this. All students of prophecy watch these significant developments with keen interest.

The Progress of the Apostasy. We are indebted to Mr. Chester E. Tulga, pastor of the First Baptist Church in Niles, Ohio, for the following information:

"On Thursday, December 30, 1926, a council of the churches of the Huron Association was called at Norwalk, Ohio, to consider the advisability of ordaining Mr. Howard B. Jefferson a recent graduate of Dennison University.

"In the examination it was revealed that Mr. Jefferson was a thorough Unitarian in his theological views. He had no conception of the authority of the Scriptures, he considered the virgin birth as of little importance, he regarded the death of Christ as inspirational rather than substitutionary and expressed his faith in the "divinity" of Christ but not His deity.

"After a thorough discussion of the candidate's views the vote was taken, resulting in a vote of ten to four in the candidate's favor, with four not voting.

"Rev. T. F. Chambers, Executive Secretary of the Ohio Baptist Convention served as Moderator. The ordination sermon was preached by President Gear Spencer of Hillsdale College. The ordaining prayer was offered by Rev.

L. R. Wilson, pastor of the ordaining church. Rev. Robert Hughes, Superintendent of the Northwest District also took part in the public ordination service.

“Mr. Jefferson did not deceive the council as to his personal views, for in a letter to the writer he says, ‘*I am not ashamed of the things I believe, and did stand firm for them when I was being examined, as you suggested in your letter. However, those who were present must have understood clearly my position and I can see no reason for reopening the various arguments.*’

“The apostasy grows and the shadows deepen. It is time for the people of God to live lives of intercession and saintliness. It is time, too, for the people of God to repudiate the denominational leadership that encourages such ordinations.”

And to this the Editor adds that the separation from such enemies of the cross has become in these days an absolute necessity. No true believer should have any fellowship whatever with men who repudiate the Gospel of Jesus Christ, and the doctrine of Christ.

Suicides of College Students. In a few months over a score of young men and young women, nearly all of them college students, took their own lives. Most of them were well connected, were supplied with means; some even possessed luxuries. Educators are puzzled about these cases. They were not Christians. Some left notes looking upon life in a pessimistic light.

“Is Life Worth Living?” What is being taught in many Colleges today, sheer Atheism, no personal God, no reliable revelation, no certainty about a hereafter, brings to the lips of any intelligent being a “No!” in answer to this question. Let infidel theories, such as evolution, be taught in the future as they are taught now and suicides among the young will increase.

The air is palpitating all around with perilous speculations. Would that youth, in these pessimistic times, would avoid the grating discords, and cling to the old harmonies that were first heard on a mother’s knee!

Take Heed

This oft repeated exhortation of our Lord and the Holy Spirit implies that we walk amid constant dangers and temptations. And never before has there been the need of given attention to this admonition as now. When we use the New York Subway we hear the guards say, "Watch your step." How we need to watch our steps and take heed! There is need of unceasing care and watchfulness. We are surrounded by enemies on all sides and hence must walk with our eyes open, and our ears attent to catch the footsteps of any approaching foe. We are like sentries upon whose fidelity and vigilance so much depends. While the true believer is everywhere in the Word assured of a present salvation and perfect protection and preservation, he is also everywhere warned against inaction, inertness and indifference.

Our Lord said, "**Take heed what ye hear**" (Mark iv:24). Many Christians do not seem to regard this command of our Lord as of the slightest importance. They hear and read everything, forgetful of the fact that indelible impressions are made upon the mind and the heart, and paying no attention to the searching question of the Holy Spirit, "Can a man take fire into his bosom, and not be burned?" (Prov. vi:27). They listen to the voice of the serpent, as Eve did, and prepare for a humiliating fall because they parley with the tempter. If the inspired book was what it should be in their esteem, they would say of all human teachers "to the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. viii:20) and they would more resemble that blessed One who exclaimed, "He wakeneth morning by morning, he wakeneth mine ear to hear as the learned." The books and sermons of men are worthless and worse, unless they are faithful echoes of the Word of God. In these days especially believers must take heed what they hear. The delusions become finer and finer and are more subtle than ever before. No believer should listen to such perverted teachings as Pentecostalism, faith-healing; and be-

ware of any teaching which is not sane and scriptural. If we listen to the enemy and step upon his territory we expose ourselves to dangers which are greater than we realize. Therefore, "take heed what you hear."

"Take heed how ye hear" (Luke viii:18). If we hear profitably, we must hear believingly (Heb. iv:2); we must also hear reverently (1 Kings xix:13); we must hear submissively (2 Kings xx:16-19); we must hear obediently (1 Sam. xv:22); we must hear prayerfully (Dan. ix:2-8); we must hear patiently (Micah vi:9). No matter what part of the Bible is read, we are to remember that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." What a blessing it would be if it were vivid before our hearts, whenever we hear the Word read, or read it ourselves, that God is speaking to us.

Then it is written, **"Let every man take heed how he buildeth thereupon"** (1 Cor. iii:10). Many thousands of Christians are upon the one, and the only foundation, trusting in Christ, but they build upon that foundation the wood, the hay and the stubble, and that will be consumed in the day of Christ, though "they themselves shall be saved, yet as by fire." Preachers, Evangelists and Bible Teachers, as well as other Christian workers who are compromisers, to gain popular applause, to have a big name, will remember in that day to their own overwhelming sorrow the word of our Lord, "Woe unto you when all men speak well of you" (Luke vi:26), and the word of Paul, "If I yet please men, I should not be the servant of Christ" (Gal. i:10). On the other hand, whatever is done through love to Him, and from faith in His name, shall turn into gold, silver, and precious stones beneath the smile of His approval.

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. iii:12). It is not an evil head, but an evil heart, for this is the source of all unbelief. That is where all modernism and apostasy starts—in the heart. When unbelief comes into the heart, apostasy, the denial of the truth follows, unless the evil is cast out by the Holy Spirit.

Again our Lord speaks: **“Take heed, and beware of covetousness”** (Luke xii:15). This most delusive and offensive sin has become well-nigh universal in our days. A covetous man is found according to Scripture in bad company. He is classed with fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, drunkards, revilers, extortioners, and with all uncleanness (1 Cor. v:11; vi:9, 10; Eph. v:3, 5; Col. iii:5). Covetousness is the twentieth century idolatry. It will increase steadily till the great day will sweep it all away.

“Take heed to yourselves” (Luke xvii:3). Any one who knows something of mean, treacherous, unbelieving and ungrateful self will at once recognize the importance of this warning, and not wonder at all that it occurs so frequently in the New Testament. **“Take heed that ye do not your righteousness before men, to be seen of them”** (Matt. vi:1); **“Take heed and beware of the leaven of the Saducees and the Pharisees”** (Matt. xvi:6); **“Take heed that no man deceive you”** (Matt. xxiv:4); **“Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares”** (Luke xxi:34).

Then there is something which we must heed more than ever. **“We have also a more sure word of prophecy: whereunto ye do well that ye take heed as unto a light that shineth in a dark place”** (1 Peter i:19). It does not say “avoid prophecy.” That is what is being said by so many; but we are to take especially heed of that portion of God’s Word which deals with prophecy. It is the light which shines in a dark place, and that dark place, the present age, becomes darker and darker. If we do not use that lamp and give heed to prophecy we shall soon be in complete darkness, stumble along and become ensnared, like the nominal Christians of today. **“Take ye heed, behold I have foretold you all things . . . take heed, watch and pray; for ye know not when the time is”** (Mark xiii:23, 33). Blessed are we if we take heed of all these things.

John Wesley's Credulity

John Wesley, the illustrious founder of Methodism, was a Saint and a Scholar. But he also had his weaknesses, like every other mortal. The advocates of Pentecostalism quote him frequently as having had firm convictions as to the restoration of sign gifts; that he believed in faith-healing, visions and similar, supposedly supernatural manifestations. One of Wesley's weaknesses was excessive credulity. Tyerman in his great work on "The Life and Times of Wesley," quotes an incident about a *fourteen-year-old girl*, whose claims he evidently believed. We quote from Volume iii, pages 535-537.

"On the ninth of June (1788) Wesley left Newcastle for the South. Reaching Darlington, he writes:

'Margaret Barlow came to me; and I asked her abundance of questions. I was soon convinced, that she was not only sincere, but deep in grace; and, therefore incapable of deceit. I was convinced likewise, that she had frequent intercourse with a spirit that appeared to her in the form of an angel. I know not how to judge of the rest. Her account was: "For above a year I have seen this angel, whose face is exceeding beautiful; her raiment white as snow, and glistening like silver; her voice unspeakably soft and musical. She tells me many things before they come to pass. She foretold that I should be ill at such a time, in such a manner, and well at such an hour; and it was so exactly. She has said such a person shall die at such a time, and he did so. Above two months ago, she told me your brother was dead; (I did not know you had a brother) and that he was in heaven. And some time since, she told me you will die in less than a year. But what she has most earnestly and frequently told me, is, that God will, in a short time, be avenged on obstinate sinners, and will destroy them with fire from heaven.'"

"Wesley adds:

'Whether this will be so or no, I cannot tell; but when we were alone there was a wonderful power in her words; and, as the Indian said to David Brainerd, "They did good to my heart." It is above a year since this girl was visited in this manner, being then between *fourteen and fifteen years old*. But she was then quite a womanish girl, and of unblamable behaviour. Suppose that which appeared to her was really an angel; yet from the face, the voice, and the apparel, she might easily mistake him for a female; and this mistake is of little consequence. Much good has already resulted from this odd event; and it is likely to ensue; provided those who believe, and those who disbelieve, her report, have but patience with each other.'

"Marvelous! Who was Margaret Barlow? The answer involves an episode in Methodistic history. In the Conference minutes of 1778, John Blades is recorded as one of

Wesley's itinerant preachers on trial; but beyond this he is never mentioned. Blades was a native of Northumberland, a weakminded fanatic, totally unfit for the itinerant work. Perhaps, for this reason, he was appointed to a circuit. For some years, however, he acted, in the capacity of a local preacher, in the north of England. He then began to preach consummate nonsense respecting the privileges of believers, and, with such success that, when he left the Methodists in 1784, he was enabled to form separate societies in a large number of places in the county of Durham, and in the North of Yorkshire. Among his followers, who were called **Bladonians**, was Ralph Hodgson, a miller at West Auckland, in whose house Margaret Barlow was a servant. We have before us a long unpublished letter, written by this dusty enthusiast, only a fortnight before Wesley's interview with this servant girl at Darlington. It is addressed to 'Mr. Richard Steel, Tanner, Wolsingham. With all possible speed.' It is dated May 27, 1788. Hodgson tells his friend Steel that an angel from the Lord had appeared unto him, and stated that the 'wicked were about to be destroyed from off the face of the earth.' He also urges Steele to join with him in making this angelic revelation as widely known as possible.

"It is a curious fact that Hodgson waited upon Wesley at Newcastle, for the purpose of converting him to his opinions; and that he accompanied his clairvoyant servant, Margaret Barlow, to meet Wesley at the house of Thomas Pickering, at Darlington. He also wrote a long letter, dated 'West Auckland, October 26, 1788' to the Rev. Mr. Agutter, St. Mary Magdalen College, Oxford, in which he informed that gentleman that, Margaret Barlow had been his servant about two years; that she had attended the services of the Methodists; that an angel had appeared unto her in the form of a female, and with a lustre brighter than the light of a thousand candles; that the angel had come to her at the daytime as well as night; and had made known unto her the state of many who were dead, as well as many who were still alive; but that the principal matter, which the angel had revealed, was the exact day when the

wicked would be destroyed. . . . What was the result of all this religious raving? Margaret, at length announced the exact day when the destruction of the wicked was to be accomplished. Intense excitement followed. Some sold their clothing and their property, and distributed the proceeds among the poor; and others exulted at the thought of the possessions of the wicked being distributed among themselves. The day came, numbers having sat up all night to watch its dawning. Portentous signs appeared. The heavens gathered blackness, lightnings flashed, and thunders roared. At Barnardstable it was the day of the weekly market. The people were frantic, some with hope, and some with fear. Cries were heard, 'It is coming!' The business of the market was suspended; consternation was general. At length the clouds were scattered, the heavens brightened, the day passed over, and all things continued as they were. The bubble burst; Blades, Hodgson, his wife and Margaret Barlow were discredited, and fled across the Atlantic, where most, if not all of them joined the Shakers."

So far Tyerman's account. It shows how a good man like John Wesley could be deceived, by what he thought sincerely to be a manifestation of the supernatural. It is only a small incident recorded in the pages of religious fanaticism and delusion. That book is still being written. Our own days are filled with fanatical enthusiasts, many of them mentally unbalanced, others misguided by women and men leaders who foster their credulity for purely selfish reasons. Some of their victims are led through religious delusions into immoralities; others lose their faith, and a good many others become mental wrecks and land in the insane asylums. In Pentecostalism and its various sects we find these subtle things present, which are claimed to be the workings of the Holy Spirit, when the Spirit of God has nothing whatever to do with such things as visions, dreams, predictions, tongues and interpretation of tongues. Over and over again these phenomena have been exposed as the work of lying spirits. But some well meaning persons say, "sinners are converted; there is spiritual power in their meetings."

Many people take outward demonstrations as the evidences of spiritual power. But they are not. The Holy Spirit is the Spirit of peace and quietness; His emblem is the dove and not a loud-mouthed parrot. The fourteen-year-old girl delusionist of Wesley's days with her claims also brought results, in people who were "converted." But how were they converted and to what? Beware of these things! Women and young girls claiming to possess the gift of tongues and how to interpret them, who claim to have special gifts, who have visions and dreams, belong to the long list of age-long religious delusionists.

Life's Purpose

Part 1. Concentration

I don't want to use big words, but to concentrate is to bring towards the centre. Then we have our noun, concentration—the state of being concentrated. That man has departed from the right and only center is perhaps almost generally admitted. The only hope, then, is for him to return to the true centre—God Himself, and only thus will he fulfil the purpose for which he was made. Let us then concentrate on this thought. What is the object for which we are brought into being? Has God definitely stated this object? Yes! It is stated in His Word, of which we will quote two passages:

"I have created him for My glory" (Isa. xliii:7).

"For Thy pleasure they are and were created" (Rev. iv:11).

Without doubt these plain statements are obvious to every honest mind, but how many have answered to this object of being, and glorified their Creator? To answer this question, it is useless to turn to the philosophers of today, and the only true answer is found in the Word of God.

"All have sinned and come short of the glory of God" (Rom. iii:23).

"They that are in the flesh *cannot* please God" (Rom. viii:8).

It is not here a question as to the extent in which you

have "come short" but rather, the stupendous fact that *not one* can measure up to God's standard; *not one* can please Him. This solemn fact condemns the whole race, and may I add, in all earnestness and love to you, my fellow travelers to eternity, if you are not saved, the solemn sentence:

"Thou art weighed in the balance and art found *wanting*" (Dan. v:27), written by the hand of God on the wall for Belshazzer, is equally true of you.

Part 2. Conversion

We have faced the solemn fact that we have not answered to the object of our being; we have not glorified God, nor yet have we pleased God. On the contrary, we have "come short" of His glory.

One may ask, what is necessary to please God? The answer is "Faith," for it is written, "Without Faith it is impossible to please God" (Heb. xi:6). Has not everybody faith? No! for God's Word again says: "All men have not faith" (2 Thess. iii:2). How then is "faith" obtained? By listening to God's Word! As it is written, "*Faith* cometh by hearing, and hearing by the Word of God" (Rom. x17). Then again, "It is a *Gift* of God" (Eph. ii:8). The first act of man which will give God pleasure is for him to *listen* and *submit* to that what God says is true.

The A B C of the way of Salvation (and you cannot please God until you are saved), is as follows:

God Says	You
A ll we like sheep have gone astray, All have sinned and come short of His glory.	A nxiously submit and Acknowledge this is true of you.
B ehold the Lamb of God Which taketh away the sins of the world. Believe on the Lord Jesus Christ and thou shalt be saved.	B ow your knees to Jesus and Believe on Him in your heart, Whose Blood cleanses from all sin.
C ome now let us reason together; though your sins be as scarlet they shall be as white as snow. Come unto Me and I will give you rest.	C ontrite of heart you Confess Jesus as your Lord.

This is the way to have A Bright Conversion, then still trusting Him make A Bold Confession.

Thus, you will gain an initial victory in the first step in the path of God's pleasure, and joy unspeakable will fill your soul.

Every one who thus believes to the saving of the soul is sealed with God's Holy Spirit:

"In Whom having believed, ye were sealed with the Holy Spirit of promise" (Eph. i:13).

Part 3. Consecration

You are now a child of God by faith in Christ Jesus. All your sins are forgiven, and you have passed from death into life. You have A New Position, A New Power and A New Prospect, even glory with Christ as those countless ages roll. By this New Power—God's Holy Spirit, you can walk in such a way as to please God and bring glory to His name. This is your high privilege and responsibility.

Now what would please God more than the company of those who are the subjects of His love? God wants your company. What a marvelous thought this is, that the great God Who inhabiteth eternity wants you and me! If you turn your Bibles to Mark's Gospel (Chap. iii:14), you will read these words: "And He ordained twelve **that they should be with Him.**"

There is an old saying, "Company forms us," so as we are in His company, we unconsciously become like Him and display those blessed traits which were so manifest in all their perfection in Christ on this earth. Of these very men referred to in Mark iii, their enemies, we read, "took knowledge of them that they had been WITH JESUS.

The first walk we read of in the Bible was a lonely one, "The Lord God walking in the garden in the cool of the day" (Gen. iii:8). This tells a sad story—man had failed. Thank God He did not fail man, and working from His own side the result is that the next walk we read of in the Bible is the walk of a man. Lonely, it was, in one respect, as he had turned his back on an ungodly world to walk with God, but "with God" there is no loneliness.

"Enoch walked WITH GOD." Magnificent statement! The name "Enoch" means Consecration. He was consecrated to God.

What does it mean to walk with God? Let us write it down in acrostic form:

Willing to do His will no matter what the cost may be.

Acknowledge His authority in all things.

Look to Him for guidance and direction through His word.

Keep His path, no matter where it may lead, or who may turn from it.

Part 4. Consonance

This word signifies harmony of sounds—concord, and following upon consecration its bearing is most important, for what we are before God and to Him as His dear children is to have a practical answer in our life so that there will be a distinct and coherent sound. This is fully exemplified in Enoch. There was no uncertain sound in his life from the moment of his conversion at the age of sixty-five years when he turned to God. Thereafter for three hundred years he travelled with God and testified for God. Truly he was a marked man, for he had forsaken the no-God-for-me company and his testimony told of God's displeasure with the whole scene and warned of impending judgment, read Jude 14-15. Everything in his life was done with one object, that is, *to please God*. Everything he did was in the consciousness of the fact that the scrutinizing eye of God was upon him. This is very wholesome and produces that reverence and godly fear. If this were so, you may depend upon it, that whatever we did would be done to the very best of our ability, with a holy jealousy for the glory of God.

Furthermore, this service and testimony is not as by a machine. All yon glorious orbs in the heavens serve Him in this way. The service and testimony that God delights in, is that which emanates from hearts that love Him and delight in Him. The great example of One Who trod in the path of God's pleasure is found in all its wonderful perfection in Christ when here on earth. He did *always* those things that pleased God. *He was absolutely at God's disposal*. This pathway is portrayed in a most inspiring way in Psalm xvi. There was not a jarring note in all that perfect life—all was a sweet savour to God and every note struck by that blessed One will reverberate for the glory of God throughout the age of ages.

To Please God is the Soldier's ambition (2 Tim. ii:4).

To Please God is the Servant's desire (2 Cor. v:9).

To Please God is the Saint's acceptable service.

(Rom. xii:1, 2).

First, last and always let us seek to glorify and please God.

Part 5. Conversazione (Con-ver-sat'-se-o'ne)

This is an Italian word which simply means *meeting for conversation*. There is that which we enjoy individually, but there is also that which we enjoy collectively. If we are each engaged and occupied with one common interest, certainly there will be the desire for exchange of thought regarding that interest. So if we are living lives of consecration and consonance, we will find there are others who have been tuned as it were, and are in accord with God's thoughts, with whom we can enjoy sweet fellowship. Even amidst the breakdown which we see all around us today, this thought was contemplated, for the Spirit of God in 2 Timothy ii, after He had used the figure of a great house wherein are vessels to honor and some to dishonor, to describe the condition of things. He calls upon those who name the Name of the Lord to *Depart from Iniquity*, that they might be vessels to honor, sanctified and meet for the Master's use.

In these two words, "Sanctified" and "Meet" we have two distinct thoughts. The one referring to a position; the other to a condition of soul. Both are necessary—a right position and a good condition—if we are to be acceptable to Him. The one who takes this path is not alone, for we are "To follow Righteousness, Faith, Love, Peace with them that call on the Lord out of a pure heart." No matter how difficult the pathway, there will always be a little remnant which are pleasurable to Him. What marks this little remnant? Look at it in Malachi iii:16. *Then*, this is emphatic. What a dark picture we have here etched for us by the Spirit of God, but the darkness only serves to set the bright spot in greater relief. *Then*, they that feared the Lord *spake often one to another*. "They thought upon *His Name*." His Name is the Lord's reputation, and for this they were very jealous.

If you open your Bibles again at the gospel by Luke you will find that same remnant: Zacharias, Elisabeth, Simeon, Anna. What is said of the last named is exquisitely beautiful. "She served God with fastings and prayers night and day." "*She spake of Him to all them that looked for redemption in Jerusalem.*"

Likewise amongst the addresses to the seven churches, there is one addressed to a little remnant—Philadelphia. The name means "Love of the brethren." They too kept His word and did not deny His name.

You remember the silver trumpets (Num. x:2). The first use for the blowing of these trumpets was "the calling of the assembly" (Verse 3), and they gathered at the door of the Tabernacle—God's appointed centre. The sounding of the silver trumpet of His Word for us is "Where two or three are gathered together in *My Name* there am I in the midst of them" (Matt. xviii:20). In Hebrews x:25 we also hear the sound of those trumpets. "Not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." In 1 Corinthians xi:25, we hear those silvery notes once more, "This do in remembrance of Me." In the three outstanding revivals you will find that not only did individuals get right but there was a Gathering Together (2 Chron. xxix:4; xxxiv:29; Neh. viii:1).

Meeting for Conversation is not only to talk to the Lord—offer our sacrifices of praise, thanksgiving and worship, but listen to Him speak to us also for the furtherance of His interests and glory of His name and our mutual encouragement and blessing. How wonderful it is thus to have fellowship and sweet concourse together along the road to glory. Well might the Spirit of God say, "How good and how pleasant it is for brethren to dwell *together* in unity." May we know more of this and seek to encourage one another along the road home. When we get home we'll talk of Him, His love, His glories, His beauties, His perfections. Why not speak of them now? Oh! it fills the heart of God with joy to see a few together making much of His own dear Son.

Part 6. Constellation

This word means an assemblage of splendors. To those who have faith in the Lord Jesus—the true and only centre, and love to *All Saints*--the vast circumference, set free from ties that bind us here, like Abraham, the Lord invites us to survey the vast inheritance. Read Ephesians i, also iii. Here we have the wonderful relationship and sphere of blessing into which we are brought in association with Christ, according to the purposes of God before the world began. The vast inheritance is found in Verse 10, Chapter 1. The key to this wonderful unfolding of the purposes of God is found in Chapter 1, Verse 23. Here the Church is seen as the “fulness” or complement of Christ, that is: the Church completes, gives fulness in operation to all that is sketched out in purpose according to the mind of God. As such she shall shine resplendent in His glory throughout the eternal ages. Verse 10 of Chapter 3 gives us the object of this epistle. “To the intent that NOW unto the principalities and powers in heavenly places might be known by the Church the all-variegated wisdom of God.” As such the Church is a transcript whereby these exulted intelligences may read the wisdom of God in infinite variety. What a wonderful lesson book this must be to them!

The Spirit of God desires that we: “May be able to comprehend with *All Saints* what is the breadth and length, and depth and height—Breadth, the vast universe filled with Christ’s glory; Length, Eternity; Depth, the Cross; Height, Christ’s glory as the exalted Man. What a vista of glory is opened up before us. The Light that shines in that fair scene is the glory of His Person. If you now turn to Colossians, in a few verses you will find I think, a wonderful constellation of glories. Chapter i, Christ is the Son of the Father’s love—the glory of relationship is His.

It was this glorious Person Who accomplished redemption, and in Him we have redemption through His blood—the glory of redemption is His.

He, too, is the Image of the invisible and most eminent in all creation—the glory of representation belongs to Him.

“In 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 through Him and unto Him." The glory of creation belongs to Him alone. All things were created to bear the impress of His character and He too is the object of creation.

As "The Firstborn from the dead," the glory of resurrection belongs to Him. He is the inaugurator of a new order for the glory of God, all of which is established in resurrection.

"It pleased the Father that in Him should all fulness dwell." Here He is the complete revelation of the Father; thus the glory of revelation belongs to Him alone.

"By Him to reconcile *all things* unto Himself." The glory of reconciliation is His.

Thus we have set forth in this glorious Person, Creator, fulness for Creation's sustenance and recovery.

Turn again to Hebrews first chapter, also Philippians ii. There you will find more of the glories of this Person. How blessed it is thus to have our eyes open to such a constellation of glories which are incapable of diminution or change. This only is abiding, and our souls can be fed on the choicest of wheat, which will make us flourish in the things of God. Read also what we are come to (Heb. xii:22-24).

Part 7. Consummation

This word signifies—completion, perfection. A great joy it is to our hearts and His heart too, to walk with us and talk with us along the road home. But what will the *Home Coming* be?

The Psalmist says: "With gladness and rejoicing will they be brought in." He is going to present us faultless in the presence of His glory with exceeding joy. This is the glorious consummation for which we wait when every promise will be realized. His joy exceeds our joy. Nothing short of having us actually like Him and with Him in that home of love and joy and song will ever satisfy our adorable Saviour and precious Bridegroom. Then nuptial joys will be complete.

Those who pursue the path of God's pleasure will, like Enoch be marked men—marked by God and marked by men. God marks them and bears testimony to them. How surpassingly wonderful this is, that the great God Who inhabiteth eternity should testify to a man. God did this to Enoch before He took him home. Enoch would be marked by man too, perhaps looked upon as foolish and odd. Nevertheless Enoch kept true to his course. The marked man was a missed man, for God took Him home. The end of his journey came very abruptly, and ours also may come the same way. We may never die at all. Enoch did not die. God took him to heaven without dying, and He may take us also.

O joy! O delight! should we go without dying.
 No sickness, no sadness, no dread and no crying:
 Caught through the clouds with our Lord into glory,
 When Jesus receives "His Own."

"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."

"And I beheld, and I heard the voice of many angels round about the throne, and the living creatures and the elders: and the number of them was ten thousand times ten thousand and thousands of thousands: saying with a loud voice: Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing."

"There shall be no more curse; but the throne of God and of the Lamb shall be in it: and His servants shall serve Him, and they shall see His face; and His name shall be in their foreheads."

O Lord, come! Thine absence here we mourn,
 O Lord, come! We wait for Thy return,
 To see Thy face in that blest place,
 Our Father's house on high;
 To sing Thy praise through endless days
 In bliss beyond the sky.
 Come, Lord, come! Come, Lord, come!
 Come, Lord, come; Thine absence here we mourn.
 Come, Lord, come; we long for Thy return.

O Lord, come; we long to see Thee reign,
 In this dark world where, Lord, Thou once wast slain.
 Then come to reign, Thou Lamb once slain,
 On earth o'er all supreme;
 That on every lip Thy name and fame
 May be the wondrous theme.
 Come, Lord, come! Come, Lord, come!
 Come, Lord, come, and reign o'er all supreme.
 Come, Lord, come, and reign o'er all supreme.

J. Holliday.

Order of Events

By JAMES H. BROOKES

“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” (Deut. xxxii:8). Perhaps most professing Christians would hear with a smile of derision or incredulity, that, in the distribution of the earth’s surface among various nationalities, He had special reference to a people so few and despised as the Jews, and not to the great powers, like the Grecian, Roman, Russian, German and British Empires and the proud Republic of the United States. Nevertheless it is a fact, and a fact we will do well to keep in mind when we search the Scriptures of truth.

It was to the Jews He said, “Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine, and ye shall be unto me a kingdom of priests, and an holy nation” (Ex. xix:4-6). Alas! Scarcely had “all the people answered with one voice and said, All the things which the Lord hath said will we do,” ratifying the covenant with blood, before they sneered at Moses, and made them a molten calf to worship (Ex. xxiv:3-8; xxxii:1-4). From that time and onward their history was stained with disobedience, idolatry, unbelief and worldliness, until infinite patience could endure no longer, and they were disowned and rejected, and scattered among the nations of the earth.

In the year 722 before Christ the ten tribes, that revolted from the House of David under Solomon's successor, were carried away to Assyria, and the land was possessed by other people. In the year 686 before Christ Jerusalem was destroyed by Nebuchadnezzar, and to this day remains under the hand of its Gentile masters. Hence, for 2500 years Israel has been the nation without a home, the nation of weary foot like the Wandering Jew, the nation which even professedly Christian nations have delighted to persecute and torture. For nearly eighteen hundred years after the Son of God came into the world, kings and cabinets, pretending at least to have some regard for His teachings, have inflicted upon the hated descendants of Abraham, and Isaac, and Jacob banishment, extortion, oppression, outrage, murder and all manner of cruelty. Even now, with its boasted progress, Russia, Roumania, Bulgaria, Germany, and many other peoples think it right to molest and rob, and exile, and kill a Jew.

"The wild dove hath its nest, the fox its cave,"
Mankind its country, Israel but the grave."

The same inspired and infallible word, however, which plainly and frequently predicts their dispersion and punishment, just as plainly and much more frequently predicts their restoration to their own land, when and where they shall *look* upon Him whom they pierced, and at last accept Him as their long-promised Messiah (Zech xii:10). No Christian who believes that "the prophecy came not in old time (or at any time) by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter i:21), can have a shadow of doubt concerning the future gathering of the now scattered Israelites into their own country, if he also believes that the Holy Ghost said what He meant and meant what He said.

Meanwhile "the times of the Gentiles" set in when Israel was set aside, and Babylon was the head of the new order of things described in the prophecy through Daniel. It is remarkable that from near the beginning of the second chapter to the close of the seventh the Holy Ghost writes in the Chaldee language, as if He would say to the Gentiles, read in your own vernacular the characteristic features of

your times and your fearful fall. Chapter two shows us Gentile estimate of governmental power, as seen in the stately image of Nebuchadnezzar's dream. Chapter three shows us Gentile ambition, as seen in the golden image, reared nineteen years later by the king of Babylon. Chapter four shows a Gentile pride saying, "Is not this great Babylon that I have built?" and then degraded to the level of the beasts in the person of the boastful king. Chapter five shows us Gentile impiety and revelry and sensuality, profaning the sacred vessels of God's house, until the fingers of a man's hand wrote its doom over against the candlestick upon the wall of the king's palace. Chapter six shows us Gentile blasphemy, making man an object of worship, as in the days of Antichrist. Chapter seven shows us Gentile persecution of the saints, under the Antichrist, until Jesus comes.

In other words, dominion or government in the hands of Gentiles will prove as complete a failure as it did in the hands of the Israelites; and if it be said that we have in this age the word of God, and the presence of the Spirit to restrain men from evil, let us not forget what was written concerning His people in former times: "Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts sent by His Spirit through the former prophets: therefore came a great wrath from the Lord of hosts" (Zech. vii:12). Men sin against more light and mercy in our day, and, therefore will be held to a stricter accountability and overtaken by a sorer punishment.

It has been previously shown by the sure testimony of God that the present age must close in universal apostasy and lawlessness. It shall be as when the flood came and destroyed them all. It shall be as when Lot was hurried out of Sodom. Antichrist shall be manifested in all his blasphemy and malignant hatred of the true Christ. "In the last days perilous times shall come."

Perhaps no religious book printed during the past generation has received more universal approval than Bernard's "Progress of Doctrine in the New Testament." A leading professor, who introduced it to the American public, said, "The Bampton Lectures of Mr. Bernard on the Progress

of Doctrine in the New Testament, deserve unqualified commendation, for they are as nearly perfect, both in substance and form, as any human production can well be made."

This, no doubt, expresses the view of intelligent ministers and Christians of all denominations; for no one, so far as known, has been found to dissent from its statements. It is well, therefore, to read attentively what this remarkable expositor has to say concerning the end of our dispensation.

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

"The fact which I observe is not merely that these indications of the future are in the Epistles, but that they increase as we approach the close, and after the doctrines of the Gospel have been fully wrought out, and the fulness of personal salvation and the ideal character of the Church has been placed in the clearest light, the shadows gather and deepen on the external history. The last words of St. Paul in the second Epistle to Timothy, and those of St. Peter in his second Epistle, with the Epistles of St. John and St. Jude, breathe the language of a time in which the tendencies of that history had distinctly shown themselves; and in this respect these writings form a prelude and a passage to the Apocalypse."

Of the general meaning of the Apocalypse he writes truly as follows, the italics being his own:

“The book is a doctrine of the power and *coming* of our Lord Jesus Christ. ‘Behold he cometh with clouds, and every eye shall see him.’ That is the first voice, and the keynote of the whole. The Epistles to the Seven Churches (symbolical representatives of the whole Church in its various conditions) all take their tone from this thought, and are the voice of a Lord who will ‘come quickly.’ The visions which follow draw to the same end, and the last voices of the book respond to the first, and attest its subject and its purpose. ‘He which testifieth these things saith, surely I come quickly. Amen. Even so, come, Lord Jesus.’ Whatever else the Christian desires is bound up in this prospect. The deliverance of the creation from its present groans and travail, the redemption of our body, the perfection of man in a holy community, and the realization in outward things of the tendencies of the renewed nature, all these hopes wait on the one hope of *His* appearing.”

If this is so, and perhaps none will dispute it, how strange it seems that the hope of His appearing has no place in the thought or discourse of a vast majority of Christians! Men speak of dying and going to heaven, but how few of the coming of the Lord? Such indifference is no doubt due to the artifice of Satan, who, as Calvin says, “in plucking up the faith of Christ’s coming, aims directly at the throat of the Church.” It is not death that is set before us, horrible death, loathsome death, with its frequent preliminary agonies and pangs, and tortures, that make the suffering of a martyr by fire as nothing in comparison, but it is the coming of the Lord to destroy death. Dr. James Culross, the author of many valuable books, and one of the ablest of English writers, has well expressed the truth on this subject.

“No reflecting man can think lightly of death or drive it from his contemplation. But in our religious speech we have too often placed it where the Bible does not place it, and have caused it to intercept and in a measure hide from view the coming of the Lord. Taking what we find in the New Testament, the true Christian attitude is that of waiting for the Lord from heaven. * * * He is to return in

power and great glory, having received the Kingdom. There is nothing that meets us more distinctly and largely in the New Testament than this. We cannot "spiritualize" it. We may as well "spiritualize" His resurrection and ascension. * * * It is not merely that prophets and apostles have told us of His return; He has done so Himself, and that not merely by way of bare prediction or intimation of His purpose, but by way of *promise*. Were He not to return He would break His word. The promise meets us again and again, and in the greatest variety of form."

First, He will come in person. "This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen Him go into heaven" (Acts i:11). "The Lord Himself shall descend from heaven with a shout." (1 Thess. iv:16). This does not mean an angel, nor the Holy Spirit, nor death, nor any providential event whatever, but the Lord Jesus Christ Himself, who summons His own believing and saved ones to meet Him, "that every one may receive the things done through his body," 2 Cor.v:10; that He may "know how much every man had gained by trading," Luke xix:15; that He may "give every man according as his work shall be" (Rev. xxii:12). With this judgment scene the unbelieving world has nothing to do, but only the saints who are assigned their position in the kingdom according to their faithfulness, and of whom it is said, "Do ye not know that the saints shall judge the world?" (1 Cor.vi:2).

Second, He may come at any day, for there is no predicted event that awaits fulfillment between this passing moment, and His coming *for* His people to gather them about Himself in the air. The popular view that the world is first to be converted is a most delusive dream, for which there is not the slightest warrant in the word of God, in the history of the church, or in the present outlook. The view probably arose from the hideous lie of evolution, it being assumed that there is an inherent tendency in human nature to reach a higher development, or, as Beecher used to say, after he became an evolutionist and infidel, "man has been falling upward ever since his creation." If this is true, and the evil and vulgar beast has made no nobler attainments than that

which we see at the close of the nineteenth century, he must have had a mighty low start. His tendency is not toward a higher development in religion and morals, but he will gravitate toward the devil, so that the last days will be the worst days, as the Scriptures plainly teach.

Third, at the coming of the Lord *for* His saints there shall be a resurrection of all who "sleep in Jesus," and of none others. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years" (Rev. xx:6). The common interpretation that this refers to the revival of martyr principles, is a self-evident absurdity, for while we may think, in a figure of speech, of principles being kings, or reigning, it is impossible to conceive of principles as priests of God. Alford well says on these words, "Those who lived next to the apostles, and the whole Church for 300 years, understood them in the plain, literal sense," and he adds, that unless so accepted, "there is an end of all significance in language, and Scripture is wiped out as a definite testimony to anything."

Even if there is a simultaneous resurrection of the righteous and unrighteous at the coming of the Lord, there is the most marked difference between them, for only the former have bodies that are glorified, incorruptible, and shining in the likeness of the Redeemer. This is the resurrection for which Paul panted and strove, "the out-resurrection, the one from among the dead," Phil. iii:11; and it is unaccountable that the Apostle earnestly desired, if by any means he might attain unto a resurrection common to all, and unavoidable. So our Lord tells us about "the resurrection of the just"; Luke xiv:14; and speaks of those who "shall be accounted worthy to obtain that world, and the resurrection from the dead," or, "the resurrection which is from among the dead", as Rotherham properly renders it (Luke xx:36). Even the Old Testament teaches this elective resurrection, peculiar to saints, when it says, "Many of them that sleep in the dust of the earth shall awake, these [that awake] to everlasting life, and those [that awake not] to shame and everlasting contempt" (Daniel xii:2). In the great New Testament

chapters which treat of the resurrection, not a word is said concerning the resurrection of the unbelievers, but only of the saints (1 Cor. xv; 1 Thess. iv:13-18). Surely "there shall be a resurrection of the dead, both of the just and the unjust," Acts xx:15; but only of the just at the coming of Christ. "But the rest of the dead lived not again until the thousand years were finished" (Rev. xx:5).

Fourth. The true Church, the regenerated ones, having been caught away, a foul and apostate religious system will be left, associated with the Antichrist, whose rise and progress are symbolized in the Seal judgments of the Apocalypse, the first three and a half years of his reign in the Trumpet judgments, and the last three and a half years in the Vial judgments, the overthrow of Babylon, or all that exalts itself against God, both in its ecclesiastical and political aspect, being depicted in the seventeenth and eighteenth chapters of that marvelous book. The Jews shall have been partially restored to their own land in unbelief, and there pass through the great tribulation, such as was not since the beginning of the world, when the Lord Jesus Christ will suddenly appear with all His saints, to deliver His people from their distress, to cast the Antichrist and the false prophet alive into the lake of fire burning with brimstone, and to establish His millennial kingdom (Zech. xiv:1-5; Rev. xix:16-21).

Fifth. When He appears again in the midst of Israel, when He builds again the tabernacle of David, which is fallen down (Joel ii:27-32; Acts xv:16-17); then shall He pour out His Spirit upon all flesh, and the knowledge of His glory shall flood the earth, as the waters cover the sea (Hab. ii:14). In that day, and not before, "the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity" (Isa. xxx:24); "Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified" (Isa. lx:21); "and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their

sin no more" (Jer. xxxi:34). "And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one" (Zech. xiv:9).

Sixth. "When the thousand years are expired, Satan shall be loosed out of His prison, the bottomless abyss in which he has been bound during the Millennium, and shall go out to deceive the nations, in a last desperate effort to thwart the counsels of God. But he shall not succeed, for he shall be cast into the lake of fire and brimstone, where the Antichrist and false prophet are, his seventh and final defeat and fall. After the judgment of the great white throne, death and hades, thank God, shall be cast into the lake of fire. But what a picture does this give to us of the mind of the flesh, that, even after the blessedness and the glory of the millennial reign, it can be corrupted, and lift itself again in insolent defiance of divine authority and infinite love.

Seventh. Eternity begins. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. . . . And there shall be no more curse: but the throne of God and the Lamb shall be in it; and His servants shall serve him: and they shall see His face; and His name shall be in their foreheads. And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. . . . He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. xxi:4; xxii:3-5, 20).

"Lord, our longing hearts grow weary,
 Waiting for our souls' loved choice;
 Every hour seems sad and dreary,
 Till we hear Thy welcome voice:
 Come, Lord Jesus!
 Come and bid our hearts rejoice.

Thou hast promised Thou would'st take us
 To Thine everlasting home;
 Greater still, that Thou would'st make us
 Sit with Thee upon Thy throne.
 Come, Lord Jesus!
 Come, and claim us as Thine own.

OUR HOPE

Blessed Lord, behold thy promise,
 See, we hang upon Thy word;
 Thou hast spoken, 'I come quickly';
 Thou hast spoken, we have heard.
 Come, Lord Jesus!
 Come, our own, our faithful Lord."

Evolution is Infidelity

An evolutionist cannot help himself, he must be an infidel. That is to say, if he has the least consistency or logic, he is forced to deny that the first man was made in the image, and in the likeness, of God, but, on the other hand, he must hold that he was evolved from a lower form of being. He cannot admit, therefore, that "our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God." So far from a fall, he claims that the progenitor of the race was but slightly removed from a monkey, and did not begin to equal in physical and mental and moral stature the best specimens of humanity at the present day.

If there was no fall, of course there was no redemption, no Redeemer, no cleansing blood shed upon the cross, no God manifest in the flesh, no Gospel and no trustworthy Bible. The first three chapters of Genesis are the foundations of revelation, and if these are destroyed, if they contain only the dream and vision of Moses, if they are the innocent deceptions of nursery tales suited to the ignorant childhood of the human race, the entire Scriptures are but the worthless rubbish of Jewish fables, and a tissue of lies interwoven with causeless terrors.

It is useless to ask the evolutionists to furnish the slightest proofs of their theories. It is useless to enquire whether they can show in the whole history of the world a single instance of change from the monkey state to a human form. It is useless to beg them for the fossil remains of a man in the intermediate condition, showing a connection of transition between a lower and higher organism. They know as well as Christians that their wretched fancy has not even the shadow of support from science, at least as it affects the question of man's origin; but with an audacity instigated by the devil,

and that can spring only from intense hostility to revealed truth, they still point to the ancestral beasts from which they proudly claim descent.

The German writer who has published a book to prove that man descended from a bear shows a little more sense. The brute had a shorter tail than the monkey to rub off, and his forelegs look more like a man's arms. He can also stand as well or better on his hind legs; and it surely ought to tickle the enormous self-conceit of the evolutionists to trace their lineage back to an animal that has some power in him, rather than terminate in a miserable, ugly, cunning, thieving and stinking little monkey. But they have gone back to old times in one important respect, for they are like those of whom the Holy Spirit has written, they "became vain in their imaginations and their foolish heart was darkened, professing themselves to be wise, they became fools" (Rom. i:21, 22).

"I will *strengthen* thee; yea, I will *help* thee; yea, I will *uphold* thee" (Isa. xli:10).

Here is a triple promise. The whole language implies human helplessness within and without. Be not dismayed, means, Look not around. Do not take an inward inventory of your own weakness, nor an outward survey of the great odds against you. Simply lean on the promise, and say, "The Lord is my helper, I will not fear."

The Heart of the Lesson

BY ARTHUR FOREST WELLS

PETER PREACHING TO GENTILES

June 5. Acts x:1-46. Golden Text, Rom. x:12.

Daily Readings

Mon., 6, Matt. viii:5-13. Tues., 7, Mark xv:33-41. Wed., 8, Acts xxii:29. Thurs., 9, John x:10-18. Fri., 10, Matt. xvi:13-20. Sat., 11, Rom. 1-7. Sun., 12, Acts x:1-48.

1. LESSON OUTLINE

1. The Man Cornelius(x:1-2). 2. Cornelius' Vision (x:3-6). 3. Cornelius' Obedience (x:7-8). 4. Peter's Trance (x:9-16). 5. Peter Invited

to Come to Cornelius (x:17-22). 6. Peter's Obedience (x:23-24).
 7. Cornelius Receives Peter (x:24-33). 8. Peter's Sermon (x:34-43).
 9. The Caesarean Pentecost (x:44-46). 10. The Baptism (x:46-48).

11. THE HEART OF THE LESSON

I have given a rather detailed outline of this lesson because of the feeling that every turn in this text is full of significance, and because the text itself deals with one of the great epochs in the Church. As Acts ii tells us how Jews were received into the Church and Acts viii, how the Samaritans (half Hebrew and half Gentile) came in, so Acts x tells us how pure blooded Gentiles were added unto the Lord. If we insist upon turning to the Book of the Acts for typical Christian experiences, then, it would appear, we ought to turn to this chapter about Cornelius, rather than to Acts ii, viii, ix or xix.

Up to this point in The Acts, we have met with at least three outstanding conversions, that of the Ethiopian eunuch, Saul of Tarsus, and Cornelius. Each of these men was a religious and, in the language of the street, good man; but not one of them was saved because of those credits. The proof of this statement, as it concerns Cornelius, may be found in Acts xi:14. Law-abiding, generous, religious, but not saved! Now-a-days people speak of "religious" people (as if were not all religious!) as saved people; and if they "lose their religion," they are said to have "fallen from grace." But the Bible teaches that "religious" people may be unsaved, and that those who "fall from grace" are not irreligious, but decidedly religious in the wrong way. (See Gal. i-vi.) Added interest is given to the study of the three men mentioned above, when we recall that they severally represent the three divisions of the family of Noah. And the truth that we learn in this is that every member of the human family needs the Lord Jesus Christ to be saved.

The Jews were slow to learn the truth of the way of salvation in which the Gentiles as well as they themselves could be saved on the simple condition of faith in the Lord Jesus Christ. Cornelius may have known this. But an angel directs him to Peter, a Jewish Christian. In the information that is given him about the address of the Apostle, Cornelius was assured that Peter would undoubtedly receive him; for note that Peter is staying at a tannery. A strict Jew would hardly make a hotel out of a tannery which spelt ceremonial defilement day and night. The centurion must have felt that a Jew who would stay at a tannery would not let religious scruples stand in the way of entertaining the heart questions of a Roman. At any rate, an angel who is profoundly interested in the salvation of sinners (Ex.xxv:17-20; 1 Peter i:12), directs this Roman to a Christian preacher. Note what part the angels play in the Book of the Acts.

Peter must also be prepared for what is coming. Therefore God teaches him in a trance. The Bible makes a clear distinction between visions and trances. See this in the life of the Apostle Paul who makes a difference between the actual sight of the Lord on the Damascus Road and trances which he had at other times. Peter is taught that God is about to unite Jews and Gentiles in the Church upon the condition of a slain sacrifice and faith: He is told to "kill and eat."

After he had thus been prepared, the messengers from Cornelius arrive! (Rom. viii:28). Wonderful harmony is seen everywhere in God's work. After lodging the men from Caesarea, Peter, with certain brethren, starts for this Gentile community. It is most encouraging to see the manner in which Cornelius receives the preacher (Acts x:33). Oh that every minister could receive such a welcome every time he enters the pulpit! Peter's message concerns the Lord Jesus Christ, and he affirms that a man is acceptable to God no matter what his nationality might be.

It is important to see this truth, or else there may be danger of teaching that God saves men who "work righteousness." The word "accepted" in Verse 35 of the Authorized Version should be "acceptable." Sinnerhood makes us acceptable to God (Rom. iv:5). But we are "accepted in the Beloved" (Eph. i:6).

John Ruskin has written, "There are two ways of regarding a sermon. either as a human composition or a Divine message. . . . If once we begin to regard the preacher, whatever his faults as a man sent with a message to us, which it is a matter of life or death whether we hear or refuse; if we look upon him as set in charge over many spirits in danger of ruin, and having allowed to him but an hour or two in the seven days to speak to them; if we conceive how precious these hours ought to be to him, after his flock has been exposed for six days together to the full weight of the world's temptation, he has but thirty minutes to get at the separate hearts of a thousand men, to convince them of their weaknesses, to shame them for their sins, to warn them of all their dangers, to try this way and that to stir the hard fastenings of those doors where the Master Himself has stood and knocked yet none opened—thirty minutes to raise the dead in—let us but once understand and feel this; and . . . we shall wish that his words may be simple even when they are sweetest, and the place from which he speaks like a marble rock in the desert, about which the people have gathered in their thirst."

PETER DELIVERED FROM PRISON

June 12. Acts xii:1-24. Golden Text, Psalm xxxiv:19

Daily Readings

Mon., 13, Matt. ii:1-12. Tues., 14, Matt. ii:13-23. Wed., 15, Mark vi:14-29. Thurs., 16, Luke xiii:31-35. Fri., 17, Luke xxiii:1-12. Sat., 18, Acts iv:23-31. Sun., 19, Acts xii:1-25.

I. LESSON OUTLINE

1. Herod's Murderous Campaign against the Church (1-5). 2. The Prayer of the Church (5). 3. The Angelic Deliverance (6-17). 4. The Judgment upon Herod (18-23). 5. The Growth of the Word of God (24).

II. THE HEART OF THE LESSON

The heart of this lesson is the truth about the delivering power of the Lord in answer to prayer. One of the differences between creation and recreation is that the former operated in the presence of a vacuum, an absolute vacuum, whereas the latter must be accomplished in the presence of the inertia of death and the force of the evil powers of the air. And every salvation of a soul means that God has wrought a victory of the power of sin and death. One is reminded of the Christian who told Mr. Moody that it took two to save him: he did all he could to keep from being saved, and God did all He could to save him; and that God won. It is a matter of an easily proven fact that Satan has attacked every Divine movement from its very beginning. Let the Bible student read such chapters as the following, and he will see how insistent the devil has been to destroy the work of God (Isaiah xiv:12-17; Gen. iii, iv; Ex. i-xi; Josh. vii; Matt. ii, iv, xvi; Acts iii:vii). Paul writes to Timothy, "Yea, and all that would live godly in Christ Jesus shall suffer persecution. But evil men and impostors shall wax worse and worse, deceiving and being deceived" (2 Tim. iii:12-13). And again, "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons" (1 Tim. iv:1). The problem of spiritual living is not one merely of

development of existing immature powers, but of defeating hostile forces and of receiving new life. The sinner is living in the presence of two unseen worlds. He is either the victim of the one or the happy recipient of the other. The battle is the Lord's. Blessed are we if we recognize and yield to that fact. Read Ephesians vi:10-20, and then turn to Caleb's appeal in Numbers xiv:9: "Only rebel not against Jehovah, neither fear ye the people of the land; for they are bread for us; their defence (Hebrew, shadow) is removed **from over** them, and Jehovah is with us; fear them not." He saw that the strength of the Canaanites lay in a superhuman power. See Deuteronomy xviii:10-12. Well, these things present a greater problem than the church in general realizes. Too many of the churches' programs seek to function without taking the devil and his antichrists into account. Luke tells us that, "when the devil had completed every temptation, he departed from Him **for a season**" (iv:13). So it is in the world now. Satan is here to do damage, and as much damage as he can. We would be helpless, if it were not for the Lord Jesus Christ. Our hope for a new heaven and a new earth waits His coming again (Rev. xix:11; xx:15).

In the presence of one of Satan's representatives, who had murdered James and imprisoned Peter, the church prayed. This prayer unloosed one of God's forces: "an angel of the Lord stood by" the sleeping Peter. "So He giveth unto His beloved sleep (or, in sleep)" (Psalm cxxvii:2). "Three times in the New Testament do we read of Peter being asleep. The first and second were blameworthy (Luke ix:32; xxii:46), but this was the sleep of perfect confidence." Peter had been in prison once before this time; and it must have been remembered that at that time he had gotten away (Acts v:19-23)—I am writing from the standpoint of the authorities. Extra precaution sought to hold him this time. But prayer can release a Power greater than that of any man or group of men. This gives us courage. The teacher will be able to develop this truth in accordance with the need of his class, as God shall lead.

A remark or two might then be made concerning the inevitable judgment upon the wrong doer, and concerning the irresistible growth of the Word of God, in spite of Satan's opposition, wherever hearts are yielded to the Lord in prayer. The teacher might also find a lesson here of three outstanding spiritual poverties of the day in which we live: (1) A lost sense of sin; (2) A lost sense of God's holiness and power; and (3) A lost sense of the effectual Way in Whom a sinner can have communion with the holy God. Then, Verses 5-17 can also be used to illustrate a sinner's conversion.

If God could twice over remove Peter from a locked and guarded prison, through the ministry of an angel, what possibilities are in store for the saints at the Second Coming of the Lord Jesus Christ in the glory of His Father and with His angels! (Matt. xvi:27).

PETER TEACHES GOOD CITIZENSHIP

June 19. 1 Peter ii:11-17; iv:1-5. Golden Text, Rom. xiii:10

Daily Readings

Mon., 20, Rom. xiii:1-7. Tues., 21, Rom. xiii:8-14. Wed., 22, Matt. xxii:15-22. Thurs., 23, Acts xxiv:10-21. Fri., 24, Acts xvi:35-40. Sat., 25, Phil. iii:17-21. Sun., 26, Phil. ii:1-11.

I. LESSON OUTLINE

1. Righteous Living as a Means of Teaching Gentiles to Glorify God (ii:11-12). 2. Obedience for the Lord's Sake, a Means of Silencing

Ignorant and Foolish Men (ii:13-17). 3. The Example of the Lord Jesus Christ (1 Peter iv:1-5).

II. THE HEART OF THE LESSON

If justification gave us perfect characters the very moment that we are saved, there would be no room for the exhortations of this lesson. But since justification has to do with our standing before God in Christ, and not with our character, and since God has seen fit to sanctify us experimentally, not by an act, but by a process of training under grace, there is indeed room for the message of these tests. True believers are no longer in sin; but they very likely still have sin in them. In the Jewish feast that typified the Christian Pentecost, leavened loaves were offered with a sin-offering (Lev. xxiii:15-22); but, in the feast of First Fruits, there was no sin-offering, as there was no leaven present. The sheaf of first-fruits typified the risen Lord, Who had no sin in Him; therefore, it could be presented without a sin-offering. But we have sin in us; and this means that we not only need a sin-offering, but we also need One to keep us from sin and sinning. The evil possibilities of even a saved heart are tremendous. Paul writes to the Galatians, "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted" (vi:1).

A number of the early Christians came from the lower classes of society. I speak from the viewpoint of morality; for it is common knowledge that base immorality is found not only among the poor but also among the rich. Men of low ethical standards came into the church, as well as men like Cornelius and Saul of Tarsus. There was need, therefore, of a strict oversight in the church concerning its morals. There was a tendency also to feel that, in becoming Christians, they were free from obedience of the law of the land. It is strange how people will sometimes twist the freedom that is in Christ. A man came to me once to be married. I refused to perform the ceremony on the ground that he had obtained a divorce on grounds which the Scriptures did not warrant. The man gave me this strange answer: I did all this in my unsaved state; but I believe that when I became a believer, I was made free from these former sins, and am therefore free to marry again. I could not agree with him. He left me to be married, I suppose, by another Christian minister! Oh, the sadness of such practices! Of course, in his case, he was violating no law of the land; but he was wrenching his Christian liberty in regard to the will of God for him. Being a minister on the corner of two of America's busy streets, I am called upon repeatedly to reason with men about God's law in regard to marriage; and while I am about convinced that it is useless to lecture people who say they are in love, I can say there are some who are solemnly moved by a firm Biblical stand against the looseness of our marriage morals. It may be that the home has more to do with the morality and immorality of the land than any other one thing, through which sin acts.

It may be that we have too many laws in the land now for the good of it. But there are many good and very necessary laws which even Christians seem to despise. Coming from a Bible conference last summer, I was waiting for a train in a small station. On the wall hung a large sign: "No Smoking." As far as I am concerned, men can smoke as much as they want here, as long as they do not blow it into my face! A young man sitting next to me, seeing this sign, took out something that he intended to smoke, saying, "I believe I will smoke; they can't do any more than put me out." A similar attitude is manifested by many automobile drivers. And then, of course, someone will think

of the Eighteenth Amendment. It may be that enough has been said in this comment on the lesson to show that Peter's words might well be taken to heart by many of us.

Peter is undoubtedly writing about some evil practises of his day, so that the use of the word "lust" must be taken in that sense. But there is a use of the word "lust" in Scripture which needs our attention. I refer to Romans vii:7, Authorized Version, "I had not known lust, except the law had said, Thou shalt not covet." We do not think of Paul as a lustful man. Philippians iii:3-6 forbids us to do so. The use of the word "lust" in Romans vii:7 (English Version), weakens the force of Paul's testimony. His idea there is that of desire, coveting, the will of the flesh. He had been having his own way; till God used the law to slay his self-will. The great truth that he learned was that he had to surrender his will to the will of God. The argument turns on the meaning of the Tenth Commandment, as Paul said, "I had not known desire, except the law had said, Thou shalt not desire." Of course, it is plain that evil desires are wrong; but Christian truth proclaims that there may be sin in having good desires if they are not in strict accord with the will of God for the time, the place, the method and the person. Let us read the texts of this lesson in the light of Romans vii.

REVIEW: LIFE AND LETTERS OF PETER

June 26. 1 Peter v:1-11. Golden Text, Matt. iv:19

Daily Readings

Mon., 27, Isa. lv:6-13. Tues., 28, Ps. clvi:5-10. Wed., 29, Ps. lxxvii:17. Thurs., 30, Ps. xxvii:1-6. Fri., 1, Isa. xxxv:1-6. Sat., 2, Phil. ii:5-11. Sun., 3, 1 Peter iii:1-12.

II. THE HEART OF THE LESSON

The life of Peter is a fine testimony to the grace of God, as overcoming the weakness of the human heart and the power of Satan. The text given us for this review is indeed appropriate. It touches upon all the high and low points of Peter's life. He speaks of the call of God (10.) Peter's life began with a call: not only with an invitation, but an efficacious call. It was a call unto glory. The Lord indicated that when He gave Simon a new name, Peter. He speaks of the devil, whom he calls a roaring lion. Peter had enough trouble with him. Then there is the admonition to soberness. Think of soberness, for a moment, not in regard to eating and drinking; but in a larger sense of the thought and ways of life. Peter's enthusiasm often ran away with him. Luke says of him that he did not know what he was saying when he proposed the plan for three tabernacles on the Mount of Transfiguration (ix:33). Humility comes in for a word, and we think of the 13th Chapter of the Gospel according to John, where the Lord says, "Know ye what I have done to you? Ye call Me Teacher, and Lord: and ye say well; for so I am. If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you" (xiii:12-15). Peter warns against "filthy lucre," and we think of how he left all to follow the Lord. Mark x:28-30: "Peter began to say unto Him, lo, we have left all, and have followed Thee. Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for My sake, and for the Gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and the world (or, age) to come eternal life." It is this reward side of the Christian life that claims a strong hold upon him

as he reasons with his fellow-elders. Wonderful title, in view of the claims of the church of Rome, fellow-elder! He thought of himself only as one of many undershepherds of the Lord Jesus Christ, for Whose coming he was waiting.

Take this text about the Chief Shepherd and compare it with the passage about the Good Shepherd in John x:11, and the Great Shepherd in Hebrew xiii:20. Study these in parallel, respectively, with Psalms xxii, xxiii, xxiv. We will find that we have the Cross of the Good Shepherd for death; the Crook of the Great Shepherd for the desert, and the Crown of the Chief Shepherd for complete deliverance.

Peter is a good example of a Christian preacher. He had a great experience; but he preached the Lord Jesus Christ, rather than his own experience. Even on the day of Pentecost, when he might have made much of his own story, he simply said, on that point, "Whereof we all are witnesses" (Acts ii:32), keeping himself in the background and uniting the testimony of others with that of his own. He had a hard time understanding the Gospel of the Cross; but his sermons all show a beautiful harmony between the Gospel of Suffering and the Gospel of the Glory, even as he says in his letter, "a witness of the sufferings of Christ, Who am also a partaker of the glory that shall be revealed." And thus the life of Peter begins and ends with the Lord Jesus Christ.

Book Reviews

The Basis of Christian Faith, by Floyd E. Hamilton, A.B., B.D., Th.M., George H. Doran Company, New York. Cloth, 335 pages, including index. \$2.25.

In "The Basis of Christian Faith," Professor Hamilton has provided us with a well-reasoned and fairly complete apologetic. One of its chief merits is that it is up to date, and faces frankly the questions attendant upon the current views of evolution, geology, and Biblical criticism.

It would be difficult to imagine a species of theological writing that calls for a broader background than apologetics. He who would treat such a theme successfully must be widely read in a score of fields. Works against Christianity must be thoroughly familiar to him. He must be at once scientist, philosopher, historian, theologian, and critic. As a rule this background comes only after years of comprehensive study.

In view of these facts it is noteworthy that a man so young as Professor Hamilton has produced a work of this scope. It is well written and generally convincing. Its most apparent lack is a want of breadth at certain points; the hostile reader might question some of the sections, notably that dealing with geology, as resting too exclusively on a single authority. The fact that the book is by one who had the experience of losing his faith in the university and then regaining it through "a chain of reasoning" lends interest and vitality.

We recommend "The Basis of Christian Faith" as a helpful work to place in the hands of young people who are troubled by the current philosophical and scientific teachings of the modern college or university.

Outline of the Scripture Ages, by A. A. Clarke. Abbott Press-Mortimer-Walling, Inc., New York. Paper, 38 pages. 15 cents.

If all Bible students, particularly those who would preach and teach, could understand clearly the order and scope of the dispensations or scripture ages, misunderstanding and misrepresentation of the Bible would be tremendously reduced. Indeed, dispensational truth is of such importance that one is tempted to term it the "Open Sesame" to a right division of the Word. When one sees Scripture from the dispensational point of view, many of the stock objections to the Old Testament disappear. As for the New Testament, how perfectly, for example, does the dispensational place of the Fourth Gospel account for its peculiarities. To the student acquainted with this fact, the main argument against the authenticity of John disappears.

Extremely important though it is, the outline of dispensational teaching is comparatively simple and easy to grasp. The Scofield Bible, for instance, contains all one has to know of the subject. There has, however, long been a need for a concise and teachable summary of the dispensations. This Mr. Clarke has now ably supplied. His pamphlet contains just the information about the scripture ages that one must have if he is to study the Bible intelligently. As an aid for use in class, questions are appended.

The value of this pamphlet is by no means to be estimated by its size. It would help immeasurably the fuller knowledge of Scripture if it were generally introduced to Bible classes throughout the country.

A System of Natural Theism, by Leander S. Keyser, D.D. The Lutheran Literary Board, Burlington, Iowa. Cloth, 159 pages, including index. \$1.35.

Here is the second edition, revised and somewhat enlarged, of one of Dr. Keyser's textbooks. With the author's works on ethics and Christian evidences, it is one of the few adequate texts of its kind written from the conservative point of view. As a thinker Dr. Keyser is naturally logical and discriminating. Furthermore he is a teacher of long experience, and therefore writes the type of book that can be used in the classroom. To those besides students who wish to read an effective presentation of the extra-Biblical arguments for the divine existence coupled with a logical statement of the divine attributes and a succinct estimate of such philosophies as deism, pantheism, idealism, naturalistic evolution, positivism, monism, pluralism, etc., we cordially recommend Dr. Keyser's work. It should find a use in Christian education.

The Imitation of Christ, translated by Albert Hyma. The Century Company, New York. Leather, 182 pages. \$2.50.

Dr. Hyma has made a new translation from hitherto undiscovered sources of a devotional classic known and loved for five centuries. The book is well printed and bound with taste.

His Sure Return, by Norman S. Harrison, D.D. The Bible Institute Colportage Assn., Chicago, Ill. Paper, 84 pages. 50 cents.

An excellent treatise on the pre-millennial coming. Dr. Harrison who has the gift of putting scripture truth in readable and instructive form, is fast making a place for himself among American expositors. His latest book is a fresh and stimulating treatment of a theme that should these days be increasingly stressed.