

OUR HOPE

Vol. XXXIV

JULY, 1927

No. 1

Editorial Notes

Lord, Thou Knowest all Things “Lord, Thou knowest all things,” such were Peter’s words when for the third time the Lord Jesus Christ had asked His penitent disciple “Simon, son of Jonas, lovest thou me?” The acknowledgment of the Lord’s omniscience was another expression of Peter’s faith in the Deity of Christ. Not alone did he confess Him at Caesarea Philippi (Matt. xvi:16), but another time Peter said “Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God” (John vi:68, 69). Peter and his fellow disciples had, during their days of fellowship with the Lord Jesus, abundant evidence of His attribute of Deity in His omniscience. Only God possesses omniscience. Christ our Lord manifested Divine omniscience. He knew all things. He knew the innermost thoughts of His questioning and disputing followers. He knew the secret plottings of His enemies. What would take place in the hour of His sacrificial death was not hid from Him. He overheard the conversation between Peter and the tax-gatherer, though He was absent from the scene. He knew all about Judas, who would betray Him, about Peter, who would deny Him. Before Nicodemus became concerned about the kingdom, the Lord knew all about him. He laid bare the secrets of the Samaritan woman at Jacob’s well. He knew all men with whom He came in touch; “and needed not that any should testify of man; for He knew what was in man” (John ii:24-25).

His omniscience is described in the one hundred and thirty ninth Psalm. “Lord, Thou hast searched me, and known me. Thou knowest my downsitting, 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. Thou has set behind and before, and laid Thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

"Lord, Thou knowest all things!" For us, His people, this is a truth of unspeakable blessedness and comfort. That He who loves us, who is our Lord and our Friend, knows all things should give us daily cheer, daily assurance, daily peace and teach us daily to walk as in His sight. As He knows all things, He knows therefore *all about our sins*. He knew us long before we existed, and before our sins were committed, He bore them in His body on the tree. With the Apostle Paul we all can say "He loved *me*, He gave Himself for *me*." Surely such knowledge is too wonderful for us. It transcends our finite reason. And knowing all about us, the sins we would commit, the depravity of our fallen nature, the corruption of our hearts, He loved us and redeemed us.

He knows *our failures, our infirmities and weaknesses*. "For He knoweth our frame; He remembereth that we are dust" (Ps. ciii:14). Knowing our failures, we do not need to fear to come to Him and tell Him all about them and about our mistakes. This is well-pleasing to Him when we bring all these things into the light of His countenance, never hiding anything from Him, but confessing our sins and failures. And because He knows our infirmities we have His gracious sympathy, for "He was in all points tempted as we are, apart from sin."

He knows *our sorrows and griefs*. He knew the sorrows of Israel thousands of years ago, when they were suffering in Egypt. He appeared in the burning bush as the Angel of the Lord, the I Am, and He said "I know their sorrows" (Ex. iii:7). So He still knows the sorrows of His people. He knows what they are, for He Himself in His life on earth was "a man of sorrows and acquainted with grief." We know that "He hath borne our griefs and carried our sorrows" (Is. liii:3, 4). Therefore we can come to Him at all times with our sorrows and grief, for He knows, and is able to give

OUR HOPE

us the comfort we need. "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Heb. ii:18).

He also knows *our burdens and our cares*. All our anxieties in temporal things are known to Him. He is interested in them and His Word tells us, "cast thy burden upon the Lord, and He shall sustain thee" (Ps. lv:22). Knowing our cares, He careth for us (1 Pet. v:7). If we remember this at all times we shall be able "to be careful for nothing; but in everything by prayer and supplication with thanksgiving make our requests known to God" (Phil. iv:6).

He knows our various *temptations*. Satan came to sift Peter as wheat, but the Lord saw the tempter coming. Before he ever could execute his scheme the Lord had prayed for Peter; therefore Peter's faith did not fail, and though he sinned yet Satan could not separate him from his Lord. He knows all the accuser of the brethren is doing; He knows all his wiles and He is able to cover His trusting children and deliver them out of the snare. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it" (1 Cor. x:13).

He knows our motives; He knows when others misunderstand or misjudge us; He knows every wrong done to a member of His body; He knows our secret prayer; He knows our tears, and as David said, puts them in His bottle (Ps. lvi:8). He knows every little service done in His Name and for His sake, as He knows self-sacrifice and suffering for His Name.

"The Lord knoweth the way of the righteous" (Ps. i:6). "He knoweth the days of the upright" (Ps. xxxvii:18); He knows the way and has promised "I will teach thee in the way which thou shalt go" (Ps. xxxii:8). "He knoweth the secrets of the heart" (Ps. xlv:22) as He knows "the soul in adversities" (Ps. xxxi:7).

What a blessed thing then it is to look up and to say with Peter at Tiberias "Lord, Thou knowest all things." What rest it brings to the trusting heart!

OUR HOPE

What assurance of safety! May we trust accordingly. In every trial faith can say, "the Lord knows all about it." In every sorrow and affliction we can claim the comfort that *He* knows. Whatever bows us down, whatever the perplexity, however mysterious providence appears, we can meet it all by saying, He knows. Then shall we likewise order our lives in such a way that pleases Him and honors His worthy Name. "Lord, Thou knowest all things."

"No anxious thought upon thy brow
The watching world should see;
No carefulness! O child of God,
For *nothing* careful be!
But cast thou all thy care on Him
Who always cares for thee."



Every chapter in that blessed little Epistle to the Philippians is a gem. In the last chapter a number of happy privileges and blessings for God's people are mentioned which we do well to remember and to practice. They are found in verses 4-7.

1. We are told to rejoice. "Rejoice in the Lord always, and again, I say, Rejoice." The Joy of the Lord and the Joy in the Lord is the only thing worth the while to rejoice in. It is a lasting joy; it is an increasing joy; it is satisfying joy. We may rejoice in our Christian experience, in our achievements, in our success, in our service, in the good we do, but our real joy is in Him. "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter i:8). We rejoice in His Person, in His Glory, in His Work for us, in our union with Him, in our fellowship with Him; yea in all He is and all He has. But what will it be, when the day comes of His appearing, when we shall see Him as He is. What a day of surpassing joy!

2. "The Lord is at hand." Such was the comfort of the apostolic Christians. Such has been the comfort of His true Church in every generation; such is our comfort. We do not

OUR HOPE

5

know how soon we may see His face. But we know we shall see Him and be with Him in everlasting glory. He may come suddenly as He has promised. The true Christian attitude is to wait daily for Him.

3. "Be careful for nothing." Our well being is close to to His heart. Whatever He permits, whatever He sends must be good; it cannot be evil. And so we can live daily a happy, care-free life, if we but learn to put our cares into His hands.

4. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." What a most gracious call to our poor wandering hearts! Our God and Father invites us to come to Him with prayer and supplications and to make our requests known to Him. How little we respond. We talk of prayer, read about prayer, how little we practice real prayer. And let us note it is "in everything," nothing is excepted. And coupled with prayer is thanksgiving. How restful to the heart to come to Him with our requests and our thanksgiving!

5. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Rejoicing in the Lord, waiting for His coming; drawing near unto Him in prayer and with thanksgiving gives us the peace of God. Only in this way can we be kept in perfect peace. Peace with God we have through the shed blood. The peace of God in our hearts and lives is conditioned by the things we have mentioned above. May we remember them daily.



**Trust in Him
at all Times** It is blessed instruction given by the Holy Spirit thousands of years ago, but still as blessed and wholesome as ever: "Trust in Him at all times" (Ps. lxxii:8).

Trust in Him must govern the complete life of the believer. Without it the child of God cannot enjoy rest and peace. Many years ago a godly servant of God commented on this sentence in the following beautiful words:

"Faith is as much the rule of temporal as of spiritual life. We ought to have faith in God for our earthly affairs as well

as for our heavenly business. It is only as we trust in God for the supply of our daily need that we shall live above the world. We are not to be idle; that would show we did not trust in God, who worketh hitherto, but in the devil, who is the father of idleness. We are not to be imprudent or rash; that were to trust chance, and not the living God, who is a God of economy and order. Acting in all prudence and uprightness, we are to rely simply and entirely upon the Lord at all times.

“Let me commend to you a life of trust in God in temporal things. Trusting in God, you will not be compelled to mourn because you have used sinful means to grow rich. Serve God with integrity, and if you achieve no success, at least no sin will lie upon your conscience. Trusting God, you will not be guilty of self-contradiction. He who trusts in craft sails this way today, and that way next, like a vessel tossed about by fickle wind; but he that trusteth in the Lord is like a vessel propelled by steam; she cuts through the waves, defies the wind, and makes one bright, silvery, straight-forward track to her destined haven. Be you a man with living principles within; never bow to the varying customs of worldly wisdom. Walk in your path of integrity with steadfast steps, and show that you are invincibly strong in the strength which confidence in God alone can confer. Thus you will be delivered from carking care, you will not be troubled with evil tidings, your heart will be fixed, trusting the Lord. How pleasant to float along the stream of providence! There is no more blessed way of living than a life of dependence upon a covenant-keeping God. We have no care, for He careth for us; we have no troubles, because we cast our burdens upon the Lord.”

How very true these words are! How much needed such advice is in these days of materialism and reaching out after the seen things, which are but for a moment, unstable and uncertain! And in the final current of a passing age, a current antagonistic to such a life, how much watching and praying is needed by the people of God, not to be swept along. May all who read these words learn daily to trust in Him for all things and lean hard on Him, who never leaves, who never forsakes.

OUR HOPE

7

Grieved and Quenched These two expressions are used in the New Testament in connection with the Holy Spirit. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. iv:30). He is a Person, for only a Person can be grieved; you cannot grieve an influence. How is God the Holy Spirit grieved in a believer? Whenever the Lord Jesus Christ is dishonored, when He is not exalted and "that worthy Name" not used with holy reverence, the Spirit of God is grieved. The Holy Spirit would never lead a true believer to use words of familiarity about our Lord. He speaks of Him as Lord, honors and glorifies Him. "No man can say that Jesus is the Lord, but by the Holy Spirit" (1 Cor. xii:3). Whenever our Lord is belittled, or anything taught concerning His Person which is not true, the Holy Spirit is grieved.

What can be more grieving to the Holy Spirit, for instance, than to teach that error, held by many, that the Holy Lord had a fallen nature, that it was possible for Him to sin! Equally grieving are all other false views about His absolute Deity and His perfect Humanity. He is also grieved whenever the believer does not manifest the Lord Jesus Christ in his life and walk. Through His indwelling we are enabled to abide in Christ. "He that saith he abideth in Him ought himself also so to walk, even as He walked" (1 Jno. ii:6). The fruit of a Christian must be Christ-likeness. If we do not manifest the excellencies of Him who has called us out of darkness into His marvelous light, we grieve the Holy Spirit.

He is grieved when the written Word of God is criticized, when it is denied in its infallibility, for He is the author of the Bible. He is grieved when men and women, who say they believe the Bible, disregard certain commandments of the Holy Spirit, relating to true worship in the Spirit. Even so small a commandment as that woman should have her head covered in worship, if disobeyed grieves the Spirit of God; and much more so is He grieved when His injunction "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (1 Tim. ii:12) is not alone completely ignored but ridiculed. He expects the Church, the true Church, to be obedient to all His rules and commands.

“Quench not the Spirit” (1 Thess. v:19). The word quenched means in the Greek “to extinguish, hinder, thwart.” In the parable of the ten virgins it is translated “gone out,” when the foolish virgins exclaimed that their lamps had gone out. He is quenched, hindered when the believer in service does not follow His leading; or when instead of accepting His ministrations through the gifts He has given to the body of Christ, the believer refuses to share in them. He is quenched as well as grieved in the denial of the unity He has made. Sectarianism is not His work, but the fruit of the flesh; sectarianism quenches and grieves Him.

But nowhere is it taught in the New Testament that the Holy Spirit by whom the believer is sealed unto the day of redemption can be grieved away, or quenched away. He abideth with the blood washed sinner forever. He never leaves nor forsakes. The Holy Spirit grieved and quenched throughout the Christian profession is a solemn sign of our times.

Have you, reader, grieved and quenched Him? Go and confess it, judge yourself and put the grieving thing away.

We feel deeply convinced that “the Great Revival” for which so many have been praying is not coming because there is no humiliation, no confession of sins, no true return to the order, the rules and commandments of the Spirit of God in the New Testament. Here and there “great revivals” are announced, as in New York City where an evangelistic committee announced with the first meeting “the great revival has started.” At best they are man-made revivals.



The Fear of Death	It is strange that believers should in any-wise fear death. Yet this is often the case. It may come from different sources. Some fear death on account of ignorance, not knowing the full meaning of Hebrews ii:14, “that through death He might destroy him that had the power of death, that is the devil.” His death and His glorious, triumphant resurrection have gained a complete victory, and while death is still the foe, it is a conquered foe. Others fear death on
------------------------------	---

account of the physical and mental conditions in which they are in, and with many others the fear of death is the work of the enemy, whose weapon is to create fear and mistrust in the hearts of God's people.

The old Puritan preachers were great witnesses against the fear of death. Anyone who reads Richard Baxter's "The Saints' Everlasting Rest" will get a blessing and stop worrying about death. And Charles H. Spurgeon gave once a beautiful testimony as to the fear of death, which will be helpful to our beloved readers, who may be troubled in this way.

"Child of God, death has lost its sting, because the devil's power over it is destroyed. Then cease to fear dying. Ask Grace from God the Holy Spirit that by an intimate knowledge and a firm belief of thy Redeemer's death, thou mayest be strengthened should that hour come. Living near the Cross of Calvary, thou mayest think of death with pleasure and welcome it when it comes with intense delight. It is sweet to die in the Lord, it is a covenant blessing to sleep in Jesus. Death is no longer banishment; it is return from exile, a going home to the many mansions where the loved ones already dwell. The distance between glorified spirits in heaven and militant saints on earth seems great; but it is not so. We are not far from home—a moment will bring us there. The sail is spread: the soul is launched upon the deep. How long will be its voyage? How many wearying winds must beat upon the sail ere it shall be reefed in the port of peace? How long shall the soul be tossed upon the waves before it comes to that sea which knows no storms? Listen to the answer: 'Absent from the body, present with the Lord.' Yon ship has just departed, but it is already at its haven. It did but spread its sail and it was there. Like that ship of old, upon the lake of Galilee, a storm had tossed it; but Jesus said, 'Peace, be still!' *Immediately* it came to land. Think not that a long period intervenes between the instant of death and the eternity of glory. When the eyes close on earth they open in heaven. The horses of fire are not an instant on the road. Then, O child of God, what is there to fear for thee in death, seeing that through the death of thy Lord its curse and sting are destroyed? And now it is but

OUR]HOPE

a Jacob's ladder whose foot is in the dark grave, but its top reaches to glory everlasting."

Of course the full consummation of glory comes when He comes. Then in a moment, in the twinkling of an eye, graves will be opened and we shall be changed. Every child of God in thinking of the close of earthly existence should not think much of death, that it will be in store for the believer, but we rather think of the long promised overclothing, when He comes to take us to Himself.

"Oh joy and delight,
Should we go without dying!"

And this is promised to His children. For this we wait. This may be our happy, glorious lot before another day is passed. Let us live every day in this most blessed anticipation.



A Lesson from Pompeii Over ten years ago an interesting discovery was made near the ruins of Pompeii, which was buried with its sister city Herculaneum, under volcanic ashes almost 1900 years ago. Workmen, who were digging the foundation of a new building, outside of the area of the buried city, found the body of a woman in a petrified condition. Both hands turned to stone were full of jewels. Evidently the woman fled from the great catastrophe when the eruption of Vesuvius overwhelmed her home city. She carried her jewels in her hands and was finally buried in the downpour of scoriae. The jewels were found to be in a state of excellent preservation, having been protected from the ashes and the lava by her body. The jewels consisted of bracelets, necklaces, rings, amulets, studded with precious stones, and a pair of unique ear-rings. It is claimed that they were extremely valuable specimens of ancient jewelry. Each ear-ring, for instance, contains twenty-one perfect pearls set in gold, in imitation of a bunch of grapes.

She tried to save her most precious things and perished miserably in the attempt. Here is a lesson for our days. Millions hold on to the things of earth, the temporal things; their ambition is to possess more and more of them. The eternal riches which God in infinite grace still offers in the

Lord Jesus Christ are neglected and rejected. Everywhere we find the evidences that the chase after the earthly gold is on the increase. Wealthy men become more wealthy. Multimillionaires double in their numbers each year. Multimillionaires become richer and richer. The luxurious living of today, especially in our land, outdoes everything the world has ever seen in past ages. Pleasures multiply on all sides. Every new invention seems to be turned to the profit of pleasure.

But how will it end? Some day a far greater catastrophe will overtake this country and the whole world. It is the day of the Lord, when the rejected Christ appears in majesty and glory to execute the predicted judgments in the world. The sure Word of Prophecy has much to say of that day.

“Neither their silver nor their gold shall be able to deliver them in the day of the Lord’s wrath” (Zeph. i:18). “In that day a man shall cast the idols of his silver and the idols of his gold, which they made each one for himself to worship, to the moles and to the bats, to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth (Is. ii:20, 21). “They shall cast their silver into the streets and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord” (Ez. vii:19). What a day it will be, when the works of man come to nought. How terrible that day will be for the poor rich, the poor millionaires, with all their heaped up treasures, those who lived without God and without Christ! They will be stripped of all as judgment overtakes them, as the Roman woman of Pompeii. May every reader of these lines know the true, the abiding, the eternal riches in Christ; and may every child of God in possession of the unsearchable riches of Christ set the affection on things above and not on things on the earth.



Apollinaris Apollinaris lived in the fourth century and was Bishop of Laodicea. He was a prolific writer and distinguished himself especially by his work on “Truth,” written against the

emperor Julian. He also wrote thirty books against Porphyry, against the Manichaeans, Arians, Marcellus and others. Later in life he drifted into a sad error. He denied that the Lord Jesus Christ had a real human soul and spirit. This heresy was severely condemned by Athanasius and others. It created serious divisions in the body of Christ, the Church.

Strange that such an error of over 1,500 years ago should be revived in our times, and strange to say, among those who claim to guard the honor and glory of our Lord in a special manner. A teacher of a Brethren division, the so-called Ravenites, circulates a small tract in which he teaches that the soul and spirit of our Lord were not human. It is the same Apollinarian invention. It dishonors that worthy Name. The denial of His perfect humanity is as bad an error as the denial of His perfect Deity. If our Lord had no real human soul, how could He have made His soul an offering for sin? How could He have been tempted in all things as we are, apart from sin? How could He be touched with the feeling of our infirmities, if He knew nothing about them in His soul? If He had no human spirit, what need was there to commend His spirit into the Father's hand? And how interesting it is to note that Luke, who writes concerning the perfect manhood of Christ, is the only one of the four evangelists who tells us this. And here comes a teacher and revives this deadly error that Christ was not a man in possession of a human soul and spirit! And all this is advanced to enlighten Christians and to guard against error as to the Person of Christ, when the teaching is a most serious error. Such things circulated will result in new divisions among those who are already hopelessly divided.



XVII Century Francis Quarles was born in 1592 in England. He became a poet of considerable merit, but better still, he was a true Christian. Among the works he left is a small volume written in prose, called "Enchiridion of Meditations." It was published in 1641. Many choice pieces are

found in this volume. We quote a few, maintaining the English spelling of the seventeenth century.

“If thou owest thy whole selfe to thy God for thy creation, what hast thou left to pay for thy redemption, that was not so cheap as thy creation? In thy creation, he gave thee thy selfe, and by thy selfe to him: in thy redemption he gave himselfe to thee, and through him restored thee to thy selfe: thou art given and restor’d: now what owest thou to thy God? If thou hast paid all thy debts, give him the surplusage, and thou hast merited.”

“If any speake ill or thee, flee home to thy owne conscience, and examine thy heart: if thou be guilty, it is a just correction; if not guilty, it is a faire instruction: make use of both, so shalt thou distill hony out of gall, and out of an open enemy, create a secret friend.”

“Make use of time, if thou lov’st eternity: know, yesterday cannot be recalled, tomorrow cannot be assured; today is only thine: which if thou procrastinate, thou lovest; which lost, is lost forever: *one today is worth two tomorrows.*”

“The Lord is *Alpha* and *Omega*, in the great world; endeavour to make him so in thy little world; make him thy evening epilogue, and thy morning prologue: practice to make him thy last thought at night when thou sleepest; and thy first thought in the morning when thou wakest; so shall thy fancy be sanctified in the night, and thy understanding rectified in the day; so shall thy rest be peacefull, thy labours prosperous, thy life pious, and thy death glorious.”

“Reade not bookes alone, but men, and amongst them chiefly thyselfe. If thou find anything questionable there, use the commentary of a severe friend, rather than the glosse of a sweetlipt flatterer; there is more profit in a distasteful truth, than deceitful sweetnese.”

“When thou pray’st for spiritual graces, let thy prayer be absolute; when, for temperall blessings, adde a clause of God’s pleasure: in both, with faith and humiliation: so shalt thou undoubtedly receive what thou desirest, or more, or better; never prayer rightly made, was made unheard, or heard, ungranted.”

Mr. Harry E. Fosdick in his "Easter" sermon made the following prediction:

What Religion is Facing "My friends, religion has the fight of its life just ahead. Make no mistake about that. And the fight is not between the Modernist and the Fundamentalist. That is merely a rear-guard action. The real fight is between religion and sheer irreligion."

Well! Sheer irreligion is of course infidelity. Infidelity is simply want of faith. An infidel is a person who has no faith in truth given by revelation of God; he does not believe in a supernatural revelation. According to Dr. Fosdick irreligion or infidelity is on the increase. We believe he is right. That is one point on which we agree with him. But who is responsible for this increasing irreligion? Who has made the spread of infidelity possible? Certainly not the men who believe in the Bible as the all-sufficient revelation of God. Certainly not the men who believe in the Virgin-born Son of God, who died for our sins and rose again on the third day, now enthroned in heaven at the right hand of God. Certainly not the men who preach the Gospel of Jesus Christ as the power of God unto salvation, through whose testimony men and women are saved and born again. The men who help along the cause of infidelity are the Modernists. It is ridiculous for one who denies the supernatural facts of Christianity, who is entitled to the name "infidel," to speak of religion having the fight of its life ahead. He is on the wrong side of the fight. Let him continue in his attacks upon the Truth and irreligion will gain in strength on account of it.

"Religion has the fight of its life just ahead." How much we hear in these days of religion, this almost undefinable something. But religion and true Christianity are two different things. Religion is the product of an instinct of the whole race, searching for things spiritual which cannot be found out by searching. Christianity is the supernatural revelation of spiritual things. Christianity centers in the Person of the Lord Jesus Christ. Christ is Christianity. Therefore Christianity will never be defeated, for the victorious, living and eternal Christ, with all power in heaven and earth, is Head and Lord of all.

Before us is a large booklet on the institution known as "*The Union Theological Seminary.*" The infidel tendencies of this institution, which was founded and for many decades supported by the gifts of men and women who believed the Bible to be the inerrant Word of God, that the Lord Jesus Christ is the Virgin-born Son of God, that He was physically raised from the dead and is bodily present in glory, are too well known to need re-statement here. That institution is a menace to super-natural Christianity, for it denies the true faith given by direct revelation of God.

But here is something which is next to unbearable. The "Department of Religious Education and Psychology" of that hotbed of Modernism, sent out a questionnaire of a union test to the Sunday School children of the Central Presbyterian Church of Montclair, N. J. We suppose the same questionnaire was sent to other schools likewise.

Mr. Stephen L. Mershon of Montclair is entitled to the thanks of all evangelical and conservative Christians for bringing this abominable questionnaire to light, as well as showing up the shocking infidelity of this institution.

We give now a few questions the children of the Sunday School were expected to answer.

"Do you think of God as rather vague like a spirit or ghost?"
Answer: "Yes" or "No."

"Do you think of God as Truth?"
Answer: "Yes" or "No."

"Do you think of God as changing, growing, as people grow, more enlightened and more loving?" Answer: "Yes" or "No."

"Do you think of God mainly as a myth in which people used to believe, but which is pretty well outgrown today?" Answer: "Yes" or "No."

"Was Jesus crucified because He expressed opinions on religious and social questions which were regarded by the authorities as radical and dangerous?" Answer: "Yes" or "No."

"Did Jesus feed five thousand people?" Answer: "Yes" or "No."

"Did Jesus refuse to condemn a prostitute?" Answer: "Yes" or "No."

Think of asking children such questions! It does not take much discernment to see behind it all one great master-mind. His name is "Satan," the Devil.

Mr. Mershon states it well when he writes in the pamphlet:

"Patholysis in the human body is produced by the breaking down of the living tissues through the action of disease, so spiritual patholysis may be induced by the injection of doubt into the unsuspecting hearts of innocent childhood. I therefore protest against our Sabbath School being converted into a Psychodectic, or soul-destroying, clinic, with our children as the victims of an admitted "Experimentation," by which the way of spiritual life may be transformed into the path of spiritual death." Of all the Satanic work done today, this attempt to destroy the simple faith of a child, is the most damnable of all. Woe unto thee, thou Union Theological Seminary! Woe unto you, ye blind leaders of the blind! Your judgment will surely come, unless ye repent in sackcloth and ashes.



The Stony Brook School had during June its fifth commencement. A class of splendid young men graduated to enter into different colleges. The commencement address was given by Dr. Otho Bartholow, pastor of the First M. E. Church of Mount Vernon, N. Y. It was a happy and blessed occasion.

The school has had a successful year and the Lord's blessing has rested upon it as never before, especially in spiritual things. We quote an interesting paragraph from the report of the founder and headmaster of the school, Mr. Frank E. Gaebelein, M. A.

Early in the fall of 1926 there arose an organization, known simply as The Fellowship. Its purpose is to make vital in the School Christian life and experience, and to pass on Christianity to others here and outside our community. It also undertakes charitable work. The point that should be stressed in considering this organization is the fact that it is first of all *voluntary*. It has no set rules, no dues, no restrictions of attendance. Yet despite this fact, it has met regularly at Grosvenor House practically every Tuesday night through the school year. The meetings are given over to a brief time of Bible reading, discussion, and prayer. It has been a revelation and a source of spiritual uplift to the two faculty members, Mr. Curtis and the

Headmaster, to share these meetings. The active work of the Fellowship centers in the deputations. Members volunteer for this work, which consists of a group of three or four visiting a church and taking full charge of a service or a young people's meeting. Simple evangelical messages are given, at the close of which the Pocket Testament League is usually presented. The following is a brief report of this deputation work:

Deputations have been sent out to these churches (all on Long Island):

Mt. Sinai (Congregational)	Huntington (Presbyterian)
Port Jefferson (Baptist)	Stony Brook (Methodist)
Port Jefferson (Presbyterian)	Stony Brook (Presbyterian)
Setauket (Methodist)	Northport (Methodist)
Setauket (Presbyterian)	Westhampton (Presbyterian)

The aggregate attendance at the meetings was about twelve hundred. (This is surprisingly good, considering the fact that many of the churches are in small country communities).

Two hundred and fifty Gospels of John were accepted by those who heard the deputations. Ninety-six members were secured for the Pocket Testament League. Over sixty testaments (paid for by members of the Fellowship) were distributed. At least four persons signified acceptance of Christ.

In addition to this record, the Fellowship has given charitable aid to the poor near the School. Its members have repeatedly led the evening prayer service at the School and have done much to keep alive among the boys the custom of the Morning Watch.

Surely all our readers, who have so loyally stood by this school movement, will be much gratified by such a report. There were plenty of sneers from the side of Modernists when the scheme of an out and out Evangelical Christian Preparatory School was announced. Some said "Impossible; it can never succeed!" But here is the school in full working order, a Preparatory School of the highest standing and at the same time teaching and exemplifying the faith once and for all delivered unto the Saints.

Continue to pray for this school, for the headmaster, for the faculty and for the boys. Continue in its support. If you have boys to send write for the application blanks and a catalog.



With this issue "Our Hope" starts the **Thirty and Four** thirty fourth year of its publication. All these years the Lord has been good and gracious to us. It has pleased Him to sustain us in this testimony for Him and for His Truth. He has never failed and has often, hundreds of times, answered our prayers. He has been pleased to honour the monthly testimony during

all these years. He has used it in the salvation of souls, in blessing His people, in strengthening their faith, in keeping them from error and in the restoration of wandering sheep. We praise Him for all this.

We are getting old; but faith never ages. All that may be left in life's little day belongs to Him. We shall continue as under Him, trusting Him more than ever for guidance, for direction and for the maintenance of the magazine.

How much this testimony is needed now we need not to emphasize. Increasing is the darkness on all sides. But we also see the first streaks of the promised dawn of the morning for which we wait and which is our hope.

We know the prayers of His people, our beloved readers, will not cease for us. Thousands who read the magazine are no longer here. They are up yonder. But others will take their places and continue in intercession.

Sometimes friends asked us if the monthly labors, the work to be done, the reading in connection with it, is not becoming burdensome. Oh no! It is a refreshing delight for it is for Him, and for His Saints in whom is all His delight.



**Remember
Montrose**

Please remember and note the date of the Annual Prophetic Bible Conference in beautiful Montrose, Pa., conducted exclusively by the Editor of "Our Hope," August 8-14.

The first address will be given on Monday evening, August 8. Each day we expect to have a morning and an evening session, except Saturday, when we shall have no evening service. Then each afternoon a round-table Christian fellowship meeting is held. These afternoon sessions are very profitable. The teaching given will be constructive and on prophetic lines. It will be of interest and help to all believers and especially helpful to Christian workers, Sunday School teachers, preachers and mission workers. The Editor will also preach on Sunday morning and in the mass meeting of Sunday afternoon, August the 14th.

Please make your reservations as soon as possible by addressing the secretary of the Conference, Mr. R. M. Honeyman, Montrose, Pa.



**Stony Brook
Conference**

This conference held under the auspices of Dr. Ford C. Ottman begins on August the 14th. A fine list of speakers is announced on the program including Dr. James M. Gray of Chicago, and Dr. Mark A. Matthews of Seattle, Wash. The Editor of "Our Hope" will speak Monday forenoon and Monday evening August 15 and Tuesday morning the 16th. Full programs can be had by addressing the Office of "Our Hope". The General Bible Conference follows the Prophetic Conference.

Splendid Meetings Everywhere Besides preaching a number of times in Philadelphia and Boston, we held meetings in Milwaukee and Watertown, Wis. We had splendid meetings and His blessing rested upon the ministry of His Word.

We expect to preach during the summer in numerous village churches in Ulster and Delaware Counties, N. Y., as we did last year. We expect to spend our summer again in a quiet spot in Ulster County, N. Y. State. If you write us on personal matters concerning spiritual difficulties, or as to prayer requests, please mark the envelope "Personal" and it will be forwarded to us at once.



Moody Institute Conferences The Moody Bible Institute announces the following list of Summer Bible Conferences: Lake Geneva, Wis., July 4-11; Montrose, Pa., July 11-28; Brevard, N. C., July 24-August 7; Ocean City, N. J., July 3-Sept. 5; Hendersonville, N. C., July 24 to August 7; Lake Orion, Mich., July 31-August 14; Denver, Col., July 31-August 14; Colorado Springs, August 14-28; Eagles Mere, Pa., August 27-September 4.

We hope our readers and their friends living in the different localities will attend these conferences.



Neglect In these busy days neglect of small things is one of the besetting sins. We constantly meet people who say, "Oh, yes, I neglected to renew my subscription to your magazine." To hundreds we mail the magazine after the subscription has expired for several months; we send them reminders. But there is no answer. Of course we lose hundreds of dollars every year on account of this neglect.

If you receive a blue slip in your magazine it means you should renew. **Will you do this at once?** If you wish to stop your subscription tell us **why**. But we will appreciate it if you send us just a postal asking us to cancel subscription.

The Book of Psalms

PSALM XVIII.

This is a wonderful Psalm! Many expositors of the Psalms see in it nothing but David's experience. We quote from one. "In this magnificent hymn the royal poet sketches in a few grand outlines the tale of his life—the record of his marvelous deliverances and of the victories which Jehovah had given him—the record, too, of his own heart, the truth of his affection towards God, and the integrity of purpose by which it had ever been influenced. Throughout that singularly chequered life, hunted as he had been by Saul before he came to the throne, and harassed perpetually after he became king by rivals, who disputed his authority, and endeavored to steal away the hearts of his people—compelled to flee for his

life before his own son, and engaged afterwards in long and fierce wars with foreign nations—one thing had never forsaken him, the love and the presence of Jehovah. By His help he had subdued every enemy, and now, in his old age, looking back with devout thankfulness on the past, he sings this great song of praise to the God of his life.”* While all this is true, vouched for by the inscription of the Psalm itself, which is, with numerous variations, also found in 2 Sam. chapter xxii, it is equally true that this Psalm has a far deeper meaning than that. We find utterances and experiences here which cannot be matched in David’s life. Some of these utterances have been described as “bold poetic figures,” but they are more than figures of speech. These utterances and experiences which cannot be applied to David, though faintly foreshadowed in his sufferings and deliverances, are prophetic. The true Anointed One of God, Christ our Saviour, in His sufferings, and the deliverances from above, as well as His exaltation and His coming kingdom, constitute the deeper, prophetic meaning of this great, inspired hymn. The eighteenth Psalm is therefore a Messianic Psalm.

As a proper title for the Psalm we suggest the following: **“From the Jaws of Death to the Throne, through the Power of God.”** His Death, His Resurrection, His Exaltation, His Victory and His Kingdom, are found in this great prophecy. While David in the inscription of the Psalm calls himself “the servant of Jehovah,” the true, perfect servant is prophetically described.

The Psalm has been divided in different ways; we shall follow its contents in five divisions.

1. **From the Jaws of Death.** Verses 1-6.

Fervently do I love Thee, Jehovah, my strength,
 Jehovah, my rock, and my fortress, and my deliverer!
 My God, my rock, in whom I hide myself,
 My shield, and the horn of my salvation, my high tower!
 As worthy to be praised do I call upon Jehovah,
 And from mine enemies am I saved.
 The bands of death had compassed me
 And torrents of Belial made me afraid.
 The bands of Sheol had compassed me,
 The cords of death encountered me.

*Perowne on the Psalms..

OUR HOPE

In my distress I called upon Jehovah,
 And cried out unto my God.
 Out of His temple He heard my voice,
 And my cry came before Him, into His ears.

The praise with which this psalm begins is the praise of David, uttered through the Spirit of God. It is our praise as well, for we know Him, Jehovah as our strength; He is our rock, the rock which was cleft, the cleft in which we have our hiding place. He is for His own a fortress, a deliverer, a shield, the horn of salvation and a high tower. We find seven things mentioned which Jehovah is for those who trust Him: Strength, Rock, Fortress, Deliverer, Shield, Horn of Salvation and High Tower. But it is also the praise of Christ, the Son of David, our Lord. It is His voice which we hear, for He lived on earth as the dependent One. In another Psalm we find words which correspond to this praise here. "I will say of Jehovah, He is my refuge and my fortress, my God; in Him I will trust" (Ps. xci:2). In the same Psalm we read: "Because He hath set His love upon Me, therefore will I deliver Him. I will set Him on high, because He hath known My name." The praise comes from above. He, who walked on earth and finished the great work, sings His praises and we join in His song of triumph. Bishop Horne's words of comment are worthy of our attention. "Let us suppose King Messiah, like his progenitor of old, seated upon the throne. From thence let us imagine him taking a retrospective view of the sufferings He had undergone, the battles He had fought and the victories He had gained. With this before our minds, we shall be able in some measure, to conceive the force of the words 'With all the yearnings of affection I will love Thee, O Jehovah, My strength, through My union with whom, I have finished My work, and am now exalted to praise Thee in those who are redeemed.' Whenever we sing this Psalm, let us think we are singing it in conjunction with our Saviour, risen from the dead; a consideration, which surely will incite us to do it with becoming gratitude and devotion."

Then follows a description of the bands of the death, the jaws of death, which were His portion when— "He made His soul an offering for sin." What a dark picture these two verses present! We read of the bands of death

and the cords of death, the torrents of Belial, and the bands of Sheol. This passage was undoubtedly quoted by Peter on the day of Pentecost when he said: "Whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it" (Acts ii:24). The Hebrew word "*Chabel*" which is translated "bands" also means "to writhe in pain," like a woman in travail. The Greek version (the Septuagint) translates the word for this reason "pains." We see then in these words a prophecy of what He passed through. The cords of death, those bands due to our sins, compassed Him about, and the torrents of Belial, the powers of darkness using wicked men, like an overwhelming flood breaking forth from the pit, made Him afraid, in the day of His deep agony, when the apprehensions of the bitter cup He had to drink cast His soul into unutterable sorrow. The word "Belial" is found in the Hebrew text. It has generally been translated by, ungodly men. In the Old Testament the sons of Belial are frequently mentioned, always meaning the wicked and evil doers. In the New Testament the word is used only once, in contrast with Christ (2 Corinthians vi:15). In this passage it is generally taken to mean Satan. The expression "the torrents of Belial" describes the deep agony of His holy soul, when "He who knew no sin was made sin for us." "The torrents of Belial must then have put Him to fear, by the horror of what sin was to Him, as He realized it in the light in which He lived with God, from the joy of that well-known glorious presence, earth itself but the footstool of Deity. He had come into it but to do, amid sorrow and suffering, the Father's will, which man could violate at his pleasure, and count it pleasure, and imagine it freedom to do so! For this He was to die, taking the sinner's place; men like these—ungodly men—His creatures, with His stamp defaced in them—driving the nails which fastened Him to the Cross, plunging the spear into His side, sealing Him up in His grave, defying Him to come out of it again. Giving Himself freely to all this, while struck with the awful horror of it all, well might He exclaim "The torrents of Belial put Me in fear."**

*Numerical Bible on the Psalms.

In the sixth verse we read of His cry to Jehovah. "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). That he was heard out of the sanctuary and God answered Him is clearly stated in this verse of our Psalm. What God in His mighty power did in His behalf by raising Him from among the dead, by giving Him glory and a kingdom, is the great message which we now find in this Psalm.

2. The Manifestation of the power of God: He raised Him from the Dead. Verses 7-18.

Then the earth shook and quaked,
And the foundations of the mountains trembled,
They swayed to and fro, for He was wroth,
Smoke went up from His nostrils,
And fire out of His mouth devoured,
Coals were set afire by it.
And He bowed the heavens and came down,
And thick darkness was under His feet.

And He rode upon a cherub and did fly,
Yea, He flew fast upon the wings of the wind;
He made darkness His covering, His tent round about Him—
Darkness of waters, thick clouds of the skies.
Out of the brightness before Him there broke through His
clouds
Hail-stones and coals of fire.

Then Jehovah thundered in the heavens,
The Most High uttered His voice: hail and coals of fire.
And He sent forth His arrows and scattered them,
He shot forth lightnings and discomfited them;
And the channels of the waters were seen,
And the foundations of the world were uncovered,
At Thy rebuke, Jehovah—

At the blast of the breath of Thy nostrils.
He reached from above, He took Me,
He drew me out of great waters,
He delivered me from my strong enemy,
From them that hated me, for they were mightier than I.
They came upon me in the day of my calamity,
But Jehovah was my stay.

What a marvelous description of the mighty power of God! The resurrection of the Lord Jesus Christ from among the dead, the answer of God to His prayer, is here before us, but as we shall show, it includes a great deal more than His

physical resurrection. That His resurrection was a great display of the power of God we learn from the Ephesian epistle, where Paul speaks of "the exceeding greatness of His power" and "the working of His mighty power, which He wrought in Christ, when He raised Him from the dead." In the Gospel records we have perhaps only a partial description of what took place on the third day. Yet we know "the earth shook and quaked" for the evangelist tells us "there was a great earthquake." What else took place in the heavens, corresponding to the words before us, we do not know; but we know "He reached from above" and "drawing out of the great waters" as well as "deliverance from the strong enemy" are descriptions of the power of God when He opened the grave of His well-beloved and raised Him from among the dead, made Him the mighty conqueror. But as stated above the description here of God's intervention and the manifestation of His power includes much more than the resurrection of our Lord. In reading these verses we are reminded of the theophany, the God-manifestation at Sinai in connection with the giving of the law. Another prophecy should be considered in studying these verses. We have reference to Habakkuk, where we find a future great theophany described in similar terms (Hab. iii). This prophecy of Habakkuk is a vision of the coming "*Yom Jehovah,*" the day of the Lord. And besides this great prophecy there are many others which speak of the coming great display of the power and glory of the Lord. What is in store for the earth from the side of a holy and righteous God, through Him by Whom He will judge the earth in righteousness, Whom He has raised from the dead, is prophetically announced in these verses. There will be in the coming day of the manifestation of the Risen Son of Man a shaking of the heavens and the earth and the judgment of His enemies (verse 14). God's indignation is represented by fire, which is the most terrible of the created elements, burning and consuming all before it. It was in a fire the Lord descended upon Mount Sinai (Ex. xix:18); in fire He dealt with the examples of His wrath, the cities of the plains of Jordan (Gen. xix) and when His Son comes again, He will be revealed from heaven

with His mighty angels "in flaming fire taking vengeance" (2 Thess. i:7, 8). The devouring fire is the symbol of His coming judgments.

Then storms and tempests are mentioned, His thunder and lightnings, which are additional symbols of His displeasure. We learn therefore that this section of the Psalm, while describing in part the resurrection of Christ, carries us forward to the day of His visible manifestation. When it comes it will be accompanied by resistless and inevitable judgment on the adversaries of Christ and of His people.

And here we remind the reader that this Psalm also has a meaning as to the godly in Israel, the remnant, so-called. They will be surrounded by the torrents of Belial, for then the enemy comes in like a flood (Is. lxix:19) death stares them in the face, they cry to Jehovah to hear out of His sanctuary. Then He hears and He appears for their salvation.

III. He gave Him Glory. Verses 19-27.

And He brought Me forth into a large place,
He delivered me, because He delighted in me.

Jehovah hath rewarded me according to my righteousness;
According to the cleanness of my hands He hath returned
unto me.

For I have kept the ways of Jehovah
And have not wickedly departed from my God.
For all His judgments were before me,
Nor did I put His statutes from me.
I was also perfect with Him,
And kept myself from perverseness being mine.

Therefore Jehovah has rewarded me according to my
righteousness,
According to the cleanness of my hands in His sight.

With the merciful Thou dost show Thyself merciful,
With the upright man Thou showest Thyself upright.
With the pure Thou showest Thyself pure
And with the perverse Thou dost show Thyself contrary.
For it is Thou that savest the humble people,
And high looks Thou bringest down.

Many expositors have labored to explain what David means by the statements in the twentieth verse and the verses which follow, as to his righteousness, cleanness of hands, keeping His ways, etc. If the Psalm was written, as it is generally assumed, towards the close of his life, then it

was after his heinous sin, and the difficulty becomes unsolvable. But if the Psalm is viewed as a Messianic prophecy then this difficulty disappears at once. We hear His voice once more. He who was raised from the dead, was brought into a large place. He was recompensed by God. He not only raised Him from the dead, but He also "gave Him glory." He was rewarded on account of His righteousness, according to the cleanness of His hands, because He kept the ways of Jehovah in His perfect life. The righteousness of God demands two things. The first demand is that the sinner must die, "the soul that sinneth shall die." The other demand is that if there is a perfect man, who never sins, who is righteous and does righteousness, is always obedient, always doing God's will, never departing in anything—such a man must receive a reward. Of the whole race it is written "there is not one that is righteous," but the Lord Jesus Christ was the perfect man on the earth. His meat and His drink was to do the will of Him that sent Him. Finally He glorified God in the work of the Cross. Therefore God had to give Him a reward. His righteousness demands this. His perfect obedience received a recompense of perfect glory and honor. He who was made a little lower than the angels for the suffering of death is now crowned with glory and honor. Obedient unto death, the death of the Cross was followed by His exaltation. "Wherefore God also highly exalted Him and gave Him a name which is above every other name" (Phil. ii). Verses 25-27 show that God deals with men according to what He sees them to be. God renders to every man according to his works: full mercy to the merciful, peace and truth to the upright, to the perverse He shows Himself contrary. He saves the humble and humbles the proud. The statements give the reason why God recompensed Him, for He was merciful; He was perfect; He humbled Himself. But we by nature are perverse and only through the Grace of God in Christ, who died for our sins, rose again and is exalted, can we obtain our salvation.

IV. His Enemies Subdued. Verses 28-42.

For it is Thou that lightest my lamp,

OUR HOPE

27

Jehovah, my God, enlighteneth my darkness.
 For by Thee do I scatter a troop,
 And by my God I leap over a wall.
 As for God-His way is perfect.
 The Word of Jehovah is tried;
 He is a shield to all that trust Him.

For who is God beside Jehovah?
 And who is rock except our God?
 The God who girded me with strength,
 And maketh my way perfect,
 Making my feet like hinds' feet,
 Making me stand upon my high place,
 Who teacheth my hands to war,
 And mine arms to bend a bow of brass.

And Thou gavest me the shield of Thy salvation,
 And Thy right hand upheld me—
 Thy condescension hath made me great.
 Thou didst enlarge my steps under me,
 And mine ankles have not slipped.

I pursued mine enemies and overtook them,
 And turned not back till they were consumed.
 I crush them, that they cannot rise;
 They fall under my feet.
 And Thou girdedst me with strength to battle,
 Thou didst subdue under me those that rose up against me.
 And mine enemies didst Thou make to turn their backs unto
 me,
 And those that hated me I destroyed.
 They cry for help and none saveth,
 Unto Jehovah and He answereth them not.
 And I crushed them as dust before the wind,
 I cast them out as mire of the street.

The exalted Christ is now before us as the mighty coming conqueror and the judge. This section is the section which describes more than any other the experience of King David. God subdued all enemies under his feet; and in this he is the type of Christ under whose feet all things will be put. His return from glory will bring this about, for God has given Him the place at His right hand and promised Him "to make His enemies the footstool of His feet" (Ps. xc). He was in the darkness of the Cross, but God has lighted His lamp. The word lamp is figurative and used for the continuance of the house of David (1 Kings xi:36). All enemies must give way before the true Son of David, whose lamp now shineth forth. All obstacles are overcome (verse 29). He marches on victoriously and all His enemies are conquered. They are prostrated before Him. He executes the judgment. The

sentence "I crush them as dust before the wind" reminds us of the smiting stone in Nebuchdnezzar's dream-image. When the stone strikes the feet of the image the great man image collapses and becomes "like the chaff of the summer threshing floor" and is carried away by the wind (Daniel ii).

V. The Head of the Nations. Verses 43-50.

Thou hast delivered me from the strivings of the people,
Thou hast made me the head of the nations.
A people I knew not doth serve me,
As soon as they hear they obey me,
Strangers come cringing to me,
Strangers have faded away,
And come forth trembling from their strongholds.

Jehovah liveth, and blessed be my Rock,
And let the God of my salvation be exalted;
The God who hath avenged me
And subdueth peoples under me,
Who hath delivered me from mine enemies,
Yea, Thou hast lifted me up above them that rose up
against me.

From the man of violence
Thou hast delivered me.
Therefore will I praise thee, Jehovah, among the nations,
And will sing psalms unto Thy name,
As He who giveth great deliverances to his King,
And showeth loving-kindness unto His Anointed,
Unto David and his seed for evermore.

And now we behold Him as "the head of the nations." He is now seen enthroned as King of kings, and Lord of all. Then His people Israel are going to serve Him, which is the meaning of "A people I knew not doth serve me" (Verse 43). They had been set aside and He knew them not, but now, as a repentant people, who accept Him, He acknowledges them again as His people. Then we have a description of the dominion and fear, which, in that day will be His (Verses 44-45). All will fear Him. Especially should we note the sentence "strangers come cringing unto me." The authorized version is "strangers shall submit themselves unto me." The marginal reading is "shall yield feigned obedience." The Hebrew is "lie." This is one of the hints in Scripture that Christ's millennial rule, though sovereign and undisputed will not be willingly accepted and owned by all.

This explains the revolt at the close of the millennium (Rev. xx:7, 9).

All nations must now serve Him. The violent man mentioned is the Antichrist. The Psalm ends with praise as it began with praise. It is the praise of the King and the praise and worship of His people. Verse 49 is quoted in Romans xv:9. What a blessed and wonderful Psalm it is!

Studies in Isaiah

BY F. C. JENNINGS

CHAPTER LIII

(Concluded)

The Fifth, or Deuteronomic section: Its correspondence with that book: An amazing word! the soul made the offering for sin: His seed: Jehovah's pleasure, what is it? Doubts as to the received rendering of the last verse: An examination of the words: They justify another rendering that relieves them of an anomaly. A return to the first section and conclusion.

This brings us to the last and Deuteronomic section of this Pentateuch; and, as Deuteronomy is a summing up of God's ways with Israel, as their desert journeys now past, they stand on the borders of their inheritance, and can already see their own fair land across the interposing river, so here, the path of the Servant is reviewed: His wilderness journey is over, and we may see Him standing here looking forward to that long life that is before Him, even length of days forever and ever. But little would even that satisfy the gracious love of His heart; He must have sharers in that unending day to satisfy Him, as we now see.

10: Yet it hath pleased
 Jehovah to bruise him.*
 When his soul has been made
 An offering for sin,
 His seed he shall see,
 His days shall prolong—
 And Jehovah's good pleasure

*This word is a very strong one, as Ps. 90, 3 shows: "Thou turnest man to crushing." The word for "bruise" in Gen. 3, 15 is quite different (here *daka*, there *suph*), nor must it be permitted that the "old serpent," Satan, had any part whatever in this atoning bruising—*that* was from Jehovah only. Some have greatly erred here.

OUR HOPE

- In his hand shall go forward,
 In triumph unceasing. †
- 11: Of his soul's travail
 Satisfied shall he see,
 And by his knowledge,
 Shall my servant—the righteous—
 Justify many: their iniquities bearing.
- 12: Therefore I'll give him a portion in many ‡
 And he, with the mighty the spoil shall divide; ‡
 Because unto death his soul he hath poured out,
 And with transgressors was himself numbered;
 Yea, he himself bare the sin of the many,
 And for the transgressors he made intercession.

Of all the words ever written or spoken, surely none can equal, in their amazing depth, their most affecting significance, and the awe-compelling truth they contain, these: **“It pleased Jehovah to bruise him.”**

With genuine fear and trembling at even touching this holy word, we must yet consider every expression in it. Who then was thus bruised? It was none but Him Whose pleasure it was to do the will of that very One Who here is **“pleased to bruise Him!”**

If then He was so submissively obedient, why did Jehovah bruise Him—nay more, was actually **pleased** to bruise Him?

Was He moved to anger by some grievous fall in that beloved Servant? Nay, nay, He Himself could testify that He **“always did those things that pleased Him (John viii:29);** and none could convict Him of the slightest frailty, far less, sin. No, indeed no; for the very floor of heaven must break and break again under the weight of Jehovah's delight in that one sinless, blemishless, spotless human life, and those words at His baptism, and on the holy mount witness to a pleasure that was never marred. But still is it written : **“Yet it pleased Jehovah to bruise Him!”**

What motive could have moved that almighty Arm to strike with blows that brought **“grief”** indeed to that beloved One? What could have induced Jehovah to inflict such suffering on Himself, as a father would have in causing suffering to a son who was dear to him?

His love for poor sinful man was such that for him, He

†This is the primary sense of the word.

‡Lit. **“I will allot him a portion in many, and with strong ones he shall allot the spoil”**; but see notes above.

spared not His own beloved Son—measure that love then, if you can! Is there a trouble or sorrow that life or death can bring us, that we cannot go through rejoicingly if we but take **that** in?

But what as to the “**pleasure**” in bruising Him? This in the same way as that Son **delighted** to do His will, and yet that Will led to such anguish that even as the shadow fell upon His soul, He prayed that if possible that cup might pass from Him, thus, and only thus, did it please Jehovah to bruise him, a bruising from which His love shrank from inflicting even as did the beloved Son from suffering.

Have I one reader, one fellow-believer, who will again join in that confession of that fellow-penitent brother of ours uttered long ago: “I have heard of thee with the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes” (Job 42, 5-6).

Let us note that it is His **soul** that is made an offering for sin: the soul that is physically represented by the blood: the soul that is the intermediate link between the spirit above, and the body below, putting a hand on both: the soul that as another has said “seems to bear the same relation to the spirit, as the woman to the man, the one predominant in emotional, as the other in mental activity; each the complement of the other, and as the sin began with **Eve’s** being deceived, so it is the **soul** that is made the offering for sin”*

But what is the result? “He shall see his seed.” The corn of wheat has died and now bears much fruit in resurrection. He has suffered, even as the creature in giving birth, and these atoning sufferings are the birth-pangs whence the seed springs. None could declare His generation, for He had no seed according to nature, but spiritually how many?

*What a complete refutation does this give to the modern revival of that ancient heresy that our Lord was not truly Man, inasmuch as He had not a human spirit nor human soul, the place of these being filled by God the Son, the second Person of the divine Trinity. Impenetrable as is the mystery His Person who is so justly called “Wonderful,” and firmly as we cleave to His essential Deity at all times and in all places, yet we also cleave to the “one Mediator between God and men, being **The Man Christ Jesus**, “who, as Man, of human spirit, human soul and human body “gave himself a ransom for all.” The Body only does not constitute a living man, nor would one be a “man” if he had but one-third of a man’s being.

He shall prolong his days. "Long life shall be his, even length of days forever and ever" (Ps. 21, 4) and as having that life from Him, His seed too are in a scene where death is not, and not one of them with that "life indeed," shall ever see "death indeed" John 8, 51.

"The pleasure of Jehovah shall prosper in his hand." These words are like a ray of sunshine on a storm-cloud, throwing a bow of promise across it. For from that dark scene on Golgotha, where it was Jehovah's pleasure to bruise Him, we see that pleasure carried on, in enwrapping in an embrace from which nothing in all creation can sever, such poor guilty, sinful, erring creatures as we are! O what a joy that must be to God, since, although naught but the bruising of His beloved Son would permit His having it, He spared Him not. That "pleasure" shall go on, nor cease till He has made "all things new."

And what of Him Who suffered? "**He shall see His seed, and in seeing them shall be satisfied.**" O, deep, deep the Love of which those few words tell. He might at any moment during His life have gone back to the Bosom whence He came; but He would not have returned there "satisfied." He might have been spared the shame and anguish of the cross; but still He would not have been "satisfied." He might have been raised from the dead, and gone alone back to the right hand of God where there are pleasures forevermore; but even there amid even those pleasures He would have been forever **dissatisfied**. But see those myriads, not one of whom has not known sin, and its consequences of sorrow and suffering, not one that was not an heir of wrath, and now not one before whom does not stretch an eternity of joy, all owed to Him—it is these that He sees with Himself, and **He is satisfied**. O, to know the love that indeed passeth knowledge!

The ordinary reading of the last verse is, at least, questionable, even although supported by the Revision. It seems an anomaly that as a recompense for those humiliations and sufferings that can have no rivalry, the Sufferer should **only** share among, and on a level with, others who had and could have no part in them. So strongly does the spirit resent any

creature having such a place, that, if the Hebrew words used will justly permit the avoidance of this rivalry, apparently so unseemly, we are strongly attracted to such a rendering, whilst keeping a curb on the slightest deviation from plain scripture which never needs defence. Now there is precisely the same construction in Job, 39, 17: "neither hath he imparted to her understanding." Let us put the two passages side by side and they would read literally thus:

Job:39, 17

Isaiah 53, 12.

"He hath not given her a lot
in understanding."

"I will give him a lot in
many."

Here there would appear no ambiguity; but just as God has **not** imparted "understanding" to the ostrich; he **has** imparted these "many" to His Servant. The ostrich does not divide **with** understanding—that would be meaningless; but just so our Lord does not divide **with** the many. The many are not those who share with this unrivaled Servant, but are themselves the objects apportioned to Him, and here the reference would appear to be to the Gentiles.*

But as to the second clause: "He shall divide the spoil with (eth)** the strong," it is by no means as certain that we should follow those who as Luther render "And he shall have the strong for spoil"; for in this the preposition changes, and as we again have a close parallel in another scripture, this must at least have its weight with us. Prov. 16, 19 is a construction that closely corresponds, and reads "than to divide the spoil with (eth) the proud," and in this light I have felt compelled to translate as above. But who then are these "strong ones"? They must be His own "willing people," of Israel who, like their ancestors, the Maccabees, "out of weakness were made strong" (Heb. 11, 34) and who shall also "do exploits" (Dan. 11, 32). He as once before identifies Himself with, and takes His place at the head of, that people,

*Many Hebraists have adopted this, as for instance: The Sept. reads: "Therefore he shall inherit many." Luther: "I will give him a great multitude for booty." Birks: "I divide him a portion from the many." Nagelsbach in Lange: "I will give him a great multitude for booty."

**The *Beth*, meaning "in" as in the previous clause is in this turned to *eth*, meaning "with," which makes a difference.

with whom He will divide the spoil of His and their enemies (c/f Zech, 9, 13: "When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man." Of this too we have a God-given illustration in him who was so strong a type of Messiah, David: and let me beg my readers to see him dividing the spoil with Israel: (1 Sam: 30, 26-31). If then I am correct, the earlier allusion would be to the hostile **Gentile**, the later to the penitent **Israel**: the believing remnant.

But once again the text leads us to ask: "Why this exaltation?" and again the answer comes in four reasons:

- 1: He hath poured out his soul unto death.
- 2: He was numbered with the transgressors.
- 3: He bare the sin of many.
- 4: He made intercession for the transgressors.

You will note how thoroughly that is Deuteronomic in its character of a comprehensive review of all that has been said. O, the depth of the love of God to poor mankind! He exalts His Son **because** of that death that permits Him to pour blessings on the lost race! Every display of Christ's love to man calls out fresh love from His Father's heart; "**therefore doth my Father love me, because I lay down my life that I might take it again**" (John 10, 17). Have we not gathered some delight from that? Was there ever a moment when the Father did **not** love the Son with infinite tenderness? yet He—that Son—here says that all other love is obliterated as it were in this, that He laid down His life for the sheep, that He might take it again in resurrection, so as to communicate a life free from all condemnation to His poor people. **Therefore** His Father loves Him. I say again who can measure the love of God the Father to poor **men—aye to us! aye to me!!**

Let us not then for one moment do Him the dishonor of thinking that the "intercession for transgressors" is to win for them the favor of a stern, austere God. Not the intercession of Blastus with "highly displeased" Herod (Acts 12) affords the divine illustration to **His** intercession; rather turn to the queen Esther, who in her own personal beauty, and adorned with her royal splendors, moved the affections of the

king, so that when that golden sceptre was held out to her, every single one of her countrymen was as safe as she herself (Esther 5). But what is the poor shadow to the Substance? What can figure the delight of God, in His Son, as He returns to Him after pouring out His soul to death, being numbered with transgressors, and bearing the sins of many? Does He the Son, need to bend the knee and appeal with such earnest supplication as shall even change the attitude of an unwilling God? Far, far from that: His beauty, shown in those atoning marks, that permit longing love to come forth to the feeblest, youngest, poorest of His people, themselves make such an intercession to Him, that there is no obstruction **there** to the free-flowing of His love.

Thus, as we see Him ascending from Olivet with His hands raised in blessing, so do we part with Him here, still *interceding for those whose sins He bore; and he who tells us all this is the prophet who is speaking for His people Israel, "mourning in bitter sorrow, the lateness of its love."**

The Christ of the Indian Road

A CRITICISM—THE EDITOR.

Such is the title of a small volume which seems to have run a race as the best seller with that horrible production "The Man Nobody Knows." But there is a great difference between these two books. The last named is so insulting to our adorable Lord and Saviour Jesus Christ, that no child of God will have anything to do with it. The book concerning "the Christ of the Indian Road" is so subtle in its statements that the very elect are deceived by it.

A Christian physician came to us and said something like this: "Can you tell me what is wrong with this book? I read it and I know there is something wrong, but I cannot put my finger upon what it is." Others have said the same thing, while in meetings, in which the book was mentioned and condemned, not a few protests were brought by some who had read it and who pronounced it as one of the very best they have ever read.

*This sentence is quoted by Delitzsch, who does not give the author of it.

After reading this book we laid it down and said to ourselves: this certainly is not the Gospel of our salvation which a greater missionary than E. Stanley Jones preached; this is not Paul's Gospel which he received by revelation, "that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." The great fundamental teaching of that wonderful Epistle to the Romans is nowhere to be found in this book. The foundation truth upon which the Gospel of our salvation, through the redemption work of Christ, rests entirely, is the total depravity of the human race, that the whole world is guilty before God and under condemnation. If this truth is presented to the high-cast Hindu, of whom the author of the volume has so much to say, he would at once refuse to listen to another word. Hinduism, Hindu philosophy as well as other Oriental demon religions, have no use whatever for the Divine declaration: "There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one" (Romans iii:10, 12). If one is looking for pride of intellect, for pride of knowledge, worldly wisdom and self-righteousness personified, let him go to the Orientals, with their religions, and he will find it all there. The author being silent on the condition of the human race, guilty and lost, without hope and without strength, has next to nothing to say about the Cross and the Blood which washes sin away. He is painfully silent on that. The reason is very apparent. The Oriental religionist with his self-righteousness has no use for the Cross of Christ. It is obnoxious to him. Redemption by Blood is not mentioned; the modernistic delusion that the Christ-life counts, and the Christ-spirit, is the leading teaching of this subtle book.

Furthermore we read: "In the days when I volunteered to be a missionary the prevailing thought was that here is a cataract of human souls pouring over into perdition and that we were to rescue as many as possible. Rightly or wrongly, this idea is no longer prevailing as a motive for foreign missions." You can read a good deal between the lines here.

The heathen are not lost, that is the new conception. In order to help them to a better life, not the Gospel of the Cross is needed, but the injection of some of the Christ life. But the men and the women who believe the Bible, the Old and the New Testament, as the only authority, and final authority (which E. Stanley Jones does not believe), who believe that man without Christ is lost, still go to the foreign field, not to improve Hinduism, but to save souls. They go there with the strong conviction that only the Cross can bring Light and Life, Salvation and Peace into heathen darkness. And that Cross on which the Prince of Glory died, died for the creature's sin, died to make peace in the Blood of the Cross, is shamefully absent in this book, published by the Methodist Book Concern in New York.

Here is another quotation. "At the close (of a meeting) a Hindu lawyer arose and asked this question: 'Don't you think that Hinduism will gradually evolve and change into Christianity without losing its good points?'" And Mr. Jones tells us that he answered him in the affirmative. "I assured him that I thought that very thing was taking place." (Page 176). Again we read "The reinvigoration of Hinduism is only possible through the Christ spirit. . . . Christ is the only hope of Hinduism." These are expressions by leading Hindus, but are approvingly quoted by Mr. Jones in his book.

What is Hinduism that it should be reinvigorated? Hinduism is a vile, Satanic system garbed as a religion. And this Satanic, unspeakably vile heathendom is to be kept alive by the Christ-spirit! It certainly shows what a dangerous book this "best seller" is.

There appeared recently in the "Presbyterian" a criticism of this book by Dr. J. M. Stanfield, which we quote in part to confirm our own criticism with additional points.

"The book is gotten out through the assistance of Dr. David G. Downey, book editor of the Methodist Episcopal Church, who is a Modernist and is practically excluding all orthodox book manuscripts offered him for publication. Dr. Downey read the proofs and saw the book through the press (page 8). This has its significance in favor of Modernism.

“Dr. Jones does not have a word of warning against the dangers of Modernism or Liberalism in India or anywhere else, but he does mention Spencer favorably (page 187), and quotes with approval H. G. Wells’ ‘Outline of History’ (page 207).

“He thinks that in India men of liberal and conservative views have been drawn together in Christ. Christ holds them both (page 157).

“His emphasis is upon Christ as a ‘Life,’ and a present living person, effecting an experience in the believer to the disparagement of the Scriptures and the Christian creed. We quote: ‘Christ must be interpreted in terms of Christian experience rather than through mere argument’ (page 22). This sounds very much like Fosdick.

“The author says the book is ‘an attempt to describe how Christ is becoming naturalized upon the Indian Road’ (page 1). This raises a question, and Dr. Jones realizes this even in the title of his book. If the Indian people are adapting Christ to their natural, moral or religious state, and modes of living and thinking, then they are becoming a nation of Modernists, and nothing could be worse than that religiously. He endorses the thought that Hindusim is gradually evolving into Christianity, and that Christ is the only hope of Hinduism (page 176). That is Christ alone can keep Hinduism from dying out.

“And yet, at the present, because of Indian prejudice toward Christianity, Dr. Jones has been led to drop out the term Christianity from his announcements. He says, ‘Christ must be in an Indian setting. It must be the Christ of the Indian Road.’

“But Christ cannot be adapted. He must absolutely regenerate, adapt and adopt fallen human beings to himself. There are no exceptions, not even the people of India.

“The book is painfully silent on this question of human depravity, but the Modernistic note of thinking one’s self up into a better state religiously is very evident. He thinks India in this way will contribute her part to Christianity.

“Dr. Jones opposes Christ to the Old Testament on page 22, saying: ‘Christianity must be defined as Christ, not the Old Testament.’ and identifies the Old Testament with Judaism on page 170. As well identify the New Testament with Protestantism, including its faults.

“The Bible is not responsible for any false interpretation put upon it by any person or religious sect; no, the Bible is not responsible for the errors of the Christian church, nor those of the Jews in any age. I am thoroughly tired of these flings at the Old Testament by persons professing to be orthodox and Christian. It is all the result of Modernistic propaganda.

Dr. Jones even seems to think that Christ can be presented without presenting 'a superior book' (page 165). 'It is doctrine that divides,' he says on page 155. He has simplified his faith—'shortened the line,' as he says, which does not at present seem to stretch 'from Genesis to Revelation,' as it did when he began to work in India.

"This would not be the Christ of the Gospels, for in his temptation he showed that he held the Old Testament as binding on his own conscience and conduct, and called it 'The Word of God,' the 'Commandment of God' (Mark 7: 1-15), and said that these Scriptures could not be broken (John 10: 35). Philip preached Christ from the Book of Isaiah and Paul, in his missionary tours, preached Christ from these Old Testament Scriptures, but Dr. Jones leads me to believe that he could practically dispense with these Old Testament Scriptures in accommodating his Christ to the thinking of the people of India.

"Another indication that Modernism is influencing the thought of Dr. Jones is the lack of an acute sense of sin in his thinking of India and its religion, which is a result of his failure to treat the Bible as having supreme authority, being God's Word and law the entire length of the line from Genesis to Revelation.

"He has given up the idea that there is 'a cataract of human souls pouring over into perdition' in heathen lands, and that missionaries are to 'rescue as many as possible.' He says, 'This idea is no longer prevailing as a motive for foreign missions' (page 30).

"I believe that the course Dr. Jones is adopting in India would in time, result in a new religion in India taken largely from the New Testament and built around Christ, with much of Hinduism remaining, much as religions have been formed around Confucius, Buddha, and Mohammed. It would not take the Bible as authority in the same sense as Christ, Paul, the early Christians, and the historic Christian Church have done. This would be India's Modernism!"

Modernists have been claiming this book as being on their side. They have hailed the author as striking out in the right lines in foreign missions. Some so-called "Fundamentalists" have lauded the book very highly and have done so through careless reading and superficial thinking. It shows us in what evil days we are living and how the wiles of the devil become stronger and more subtle as the age draws to its close. Keep away from "best sellers." What goes so well with the world, including the religious world, is not of God the Holy Spirit, but of the god of this age.

OUR HOPE

WANDERERS

Hebrews xi:37, 38

Fain would I bring a wreath of grateful song
For these well-loved, whose graves are hid so long—
Voices long hushed that call to faithfulness
All Christ's redeemed, who His great Name confess.

Faith looks beyond, it longs for His "Well done,"
Sweet, sweet the sound, to you, tormented one!
How passing sweet, to these who wandered wide,
Hoped in their God and knew no ease beside.

Whose eyes anointed, thro' the shadows deep
Saw from far gates a waiting radiance sweep.
They who came thirsting to the mountain cave,
Heard water flowing still, mighty to save.

I ween the vagrant bird sang angels' song
To souls so set on high, to faith so strong.
I ween the steadfast stars, fallen the night,
Fair mansion windows shone, beckoning, bright.

Hard hearts and cruel hands, besetting sore,
Could only speed them Home, to weep no more.
For they endured as seeing One unseen,
Princes on earth, tho' seeming poor and mean.

Their love was true, and death could not divide
Nor life could rend them, from the Crucified.
Teine when a coolness touched the piteous feet
Changed lowly moss to gold of Heavenly street.

Oh lovely faith, that hunger, want, and pain
Cannot gainsay, so counts its loss as gain!
At home with God these gently rest away
Whose dust awaits its resurrection day!

Stately the Temple grows from hour to hour—
Its costly stones are set by wisdom's power
And each must fill his own appointed part.
Find each, my Father, with a thankful heart.

—A. E. G.

A reader of "Our Hope."

Current Events In the Light of the Bible

The Great Disaster of the Southland. The terrible floods of the Mississippi this Spring have been the worst in the history of our country. From Missouri to the gulf of Mexico millions of acres of land have been inundated. Towns, villages and hamlets in large numbers have suffered a frightful loss. Nearly 300,000 people have become homeless. The financial losses run into several hundred million dollars. The loss of life has also been great. Thousands upon thousands have lost their all. Nor is there any prospect of having a harvest this year. An uncountable number of domestic animals, cattle and fowl have been destroyed. The whole country has come nobly to the relief of the stricken section.

Surely disasters increase on all sides. Tornadoes have already done great damage this year in different states. What will come next? The leading seismologists held recently a meeting in Boston. One of these scientists who study earthquakes gave a history of the earthquakes of New England. He called to remembrance that during colonial days Boston and New England had an earthquake far greater and destructive than the San Francisco disaster. He also stated that since 1924 New England had 21 earthquakes and that probably in the near future there would come a big shake.

These disasters are warnings. They are unheeded. If one mentions the fact that God speaks through them, he is ridiculed. Our fathers when such things happened called to fasting and prayer and humiliation before God. With the denial of God and of His Word so prominent in our days, such a course is no longer followed. But God is not mocked. Other disasters will follow and the day will come in tribulation and judgment when the whole earth will suffer still greater calamities. How do we know it? The Bible gives us this forecast. Rapidly the day in which God will deal in judgment with the nations is approaching. The present day disasters are His warnings.

The Restless Balkans. Trouble is again brewing among the different Balkan States. Jugoslavia, Rumania, Albania, Bulgaria and Greece are all in a restless condition. Two powerful influences are at work there. Soviet Russia has its agents everywhere sowing its vicious seed. It is surprising what dreadful activity the Reds carry on in following their program of a world-revolution. The other influence is Italy with its great master Benito Mussolini. Mussolini is aiming at the Italian control of the Balkan States, one of the stepping stones towards the realization of his dream, the restoration of the Roman Empire. This year may yet bring forth startling developments in this direction.

The Chinese Situation. We have received from different missionaries in Shanghai and elsewhere numerous newspaper clippings, copies of the "North-China News" and other Chinese papers. We have also received letters from brethren who are loyal to the Word of God, among these we mention Mr. Elliott and Mr. Strother.

In studying the situation carefully with the help of these communications we are prepared to say that the trouble, and all the internal strife have been created by the agitation of Red Sovietism. The Nationalist army and government is under the leadership of (as they call themselves) "Comrade" Borodin, a notorious red leader.

But far worse than that the National Council of Christian Churches in China is the right hand of Bolshevism and has assisted prominently in fomenting the strife. The National Council of Churches has joined hands with atheistic Sovietism to fight imperialism, to free China from foreign domination, to produce democracy (that much abused term). Now this National Christian Council is composed of the modernistic missionary element. These blind leaders of the blind, who assume a falsely claimed Christian leadership, are the religious Bolsheviks. Their aim is to dethrone the Bible and the Christ of the Bible. They are the Bolshevik Aid Society, and in fellowship with the red agitators they are leading onward to ruin and unspeakable desolation. Should the Nationalists be triumphant the true missionaries of the Cross would be barred from China.

OUR HOPE

From the letters we receive we quote a few paragraphs of but one. This letter is signed by our brethren A. E. Laraway, W. Scott Elliott and Edgar E. Strother. Two of these brethren are known to us as earnest Christian believers. We let them speak.

“It is safe to say that the vast majority of Americans residing in China are deeply concerned over the ignorance shown by the American public regarding the China situation. And it would seem as if our people back Home do not want to know the truth. This fact, however, does not relieve us of the responsibility of putting the truth before them, any more than Christians are relieved of the responsibility of preaching the Gospel in heathen lands because the people do not want the message.

“America is clearly not awake to the terrible menace of Bolshevism, nor do the Fundamentalists, the great majority of whom are apparently of the pacifist, compromising order, realize that Modernism is a form of Bolshevism, that these two sinister forces are in reality at one in their efforts to dethrone the God of the Bible, and His Christ, and that their activities are practically identical, as witness the tactics being pursued by the National Christian Council, the leaders of which are two notorious foreign Modernists, and several Chinese Modernist secretaries, one of whom, at least, sat at the feet of Harry Emerson Fosdick at Union Seminary.

“We over here cannot but burn with indignation on reading the utterly false, misleading reports that are being given out by Dr. Hume, President of Yale in China. He must know that this his own institution is in the hands of the Reds, and Hunan is practically denuded of missionaries since the Nationalists, of whom he speaks in such glowing terms, have taken control of the Province. And such progress has Bolshevism made in Hunan in the brief period the Reds have been in control, that a missionary from there says the children in his district were not only shouting, “Down with foreigners!” “Down with Imperialism!” but “Down with teachers!” “Down with parents!” as well. How missionaries can deliberately so misrepresent the situation is beyond comprehension.”

Drinking, Dancing and Making Merry. China is in a deplorable condition. The big cities like Peking, Shanghai and others may soon be the scenes of frightful blood-shed. According to reports the gaieties in these cities are unabated. The following describes life in Peking while the revolution is at its height.

“One must not think that the disorder of to-day and the uncertainty of what may happen to-morrow have driven Europeans and Americans from Peking. The tourists from countries with high exchange rates stream to Peking. There are crowds of German business men. In the big hotels, in the Pullman cars and in the ‘Grand Hotel,’ where the jazz band seems to work constantly, it is hardly possible to find room. Noted guests are in Peking, such as Prince George of England, the Crown Prince and Crown Princess of Sweden, “movie” stars, Ministers, Ambassadors’ wives who can’t stand the yellow Mongolian wind without having a Charleston at night, bejeweled American heiresses, pretty Chinese women in brocade garments, with bobbed hair and lots of paint, financiers, newspaper correspondents, scholars, a Russian dancer, a German expert in Buddhistic problems, inquisitive Japanese. . . . And all these drink champagne or cocktails and enjoy the jazz music and dances.”

And so it is in New York, Chicago, Berlin, Paris, London, and all the other great world cities. Rapidly a great crisis is approaching. Dark clouds are gathering. The world cries “Peace and Safety,” little dreaming that sudden destruction is impending. It reminds one of Sam. xxx:16, 18. There a company of evil-doers were drinking and dancing. In all their merry-making they did not notice the clouds of dust in the desert, the sign that some one was coming. Suddenly the King came and dealt in judgment with his enemies. Pleasure, dancing, drinking, the different forms of amusements agoing to-day are the devil’s instruments to keep his victims dreaming the dream of security. What an awakening is coming!

Palestine To-day. There is a wonderful development going on in Palestine today. It is one of the great, if not the

OUR HOPE

greatest sign of the times. Nationally the withered fig tree not alone puts forth new leaves, but national fruitage is being seen. Surely the time must be at hand.

We quote from an interesting article in "The Christian" of a few weeks ago.

"Palestine to-day is remarkably up-to-date. Before the War, there were only two automobiles in the country; now many hundreds are to be seen. There is an omnibus system, centering in Jerusalem and running to and from Tel-aviv and Jaffa. The railway system has been almost perfected. Palestine has also become a point of importance on the Imperial Airways, and a new aerodrome has been built at Gaza, largely by Jewish labour, forming a connecting link between England and India. Telegraphic communication and the radio are also to be found, and the Jewish newspapers particularly, are to the front with the latest news from all parts of the world. These journals are practically all published in the Hebrew language.

"The increase of Jewish population is a significant fact. Some doubt whether there is any real sign of the Jews settling in the Holy Land. Actually, from the time of the War until now there has been an increase from eight to eighteen per cent. of the total population. Among some 780,000 people, 158,000 are Jews, while, at the time of the entry of General Allenby into Jerusalem, the Jews did not number more than 55,000. A striking feature in connection with this Hebrew colonization is the Jewish city of Tel-aviv, which has a population of more than 40,000—equal to the number of Jews in Jerusalem itself. Tel-aviv is an essentially Jewish city, the municipal and educational systems, police force, etc., being entirely in the hands of the colonists.

"Agricultural development is proceeding apace, large areas of land being cultivated, especially in connection with the 110 colonies scattered throughout Judea, Samaria and Galilee. Numerous manufacturers are also being established, and are making remarkable progress.

"Perhaps the most striking characteristic along the line of spiritual development is the spreading of the Scriptures throughout the Holy Land. The sale of the Bible—Old

and New Testaments—among the Jews has been phenomenal. The laying of the foundation stone of the Bible Society Depot in Jerusalem by the High Commissioner will make increasing opportunities for spreading the Word among the Jewish people. The Bible Society branch in connection with the Mount Carmel Bible School has given cause for much encouragement. By the help of such organizations as the Trinitarian Bible Society and the Scripture Gift Mission, the friends at Haifa are also able to make free distribution of the Scriptures. This is a great advantage among many of the Jews who live in communities where they receive no wages but are dependent upon a system of tickets for food and other necessaries. Recently, five of these *halutzim* came to purchase a Hebrew Bible between them. But they were not able to subscribe half a piastre apiece, and wanted to offer their bread tickets. Naturally, these were refused, and the men were sent away happy.”

Modernistic-Jesuitical Tactics. One of our readers living in Kingston, Ontario, where the plight of Protestantism is very much in evidence, sent several communications to the “Whig-Standard.” In one of these letters our friend shows the hypocritical attitude of Modernists. Speaking of the fact that Modernism ignores the challenges of the other side and refuses to come out into the open for a fair game, we quote the following paragraph:

This unsportsmanlike attitude is deliberate and intentional if one may judge from the following in the *Bibliotheca Sacra*, by Shailer Mathews, dean of Theology in Chicago University. Dr. Mathews said as follows:

“Protestantism is progressing toward the goal where any claim to authority will have passed and is now freed from the anxieties of half a century ago when Mr. Ingersoll was regarded as a veritable anti-christ.” He then describes how all this is being brought about. “The best theological colleges are doing it by the happy plan, not of meeting and answering problems, but ignoring and outgrowing them.” Such themes as Divine Sovereignty, innate sin, will soon be obsolete inasmuch as Protestantism is more anxious to be scientific than credally orthodox.”

The student population of our university cities finds itself in the position of the laity of the middle ages, constrained into acquiescence of irrational and irresponsible beings to the dictum of their religious leaders, whose persistent determination to close every door and window to the admission of revealed truth is only too well known.

The unsportsmanlike attitude is seen also in the advice of the Rev. (?) W. S. Morgan to a brother. “Don’t label your heresy. Do as I do. Give them heresy in such a fashion that the very saints will not suspect it. This is the only way in which hundreds of orthodox

pulpits can be held. Rev. (?) Thos. Clayton (another American) who also went out of an evangelical body said, "I was advised to stay where I was and keep some of my opinions to myself, gradually sow the seeds of liberalism, and wait until the time was ripe for more aggressive agitation." Dr. Slaten, in addressing theological students said, "It is strategic to remain and work from the inside. Many others are doing it successfully and the gradual permeation of the orthodox denominations with liberal ideas, disseminated by trusted leaders of their own, appears to them the best procedure."

Kingston is not free from the duplicity of liberalism, or modernism, which "runs with the hare and hunts with the hounds." They are what the apostle Peter calls "... false teachers among you who privily bring in damnable heresies." They will not play in the open. They adopt the secret method of adding to the team in church and college and summer conference. They do everything possible to prevent it from coming out in open debate with the opposing team or of hearing its claims presented in any way.

This abominable, despicable duplicity, out-Jesuiting the Jesuits, goes on today almost everywhere. We know graduates of Union Theological Seminary who are in pulpits of Orthodox denominations, who follow this unholy advice. *They are working from the inside. They use the terms of orthodox Evangelicals to make it appear that they are safe and sound, but at the same time they inject, especially among the young, their soul-destroying leaven. Well may God's people cry "How long, how long, O Lord?"*

The Fiery Serpents and the Brazen Serpent

BY THE LATE LYMAN ABBOTT, D. D.*

Editor of "The Outlook."

Between the Gulf of Suez on the west and the Gulf of Akabah on the east lies a vast peninsula, wild and picturesque in its scenery, uncultivated, and for the most part uninhabited. Not the ice-bound steppes of Siberia, nor the remote interior of Africa, nor the plains of Central China, present an appearance less attractive naturally to the common tourist. Yet thousands of pilgrims have crossed this inhospitable desert, and myriads of books, and letters, and pamphlets have been written descriptive of it; and it will stand famous to all time as the scene of the strange wandering of the Israelitish people

*Written 60 years ago, when he was sound in the faith.

from the land of their captivity to the land given them of God for their national home. Every site is marked and studied; every locality awakens a thousand strange imaginations by its sacred history or its legendary associations.

Not least interesting of all these monuments to God's wondrous power and yet more wondrous grace is Mount Hor, which, like a tower in a giant city, rises above the mountain range, of which it constitutes a most conspicuous feature—a permanent monument to Aaron, who lay down for his last sleep upon its summit. A wild, weird region is this, with great mountain peaks unclad with any verdure, but beautiful in their own strange and varied tints, like massive clouds at sunset; with wild gorges cut in their sides by mountain torrents; full of rushing water in the rainy season, but dry as the desert sand in the summer-time; with green oases of vegetation, that once were more frequent and more rich than now, but that at best were as islands in the midst of a sea of unclad rock. At the foot of this range of mountains lay Israel encamped. A long and weary journey their sins had led them. And though the air had grown fruitful at God's command, and the very dew had turned to manna—though the rocks had opened their barred and bolted doors at Moses' rod, and water gushed out for their supply, yet it was not enough; and they spake against Moses and against their God, complaining even of His very mercies: "For there is no bread," they cry; "neither is there any water; and our soul loatheth this light bread."

Plenty begets forgetfulness of God, but grief brings us back to Him.

Out of the mountain fastnesses, and from the shore of the now not distant gulf, there comes creeping up that most fatal and most dreadful foe of man, the insidious serpent. These glide every whither. They creep beneath the tents. They enter in through the apertures of the temporary booths. They glide noiselessly in upon the camps at night. No guard can protect against them; no watch warn of their coming; no weapon ordinarily suffices to slay them. Groundless complaints give place to well-grounded consternation. In every face sits dread enthroned. There is running to and fro; and

the cries of the dying, and the bitterer cries of the living, wailing for the dead, resound through the night air. Herbs, and medicines, and all known healing agents are called for and applied—and all in vain. To the terror-stricken people it seems as though this valley was to be their burial-ground, and Aaron was to be accompanied to the land of spirits by the people unto whom he had ministered in life. Driven by fear, Israel, who could not be drawn by gratitude, cry unto God for pardon and for succor. They beseech the intercession of Moses: “We have sinned, for we have spoken against the Lord and against thee; pray unto the Lord that he take away the serpents from us.”

God ever does for us more abundantly than we can ask or think. Israel implores only the destruction of the serpents. God undoes their poisonous work.

Into the midst of the camp, comes the man of God, unfeared in the midst of calamity, because he that trusteth in God shall not be moved. To him, who has so often brought message of deliverance, the expectant people turn. At his command a brazen serpent, in the likeness of their dreaded foe, is lifted in the air, and borne, perhaps as a banner, from tent to tent. “Behold,” he says, “God’s gracious answer; for he is slow to anger, and great in mercy; he will not always chide, neither will he keep his anger forever. Look on this and live.” And the dull eyes of the dying turn toward the sight; ebbing life begins to return; the sluggish blood renews its pulsations; the fevered brow grows cool; the unutterable anguish is alleviated; the burning thirst is quenched; from a thousand hearts there springs up the yet unuttered cry, “Oh life! life! life!” and soon from a thousand tents wells up a song of praise to God upon the evening air.

“As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life.”

In a wilderness more wild than that of Akabah, in wanderings more hopeless than those of Israel, humanity struggles on toward its land of promise. It has never recovered from the bite of the serpent in Eden. The virus spreads, secretly,

subtly, but surely, through the whole system. The dark background of history and experience is this—lost!

We are living in a country stricken with the plague. Disease is inwrought in the very fibres of our souls. It lurks in the very lintels of our doors. It is in the very foundation-stones of the earth on which we live. The soul bears witness to itself that it is lost to its true life. It aspires to something, it knows not what. The remembrance that in our Father's house is bread enough and to spare, steals sometimes in upon us with sweet invitations to return; reminscences that are like music wafted over water in the summer evening. These very aspirations echo the word lost, while they point us to the "hope set before us."

I have read a legend of the early colonial days of America which runs in this wise. In the Indian wars which devastated the land, a village was overrun. Men, women, and children were butchered. Houses, barns, grain, everything was consumed. For an hour the cries of the dying echoed among the hills, and the glare of the conflagration lighted up the clouds. Then all was over. One blue-eyed babe was spared. An honored chief took it under his protection. Perhaps he was more merciful than his companions. Perhaps a whim seized him to present it to his squaw. He carried it home. She nursed it, cared for it, trained it. The boy grew up to manhood. He knew no home but the wigwam, no life but the barbaric one of the woods, no parents but the dark-hued chieftain and his wife, no playmates but the red-skins of his adopted tribe. The son of a chieftain, he inherited his adopted father's place. He filled it with honor. His name was on all lips. His Anglo-Saxon blood asserted itself in the calm superiority which he felt, and which his comrades acknowledged. He was bravest of the brave. Judged by all the standards of the camp, he was deserving of the honors heaped upon him.

Yet within himself he felt a secret dissatisfaction—he knew not why; a strange yearning—he could not tell for what. Dim recollections of another face than that of his adopted mother, of another home than the wild one of the woods, stirred his soul in dreams and reveries. At length another war broke out between the nation of his birth and that of his adoption.

He led his warriors to the conflict. It was long and hotly contested. Something of his own persistence he infused into the savage warriors, whose bravery is more impetuous than patient. But the arrow of the Indian was no match for the musket of the whiteman. The savages were forced to retire. They left their chieftain wounded, and seemingly dead upon the field.

There were Christian men in the settlement. They reconnoitred the woods to make sure that no savages still lurked there, then went out to succor the dying and to bury the dead. They were surprised to find a white face among the Indian host. His bow and his hatchet were still grasped in his hand. The heart was yet warm. They lifted him from the ground. They brought him tenderly to their home. They examined and dressed his wounds. They watched breathlessly his reviving pulsations. Their labors were rewarded with his life. And when at length the blue eyes opened and gazed about in wonder, and the lips, in Indian accents, asked "Where am I?" they cried for very joy that one of their race was saved, not only from death, but from barbarism.

We are in a "far country." Judged by standards of the world we may be honorable among men, but he that lives without God is lost to his true life. The aspirations of his soul are silent witnesses to the forgotten home from which he has wandered—to the life of degradation he has adopted. Though he be a chieftain in his own tribe, he is yet lost. Blessed be God, who waits not till, wounded in the field of battle, we are left for dead; who waits not for us to arise and go to our Father, but who comes after us; who gives His only begotten Son to die for us; who heals the virus of the serpent by lifting up before us Him who, though He knew no sin, has yet been made sin for us; who was wounded for our transgressions, and by whose stripes we are healed. Against the dark background of sin and suffering God lifts the luminous Cross of Christ. On the pall that envelops a dead humanity he emblazons, in letters of light, the word **Life**. In the ears of Israel, writhing in death-agonies, from which no human medicine can relieve them, a voice of one mightier than Moses cries, "Look unto me, all ye ends of the earth, and be saved, for I am God, and there is none else."

The Song of Moses

By A. C. G.*

The song of Moses recorded in the xxxii chapter of Deuteronomy is, with the blessing of Moses in the chapter which follows, the last utterance of the great man of God. The structure and poetic value of this song has often been admired. But it has a greater value than that. We find it mentioned in Revelation xv. It is a great prophecy and has rightly been termed a key to all prophecy. We find seven parts in this song. In the beginning stands the proclamation of Jehovah's Name and His praise. This is the characteristic of every inspired song in the Bible. Here the greatness of God and the perfect work of the Rock is proclaimed. Two reasons may be given for this. First, whatever failure there may be in the coming ages in the behavior of His people, whatever seeming miscarriage in the purposes of God, the failure is never in God nor in the perfect work of the Rock, the Lord Jesus Christ. Secondly, God's perfect character is mentioned to tell us that whatever may come to pass, in the end His own purposes must stand and all His Words be fulfilled.

I. The Plan and Purpose of God. Verses 6-9. The expression "Most High" is God's millennial Name. To that blessed time the whole song of Moses looks forward. The calling of Israel is stated here. He has taken that people for His inheritance. The 8th verse is interesting. "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." This is God's plan; but it has never yet taken place. When as the Most High He will be King over the earth, then the whole earth will be redivided and the boundaries of the peoples will be set in this predicted way, while a redeemed Israel will be the glorious center of the nations in millennial times.

II. Verses 10-15. Here we find a prophetic description of God's Mercy to the seed of Abraham. How He found that

*Synopsis of an address delivered by the Editor at a Bible Conference in Chatauqua, 1896.

people, led them, instructed them, kept them, is revealed' "As an eagle stirreth her nest, fluttereth over her young' spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him, and there was no strange god with him." What grace there is manifested from the side of God towards His earthly people. Could it be less towards us?

III. In the next place we find the record of their apostasy. Verses 15-18. There are two great statements concerning their apostasy. They forsook God and worshiped strange gods and sacrificed to idols. The second part is, they lightly esteemed the Rock of His salvation. The Rock of salvation is none other than the Son of God, the Lord Jesus Christ. How truly all this has been fulfilled in the apostasy of Israel in Old Testament times and in the rejection of the Lord Himself when He appeared in their midst.

IV. Verses 19-21. This is a description of the results of their apostasy. The Lord hides His face from them. They have sinned against God by worshiping idols, against the Son by rejecting Him and also against the Holy Spirit. The call of the Gentiles is predicted in verse 21. This comes in as the result of their fall. Romans xi quotes this passage. By their fall salvation is come unto the Gentiles to provoke them to jealousy.

V. This is followed by the predictions of the judgments which were to come upon them. Verses 22-28. Mischiefs have indeed been heaped upon them. Hunger and bitter destruction have been their lot. And still it is true, what is written, "The sword without and the terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs." Look to Russia, the northern power, where this is always true. And what a verification of Prophecy when we see them scattered throughout the earth, foretold 3,000 years ago. "I said I would scatter them into the corners, I would make the remembrance of them to cease from among men." The 27th verse, however, tells us that is not to be their final condition.

OUR HOPE

VI. Here Moses takes up a beautiful strain and we get a glimpse into the loving, yearning heart of God. It is Prophecy still unfulfilled. Three things in verses 29-34 stand out prominently. 1. Israel's apostasy is once more mentioned and judgment rests upon them. This refers to their end-history. 2. Israel is healed and saved. 3. The adversaries of Israel, which are the adversaries of God, are dealt with by God and judgment overtakes them. The events of the tribulation period, ending with the judgment of the enemies of Israel, are here predicted.

VII. The 43d verse brings us to the end of this prophetic song. It is a description of what follows this final stage of the history of His people. It is the Millennium. The nations of the earth rejoice with His people, because God has been merciful to His land and to His people.

Go Not Far From Me.

“Go not far from me, O my strength,
 Whom all my times obey;
 Take from me anything Thou wilt,
 But go not Thou away;
 And let the storm that does Thy work
 Deal with me as it may.

On Thy compassion I repose,
 In weakness and distress;
 I will not ask for greater ease,
 Less I should love Thee less;
 O 'tis a blessed thing for me
 To need Thy tenderness!

There is no death for me to fear,
 For Christ, my Lord, hath died;
 There is no curse in this my pain,
 For He was crucified;
 And it is fellowship with Him
 That keeps me near His side.

A. L. Waring

Hard Sayings

The admiration which all sorts of heretics and even infidels profess for the Sermon on the Mount may be sincere, but it is exceedingly unintelligent. Indeed, it may be doubted whether they have really read it, or given to its statements the least serious thought, for there is no more terrific condemnation of human nature, and no more sweeping denunciation of unbelievers in all the Bible. If they would stop to think of the meaning of its words, they would see that the ten commandments are as nothing compared with its high standard of righteousness, that is unattainable by unregenerated men, and they would be compelled to say, with many of our Lord's disciples when He was on the earth, "This is an hard saying; who can hear it?" John vi. 60.

Our Lord was speaking of the law: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled," Mat. v. 17, 18. Many imagine that, right in the face of His own positive declaration, He proceeded to set aside the law, but the fact is that He who gave the law and pronounced it to be immutable, enlarged its scope, and revealed its spirituality, and searched the very heart with its tremendous significance.

1. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven," verse 19. "Ye shall kindle no fire throughout your habitations upon the Sabbath day," Ex. xxxv. 3; "and the Lord spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him," Lev. xxiv. 13, 14; "and the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue," Num. xv. 37, 38; "Thou shalt not wear a garment of divers sorts, as of woollen and linen together," Deut. xxii. 11.

These may be considered as the "least commandments," but the blessing of God depends upon their observance.

2. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of heaven," verse 20. A Pharisee was one whom our Lord describes as saying, no doubt sincerely, "God, I thank thee that I am not as other men are, extortionate, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess," Lu. xviii. 11, 12. He added to the burdensome yoke of the Mosaic requirements more than 600 precepts of his own, and was scrupulously exact in keeping them, so that he could truly declare with Saul, another Pharisee, "touching the righteousness which is in the law, blameless," Phil. iii. 6. Yet our righteousness must exceed such righteousness.

3. "Ye have heard that it was said by them of old time, thou shalt not kill: and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire," verses 21, 22. Not only the murderous stroke, but the feeling of anger brings upon the offender the judgment of God, and contempt exposes to the fire of hell. Surely this is a hard saying for the unbeliever who admires the Sermon on the Mount.

4. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come, and offer thy gift," verses 23, 24. It is not enough to remember that thou hast ought against thy brother, but that he has ought against thee, and there thou must arrest thy worship, and suffer the deep humiliation of asking what he has against thee, and become reconciled to him before offering thy gift.

5. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery already with her in his heart," verses 27, 28.

There may be no word spoken, no improper act, no approach, but if the sight of a beautiful woman, with a graceful or voluptuous form, excites lust and a look of desire, the seventh commandment has already been violated. This is a hard saying; who among the sons of men can hear it?

6. "If thy right eye offend thee," or cause thee to stumble, "pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell," verses 29, 30. No matter how confirmed the habit, no matter how attractive the pleasure, no matter how important the pursuit, no matter how essential the work of life, if it interferes with spiritual knowledge and advancement, give it up, though it be like the plucking out of a right eye, the cutting off of a right hand.

7. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." verses 38-41. Whether this command is to be taken literally, as Count Tolstoi and a few others properly insist, or whether it is to be regarded as counseling a meek and forbearing spirit, it is a hard saying to all men in their natural state. Ask any of them, what they would do if one should strike them, and every time they will answer they would strike back.

8. "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away," verse 42. Men argue that it would be impossible to obey this precept practically, for it would expose them to the depredations of every unworthy beggar, and idle tramp, and scheming thief, and hence they understand it in a sense which the words do not teach. That is, they confess that it is a hard saying impossible to strict obedience.

OUR HOPE

9. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you," verse 44. However much this may be admired as a sentiment, it is not going too far to say that it has never been carried out, except by those who have been regenerated by the Spirit of Christ. It is instinctively and universally felt to be a hard saying, and by none more than the professed admirers of the Sermon on the Mount.

10. "Be ye therefore perfect, even as your Father which is in heaven is perfect," verse 48. This is the crowning precept, and it so far outstrips the ability of any man to comply with its demands, that the best, the most holy, the most advanced in spiritual attainments, shrink back from the infinitude that separates them from the perfection of God, and exclaim, that this is a hard saying.

Compare these ten commandments with the ten commandments proclaimed on Mt. Sinai, and how far the former outstrips the latter, shutting us up to a sense of our utter ruin by sin, and of our urgent need of a divine Redeemer. Men may claim to admire them, and perhaps they do with a vague, dim conception of the inherent beauty of holiness, but it is absurd to suppose that they have any heart for them, or the least power of their own to keep them. There is no part of our Lord's teaching, therefore, that bears so hard upon the sinner, or that drives him from every other refuge save that which he may find in the blood of the cross. Hence, instead of reading the Sermon on the Mount for the comfort of unbelievers, read it for their overwhelming conviction, forcing them to the acceptance of Christ Jesus as their only Saviour.

Beautiful is that brief clause, with its seven words, in the prophetic utterance of Zacharias, the father of the Baptist, which we find on the threshold of the New Testament. It is like a rainbow with its seven prismatic colors set against the sky of the waning Old Testament dispensation, "Through the tender mercy of our God" (Luke i:78).

The Heart of the Lesson

By Arthur Forest Wells

SAUL CHOSEN KING

July 3. 1 Sam. x:17-25; xi:12-15

Golden Text, Micah vi:8

DAILY READINGS

Mon., 1 Sam. viii:1-9. Tues., Deut. xvii:14-20. Wed., 1 Sam. x:17-25. Thurs., 1 Sam. xiii:5-14. Fri., 1 Sam. xv:13-23. Sat., Mark xii:28-34. Sun., Ps. cxix:1-8.

LESSON OUTLINE

1. Samuel's Address (x:17-19a). 2. The Choice of Saul (x:19b-21a). 3. Saul Found (x:21b-23). 4. The Reception of Saul (x:24). 5. The Establishment of the Kingdom (x:25). 6. Saul's Kind Gratitude (cxii:12-13). 7. The Renewal of the Kingdom (xi:14-15).

THE HEART OF THE LESSON

The lesson introduces us to a new day in the history of Israel. We are at the threshold of the kingdom-life of the Old Testament people of God. This is not to say that they have been without a King up until this time. Indeed, their present receptive mood is but a manifestation of their rejection of the Theocracy in which Jehovah had been blessing them. Israel's kingdom experience is threefold, Theocracy, monarchy, and Christocracy. The last is yet future. See 1 Sam. vii; Dan. ii and vii; Isa. iv, xi, ix; Luke i, and many other passages. Israel is without a kingdom now because of their scattering among the Gentiles.

The monarchy was no improvement upon the Theocracy which was instituted at Sinai; but the people wanted their own desire rather than that which was right and pleasing to God. This same spirit is manifest among us today, and accounts for the fact that sinners still ask that their own desires be satisfied rather than that the will of God be accomplished. In view of such outrageous rebellion against God, and many other insubordinations in which the people tempted God, it is no wonder that the saints of old made precious note of the long-suffering mercy of Jehovah. See Rom. ii:1-16; Matt. xxi:33-44.

It is most refreshing to read of the great-heartedness of Samuel under these trying circumstances. His human heart felt the insult as a personal wrong; but an interview with God took all the sting away from him, and his subsequent unselfish actions come down to us as breezes from heaven to help us on our way among people who sometimes seem to have no heart and no brain. Any one who knows the weakness of the carnal heart, knows how prone we are to withdraw from a movement quietly—if indeed we go away quietly—and say, "If that is the way I am going to be treated, I will have nothing to do with the program." But not so was it with Samuel. Even if he had been rejected as the one through whom Jehovah acted, and even if there was to be no political office for him, his loyalty to God, and his patriotism did not falter. If he could not be captain of the ship of state and guide her in paths of prosperity and peace, he was not going to forsake her; but, instead, do the best he could to keep her from going on to the rocks. How many of our churches need men and women just like that, and our country, too!

Our lesson begins with the warning address of Samuel. But this had no effect upon those who insisted upon having their own way. Someone might say that these words were useless. Why then were

OUR HOPE

they spoken? They were spoken to show that the kingdom was begun under protest. They were spoken to indicate that the coming kingdom could not be the final. They were spoken to show that progress would be by way of contrite return to a government similar to that which was being put aside. They were spoken in order to proclaim the will of God. It is our duty to be faithful to the testimony that the Lord gives us, no matter what the result may be. After all, we do not know what the result of our work may be. We ought never to let the outcome of a message become the guiding motive in our effort. It is a matter of fact that the Lord has won great trophies in meetings which appeared to be hopeless. Many a man, now saved, might not have been saved (I speak foolishly) if it had been left to teachers and preachers to decide whether certain efforts were worth while or not. I want to believe that Samuel hoped that his words might make an impression on some one, just as Paul, years later, was not using strategy to save himself, when he referred to the resurrection before the council, but then, as always, was seeking to proclaim the Gospel in order that his countrymen might be saved. Let us continue to teach and preach even when there appears to be no result, or at least no immediate result.

The choice of Saul seems to have been by lot. And this shows that God had not given them up entirely. For "the lot is cast into the lap; But the whole disposing thereof is of Jehovah" (Prov. xvi:33). Cf. Ps. cvi:15. We do not need to resort to the lot now. The last mention of the lot is in Acts i:26, just before the account of the descent of the Holy Spirit on Pentecost Day. We have the Spirit of God to direct us through the Word. But in either case the disposing is of the Lord. God led to the choice of a man who would please the people, on the one hand, and, on the other hand, would show the weakness of a government that sought to take the place of the Theocracy of Jehovah. Saul was of fine outward appearance, and he manifested some fine traits of humility and wisdom at the beginning of his kingship; but they were not thorough enough to carry him through to a glorious end. His ignorance of the prophet's person and whereabouts indicate a low spiritual state. I wonder whether the Lord had all this in mind when, at the time of David's anointing, He said of Eliab, "Look not on his countenance, or on the height of his stature; because I have rejected him: for (Jehovah seeth) not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart" (1 Sam. xvi:7).

Saul was not allowed to establish his own political platform. We are expressly told that "Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it before Jehovah." The kingdom was still in the hand of Jehovah, where it will remain until God will be "all in all" (1 Cor. xv:28). In due time Jehovah will select a man after his own heart (Acts xiii:22). And, again, in the fullness of time God will send His own Son (Gal. iv:4; Luke i:31-33).

SAMUEL'S FAREWELL

July 10. 1 Sam. xii:1-5, 19-25

Golden Text, Ps. xxvi:3

DAILY READINGS

Mon., Gen. xlix:28-33. Tues., Gen. i:15-26. Wed., Deut. vi:4-15.
Thurs., Josh. xxiv:19-28. Fri., 2 Sam. i:17-27. Sat., 2 Peter i:12-21.
Sun., 1 Sam. xii:1-25.

THE LESSON OUTLINE

1. Samuel's Challenge to the People Concerning His Administration (1 Sam. xii:1-5). 2. The People's Repentance (1 Sam. xii:19).

3. Words of Assurance (1 Sam. xii:20-24). 4. Warning Concerning Chastisement (1 Sam. xii:25).

THE HEART OF THE LESSON

This is now the third time that Samuel addresses the people concerning the sin of wanting a king. The first was at Ramah, where the request was made (1 Sam. viii:4); the second was at Mizpah where Saul was elected (1 Sam. x:17); the third is at Gilgal where the kingdom has been renewed. The repetition may be due to the different audiences that, in the main, were present at these different places. All the people must know that a sin has been committed against Jehovah.

The superior standard of living among the Jews as compared with that of other nations is evident in many details of the history of the children of Israel. Can any one imagine a change of government coming to any of the heathen nations without the shedding of one drop of blood? All history bears testimony that changes in dynasties have been accompanied with horrible bloodshed. In later years, when Israel had steeped themselves in idolatry, they too experienced murderous scenes in times of government changes. But, thanks to the great heart of Samuel, by the grace of God, there was none of that here. Instead of starting a counter-rebellion, Samuel hearkened unto the people, and sought to help them. This was in line with the unselfishness of his previous conduct in which there had been no graft or violence. Benefited by the blessing of the Lord Jesus Christ, we often take too many things for granted when we read the Old Testament. We read of the Old Testament emphasis on the Personality of God, or the high origin, function, and goal of man, through redemption, without feeling that there is something very unusual about these accounts when compared with the annals of other nations. But what other nation had a right conception of the Personality of God. Indeed, it must be doubted whether any nation, other than Israel, had a conception of the Personality of God. No other nation has given us a statement like this: "Jehovah is my Shepherd." Israel's conduct was never perfect; but it was miles beyond that of other peoples, especially when Israel had such men as Moses, Joshua, Samuel, and David at its head. Contrast even Saul's reign with that of Samuel, and you will see what nobility of character was represented in the latter (1 Sam. viii:10-18 with 1 Sam. xii:1-5).

After Samuel's historical speech and God's substantiating sign, the people realized what they had done, when they asked for a king. They must have realized too that the king they sought was not a necessity but merely an institution that was desired. There are times in our lives when we feel as if life could not go on unless some certain thing, which we think we need, is given unto us. We plan, work, and even pray to have it, only to find out later, often with sorrow, that the thing desired was not needed, but simply wanted, foolishly. May God give us obedient patience!

Samuel assures the people that, while it was evil for them to ask for a king, yet the possession of a monarchy instead of the Theocracy is not the matter of prime importance. The fundamental matter is that of obedience to Jehovah. Principles are of primary value: methods are secondary. This is not to say that methods are of no consequence. Some have gone so far as to say that the end justifies the means. This is always wrong. If God has ordained the method, it is for us to follow that method. But God wants us to know that the fundamental fact in our relationship to Him is obedience to His will. A right method will not necessarily insure a right conduct. Israel manifested disobe-

dience under all circumstances. We need the right principle: the obedience of faith (Rom. i:5); and a right method: the way that God has ordained (Eph. ii:10).

Israel is here assured that if they are disloyal to Jehovah, they will be chastised—the possession of a king has not gotten them away from their responsibility to Jehovah: we cannot flee from God. But Jehovah will not cast them off totally and finally because of His Name's sake. And there we stand, too, in the great fact of the Being and purpose of God in Christ. Samuel will do all that he can to keep away the chastisement, and to bring in the blessing of God upon them: he will pray for them and instruct them in the things of Jehovah. And this, too, is our way of success and peace.

SAMUEL ANOINTS DAVID

July 17. 1 Sam. xvi:1-13

Golden Text, 1 Tim. iv:12

DAILY READINGS

Mon., Luke iv:16-22. Tues., Matt. iii:13-17. Wed., Heb. i:5-13. Thurs., Rev. i:12-20. Fri., Lev. viii:22-29. Sat., 1 Kings xix:15-21. Sun., 1 Sam. xvi:1-13.

THE LESSON OUTLINE

1. Samuel Commanded to Anoint a Son of Jesse (1 Sam. xvi:1-3).
2. Samuel Comes to Bethlehem (1 Sam. xvi:4-5a).
3. The Selection and Anointing of David (1 Sam. xvi:5b-13).

THE HEART OF THE LESSON

Samuel is reproved for mourning over the rejection of Saul. His great heart could not bear to think of the fall of the man whom he had inducted into his high office. But Samuel must know that it is wrong to mourn for one whom the Lord has given up. We are made to think of the time of the sin of Nadab and Abihu, when, after their execution, Aaron and his two remaining sons were forbidden to mourn because of their death. It may be that is an answer to the question that is sometimes asked, "Can believers in heaven be happy if some of their loved ones, who have not believed in Christ, are in hell?" Be that as it may, God has a glorious way of solving all the problems of those who trust Him. A very evident lesson is here for us: we are to be separate from those whom God has rejected.

In turning Samuel to Jesse's son, God was fulfilling a prophecy He gave through Jacob, "The sceptre shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh come; And unto Him shall the obedience of the peoples be" (Gen. xlix:10). And thus we see that God was not only preparing the man of the hour, but working toward the coming of the Lord Jesus Christ, the Son of David. The lesson deals with the anointing of David. While it is true that prophets and priests were also anointed, it appears that the title "Messiah," which means the "Anointed," belongs especially to the kingship. When, therefore, we say "Christ," we say "Prophet," "Priest," "KING." Be it remembered that the Lord Jesus Christ is "King of kings and Lord of lords" (Rev. xix:16).

We are expressly told that Jehovah had provided Him a king among the sons of Jesse. David, unlike Saul, was in no way to be the people's choice. He was a man after God's own heart (Acts xiii:22). We are happy to know that the Lord Jesus Christ is King by God's own provision. We are glad that God has given Him to us. God's Messiah will come, not at the choice of the people, but by the free grace of the

OUR HOPE

63

Father. This is most assuring to the heart of the believer, for it tells us that the unfaithfulness of men will not keep God from having His King on earth. It tells us also that no Antichrist will succeed in keeping God's Man from sitting upon the throne of David.

The glories of the flesh were set aside in the choice of David. This had been God's method ever since the days of Abel and Seth, Abraham, Isaac, Jacob, Judah, and so on. There was no special virtue in being other than the first-born. David was not a perfect youth. In the 25th Psalm he prays, "Remember not the sins of my youth, nor my transgressions." It was different with the Lord Jesus. He was a First-born; and in Him was no sin.

David was a shepherd that "kept" the sheep. So is the Lord Jesus Christ. He is the Good Shepherd (John x), the Great Shepherd (Heb. xiii), and the Chief Shepherd (1 Peter v). He keeps His sheep: no one is able to snatch them out of His hand (John xl:28).

DAVID AND GOLIATH

July 24. 1 Sam. xvii:31-37, 40-42, 48-51

Golden Text, Ps. xxvii:1

DAILY READINGS

Mon., Phil. iv:8-20. Tues., 2 Cor. xi:16-33. Wed., Acts vii:1-59. Thurs., Acts xix:8-20. Fri., Gal. i:6-17. Sat., Eph. vi:10-20. Sun., 1 Sam. xvii:1-51.

THE LESSON OUTLINE

1. David's Trust in God (1 Sam. xvii:31-37). 2. Goliath's Disdain of David (1 Sam. xvii:40-42). 3. David's Victory over Goliath (1 Sam. xvii:48-51).

THE HEART OF THE LESSON

Lack of giving credit to God is one of the characteristics of the age. But David was strong in God-consciousness and in giving Him the praise that is His due. There is only one way of making an eternal success, and that way is the way of faith in the Lord. I think we all believe this; but to see it enacted in real life, and especially the life of youth, is far more impressive. What better argument could a shepherd lad present before his king who reminded him of the dangers of the exploit which he was contemplating, but to remind him that Jehovah is sufficient for all things! May God grant to the youth of our country, and of the world, such faith!

If Satan cannot scare a man of faith, he will seek to laugh him out of court. Youth is courageous; but it cannot well endure ridicule. We know that from experience: we see it in others. Even the teasing laugh of friends is too much for them. How many young men are seen carrying Bibles today? But the same remark applies more or less to those of older years. Evil rises up as a giant before the Christian. What is our weapon? Faith, prayer, God's Word. These things are not thought of as highly in some quarters as "the latest statement of science." If we open up a conversation about the things of the world, we need fear no ridicule. But, to open a conversation about the things of God, presents another problem.

Victory is certain to come to those who, in spite of the world's disdain, use the Word of God through faith in Him. It is amazing to see what bulwarks will tumble down before the soldier of the Lord. But the greatest victories are not always those over gigantic powers. Nor are our greatest temptations those that arise from gross sins. There is a great need for faithfulness in little things. I take it that the reason

OUR HOPE

why the world has heard the story of David's victory over Goliath is because he was faithful to Jehovah in the commonplace things of a shepherd's life. The slaying of the lion and the bear preceded the defeat of Goliath.

David's victory is indeed very impressive; but more impressive still is the assurance with which he went forward. This peace and strength of heart is one of the glorious possessions of the believer.

DAVID AND JONATHAN

July 31. 1 Sam. xviii:1-4; xix:1-7

Golden Text, Prov. xviii:24

DAILY READINGS

Mon., Eph. v:22-33. Tues., John x:1-18. Wed., John xv:1-16.
Thurs., 2 Tim. iv:1-8. Fri., 2 Tim. iv:9-22. Sat., Titus iii:1-15.
Sun., 1 Sam. xviii:1-16.

THE LESSON OUTLINE

1. The Covenant between Jonathan and David (1 Sam. xviii:1-4).
2. Jonathan Intercedes for David (1 Sam. xix:1-7).

THE HEART OF THE LESSON

The love covenant between Jonathan and David is one of the noblest things that have come down to us through the ages. It was love of the most sincere kind. Jonathan loved David "as his own soul." There was no selfishness in it. See Eph. v:22-33. It was a love that sacrificed itself. "Jonathan stripped himself of the robe that was upon him, and gave it to David, and his apparel, even to his sword, and to his bow, and to his girdle." Nothing was too good to keep in such friendship. It was a love of feasting delight, for "Jonathan, Saul's son, delighted much in David." It was a love that was not ashamed of its object. "Jonathan spake good of David unto Saul his father." It was a love that served, for "Jonathan brought David to Saul, and he was in his presence, as beforetime." It was a love that suffered. "And Saul cast his spear at him (Jonathan) to smite him." It was a love of comfort. "And he said unto him, Fear not; for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee." But it was a love that had its tragedy. "The Philistines followed hard upon Saul and upon his sons; and Philistines slew Jonathan."

Each of the points brought out above can readily be amplified by further references. In some of them we can see, also, an illustration of Christ's love for us. I wish to emphasize the last point, namely, the tragedy that attended this covenant of love. I say it with reticence but Jonathan made a mistake in not separating himself from Saul in view of what he knew about the condition and standing of his father, and of the future of David. The anointing of David became the occasion of Saul's hatred for him, and resulted in his wild life out in the caves as he was fleeing from Saul. Jonathan, by keeping with Saul, did not have to share the hardships of David. When night came, he had a fine palace to shelter him; and during the days, there were the comforts of a royal home to meet his needs. But by keeping with Saul, Jonathan lost his life; whereas, if he had separated himself unto David, he might have been the second in the kingdom under his friend.

OUR HOPE

Vol. XXXIV

AUGUST, 1927

No. 2

Editorial Notes

He is Mine “My Beloved is mine!” Spiritual believers at all times have always applied this outburst of the bride in Solomon’s great song to the Lord Jesus Christ, and rightly so. We are told in 1 Kings iv:32 that Solomon’s songs were a thousand and five. One thousand and four are lost. They were uninspired. But one, the Song of all songs, is preserved forever in the Word of God because it celebrates typically the love of the heavenly Bridegroom for His church. And so every believer knowing Him, as the Beloved, in whom every trusting sinner is accepted (Eph. i:6), repeats with grateful heart “My Beloved is mine.” But what does it all mean and what does it include?

He is our *Saviour*, for He died for our sins; “who His own self bare our sins in His own body on the tree.” He is our *Lord*; He is our *Head* in glory, the head of *His* body and the head of the new creation. He is our *teacher*, our *exemplar* and our *leader*, the *captain* of our salvation. He is our ever living and never failing *high-priest* and *advocate*. He is our *forerunner*. He is our *wisdom*, our *righteousness*, our *sanctification* and our *redemption*. He is our *joy*, our *peace*, our *hope*, our *strength*, our *victory* and our *glory*. He is our *door*, our *way*, our *life*, our *truth*. He is our *bread* and our *water*; eating of Him we never hunger; drinking of Him we never thirst. He is our *vine* and our *keeper*. He is our all in all. He is the all-sufficient Christ, in whom all our needs are supplied. In Him we are blessed with every spiritual blessing.

OUR HOPE

We confess it with our lips, "He is mine," but constant faith is needed to claim and to enjoy what He is and what we have in Him. Without constant trust it is impossible to enjoy Him, as it is impossible to walk in His fellowship without self-judgment and self-surrender. But as we trust and obey, look to Him, keep close to Him, walk in the light as He is in the light, we shall understand and know each day a little better what it means "My Beloved is mine." And joyfully we can add "And I am His." I belong to Him; He has purchased me; I am not my own; my life, my all rests in His loving, caring hands. He will keep, He will guide, He will sustain, He will never fail; He will never forsake. His priestly sympathy will always succor in every trial, in every sorrow and in every loss. Because we belong to Him and are His own we never need to fear. God in Christ is for us; who can be against us? May His Spirit bring us closer and still closer to Himself.

"He must increase, and I decrease:
 Less of myself and more of Him!
 I am all emptiness, and He
 A fountain filled up to the brim.

He takes my poverty and want,
 To give me His o'erflowing wealth;
 He takes my sickness on Himself,
 To give me His celestial health.

He goeth down that I may rise,
 Is bound in chains to set me free;
 Enters my lonely prison house,
 That I may know His liberty.

He drinks my sorrow, weeps my tears,
 That I may taste His joy and rest;
 His hunger and His thirst are mine,
 That mine may be His heavenly feast.

He takes my name and gives me His,
 For my poor raiment gives His own;
 And all that He has done is mine,—
 His worth, His fulness, and His crown."
 —*Horatius Bonar.*

Face to Face When Abraham ran from his tent door at Mamre to meet the three men, he recognized the one in the middle as the Lord, and bowed himself to the ground, addressing Him, My

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

And this wonderful Lord, the Lord from Heaven, came in the fulness of time to earth and took on the creature's form. The Creator became a creature. "He made of Himself no reputation, and took upon Him the form of a servant, and was made in the likeness of men." He was found in fashion as a man. He had a real human body, a human face. He was tempted in all things as we are, apart from sin, for He is the holy One. He walked amongst the children of men and they looked in His holy face. The

real countenance of our Lord, how He looked, is not known to us. It must have been lovely. "Thou art fairer than the children of men; grace is poured into thy lips" (Psalm xlv:2). Yet Israel viewed Him differently. Isaiah seven hundred years before He came spoke of Him by the Spirit. "For He shall grow up before Him as a tender plant, and as a root out of a dry ground; He hath no form nor comeliness; and when we shall see Him there is no beauty that we should desire Him" (Isa. liii:2). But John tells us what he and his fellow disciples saw in Him: "We beheld His glory, the glory as of the only begotten of the Father" (John i:14). "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life" (1 John i:1).

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

Angels beheld Him and surrounded Him. But more than that. He ever was in the Father's presence and face to face with Him. While men and angels beheld that face, the Father's eye was ever upon Him and His voice was heard expressing His delight in His well-beloved Son. Upon that mountain His face was changed, a little glimpse was given of the glory which should cover that face of love and grace after His passion. "His face did shine as the sun" (Matt. xvii:2). Then it is written that He set His face like a flint to go up to Jerusalem (Luke ix:51). He knew the outcome there in the garden in deepest, unfathomable agony; we see Him on His face, while His sweat becomes

as it were great drops of blood. In Isaiah He spoke by His Spirit of the sufferings to come. We can listen to His voice in prophecy. "I set my face like a flint, and I know that I shall not be ashamed." "I gave my back to the smiters and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting" (Isa. 1:6-7). "His visage was so marred more than any man" (Isa. lii:14). And how was it fulfilled? "And some began to spit on Him, and to cover His face and to buffet Him" (Mark xiv:65). "And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophecy, who is it that smote thee" (Luke xxii:64). And then that face on the Cross! What suffering and bitter woe as He hung there—and then face to face with a holy God! Alone, forsaken in that darkness! And then again, what triumph that face must have shown when the work was done, and ere He bowed His blessed head, He had announced the story of His dying love—"It is finished!"

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

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

To see Him there in child-like faith, who was our substitute on the cross and in whom we are accepted, to gaze upon His face in glory, discovering in it the knowledge of the glory of God—that gives power in these evil days and keeps our feet following hard after Him.

But oh the joy! We shall see His face. We shall see Him as He is! We shall meet Him face to face. We asked once a dying young Christian, "what is the happiest thought you can have as a Christian?" And while the one whose life was rapidly ebbing away hesitated, we said, "For me it is this—I shall see my Saviour, my Lord, some day face

to face." Is this the happiest thought for you, dear reader? Do you look daily forward to it in holy anticipation? Yea, more than that—do you long for it? Do you pray for it? And the blessed certainty of it? His Word assures us that we shall see Him as He is and be like Him. "And they shall see His face and His name shall be in their foreheads" (Rev. xxii:4). An eternal, glorious vision and never ending, unbroken fellowship with Him "Who loved me and gave Himself for me." Such is heaven. His love will not be satisfied till we see His face and are with Him. Beloved! think of that face and the coming meeting; face to face with Him.

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

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

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



Redemption's "For, from of old, men have not heard, nor
New Things perceived by the ear, neither hath the eye
 seen, O God, besides Thee, what He hath
 prepared for him that waiteth for Him"
 (Isaiah lxiv:4). This passage has reference to the coming of
 the Messiah, our Lord, and to the fulness of redemption to
 be made known after the redemption price was paid by him
 on the Cross of Calvary. These words are quoted in the
 New Testament. "But as it is written, Eye hath not seen,
 nor ear heard, neither have entered into the heart of man, the
 things which God hath prepared for them that love Him"
 (1 Cor. ii:9). Many stop with this verse and then claim that

it refers to the future glory of heaven. It does not. For in the next verse we read that the things prepared, and for a time known to God only, are now made known. "But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God." The deep things of God now revealed by His Spirit are the things pertaining to His redemption in His Son, our Lord Jesus Christ. What are the new blessings made known now, after Christ died for our sins, rose again, ascended on high and sent the Holy Spirit to take these things to show them unto us? Things which were not known to the believers in Old Testament times. We mention seven of the new revelations of redemption, the new things now revealed.

I. The Sonship of the Believer. Believers are nowhere called in the Old Testament "the sons of God." The Only-Begotten of the Father had to come to earth, and after His sacrificial death it was made known that believers are constituted sons of God. "Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed by the father. Even so we (believing Jews in the Old Testament), when we were children, were in bondage, under the elements of the world. But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Gal. iv:1-6). "Having predestinated us unto the Son-place by Jesus Christ to Himself, according to the good pleasure of His will" (Eph. i:5).

II. The Fatherhood of God. The universal Fatherhood of God, taught in Modernism, is a deception. The Lord Jesus Christ never taught that which modernism spreads in every direction, that God is Father to every human being. The Apostles did not teach the universal Fatherhood of God. But they taught that God can only be known as Father by faith in the Son of God, our Lord. Israel, as the

chosen people, called in the Old Testament "the firstborn of the nations," had nationally God as Father. But no Jewish saint, no prophet, no priest or king ever addressed God individually as Father. David never used this expression in his many prayers and psalms of praise. The Son of God came to make known the Father. In the Gospel of John we have the fullest revelation of His Name as Father; it is found in Chapters xiii-xvii, chapters in which redemption by the finished work of Christ is anticipated. All believers, Jews and Gentiles, constitute now the family of God. "For both, He that sanctifieth (Christ) and they that are sanctified (believers) are all of one (God), for which cause He is not ashamed to call them brethren" (Heb. ii:11). Christ alone could make known God's name as Father. "And I made known unto them Thy name, and will make it known; that the love wherewith Thou lovest Me may be in them, and I in them" (John xvii:26). His God is our God, His Father is our Father. He acknowledges us as His Brethren. Our destiny is to be like Him, so that He may be the firstborn among many brethren (Rom. viii:29). The greatest doxology which human lips can sing is found in Ephesians i:3. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in Christ Jesus in the heavenly places." Such a doxology was unknown before the Cross.

III. Spiritual Life is Now Revealed as "the Eternal Life." The Lord Jesus Christ is "the true God and eternal life" (1 John v:20). "I am the Life," and He is "our life." The life He has is communicated unto us, and because it is His life, eternal life, it cannot be lost. It is for the believer a present and an eternal possession.

IV. The New and the Living Way of Worship. There is now also through His redemption a new and living way of worship, for those who are in Christ, who are the sons of God by faith in Jesus Christ, and who possess the Spirit of sons ip. Of this new and living way we read in Hebrews x:19-22: "Having therefore, brethren, boldness to enter into

the holy place by the blood of Jesus, which He has dedicated for us, a new and living way, through the veil, that is to say, His flesh; and having a great high priest over the house of God; let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and having our bodies washed with pure water." He spoke to the woman of Samaria of the new worship of the Father, in Spirit and in truth. His own blessed work accomplished this. The veil is rent; there is nothing between. "For through Him we both (Jews and Gentiles) have our access in one Spirit unto the Father" (Eph. ii:18).

V. The Gift of the Holy Spirit as the Abiding Comforter and the Spirit of Sonship. He promised the gift of the Holy Spirit before His passion. He spoke often of the Spirit whom they should receive who believe on Him" for the Spirit was not yet given, for Jesus was not yet glorified" (John vii:39). The Holy Spirit came to earth on the Day of Pentecost as redemption's great gift. Since that day He quickens sinners, who hear and believe, He seals them and dwelling in them, as the heavenly guest, He is the earnest of the purchased possession. No spurious "second blessing" or "personal Pentecost" is needed. It is all the gift of Him who paid it all. He is the Spirit of Sonship (Gal. iv:5, 6).

VI. The formation of the Body of Christ. The Church, the assembly, is His body and the Bride of Christ. All who are born again are joined by the Spirit to that body, the invisible Church. There was no such body in existence in the Old Testament. It began on the Day of Pentecost. On that day the assembled believers were baptized by the Spirit into one body, the Church. The only baptism with the Spirit is that which took place on Pentecost, and in which every believer shares the moment he accepts the Lord Jesus Christ. Whether he knows it or not, feels it or not, there and then the Holy Spirit baptizes him into the body of Christ." For in one Spirit (coming once for all on Pentecost) were we all baptized into one body, whether

Jews or Greeks, whether bond or free, and were all made to drink of one Spirit" (1 Cor. xii:13). Seeking an individual baptism with the Spirit, praying for "a personal Pentecost," or "the second blessing" is a religious invention, unscriptural, and often leads to the most subtle perversion of the Gospel of Jesus Christ. All the leading holiness and perfectionist movements, as well as the healing delusionists, have such an unscriptural "baptism" as their foundational teaching.

VII. The Blessed and Glorious Things of the Future. The greatest blessings of redemption are still to come. Believers are sons of God and as such heirs of God, joint heirs with Christ. Such a revelation is unknown in the Old Testament. What it will all mean is not known to us. We know that we shall be like Him, when we see Him as He is; we know we shall possess His inheritance with Him, share all His glories above; we know we shall be for ever with the Lord. But the fulness of it, the blessed and glorious meaning is hid from our gaze, as long as we look into a glass darkly. But when that which is perfect comes, this knowledge in part will be done away with. Then shall we know as we are known. We wait for Himself to come and to introduce us to the glorious results of His own work, up yonder, in the Father's house. And for this earth comes the time of jubilee. Glory to God in the Highest and Peace on Earth.

O Reader! Rejoice in the Lord; rejoice in this redemption; rejoice in holy anticipation in the coming fulness of Glory.



One of the holiest and most blessed truths
And if true— in the Bible is the teaching concerning
then what? "The Blood of the Son of God, our ever
 blessed Lord." Dr. Goodwin, a godly
 preacher of forty years ago in Chicago, wrote about that
 time that Mr. Moody, having introduced Bible-readings,
 assigned to different brethren topics on which they were
 to speak. He assigned "The Blood" to Dr. Goodwin. We
 quote his own words:

“I determined to set aside all commentaries and consult simply the Book. Taking a concordance I noted in their order all the passages in which the word ‘blood’ occurred, or in which the sacrificial shedding of the blood was involved. I became at once intensely interested. I had not gone far before God’s great plan of sacrificial atonement became so vivid and impressive, that I could not repress the tears. Some passages burst upon me like a revelation. Notably that one in Matthew xvi:21-23, where Peter rebuked the Lord for saying that he must go up to Jerusalem, suffer and be killed; and the Lord turned and said, ‘Get thee behind me, Satan.’ What else was this, it came to me, but saying, ‘Only the devil could so mispresent my purpose in coming into the world: take heed, Peter, lest you become a preacher of Satan’s theology.’ And when I reached the song of the ‘ten thousand times ten thousand and thousands of thousands—Worthy is the Lamb that was slain’ I had such a sense of the atoning sacrifice of Christ, of its fulness and potency, and blessedness, as I never had before, and my profound belief is, that had Dr. Bushnell followed such a method in the study of the Bible, his work on the vicarious sacrifice could never have been written. It would have been an impossibility to face the testimony of the Scriptures, so clear, so abundant, so all-agreeing, and put forth any other view of the death of Christ, than that of One on whom was laid the iniquity of us all, the Lamb of God, that taketh away the sin of the world.”

From Genesis to Revelation the Word of God makes prominent the sacrificial blood of the Holy One. To eliminate the blood and the promises connected with it, means to cut out the heart of God’s revelation.

It shelters from judgment: “When I see the blood, I will pass over you” (Ex. xii:13). “It is the blood that maketh an atonement for the soul” (Lev. xvii:11). “Without shedding of blood is no remission” (Heb. ix:22). “The Blood of Jesus Christ, His Son, cleanseth us from all sin” (1 John i:7). “We have redemption through His Blood, the forgiveness of sins” (Eph. i:7). “Ye were not redeemed with silver and gold, but with the precious Blood of Christ,

as of a lamb without blemish and without spot" (1 Peter i:18, 19). He has "washed us from our sins in His own Blood" (Rev. i:5). "Being justified by His Blood, we shall be saved from wrath through Him" (Rom. v:9). "Ye who were far off are made nigh by the Blood of Christ" (Eph. ii:13). "The church of God, which He hath purchased with His own Blood" (Acts xx:28). It is the Blood of the everlasting covenant (Heb. xiii:20) the Blood which has made peace (Col. i:20); the Blood which has secured eternal redemption (Heb. ix:12).

Where in the entire Word of God is mentioned salvation, justification, forgiveness, acceptance with God, peace and rest without the Blood? Nowhere. It is Blood everywhere.

Yet this precious Blood is today ridiculed and sneered at in the camp of Modernism. They count it therefore an unholy thing. But it is written: "He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know Him that hath said, Vengeance belongeth unto Me, I will recompense saith the Lord. And again, the Lord shall judge His people. It is a fearful thing to fall into the hands of the living God" (Heb. x:28, 29).

Yet the rejection of the Blood, the denial of the sacrificial work of Christ, the denial of the Master, who bought them (2 Peter ii:1) is the common thing today.

We wonder if the blind leaders of the blind, who sneer at the "Blood-theology" as they call it, who deny the sacrificial death of Christ, have ever thought of what the consequences are if that which the Bible says about the Blood is true? Are they thinking as far as that? What if it is all true? What, if there is no remission, no peace, no acceptance with God, apart from the Blood of the Son of God? If these men and women have any thinking power they must grant the possibility of all being true. Then what? We repeat, "It is a fearful thing to fall into the hands of the living God."

But there is no "if" about all this. *It is true!* Every word concerning the Blood of Christ is eternally true. It is the Truth of a holy God and the Truth of a God of Love. All who deny it are the enemies of the cross of Christ, and the Word of God says, "their end is destruction."

Perhaps some will read these lines who are followers of "Christian Science" or believers in "New Thought," or "the Unity Movement"; perhaps some Unitarian, or Modernist who trusts in a "blood-less gospel." Oh be warned! God is not mocked! Judgment will find you and you will pass on without any hope.



This physician was born in London in 1605
Sir Thomas and became famous on account of his
Browne, M.D. work "*Religio Medici*," which was published in 1642. It is one of the English classics. His style of writing had a great influence upon Dr. Samuel Johnson. Dr. Browne was wrongly charged with being unsound in his belief; but he was a firm and very sincere believer. We quote the following from him, what he said about "always praying."

"To pray in all places where quietness inviteth, in any house, highway, or street, and to know no street or passage in this city that may not witness that I have not forgotten God and my Saviour in it: and that no parish or town where I have been may not say the like. To take occasion on praying upon the sight of any church which I see or pass by as I ride about. To pray daily and particularly for my sick patients, and for all sick people under whose care soever. And, at the entrance into the house of the sick to say, the peace and the mercy of God be on this house. After a sermon to make a prayer and desire a blessing—and to pray for the minister."

Such a prayer habit all Christians should cultivate. Wherever we are and whatever we do, we can cultivate in the sanctuary within praise and prayer. It will keep us in constant touch with the things above and keep us as well from harm and evil, as well as from sinning.



OUR HOPE

An Egyptian Hieroglyphic The word "Hieroglyphic" is a Greek compound and means "sacred carving." It is applied to the inscriptions of symbolical characters found on the ancient Egyptian monuments. The symbolical meaning of these carvings are often very suggestive, giving an interesting insight into Egyptian thought and life. We give an illustration.

The Hieroglyphic for charity is the following: A naked child, holding a heart in his hand, giving honey to a bee without wings.

The naked child denotes humility and meekness. The heart in his hand shows that in giving charity, the heart and the hand must go together. There must be cheerfulness in giving. Honey is given to a bee, not to a drone, one which does not work, but is idle. The bee is without wings. It is disabled. It cannot go from flower to flower to gather honey for itself. It would work readily if it could.

This is a splendid description of true charity. It must be exercised in humility and meekness; alms to be given not for the praise of men. It must be done liberally with a cheerful heart. It must be extended to those who are disabled and helpless. If these simple rules are not followed harm must result.



Arrogant Buddhism *The Young East* is a magazine, devoted to the missionary activities of Buddhism. Let it be understood that Buddhism and Mohammedanism are missionary religions. Buddhism is an atheistic religion. It has no creed, nor does it teach a supreme, personal Being. The future is "*Nirvana*" which means "Nothing." In the May issue of this magazine, published in Tokyo, Japan, Daljit Singh Sadharia writes on "*The Outlook for the Christian Religion.*" We quote:

"Christianity as a system of belief among intellectuals has practically collapsed and the animistic and the theistic postulates on which it is based are not only rejected, but they have become offensive to the scientific mind of the West. The radical free thinkers are assailing it as absurd,

and as a superstitious survival of a primitive and ignorant state of society, as an anachronism in an age of enlightenment and progress, and are frankly advocating its complete destruction. Organized efforts are being made to do away with it altogether and societies are being formed to eradicate the Christian belief from the popular mind. The American Free-Thinkers have of late founded an association for the advancement of atheism and numerous Communist organizations have come into existence to fight Christianity to death. The Russian Bolshevists have, as we all know, suppressed Christianity and have supplanted God and Christ by Comrade Lenin and Marx; Spiritism, Christian Science and New Thought are all offering themselves as substitutes to historical Christianity and thus to fill the void which has been caused by the rejection of the spiritual ministry of the Christian Church. Organized Christianity, in other words, as the world has known it, has ceased to exist and a new and greater religion is on the way."

Poor Heathen! Yet who has made such a miserable verdict on Christianity possible? Who is responsible for Buddhist attempts to convert the world to their atheistic system? None other than the anti-Christian leaders in the camp of Christendom. Their work has been first of all to discredit the Bible and to rob it of its absolute and final authority. This is the work of the rationalists, the men who call themselves "Critics," the destructive critics. This destructive criticism is of unclean parentage. Some of its early advocates, who gave birth to it, have been out and out infidels, who never knew anything about the new birth. It spread to the United States and the "would-be scholars" of colleges and universities are re-hashing the silly ramblings of these infidels. They have added to the French, English, and German poison gases some of their own composition. And then they mumble something about "reverent criticism"! Having discredited the Bible they cannot help themselves, but they must discredit the Christ of the Bible. Then Christianity in its supernatural character must be given up. And if Christianity has not a supernatural Christ, able to save to the uttermost, then it is on the same level with Buddhism,

powerless to save. That is the road on which our modernistic leaders, their institutions of learning and their adherents are traveling. It is the road which leads into the blackness of darkness forever.

But never mind! True Christianity is immortal. It can never die because its glorious head is the risen, glorified, eternal Christ. What is going on in the world today was predicted by the Lord Jesus Christ and by His holy Apostles. Yes! a new religion is almost here, but it is the religion of Satan, garbed in modernism, with cap and gown, as an angel of light.



A Bishop's Warning

In the year "Our Hope" was started, in 1894, a Bishop of the Protestant Episcopal Church sounded a warning as to the increasing infidelity in the midst of Christendom. The last decade of the nineteenth century was marked by a big forward step of the destructive criticism in different colleges, and a number of men who had preached the truth fell for the destructive beast, which is now known as "Modernism." But we let the Bishop speak in his own words, addressed to the preachers of his Diocese.

Philosophy, the higher criticism, science, falsely so-called, ambition, self-conceit, have turned men's heads and depraved their hearts until, in their blindness and folly, they invade the sanctity of the divine existence, and attributes, and practically raise the question whether there is a God or not, who sees us and holds us accountable to Himself as our judge. . . .

The conflict must go on. Every effort will be, nay, is now made to evade the real issue and to disguise from the multitude the fell purpose which is in reserve. We are told that the teaching of the church is indefinite, that men don't know what it is, and hence that contradictory statements are tolerated by permission, that there is no authority in the church to decide in matters of faith, and hence the inference is boldly made that every man in the face of his vows and promises and oaths may hold and teach what seems right in his own eyes; the Bible is openly held up to scorn and compared to the story books which amused our childhood, the articles of the creed are flatly denied in sermons by men who have just professed to God that they believe them, the offices are recited and the sacraments administered with reservations and interpretations, which reduce them to exhibitions of pretty sentimentalism or meaningless ceremonies, yea, God Himself is assailed and blasphemed by charging Him in the person of the Eternal Son with being not only liable to go and do wrong, but with being actually full of mistakes, and the blessed Jesus is patronized with the expression which runs current from lip to lip that "He is divine, because He is so intensely human." This is the frightful spectacle which con-

fronts our eyes to-day. We have stripped off the thin disguise which craft and cunning have spread over it, that you, dear brethren, may see the enemies with which you have to deal. These are the last days, and the perilous times foretold by our Lord and His apostles are drawing near, are actually upon us. False christs are here, and we are bidden go after them. Satan has arrayed himself in the garb of an angel of light, and comes with the softness of luxury, the splendor of wealth, the might of popularity, and the pride of worldly wisdom, and the display of science, falsely so-called, to seduce with his lying wonders, if it were possible, the very elect. "Behold," says our Lord, "I have told you before." This is His warning, as He describes what the last decade of the nineteenth century actually sees, as dread realities threatening the stability and integrity of the Church and the salvation of mankind.

What would the good man say were he here today! Thirty-three years ago when we sent forth the first issue of our magazine, there were less than a score of preachers and educators who denied the authority of the Bible and the Deity of our Lord Jesus Christ. Today there are many hundreds of them in all the leading evangelical denominations, men, who are veritable wolves in sheep's clothing. Union Theological Seminary in New York began then to swing over into destructive criticism, having a critic for its president, Dr. Briggs. There were a few other colleges which sided with the destructive school. Today the leading colleges and universities still sailing under the flag of some honored evangelical system, are the hot-beds of the most brazen infidelity. What does it mean? Exactly what the bishop wrote. "These are the last days, and the perilous times foretold by our Lord and His apostles are drawing near, are actually upon us." They are upon us; there can be no question about it. In all the different general church meetings, assemblies and associations Modernists have demonstrated their increasing power and influence. This does not mean that the truth of God is defeated. The truth given by revelation of God and written in the inerrant Word of God can never be defeated. But it means that the Bible is true in its predictions, and the dishonest "clergymen," who in their ordination vows expressed their faith in the Bible and promised to uphold its truths, are themselves witnesses to the truth of divine prediction. Modernism, the bastard offspring of rationalistic criticism, will increase. It will prosper through the power and

cunning of the father of lies. But mark, there is a crash coming. The house built on the shifting sands of philosophy, scientific research, evolution and other delusions will fall; and how great that fall! But the truth of God and all who trust in it are founded upon the everlasting rock of ages.



Another Nail Another nail has been driven into the coffin in which rests the dead and stinking body of "Darwinianism." It has been hammered in good and hard by J. A. Fleming, a Doctor of Science of London University; a F.R.S., and Fellow of the University. He is one of the greatest Scientists of today. He is the inventor of the Thermionic valve, which has revolutionized wireless telegraphy and made wireless telephony possible; and likewise the author of a large number of works on applied sciences. At present he is President of the great "Victoria Institute of Great Britain." Dr. Fleming wrote concerning a popular magazine the cover of which showed the picture of a chimpanzee, underneath which it was written "Man's Cousin." Here are the words of this leading scientist:

"This theory is an *unverified* hypothesis, although sedulously advocated by a certain school of biologists. It has a most slender basis of fact, and has been rejected by some of the most eminent naturalists. Moreover, it cuts right across the statements in the Inspired Scriptures of Truth as to man's origin, or at any rate that of the Adamic race.

"As President of the Victoria Institute, where this subject of evolution has been much discussed lately, and not accepted as proved, I venture to appeal to editors not to propagate a crude, unverified theory as to the evolution of present-day humanity from some hypothetical ape-ancestor of the past.

"This view is incompatible with the Scripture doctrine of the origin, fall, redemption, and future of humanity, and is used by rationalist lecturers everywhere as a reason for rejecting the Christian faith. This evolutionary theory can properly be discussed by experts where answers can be

given to imperfect statements, but it is broadcast to the public without possibility of contradiction or qualification and is fraught with great risks to the cause of truth and religion.”



**More Fake
Healing
Tragedy**

Before us is a copy of the *Altoona Tribune* (Pa.) of May 28th. The front page gives this heading, “*Man dies believing himself cured.*” The Bosworth Brothers, faith-healers, with their perverted, unscriptural teachings, are operating in Altoona, and as is usually the case the diseased, the mentally unbalanced, and a large number of emotional people gather in large numbers. We quote from the local paper of Altoona.

“James Buck, aged 50, of Duncansville, an invalid for the past seven months and bedfast a great part of the time, being unable to walk, was carried to the platform by W. M. Fowkes of Duncansville, assisted by an usher. After anointment by F. F. Bosworth, the man was assisted to rise from his chair and he walked unsupported for four or five steps and return as the big audience shouted, ‘praise God.’ The building was in an uproar of praises as the man, accompanied by Mrs. Buck and Mr. and Mrs. Fowkes walked slowly down the steps of the auditorium.” The case was pronounced an outstanding cure. This happened on May 13. Like similar cases of these healers in Toronto and other places, where men and women were pronounced cured, but died shortly afterwards, this man also died.

His doctor, a reputable Altoona physician, said: “James Buck had been a patient of mine for many months. I had warned him not to exert himself in any manner, and above everything else to avoid excitement of any kind. It is my professional opinion his trips to the Bosworth tabernacle not only proved most injurious, but they hastened his death.”

Our book on *The Healing Question* gives similar cases, as well as the cases of insanity which resulted from these pernicious campaigns. What a menace this healing delusion is! We are positive that this commercialized faith-healing business as carried on today is unscriptural from start to finish,

and works physical, mental and spiritual harm as nothing else in the religious realm of today. Beware! BFWARE! Rather suffer than put yourself under such influences.



In the Wake of Pentecostalism Pentecostalism is an unscriptural cult like Christian Science, Spiritism and others. There is only one difference. Pentecostalism is the more dangerous cult because it operates among true believers. It rests on perverted teachings concerning the Holy Spirit and His work. It claims to be "another Pentecost"; it teaches that each believer must have an "individual Pentecost," and when it is received it will be evidenced by speaking in a strange tongue, which is claimed to be the original gift of tongues bestowed upon the gathered disciples. Closely linked with this false teaching is "faith-healing."

Nearly all the faith-healers, or as they call themselves "divine healers," either started out with Pentecostalism or are in affiliation with this cult. Some of them started poor, like a certain notorious woman leader, but are now very wealthy. They manage big campaigns under the name of "Evangelistic services" but the dominant note is "healing." As one of their leaders said, "It gets the crowds and there is a barrel of money in it." But these healing campaigns are at best lying campaigns as far as results are concerned. The claims made of miracles have been many times investigated and found to be spurious.

But what are some of the fruits of the Pentecostal-Healing-Gift of Tongue cult? They leave behind a trail of disappointed folks and increased misery. The unfortunates, the maimed, the blind, the deaf, the paralytics are told "there is nothing too hard for the Lord" that "Jesus Christ is the same yesterday, today and forever." They are told that all doctors and surgeons, as well as human means, are of the devil. They must all be given up or there cannot be true faith. The expectation of the afflicted is thus keyed to the highest pitch. All requirements seem to be met; frequently the poor dupes part with their cash, as a faith-love gift, to make sure that divine intervention will work

in their behalf. Then comes the anointing with oil. Nothing happens. All hopes are shattered. Heart-broken, some seriously doubting God's promises, others despondent and despairing, they continue in their misery as never before. Then there are many cases on record of men and women making themselves believe that they are healed, continuing in their insane notion that doctors and means are wrong. Physical collapse followed and they filled, humanly speaking, an untimely grave.

Pentecostalites speak of "the power." It comes with the laying on of hands. The victims fall over. They become hysterical under the spell. Some foam at the mouth; others have convulsive movements; most of them become unconscious. What power is it? Is it the power of God? Let us see. This power has landed scores of women and men in insane asylums. We wish the United States authorities would get a report of the different State Asylums, especially on the Pacific coast, to find out how many insane persons are inmates suffering from religious mania traceable to these campaigns. Furthermore this power, in a number of cases, produced not only mental collapse but also physical death. Another fact is that this power generally controls completely the victim, often against his will. We know cases which had to give way to "the power." The power took "control" of muscular activity, the jaws began to move, and certain guttural sounds were made, or the victim was forced to cry out loud, etc. Still more sinister is the fact that in many instances the power suggests vile thoughts and has led to immorality. The truth is the sex-question is closely connected with these fanatical-emotional cults. We cannot say more. But some of the women leaders who claim "the power" use the sex appeal. Can this be the power of God?

What else follows? Division and strife. Families are divided on account of it. We received some sad letters from husbands whose wives fell in with the cult, and because the husband refused to follow, they separated. Churches are divided. Recently a leading Baptist Church in New York City had this experience. A girl of the Pentecostal move-

ment, who claims the power, who has the gift of tongues and believes in faith healing, operating as an evangelist, introduced these things into the congregation, and very unpleasant things followed, though the Pastor of the church declares that he opposes Pentecostalism.

The Holy Spirit *never* divides the children of God; He never creates strife; He is not the Spirit of disorder; He does not give people hysterics or convulsions. The Holy Spirit unites; He is the Spirit of quietness and peace.

Beware of these cults, campaigns in which mass hypnotism is practiced, and apostolic gifts and powers are claimed.



The Gospel of John Attacks upon the fourth Gospel continue in the camp of Modernism. We saw recently a weak one in the Sunday School literature published by the Methodist Episcopal Church. A study of our large exposition of this Gospel meets all this puerile criticism.

The *Princeton Theological Review* in reviewing our work says:

“This is an exposition of unusual merit. Written in simple conversational style, the reader is quickly made to realize the profoundly evangelical spirit of the author, as well as his masterly knowledge of the Bible, his acquaintance with the best commentators and with Rabbinical literature, and his grasp of present-day conditions. It is a book well suited to the needs of those whose time or equipment may not permit of more technical studies, while there are interpretations and suggestions well calculated to arrest the attention of the Scholar. Mr. Gaebelin’s aim throughout has been to make this great Gospel speak for itself, and the result is a splendid unfolding of Christianity. The viewpoint is premillenarian. Modernism receives the most ex-
coriating rebuke. Thus a quotation from Prof. Samuel Dickey (Article “Lazarus” Standard Bible Dictionary) is furnished as a specimen of “the worst form of infidelity, which goes by the name of ‘Biblical scholarship’—the camouflaged title of that system which is in the fullest sense of the word destructive, for it destroys everything in the line

of the true faith. . . . This exposition is a noble contribution to evangelical literature, and must be classed with the *trophe en kairo* (meat in due season) of Matthew xxiv:45. It deserves the widest circulation."

How we wish we could give it the widest circulation. It makes one heart-sick to see young people misled by those who arrogantly claim a "superior scholarship," but who follow the beaten path of German and French infidels.

We have put copies of our exposition into the libraries of several hundred colleges and institutions. We are sure they are being used there. But they should be in at least a thousand more libraries.



**The Human
Body**

Our brother, Mr. F. C. Jennings, has devoted a number of years to the writing of an excellent work on the human body in the light of the Word of God. We do not know of the existence of a similar treatise. It is much needed, for Scripture has much to say about these bodies of ours. And there is the interesting question as to our resurrection bodies. We all crave for more light on the bodies we shall have in the day of His appearing.

The work of our brother is scholarly and shows much painstaking research. It is a work which must be carefully studied with the Bible in hand. We are sure it will be most helpful to the household of faith.

The volume contains thirty chapters. We touch upon some of the outstanding paragraphs in the book:

The wonders of the human body and its testimony to its Creator; evolution, an unproved guess; was the first man bi-sexual? why was the first man called Adam? the death of the body; the penalty of sin; the disposal of the body after death; different methods among different nations; in the light of the Scriptures; the denial of burial.

Bodily resurrection clearly taught in the Bible: Job's triumphant soliloquy; the body of the Lord Jesus Christ; its freedom from all forms of sickness, disease and death.

Resurrection, the force of this word: First Corinthians xv;

OUR HOPE

the two Adams in relation to death and resurrection; baptism for the dead; its meaning.

The resurrection body: What kind of a body will it be? the mutual recognition of the Lord's people assured; it is the burning desire that is universal; whilst the relationships of earth are not renewed, the attributes of soul and spirit are not annihilated by death; if there be recognition, how can the sorrow from broken families be avoided? what will be the basis of recognition? is there recognition in the unclothed condition? what does Scripture teach as to the bodies of those not "in Christ"; force of the word "destroy" in Matthew x:28; its use in other Scriptures; inevitable deductions from the positive teachings of the Word of God, etc., etc.

It is just the book needed to stimulate thought and research; it answers many of the questions God's people are asking today. We expect that it will bring much help.



Once more we remind our readers of the **Montrose Prophetic Conference** to be conducted by the Editor August 8-14.

We hope to have a large attendance this year and great blessing through the ministry of the Word and in Christian fellowship.

If you have not yet made hotel, or boarding-house reservation, please do so at once. The Conference begins on Monday evening, August the 8th.



Boston Monthly Meetings. The Boston Monthly meetings will be resumed, God willing, with the month of October. Inasmuch as the Moody Bible Institute Conference convenes in the Park Street Church during the first week of October we are obliged to change the date, for October only, from the first Thursday of the month to the **second Thursday**. This will be **October the thirteenth**. Please remember the date.



Philadelphia and Norristown Monthly Meetings. During the fall and winter months the editor will address monthly meetings for Bible Study in Philadelphia and Norristown. The Norristown (Pa.) meetings will be held beginning with October, every first Tuesday of the month, in the First Presbyterian Church, Dr. J. M. Corum, Pastor. The monthly meetings in Philadelphia will be held each first Wednesday of the month in the Bethany Collegiate Presbyterian Church, Dr. A. Gordon MacLennan, Pastor. Please remember these monthly meetings in your prayers.



Other Fall Bible Conferences. The greater part of October will be spent by the editor, if it pleases the Lord, in **Winnipeg, Manitoba**. The services are held in Elim Chapel. November 6-13 is reserved for **Grove City, Pa.** This will be a Conference in which all the churches have an interest. We hope to be in **Altoona, Pa.** November 14-15.

November 20-27 we shall be in **Hamilton, Ontario**. We are sorry that it is out of our reach to accept the many other invitations which have reached us.



Pamphlets of Warning. We have a number of pamphlets which should have a very wide circulation. God's children should circulate them after reading these pamphlets. We mention them.

False Views Concerning Christ, by the late Professor Morehead. The enemy constantly attacks the person of our Lord. One of the Brethren sects has of late taught the abominable error that the Lord Jesus was not truly Man.

Pentecostalism and Demon Possessions. Perhaps this is more needed than any other. The Pentecostal Cult is the most subtle movement which true believers have to face in these days. Read this and then pass it on to others.

Spirit Manifestations. By the late Sir Robert Anderson. This is a warning against the gift of tongues delusion.

The Cooneyites. They are still sneaking throughout Christendom with a miserable counterfeit Gospel.

Apostasy and Separation. Shows the drift of the times in religious things.

The Holy Spirit. By F. C. Jennings. This pamphlet also warns against the second blessing delusion and the false teachings of an individual baptism with the Spirit.



Sinless, Yet Tempted. No one who reads this will ever say that our Holy Lord could have sinned. It gives conclusive proof that our Lord did not sin because He could not sin.

We owe to all believers who are in danger, on account of ignorance, of falling victims to some of these cults and false teaching, these warnings.



A number of splendid articles, Bible studies and spiritual poems, will be published in the forthcoming issues of "Our Hope." Current Events will be richer than ever before. The Sunday School Lesson expositions are used by hundreds of Sunday School teachers. We know our readers will take a definite interest in the increasing circulation of this magazine.



Why Not? "Our Hope" is in its thirty-fourth year of publication. Since we sent out the first number a good many similar magazines have come into existence. They all started small, but have, as years went on, increased in size and number of pages. Some of them are quite elaborate publications. Most of them carry paid advertising matter.

More than once it has been suggested to us to increase the size of the magazine and to open our columns to commercial advertisement. We do not care to do this. We feel the Lord still uses the little things, and we do not object when people say, "that little magazine—'Our Hope,'" instead of saying, "that big publication." Nor do we care to commercialize the publication. The continuation of "Our Hope" rests in His hands.



The Book of Psalms

Psalm xix

This Psalm has two distinct parts. In the first part we read of the revelation of God in Creation and in the second part the revelation of Jehovah in the Law, His Word. Both Creation and Revelation in His written Word make known His glory. It has been suggested that the Psalm may have been written in the first flush of an Eastern sunrise, when the sun was seen "going forth as a bridegroom out of his chamber, and rejoicing as a mighty man to run his course." The first part breathes all the life and freshness, all the joy and glory of the morning. Each part consists of fourteen lines. It is a psalm of David. While in the inscription of the preceding Psalm David calls himself "the servant of Jehovah," he uses the same expression also in this Psalm.

The blessed workmanship of the Holy Spirit is seen in the use of the name of God. In the first part, verses 1-6, God is mentioned but once. The name is "**El**," the Mighty, His name as Creator. But in the second part when God's revelation in His Word is presented the name used is "Jehovah," His covenant name. We find the name Jehovah just seven times in this second section, and the last time the name is mentioned two other names are added "**Jehovah, Tzuri, Goeli**"—Jehovah, my rock, my redeemer. If only these poor would-be critics, and would-be destroyers of the Word and revelation of God had reckoned with this simple fact, that the name of God as creator is **El** and **Elohim**, and that His name in establishing a grace covenant relation with man is **Jehovah**, they would not have invented their miserable theories of an Eloist and a Jehovist writer of the Pentateuch, by which they attempt to disprove the Mosaic authorship. It is the A. B. C. lesson written in the beginning of the Bible. In the first chapter of the Bible, containing the historical account of Creation, the name of God is **Elohim** the plural of **El**. In the second chapter when God is seen with man His creature, **Jehovah** is added.

I. Creation and Its Witness. (Verses 1-6.)

The heavens declare the glory of God

OUR HOPE

And the expanse maketh known the work of His hands.
 Day unto day poureth forth speech,
 And night unto night showeth knowledge—
 There is no speech and there are no words,
 Yet their voice is heard.

Their line is gone out through all the earth,
 And to the end of the earth their words;
 In them hath He set a tent for the sun.
 And he is as a bridegroom coming out of his chamber,
 He rejoiceth as a strong man to run the course.
 His going forth is from the end of the heavens,
 And his circuit unto the ends of them,
 And there is nothing hid from the heat thereof.

God's wonderful creation bears a wonderful witness to Himself as Creator. Of this we read in the Epistle to the Romans. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse" (Rom. i:20). In that ancient book, the Book of Job, much is written about creation and its witness to God. In the end of that book the Lord in a majestic address speaks of Himself, of His power and of His works. Creation is the primitive witness of God to man, His creature. Creeds, including the so-called "Apostle's Creed," ascribe this creation exclusively to the Father, but the New Testament gives us a different conception. There we read that all creation is by the Son of God and for Him. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether thrones or dominions, or principalities, or powers: all things were created by Him and for Him" (Col. i: 16). The beginning of the Gospel of John bears the same witness. And there are other passages of Scripture in which the Son of God is revealed as Creator. And did He not manifest Himself as such, when He came in incarnation into His own earth? In His mighty miracles He displayed the almighty power of the Creator. Creation must therefore bear a definite witness to Himself, the Son of God, Jehovah, our Lord. And so it does. Alas! how very little we understand the witness to Christ in all creation. When the perfect day comes, when we shall know, even as we are known, then shall we behold in the heavens, as

well in all His creation what in our present limitations we could not grasp.

“The heavens declare the glory of God.” Astronomy reveals some of the wonders of these unfathomable heavens. What depths and distances are there! Millions of stars! Solar systems upon solar systems! And behind the most distant constellations, from which light traveling 186,000 miles a second, takes hundreds of thousands of years to pierce the space and reach our little planet, beyond these far-distant worlds, we are told, are other universes. It is staggering to the finite mind! What mysteries are there! Yet the little we know does indeed declare His glory, and Him who is “the Glory of God.” The expanse maketh known the work of His hands. With what delight man, the creature of the dust, yet with endless being, should look up and behold the works of His hands. The beast cannot look up; its gaze is downward. The great majority of the human race lives like the beast, bent earthward, never looking up. It must be different with the true believer, the child of God. With holy joy and joyful anticipations, we look into the heavens at night, remembering that He who made these heavens, whose glory is written there, the Lord of Glory, is our Lord. We belong to Him and He belongs to us. All these heavens are His; and then we can repeat Paul’s matchless outburst, “all things are yours and ye are Christ’s.”

And the witness of these heavens is never interrupted; it is continuous, goes on day and night. They instruct without a single break. They have something to say to us. They have speech and words, though their voice, that is audible speech and words, is not heard. They address themselves not to the ear, but to the mind and heart of man. “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). Though there be millions, hundreds of millions of planets and stars, yet He has a name for each. What power and what glory! Their line is gone out through all the earth, and to the ends of the earth their words. It is a universal

witness, extending everywhere. Paul quotes this in Romans x:18. Instead of "line" we find in the quotation "sound," the Greek translation of the Septuagint. It is used by Paul to testify to the spread of the apostolic message over the whole earth. He gives a New Testament application to this verse in connection with the Gospel. See also Colossians i:23.

Then the sun is made prominent in this witness of creation, because the sun is the symbol in Scripture of supreme authority, the type of the Lord Jesus Christ. How full and rich the witness of the sun is! The sun is the source of light, of life and of fruitfulness. He, Christ, is the light and the life; as all fruitfulness depends on the light of the sun, which sustains life, so in Christ and through Him alone, fruitfulness is possible. The sun in the Hebrew and Aramaic is masculine; the sun is therefore compared to a bridegroom. He is "the bridegroom," who is coming forth some day to claim His bride. But He is also the "Sun of Righteousness," who will arise some day with healing in His wings (Mal. iii). The curative power of the rays of the sun is being increasingly demonstrated. Disease germs cannot prosper, nor exist in the bright light of the sun. And so when He comes, after the night is gone, and the day dawns, He will bring healing for all diseases. And like the sun "whose going forth is from the ends of the heavens and his circuit unto the ends of them," so He covers all and controls all, and in the day of His manifestation "He rejoiceth as a strong man to run the course."

II. The Witness of the Word. Verses 7-14.

The Law of Jehovah is perfect, restoring the soul;
 The testimony of Jehovah is sure, making wise the simple.
 The precepts of Jehovah are right, rejoicing the heart;
 The commandment of Jehovah is pure, enlightening the eyes;
 The fear of Jehovah is clean, enduring for ever;
 The judgments of Jehovah are truth, they are altogether righteous.
 More to be desired than gold, than much fine gold,
 And sweeter than honey, and honey-comb.
 By them thy servant is warned, in keeping them the reward is great.
 Who understandeth his errors? From hidden sins free Thou me.
 Also from presumptuous sins keep back thy servant, that they
 may not have dominion over me.
 Then shall I be upright and innocent from the great transgression.

OUR HOPE

Let the words of my mouth and the meditation of my heart be
 acceptable
 Before Thy face, O Jehovah, my rock and my redeemer!

Suddenly a transition takes place. Creation's witness to the Creator, as well as the Redeemer is ended. The witness of the Law and the Word of God follows. "Now follow twelve encomiums of the Law, of which every two are related as antecedent and consequent, rising and falling, after the manner of waves. One can discern how now the heart of the writer of the psalm begins to beat with redoubled joy as he comes to speak of God's Word, the revelation of His will."* While the **Tora**, the Law given to Israel, is primarily in view, the Word of God is also meant. For what is true of the law is also true of the rest of the written revelation of God. The law is holy, just and good (Rom. vii:12); so is the Word of God. The law is spiritual (Rom. vii:14); so also is His Word. The purpose of the law, why it was given, is fully revealed in the New Testament (Rom. vii:7-14; Gal. iii:19). It testifies to the holiness and righteousness of God and thus searches the heart before God. The law is perfect; it cannot be anything else, for it is the law of Jehovah. His law and all His Word is perfect. It restores, converts the soul, as it convinces of sin, points out the way to a Saviour whose grace alone can save. The testimony of Jehovah is sure, making wise the simple. It is sure, certain and infallible. If listened to and believed, it gives wisdom; the wisdom which is from above. It is thus stated in 2 Timothy iii:15 . . . "the Holy Scriptures which are able to make thee wise unto salvation." And can there be any higher wisdom than that which comes by believing and obeying the sure testimony of the Lord! Then we read of the precepts and the commandment of Jehovah, they are right and pure. They rejoice the heart and enlighten the eyes. This can only be true of him who believes and is born again. The natural man cannot rejoice in the precepts of the law and the Word of God, nor can he have his eyes enlightened, for he is blind, and before his eyes

*Delitzsch on the Psalms.

OUR HOPE

can be enlightened, they must be opened. Grace alone can do that. The true believer delights in the law and precepts of Jehovah and rejoices in them, for they constantly give him light, while grace gives power to walk in the light. The fear of Jehovah is clean, it cleanses from defilement, inasmuch as the fear of Jehovah leads to self-judgment, confession, and cleansing as the result of these. The judgments of Jehovah are truth and righteous altogether, and every believer esteems the Word of Jehovah, His instructions and directions, as more desirable than gold, yea than fine gold, and sweeter than honey or honeycomb.

“What wonder is it, that this converting, instructing, exhilarating, enlightening, eternal, true and righteous Word should be declared preferable to the riches of Eastern kings, and sweeter to the soul of the believer, than the sweetest thing we know of is to physical taste? How ready we are to acknowledge all this! Yet, the next hour, perhaps, we part with the true riches to obtain the earthly mammon, and barter away the joys of the Spirit for the gratifications of sense! Lord, give us affections toward Thy Word in some measure proportioned to its excellence; for we can never love too much what we can never admire enough.”† By the Word and precepts of Jehovah, the servant of the Lord is warned. Then there is the promise of reward. For surely “godliness is profitable unto all things, having promise of the life that now is, and of that which is to come” (1 Tim. iv:8).

The psalm closes with a prayer. It is the result of having been brought into the presence of God by His Word, the Word which is omniscient, “sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb. iv:12). And this is the right way to come into His presence, as we have shown in our book on “Prayer,” by letting the Word of God lay bare our innermost being. There is prayer to be freed from hidden sins and to be kept from presumptuous sins. While sin is always sin, there is a great difference

†Bishop Horne.

between hidden sin and presumptuous sin. Sin committed in ignorance does not shut out God and communion as a sin against conscience does, that is wilful sin. For both is abundant mercy. The great transgression, or revolt, is undoubtedly a sin which trifles with the known will of God. Presumptuous sins, when they are repeated, become dominant sins, which irresistibly enslave the man.

Finally, there is supplication for a gracious acceptance of the prayer. "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Jehovah, my rock and my redeemer." The heart meditates and fashions prayer and the mouth presents it. And Jehovah, whose law is holy, just and good, is not only the law-giver; He is the rock and the redeemer.

Isaiah

Chapter liv

BY F. C. JENNINGS

The joy that ever follows faith in the atoning sufferings of Christ: the harmony between heaven and earth; the one city composed of street and wall; the old limits of Jerusalem must be extended; the everlasting strength and tenderness of Jehovah's love for Israel.

How fitting it is that the very first word that we hear, whether it be in the original Hebrew or in our translation of it, is "Sing." Dispensations may change; a heavenly calling may replace an earthly, but wherever the gospel is heard and in heart accepted, there is, and ever will be, "great joy in that city" (Acts viii:8), and joy finds its expression in song.

- 1: Sing, O thou barren, thou who didst bear not!
Break forth into singing, with joy cry aloud,
O thou who with child didst not travail,
For more are the children of her who was widowed,
Than of the wife who was married, so saith the Lord.
- 2: Enlarge the place of thy tent!
The curtains that make up thy dwelling
Let them outstretch!
Hinder it not!
Lengthen thy cords!
Strengthen thy stakes!
- 3: For thou shalt break forth on the right hand and left,
Thy seed, of the Gentiles, shall take full possession,

OUR HOPE

And cause to be filled up with their dwellers
Desolate cities!

- 4: Fear not [O fear not], thou shalt ne'er be ashamed;
Set reproach at defiance, for ne'er shalt thou blush!
The shame of thy youth thou shalt no more remember,
The reproach of thy widowhood shalt thou forget.
- 5: Thy Maker's thy husband,*
His Name is Jehovah, the Lord of all Hosts,
Thy Kinsman-Redeemer,
The Holy One of Israel,
God of the whole earth,
Shall he be called!
- 6: Jehovah hath called thee,
A woman forsaken,
And burdened with sorrow,
As a wife that in youth hath been wedded,
And then been an object of anger, †
Saith thine Elohim.
- 7: Short has the moment been that I've forsaken thee—
Great is the tenderness with which I'll regather thee.
- 8: In a quick burst of anger ‡ my face I hid from thee,
But with kindness unending shall my mercy be on thee,
Saith the Lord, thy Redeemer.
- 9: For this is to me as the waters of Noah!
For as I have sworn that the waters of Noah
Shall nevermore cover the earth,
So have I sworn that I nevermore
Will be angry with thee,
Nevermore will I rebuke thee!
- 10: For mountains shall go, and hills be removed,
But my loving kindness from thee shall go—never!
Nor shall my cov'nant of peace be removed,
Saith Jehovah, who tenderly loves thee.

How fitting, let me again say, is that first word: "Sing," coming as it does after the atoning work of the Lord Jesus has been so fully detailed in the previous chapter; for joy ever follows realized redemption.

Here then, the consequences of those sufferings are first applied to that city Jerusalem, that is to be the joy of the whole **earth**, and so it must be the literal **city on the earth**. This earth then is here the sphere of this singing; not anywhere above or below it; for here we find "nations"

*The word for "husband" here is "*baal*," having a bad connection in our ears, but it means "lord" or "husband."

†As a wife wedded in youth, but afterwards rejected" (Lowth).

‡The Hebrew again has the rhyming so characteristic of Isaiah: *b'shetzeph quetzeph*, which together signify a burst of wrath like a thunder-clap, but of short duration. Compare: "His anger is but for a moment" (Psa. xxx:5).

spoken of, and there are surely no "nations" as such, anywhere else than on the earth. Neither national nor sectarian distinctions are ever in heaven. The very atmosphere of heaven slays separation—cherishes unity. But whilst this is undeniable, it would appear equally so that this "singing" is in full harmony with similar singing in heaven, and that there is such accord between the saints on earth and those in heaven, that their notes make one perfect melody. Are we not distinctly told **that?** Does not our own book of Revelation (chap xiv) **reveal** to us a scene in heaven in which we see "harpers," and hear them "harping with their harps." But that is not all: the song that they sing is learned, and also sung by 144,000—that mystic number that stands for the remnant of Israel's tribes on the earth; and none but that 144,000 can sing that song, for none but they have gone through the experiences that give it birth. So the song begins in heaven, but on Mount Zion, which is on earth, the divinely inspired orchestra stands, as it swells even the melody of heaven. So here in our prophet, it is Jerusalem on the earth that is bidden to sing; but so closely identified is the heavenly Jerusalem with that on earth during that millennial day, of which this speaks, that there is really a unity between them—together they make up one city; and thus the same Spirit Who spoke through Isaiah, spoke through our Paul, and applies these very words to the saints of the present day, or "Jerusalem which is above" (Gal. iv:21 to 31).

But we must not press this so far as to take the whole prophecy away from the Jew altogether, and apply it solely to the Church, leaving Israel cast away permanently—**that** all Scripture clearly forbids. Nor indeed can this whole prophecy be applied to the Church; for, *as in Christ*, God never hides His face from her "in a little wrath"; nor is the figure of a married wife applied to the Church, but rather that of a "chaste virgin" (2 Cor. xi:2); so that the whole scope of Scripture demands that this address be seen as directed **primarily** to the beloved and penitent remnant, then seen as the redeemed nation.

Let me recur for one moment to that strong and clear

identification that unifies the heavenly Jerusalem with the Jerusalem on earth—they are **one**. For turning to Rev. xxi, we note the prominence of “street” and “wall.” It is of these that a city is characteristically made up in Scripture. The “street” standing for, and expressing, its **internal** condition; and the “wall” its **external** relation—the two thus completing the one city. So in Daniel ix:25, the commandment goes forth to build the **city**, and then we hear that “the **street** shall be built again and the **wall** in troublous times,” street and wall thus form the city. So in that millennial day in which heaven and earth touch in one spot, the heavenly provides the “street” with everything in it speaking of its purely divine character, it is of “pure gold, as transparent glass” and in its very midst is the tree of life. (Chap. xxii:2). But on the earth is the other part of the one city; the “wall” that stands **between** the heavenly city and the earthly nations, and on which are many marks that identify it with Israel—its gates, with “angels” bearing the names of the twelve tribes of the children of Israel, and the foundations having the names of the **twelve** apostles of the Lamb—not the **one** apostle of the Church. But interesting and more than interesting as this is, we must not pursue it further.

Verse 2. The old limits of the city shall be so extended as to be figured by lengthening of the cords that hold a tent, with the forcing of the stakes down deeper. Nor must she, Jerusalem, hinder the workman in doing this, as if it were unnecessary, for on all sides shall she grow. Nor in that day shall New York, London, Paris or Berlin be accounted the metropolitan city of the earth, but Jerusalem, that city that has so long been even repulsive in its uncleanness.*

But will there not linger, as a sad memory, all her past sorrow and shame? Will not the thought of Babylon, and the shame of her captivity there, bring a blush to her cheek? Never! For her God bids her forget it all, or only think of

*A writer in the *New York Times* called it not very long ago “The filthiest city on earth,” but it has greatly altered for the better since the expulsion of the Turk.

it as a cause of fresh joy and singing at the contrast with her present condition. Just as a poor sinful one today may well remember the shameful past, but as a stimulus to and not a check on his present joy, nor to throw the shadow of a question on the value of the Blood of Christ, or of his own perfect and never-to-be-broken acceptance with God, as based on that value.

Verse 5. Rationalistic criticism delights to speak of Jehovah as the "tribal deity of the Jews." How different this grand claim here. He is indeed the Redeemer of Israel, but of all "hosts" is He Lord whether in heaven or earth, and a God Whose claims, as far as this earth is concerned, are only limited by its bounds.

Verse 6. What a delightful term is that by which He speaks of His people, "A wife of youth," when affections are freshest, and most tender; and though there has intervened a long period of apparent estrangement. Jehovah's first-love has never cooled, and now He calls her to His heart again, compassionating her desolation, even though that desolation be due to her own sin.

Yes, He was compelled to forsake **her**, in the day of her forsaking **Him**; but now that penitent tears well from her eyes. His arms are wide-stretched, and as a father again gathers the child He has been compelled to chastise, to his bosom, with a joy that far exceeds that of the one thus restored, so does Jehovah as He cries: "It is meet that we make merry and be glad." For it was but in a temporary burst of anger in which He hid His Face, for a moment, but with never-ending lovingkindness will He cherish His beloved earthly people (and surely no less His poor people in Christ, who have nothing on earth to rival Him); a loving kindness which is as eternal as that covenant of which the "bow in the cloud" was, and is, the token that never again should waters destroy the earth, so never again shall waters of sorrow overwhelm Israel: more sure is this than the stability of the everlasting mountains.



Current Events

In the Light of the Bible

Mussolini's Progress. An immense cross erected in the Colosseum of Rome was recently dedicated in the presence of Queen Elena and government and military officials. When Italy was unified during the anti-Catholic days, sixty-five years ago, the cross was removed from the great historic Colosseum and other public places. Mussolini is responsible for the restoration of the cross and his aim is to have it everywhere in evidence. It shows a friendly gesture toward the Vatican. He is coming closer to the Papacy. It is also rumored that he is considering the reestablishment of the church-state, which would be a master stroke in the recognition of the temporal power of the Pope.

The ceremony of the unveiling of the huge cross in the center of the Colosseum was a gorgeous affair. Some 20,000 persons were present. In the center of the great arena, where gladiators once fought and died, where also hundreds of Christians met the hungry lions and tigers, to be cruelly torn to pieces, the cross has been put up once more.

Mussolini is inviting now the tourists of the world to come to Italy. He has reduced wages, lowered the cost of living, and all for the sake of pushing forward his schemes. To say the least, he is the most interesting person in the world today. Before this year closes he may do something still more significant. According to prophecy there must come some day a great political head for the Roman Empire, another emperor, the little horn revealed in Daniel vii. But only the omniscient Lord knows if Mussolini is destined to fill this place.

England Breaks with Russia. The anticipated break of Great Britain with Red Russia has come. The recognition of Sovietism by the English people should have been avoided. There were enough warnings. The Russians after having established diplomatic relations with England used their foothold in London as a base for revolutionary activities, aiming at the overthrow of the British Empire. The most

damaging evidences of their vicious and despicable propaganda was obtained in the raid of the Russian trade agency in England's capital. The kind hand which was extended by the English to the Russians, was severely scratched and bitten. What else could be expected from a set of unprincipled Atheists!

France will probably kick the Soviet representatives out of Paris also. Canada is likewise showing them the door. Our country is fortunate in not having fallen into the trap into which England was led.

What will the Soviet do now? It is expected that they will stir up India and produce there the same confusion which exists in China today, the work of their machinations. Their program of a world revolution is managed and pushed forward in an astonishing way. Behind it must be a great master-mind. We believe it is the unseen spirit of lawlessness, that is the lawless one. The mystery of iniquity works now as never before. Every continent is affected. Even in the interior of Africa and in far off Australia this dragon seed has been sown.

What will the future bring? We do not need to speculate on this, for we have divine revelation, absolutely trustworthy, which gives us the forecast of the future. Russia will succeed in fomenting world-wide strife. Out of Russia will come another leader, a new Czar. He will become the head of a great confederacy. The hordes of Asiatic nations will sweep everything before them and finally invade also the restored land of Israel. All this is written in Ezekiel's prophecy (Ezek. xxxviii and xxxix). As we have shown in our larger exposition of Ezekiel, the Prince of Rosh mentioned there becomes the head of a great Northeastern confederacy. All these things are near at hand. We see the day approaching.

United States Unmasks Plot by Soviet in the Philippines. Admiral Kittelle has uncovered a wide-spread plot of the Soviet to have the Cavite Navy base blown up. The most damaging documents have fallen into the hands of the American Government. All is linked with the Soviet in operation in China. The aim was to cut off the supply of

American warships in the Chinese waters. The full information is still awaited. This comes nearer home. In the United States the Red agitators, well supplied with money, are more active than ever. The most dangerous element in our country, which supports these anarchists of Russia, are certain professors and a number of silly women, the so-called "*parlor-bolshevists*." But this name is too mild. They are traitors and should be treated as such.

Modernistic Blindness and Foolishness. The recent general meeting of Congregationalism, held in Omaha, Nebraska, elected Dr. Davis as moderator. He is president of the Chicago Theological Seminary. During the convention, Dr. Charles Burton of New York made a drastic appeal to ministers and theological institutions to keep abreast of new discoveries and psychology. He said:

"The most important thing to do is to try to set the mind of the people of America right in its thinking. It is not a question simply of fundamentalism and modernism, but a question of religion or no religion." In making this statement he is an echo of Harry Emerson Fosdick who made the same remarks in his "pulpit." (See Editorial Notes, July "Our Hope.") Then Dr. Burton continued: "Science has revolutionized modern thought, and unless our ministers and theological seminaries keep up with the developments, young people trained in our colleges and high schools will be confused and led astray." There is no need to say this, for they are already confused and led astray by the infidelity of Modernism. "We must do some new thinking," said he, "if we are to have a theology that will satisfy. To keep the faith of our fathers, we must not keep to their theology (!), their style of architecture, but to their spirit of adventure(!) which is not afraid of accepting new truth."

Just the ramblings of a natural man, not having the Spirit (Jude, Verse 19). How can we keep the faith of our fathers without keeping their theology, so solidly rooted and grounded upon the eternal rock of the infallible Word of God? And "new truth"—as if there could be new truth!

Christ is the Truth and His Word is Truth. Not through Science the truth of God is revealed, but only in His Word, and in the Lord Jesus Christ, the Son of God.

Sir Arthur Conan Doyle Predicts a Coming Catastrophe.

Sir Arthur Conan Doyle is a novelist and also a spiritist. He claims to be under the control of a certain spirit, whom he calls "Pheneas." Through this "spirit" Doyle claims to have received the information that a new era is about to be ushered in, preceded by a great catastrophe unknown in previous history. He has declared that the immediate future is very dark. But an approaching storm, the exact nature of which is unknown to him, will precede a great spiritual awakening and a golden age. The catastrophe may be, he thinks, in the nature of a selective process by which a large part of the world would be eliminated. He also says that America will be greatly affected. In an interview he was asked:

"Are the events of the future hopeful?"

"Not at first," Sir Arthur answered. "What lies ahead is like a storm that will clear the air and make everything fresh. *The world has to pass through a period of great trouble before that time of refreshment comes.*"

"What will be the nature of this coming trouble?"

"It will be partly political, partly such things as earthquakes and tidal waves."

When asked what he thought would be the outcome of the chaos in China, he said:

"I do not see how anyone can tell what is going to arise out of that, but I can quite see how it could lead to Armageddon—for instance with China and Russia, and Bolshevik aid in every country against Japan, England and America. Or supposing that Russia and Turkey invaded Syria and Palestine, you would have all the conditions of Armageddon at once."

We wonder if Sir Conan Doyle has read the Bible, or got some knowledge of what the Bible predicts as to the end of the age. We do not need an imaginary spiritism, or demon control to know what is coming. That a great

period of trouble, political, commercial, physical, etc. is rapidly approaching, the prophetic Word and the signs of the times announce most clearly. All is getting ready for it. The stage is set for the execution of all the omniscient Spirit of God has declared long ago. The continued earthquakes, the frightful upheavals in nature, shaking earth and shaking heaven, are also harbingers of what is soon to come to pass.

But it is interesting to read that the supposed "spirits" announce nothing good for the immediate future.

Notable Utterances. In spite of heroic efforts, so well meant, war clouds hang low all over the world. There is a pacifism which is dangerous and vicious. It is very much in evidence in our country. Behind the agitation against war, stand often the Reds and other revolutionaries. Their aim is to make nations defenceless so that in time they can execute their devilish schemes.

We are thankful with all sensible and sane citizens that our good President spoke as he did in his recent Memorial Day address. He said:

"However much America desires to live at peace, it must not forget there are evil forces in the world and that the United States, with its wealth and power, is an object of envy and must be watchful for its own defense. We could no more dispense with our military forces than we could dispense with our police forces. While we are firmly convinced that it is altogether practical and possible by international covenant to limit them in size, to consent to their abolition would be to expose ourselves first to aggression, and finally to destruction."

Still more outspoken were Ambassador Herrick's utterances in Paris. He called upon the Western nations to combat the scourge of Bolshevism. He denounced the vile work of Soviet Russia in the strongest possible terms. The leading French newspaper (*Le Matin*) says:

"Never in any Parliament or any assembly has there been heard a condemnation as forceful, as scornful of the Bolshevist regime as that pronounced by Ambassador Her-

rick. This powerful address, coming after the rupture of relations between Great Britain and the Soviet, will not fail to be commented upon as a political act, and it will certainly be accepted as an indication that the United States will not only defend itself as in the past against the invasion of the Communist microbe, but will second any united action destined definitely to destroy the Soviet power." Here is a paragraph of Mr. Herrick's address:

"We intend to protect our country as vigorously from Bolshevism as our ancestors defended it against tyranny; and the fact that a government secretly sends against us the germs of a loathsome malady, instead of openly dispatching armies, does not make the invasion less felonious or alter our duty to repel it!" The conflict between law and order and atheistic, God and man defying anarchy is impending.

The Strange Sleeping Sickness. Since 1917 there have been in the United States 250,000 cases of a strange disease, which medical science calls "the sleeping disease." It is not the sleeping disease so widely prevalent in Africa. This is caused by the bite of the Tsetse fly. The sickness which is upon us is the epidemic encephalitis, which differs radically from the African malady. Mr. J. P. Morgan, whose mother died of the disease, has given \$200,000 to the Neurological Institute in New York to investigate the causes of this mysterious disease and the best possible treatment. May it bring success.

This reminds one of the unbalanced women and men whose number seems to increase, who claim that "faith-healing" or the so-called "divine healing" is the only method to combat disease. They constantly belittle and malign the self-sacrificing scientists and their great discoveries ameliorating disease and pain: they go so far as to brand the God-given skill of the surgeon's knife as of the devil. These "healers" are not only a lot of fanatics, but many are in this business for the sake of what is in it. Every well-balanced Christian will thank God for every effort which is made to relieve human suffering and physical agony. To brand the discovery of an anæsthetic and medical treatment as being the work of the devil is fanaticism gone to seed.

OUR HOPE

107

Too Late!

(Matthew xxv:10-12)

“Late, late, so late! and dark the night and chill!
Late, late, so late! but we can enter still.
Too late, too late! ye cannot enter now.

No light had we: for that we do repent;
And learning this, the Bridegroom will relent.
Too late, too late! Ye cannot enter now.

No light: so late! and dark and chill the night!
O let us in, that we may find the light!
Too late, too late! ye cannot enter now!

Have we not heard the Bridegroom is so sweet?
O let us in, tho' late, to kiss His feet!
No, no, too late! ye cannot enter now.

Lord Tennyson

Sealed Upon the Heart and Arm

(Song viii:6)

The bride is here seen coming up from the wilderness, leaning upon her Beloved. The long and lonely journey is ended, and the marriage of the Lamb is come. Her garments may have been rent by the thorns and briars, and her feet torn and bleeding, as she waited and watched through the weary years, but she is to suffer no more. Her tears and sobs are forgotten. The storms of persecution she encountered, the bereavements she endured are remembered no more in the joy of meeting Him for whom her soul longed, and in the gladness of the nuptial hour she exclaims, “Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, a fire flame of Jehovah.”

What takes such hold as death; what keeps such hold as the grave? The oldest and the youngest, the richest and the poorest, the greatest and the smallest, of earth's

successive generations have bowed before the iron sceptre of the former, and none can loosen them from the strong embrace of the latter until the resurrection morning. The love then that is likened to the strength of death, and the jealousy that is likened to the hardness of the grave, are immeasurable and unspeakable, and such is the love that binds together the Bridegroom and the bride forever. No wonder it is said, the coals thereof are coals of fire, a fire flame of Jehovah, for His love is the source of all the love that is returned to Him, and that will kindle into a brighter and brighter glow while eternity lasts.

It is sovereign love. What God said of Israel can be said of the Church: "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you" (Deut. vii:7, 8). Or as it is expressed by the Holy Ghost through the apostles, "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). A dirty, drunken, ragged harlot, howling, and filling the air with her vile obscenity, was dragged along the street by two policemen, when a refined, elegantly dressed and lovely Christian lady walked up to the wretch, and kissed her. "What made you do that?" asked the foul creature, startled into sobriety. "Because I love you," was the calm reply. But the distance between Jehovah and the lost sinner was infinitely greater when He stooped to give us the kiss of reconciliation.

It is infinite love. To Israel Moses said, "Because He loved thy fathers, therefore He chose their seed after them, and brought thee out in His sight with His mighty power out of Egypt" (Deut. iv:37). It was a love so infinite it divided the Red Sea before them, and fed them with manna, and guided them by the pillar of cloud and the pillar of fire day and night. For the Church the apostle prays, "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 may be filled up to all the fulness of God" (Eph. iii:17-19).

It is everlasting love. "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee" (Jer. xxxi:3), was God's Word to Israel; and the Saviour's last word to the Father in behalf of His disciples assured them of a love that had no beginning, for He says, "I have declared unto them thy name, and will declare it: that the love wherewith Thou hast loved me may be in them, and I in them" (John xxii:26). An old friend called to see his sick pastor, and in his prayer for him exclaimed, "Thou knowest that he loves Thee." At the close the minister said, "Do not pray that way any more: rather send the message the sorrowing sisters of Bethany sent, 'Lord, behold, he whom Thou lovest is sick' (John xi:3)."

It is unchanging love. "Having loved His own in the world, He loved them unto the end" (John xiii:1); and hence believers can fling the challenge into the face of every foe, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Men may kill us, but will that separate us from the love of Christ? "Nay; in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii:35-39).

It is in view of such love as this the bride could say, "Set me as a seal upon thine heart, as a seal upon thine arm." The heart is the seat of the affections, the arm is the symbol of strength, and hence the cry of the bride's expresses her desire to be established forever in the love and power of the Bridegroom, and in the manner indicated by the purposes for which the seal was used. She may have had in mind that when the high priest, in his garments for glory and beauty, went into the holy place, he bore upon his shoulders and breast the names of the twelve tribes of

Israel engraven upon most precious stones" (Ex. xxviii:12,29).

The seal was a witness that the demands of the law had been met. Hence when Jeremiah purchased the field of his uncle's son, he says, "I subscribed the evidence and sealed it, and took witnesses, and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open" (Jer. xxxii:10, 11).

The seal expresses the King's pleasure. Thus when Jezebel determined to obtain Naboth's vineyard for her husband, "she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters to the elders and the nobles" (1 King xxi:8).

The seal guarantees safe keeping. "A stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords that the purpose might not be changed concerning Daniel" (Dan. vi:17).

The seal denotes special and protected ownership. "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed," reserved solely for the Bridegroom (Song iv:12).

The seal announces an irreversible purpose. "The writing which is written in the King's name, and sealed with the King's ring, may no man reverse" (Est. viii:8).

A seal confirms and ratifies a promise or covenant. "He received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised" (Rom. iv:11).

The seal impresses the likeness of the figure or inscription which it bears. "It is termed as clay to the seal" (Job xxxviii:14).

In all these respects, and for all these purposes, the Holy Spirit Himself is the believer's seal; and it is not strange that the bride poured forth her soul in the prayer, "Set me as a seal upon thine heart, as a seal upon thine arm." Nor is it strange that as she recalled what the Bridegroom had done and suffered for her, she should exclaim, "Love is strong as death." She entered into the feeling that led

the apostle to write, "I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. xi-2). His love was indeed as "coals of fire, a fire flame of Jehovah. Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned."

Yes, even the glory of Heaven He contemned in the manifestation of His love, for "He emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. ii:6-8).

All the waves and billows of God's wrath against sin went over Him, but His love was unquenched, and it will never be satisfied until the bride, sealed upon His heart and arm, shall be with Him forever in the bright home. All that is needed to secure a consecrated life is to know by faith the ardor of His love; and then the redeemed sinner can say with Paul, "I have been crucified with Christ; nevertheless I live; yet, not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the Faith of the Son of God, who loved me, and gave Himself for me" (Gal. ii:20).

Faith, Not Deed

Mr. Edgar A. Guest, who writes poetry for a newspaper syndicate, wrote a poem in which he states that if a man is kind and true, he does not need to fear the judgment day.

The poem we print herewith was written in answer to the above production. The author is a last year graduate of the *Stony Brook School*, and the verses appeared in the *Hollywood (Cal.) Daily Citizen*. It shows what work our school is doing.

I read the verse by Edgar Guest,
Where he discussed prayer and creed,
And cannot set my mind at rest,
For Ed and I are not agreed.
He claims that man by works is blest,
But man is saved by faith, not deed.

OUR HOPE

'Tis right that sin and hate abound
 Upon the earth—but who's to blame?
 To Christian people sane and sound,
 The Book today repeats the frame,
 In Eden's garden sin first found
 Its spark with which to start the flame.

Man brought upon himself his sin,
 God gave His only Son to die.
 As mediator, Christ stepped in,
 And by God's grace both you and I
 Are saved from hell's eternal din,
 With future clear as cloudless sky.

Of course His Son one must accept,
 To benefit from God's great gift.
 But by the Bible, they're bereft
 Who all along life's highway drift;
 At helping others they're adept,
 But then their souls are sorely vexed.

Good works, ah yes, these we must do,
 With kindly smiles our friends should greet,
 But God's re-birth we must go through.
 And though a man is not a cheat,
 Unless he is a Christian true,
 Then he best fear the judgment seat.
 —K. C. S. Frogley

Daily Help for August

August 1. “*They still went on, and talked*” (2 Kings ii:11).

These beautiful words express the whole of Christian experience. Are you today *walking* and *talking* with the One, greater than Elijah? How Elisha clung to the prophet. How impatient he was at the irreverent talk of the young men. Let us duplicate the scene today. Keep *close* to Jesus. *Talk* with Him about your smallest concerns. Follow Him with the one *object* of a birthright blessing. If you do you shall get a heavenly *vision* that others cannot see.

August 2. “*In such an hour as ye think not, the Son of Man cometh*” (Matt. xxiv:44).

What can these words mean, other than that a great, an awful *surprise* impends over the world? A surprise that shall come as suddenly to the *watching saint*, who is not in darkness to be overtaken unawares, as to the stupid unbelieving world. How strange, after all the signs and landmarks by which our Lord indicated how we should know when He was *near*, that He should tell us this. Surely, He means we should rely on no *precursors*, but instantly *WATCH*.

August 3. “*Your Father knoweth what things ye have need of*” (Matt. vi:8).

There is much sweetness in these words. It reads *your* Father. There is no room for the idea of the general Fatherhood of God. The

OUR HOPE

113

promise is only to those who are children by union with the Son. There are many things we *want*, and think we *ought* to have, but God in wisdom will only give what we *need*. And we may rest assured He will never forget our *needs*, however much He may overlook our *wants*, and like Baal's prophets, permit us to cry in vain.

August 4. "*They lifted up their eyes, and saw no man save Jesus only*" (Matt. xvii:8)

Lift up your eyes today; but beware on what you look. Lot lifted up his eyes, and saw Sodom with its *allurements*. Abraham lifted up his eyes, and saw *stars* and high *promises*. Jesus lifted up His eyes and saw fields white for *missionary* reaping. If our eyes only look out on our level we shall see nothing but *worldliness*, discouragement and unrest. If we look *aloft* we shall see heaven, and hope, and tranquility.

August 5. "*Mortify therefore your members which are on the earth*" (Col. iii:5).

These words are very harsh and peremptory. "Make a corpse of your members." Have no patience with your old nature. Persistently suppress your *eyes* from looking on vanities; refuse to lend your *ear* to worldly sounds and conversation; and lock your *lips*, to any utterance that will not glorify Christ. Notice, the old man is active "on the earth." *Here* we are to crucify him. Begin today, and see how sweetly the *new nature* will blossom out like Spring flowers.

August 6. "*Shall He not much more clothe you, O ye of little faith!*" (Matt. vi:30).

It is remarkable how much is said about clothes in the Bible. *Sin* brought the first demand for garments. In mercy *the Lord* supplied man's first raiment. Clothes are a *necessity*. Time and wear produce constant need for their renewal. How sweet is this promise to the poor believer, and the mother of many children. Let us take the Lord at His word today. There is no greater cause of anxiety existing than clothing. His priestly heart will take this burden from us.

August 7. "*Ye have nothing to do with us, to build an house unto our God*" (Ezra iv:3).

These words seem to have lost their meaning in the present day. Here is a flat *refusal* to co-operate with the unbelieving in the Lord's cause. The principle is intended to abide for all time. Everywhere we see it now reversed, and the Church encourages the assistance of the world. Brethren, sisters, beware. Separation must be *entire* or not at all. You *have* religion; the world has *none*. You can say "Our God." The world cannot. "Adversaries" cannot walk with saints.

August 8. "*I have no man when the water is troubled to put me into the pool*" (John v:7).

We may not be *physically* impotent, but the iron hand of poverty, or the holding power of rigorous circumstances has kept us just where this man was. We hear of conventions, and conferences, and tours of inspection to far off mission lands. But we cannot go; we are fast homebound. Let us rejoice then that Jesus liberated without putting

the man into the pool. *Outside* privileges may be denied you. Others may get ahead of you, but Jesus' *presence* will more than make up for it all.

August 9. "*Out of weakness were made strong*" (Heb. xi:34).

This is something greater than making Adam out of red earth. Human weakness then is plainly the best condition for the display of Divine strength. So the old proverb is false, "God helps them that help themselves." Let us recall Samson, bearing away the gates of Gaza; and Johnathan scaling the strong-hold of the Philistines. When Gideon was *trembling* in fear behind the wine press the Lord said to him, "Go in this thy *might*." Why may He not say the same to you and me?

August 10. "*Who mind earthly things*" (Phil. iii:19).

These seem simple words; but they bear in them the sentence of irrevocable *doom*. All around us are persons to whom these words apply. They are law-abiding citizens, earning their living honestly. But their *whole mind* is on earthly comforts. Heaven or hell are never in their thoughts. Their only crime is, they have not the "mind of Christ," and are therefore moving on to destruction. Dear reader, on *what* is your mind chiefly fixed today?

August 11. "*Whatsoever ye do, do it heartily, as to the Lord, and not unto men*" (Col. iii:23).

The Lord Jesus repeatedly taught the same principle. Men were not to *pray* to be heard of men; nor give *alms* to be seen; nor make a *feast* to be recompensed. It is surprising how simple and peaceful daily living becomes when we do everything "out of the soul," purely from the inward impulse. Nothing will then be failure. We may give a piece of bread to a tramp, and he may throw it away in disgust; but God counts our deed the same as if we had "entertained angels."

August 12. "*This is the will of God, even your sanctification*" (1 Thess. iv:3).

Do not practice doing things you do not want to, and call it sanctification. The Pharisees afflicted themselves, and called it *righteousness*. Our Lord called it *white-washing*. If we are truly walking with the Lord in His imparted sanctification, our spirits will so blend with His will, that there will be no *effort* on our part to *produce* sanctification, but real *pleasure* in being just where, or what He would have us to be.

August 13. "*Yet will I be to them as a little sanctuary*" (Ezek. xi:16).

The sweetness of these words will appeal to us, if we can only realize today that we are placed just where He would have us; and our isolation or banishment is of His arrangement. What is there in the *sanctuary*? First there is *God's presence*; then *propitiation*; then *communion*; then *refuge*; then *quietness*. It is a *little* sanctuary, something all *our own*, a meeting place with the Lord, prepared while the true Zion is far away, and we are in the midst of profane Babylon.

August 14. "*Look not every man on his own things, but every man also on the things of others*" (Phil. ii:4).

By *nature* we look on the estate of others in envy or dissatisfaction. By *grace* we are to look with kindly sympathy and self forgetfulness. This is a hard thing to do, until we learn the secret of *how* it is done. Asaph tells us. He was envious at the prosperity of other men, while waters of a full cup were wrung out to him. But when he "went into the sanctuary of God," then he understood it all, and became perfectly submissive to God's dealing (Psa. lxxiii).

August 15. "*Blessings . . . on the crown of the head of him that was separate from his brethren*" (Gen. xlix:26).

Physical separation has always been one of God's most effective ways of making us the channel of blessing to others. So were Abraham and Moses and Daniel isolated to be used for the good of others. Do I speak to some one thus cut off, and alone? Let the very strictness of your surroundings intensify your zeal heavenward. Think what a mercy it was that Noah could not see the *corpses*, but he could see *heaven* from the top window of the ark.

August 16. "*Thou changest his countenance, and sendest him away*" (Job xiv:20).

How powerless are all "beauty doctors" before God's finger. *Crime* changed Cain's face; *sickness* changed Job's; *terror* changed Belshazzar's. But *glory* changed the countenance of our Lord. And *hope* changed the face of Stephen. Let us ask the Lord today, to give us that *inward* peace and joy which shall burst through the heavy veil of the flesh. And make our faces to radiate as did the face of Moses (2 Cor. ii:7).

August 17. "*God is our refuge and strength, a very present help in trouble*" (Psalm xlvi:1).

The beauty of this promise is that the refuge is *close* at hand, and *immediately* available. There were cities of refuge provided in Judea for the man slayer; but they were not always nigh at hand, and could only be reached by hard running. Here is a shelter that always *follows* us, like the smitten rock. No matter how exceeding our distress, one upward look, one helpless stretching out of the hand, and God's shelter enfolds us like a mighty wall.

August 18. "*Be not afraid of their faces*" (Jer. i:8).

"*Faces*" here stand for the Jews, Jeremiah's own *people*; and doubtless his own *kindred*. *They* would scorn and disregard him. This is just where the most of us fail in moral courage. We can do lots of brave things before strangers, but when it comes to standing stiffly for God and truth before our own relatives and neighbors, we are *cowards*. We need then to remember the promise, "I am with thee . . . saith the Lord."

August 19. "*Who shall change our vile body*" (Phil. iii:21).

Translators say this word is too harsh, and would render it "humiliation." But when we consider all the pains and passions our bodies are subject to, the word seems to fully express our degraded estate. But while we must for awhile longer bear the *humiliation*, let us cheer ourselves with the *expectation* — He shall "change." Yes, renew, transform, refashion these same miserable bodies, into the image of His own glorious body.

August 20. “*The Lord is a God of knowledge, and by His actions are weighed*” (1 Sam. ii:3).

And so He knew Hannah’s prayer was from inward *desire*, and not from *drunkenness*. How consoling when men misjudge us, to know He knows. Actions are *weighed*, that is, *directed*. This is more blessed still. How often in perplexity we say, “I don’t know what to do.” At such times let us remember that Job’s counselor, who is “perfect in knowledge,” is at our elbow, and He can advise us about the whole matter (James i:5).

August 21. “*How often would I have gathered thy children together . . . and ye would not*” (Luke xiii:34).

If the Sovereign Lord, who held the key to all hearts, lamented thus, is it any wonder that so much of our teaching and preaching is without result? Are we not glad that these words are written to comfort us, amid our discouragement over the Gospel? He could not always “do mighty works because of unbelief.” So, if we have done our best to tell the message, the failure is not ours. “*They would not*” are awful words, repeated again and again in Scripture.

August 22. “*Without the camp.*” “*Within the veil*” (Heb. xiii:13; vi:19).

Like the two turrets which buttress an arch, these two Scripture phrases support and enclose the whole span of Christian experience. One means *separation*; the other means *fellowship*. One is called “the communion of the *blood* of Christ”; the other is “the communion of the *body* of Christ.” Only those who are first *brought out* of Egypt, can be *brought in* to Canaan. Every believer must know the bitterness of *exclusion*, before he can taste the sweets of *inclusion*.

August 23. “*Seek ye the Lord while He may be found, call ye upon Him while He is near*” (Isa. lv:6).

These words imply that all mankind has lost God. That a way has been devised by which we may be restored to His favor. That a time will come when this avenue of mercy will be shut. That though we cannot see Him, He both sees and hears if we call for Him. That in this dispensation He is *near*; near by His Son, near by His Spirit, near by His grace. Presently He shall be “a God afar off.” Let us then attend to the *limit* of this great invitation.

August 24. “*His great love wherewith He loved us*” (Eph. ii:4).

Great, because it is so *old*. It began “before the foundation of the world.” It has been preached and sung to us by patriarchs, prophets, and apostles through all the ages. Great, because it was so *costly*. To announce it, the Lord’s forerunners were disgraced, beaten, slain; Himself humiliated, rejected, crucified. Great, because it is *divine*. No human love can match it in *pathos*; no human love can approach it in *glorious results*.

August 25. “*War a good warfare*” (1 Tim. i:18).

The cause is bad enough, for it is a fight with Satan. The only

OUR HOPE

117

goodness about it is the *faith* we put into it. It is a *mysterious warfare*; we can no more see the foe, than we can see our leader, Christ. *Repossession* is what Satan is after; repossession of you, me, to regain our "garnished" hearts, and make us "two-fold more the child of hell." "Wherefore take unto you the whole armor of God, that you may be able to withstand."

August 26. "*Turn away mine eyes from beholding vanity*" (Psalm cxix:37).

Never was this prayer more opportune. Never were there so many distracting vanities to fascinate the heart. Sin first entered by the eye; and it remains Satan's favorite gate of entrance. It was a *look* that destroyed Lot's wife. The word "vanity" means falsehood. It implies that all worldly delights are *opposed* to God, and hence in the highest sense *false*. Since none of us are proof against this weakness of double eye-sight, let us ask the Lord to make our eye "single" (Matt. vi:22).

August 27. "*Why art thou cast down, O my soul?*" (Psalm xliii:5).

This is *self-dejection*, and it ought not to exist. But wherefore the cause? Not always from personal doubt. We are dejected from *domestic trials*. Our families are not what we wish them to be. We mourn because the *Church is lukewarm*. We are humiliated because our own testimony is *imperfect*. All these are laudable causes for sorrow. Yet the Lord says, *overcome them by hope*. "What doest thou here Elijah?" "Arise from the juniper tree." "Go forth and stand upon the mount."

August 28. "*Plead my cause, O Lord*" (Psalm xxxv:1).

You are in great distress. Nobody knows it more than the Lord. Perhaps it is a case you cannot open up to your fellow saints. There seems no human way out of it. Yet action is imperative. It will take sublime faith to shut yourself up to the one effortless effort of praying. It will not do to experiment with God. He must be trusted *wholly*. His divine power, and wisdom and love must be recognized. The office of the pleading High Priest must be acknowledged (Heb. vii:25).

August 29. "*Ye have an unction from the Holy One, and ye know all things*" (1 John ii:20).

What do we know? Not Hebrew, or Greek, or Science. Many who have had this unction in largest degree "were unlettered and un-instructed men." This is what we know. We know God's place of salvation. We know our part in it. We know man's utter ruin. We know the hope of our calling. We know the prophetic promises and purposes. We therefore really know *all things* that are worth knowing in this world. And beyond all this, "We know that if our earthly house of tabernacle be dissolved, we have a building of God."

August 30. "*He shall sit as a refiner and purifier of silver*" (Mal. iii:3).

Scripture makes much of the *sitting* of Jesus Christ (Matt. xxvi:64; Dan. vii:9; Psa. ii:6; Heb. viii:1). The refiner sits, in order that he may watch his *fire* as well as the silver. To this agrees the promise

"God is faithful who will not suffer you to be tempted above that ye are able." A refiner consumes much *fuel*. Thus Egypt was wasted that Israel might be delivered. This is true of persons. You are refined at the cost of health, fortune, ambition, or dearly beloved ones.

August 31. "*We beseech you brethren by the coming of our Lord Jesus Christ*" (2 Thess. ii:1).

Does this tremendous motive dominate your life? In your *preaching* are you emphasizing it, and showing men that earth's present travail woes have connection with the nearness of that event? In daily *practice* are you holding human affairs with a slack hand? Thus attesting that you are truly waiting for the Son from heaven? Beloved, be entreated. You know a truth others do not know. If you are silent about it, you "shall be verily guilty concerning your brother."

"Mary, the Mother of Jesus"

The Scriptures tell us that—

- (1) She was *highly favored and blessed among women* (Luke i:28).
- (2) She knew that she *needed a Saviour* (Luke i:47).
- (3) She *needed a sin-offering* (Luke ii:22-24).
- (4) She *needed to be taken care of* (John xix:26, 27).
- (5) She *needed a home* (John xix:27).
- (6) She *needed prayer* (Acts i:14).
- (7) She *needed and received the Holy Spirit* (Acts i:4; ii:1, 4).
- (8) She *left one striking injunction* (John ii:5): "Whatsoever He saith unto you, do it."—*Selected.*

Some Better Things For Us

The Holy Ghost invites us to walk through God's picture gallery in Hebrews xi. It is made up entirely of believers and their exploits, and we are called to look at the portraits of Abel, and Enoch, and Noah, and Abraham, and Sarah, and Isaac, and Jacob, and Joseph, and Moses, and Rahab. And then exclaims the inspired apostle, "What shall I more say? for the time would fail me to tell of Gideon, and Barak, and Samson, and Jephtha; of David also, and Samuel, and the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tor-

OUR HOPE

tured, not accepting deliverance; that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy): they wandered in deserts, and mountains, and dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Heb. xi:32-40).

The promise of course is the promise of Christ, with its attendant blessings. That promise we have received, and hence without us, the Old Testament saints, however illustrious for faith and endurance, could not have been made perfect in glory at our gathering together unto Him (2 Thess. ii:1). More than once it is taught in the Scriptures that the finished work of Christ on the cross, and His resurrection from among the dead, brought great gain to believers who passed away before His accomplished sacrifice; and it was necessary that He should come, in order to perfect those who looked forward to His advent by faith. When, therefore, it is stated that God has provided some better thing for us, we learn that the dispensation of grace is far superior to the dispensation of law. The better things are mentioned in the epistle to the Hebrews.

First, He has provided better blood. We are come "to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. xii:24). The blood of Abel called for punishment; the blood of sprinkling calls for pardon. The blood of Abel cried unto God from the ground against sin; the blood of sprinkling cries unto men from heaven to be saved. Or if it is the blood of the firstlings of Abel's flock, to which allusion is made as some suppose, God points us to His Son, and says, "Neither by the blood of goats and calves, but by His own blood, He entered in once into the holy place, having obtained eternal redemption. For if the blood

of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. ix:12-14). Hence we have boldness to enter into the holiest by the blood of Jesus, although the high priest alone could enter but once a year (Heb. x:19). God made peace through the blood (Col. i:20). We are justified by the blood (Rom. v:9). We are sanctified by the blood (Heb. xiii:12). We have redemption through the blood (Eph. i:7). We are made nigh by the blood (Eph. ii:13). We are cleansed in the blood (1 John i:7). We overcome by the blood (Rev. xii:11).

Second, God has provided a better sacrifice. "Almost all things are by the law purged with blood: and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens [the tabernacle under the law] should be purged with these; but the heavenly things themselves with better sacrifices than these." It is the better sacrifice of Christ which is mentioned when we read, "Now once in the end of the world hath He appeared, to put away sin by the sacrifice of Himself" (Heb. ix:22, 23, 26). "For the law, having a shadow of good things to come, and not the very image of the things," a shadowy outline at best, and not the exact representation, "can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. . . . Wherefore, when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared me. . . . And every priest standeth daily ministering, and offering oftentimes the same sacrifice, which can never take away sins; but this man, after He had offered one sacrifice for sins for ever, sat down at the right hand of God" (Heb. x:1-12). The high priest under the law always stood, because his work was never finished; but our High priest sat down for ever, because His work was complete, and His sacrifice infinitely acceptable in God's sight, offered once for all time.

Third, God has provided a better covenant. The high priests under the law were inducted into office without an oath; but our High Priest by an oath, which always implies immutability, and the oath was sworn by Him that said unto Him, "The Lord sware and will not repent, Thou art a priest forever after the order of Melchisedek. By so much was Jesus made a surety of a better covenant" (Heb. vii:21, 22). A surety is one who undertakes for another, particularly in view of the latter's possible deficiency, and assumes the obligation to pay the debts of the person for whom he acts. Under the law there was a covenant of works, but "if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. . . . For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more" (Heb. viii:7-12). It is called the everlasting covenant (Heb. xiii:20); a covenant well ordered in all things and sure (2 Sam. xxiii:5); a covenant of grace antedating the covenant of law, which cannot make the promise of none effect (Gal. iii:15-17).

Fourth, God has provided better promises. Jesus is set forth in the epistle as greater than angels, greater than the first man, greater than Moses, greater than Joshua, greater than Aaron, greater than Melchisedek, greater than the law; "by how much also He is the mediator of a better covenant, which was established upon better promises" (Heb. viii:6). The promises under the covenant of works lapsed, because of man's unfaithfulness; but Christ failed not, and hence "all the promises of God in Him are yea,

and in Him, Amen, unto the glory of God by us" (2 Cor. i:20). Especially is this true when we remember that all of these promises are summed up in the promise already fulfilled, of the abiding presence and continual indwelling of the Holy Spirit, so often described as the Spirit of promise. It is a fact in the history of all real believers that they are "sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession" (Eph. i:13, 14). The seal is the guarantee of our perfect security, and the earnest is part of the inheritance already bestowed.

Fifth, God has promised a better hope. "The law made nothing perfect, but it was the bringing in of a better hope" (Heb. vii:19). It shut us up to the necessity of a Saviour, and since His coming, praise is offered in behalf of Christians, as it is written, "for the hope which is laid up for you in heaven," where it can never be dashed down or disappointed, because it is forever linked with "Christ in you, the hope of glory" (Col. i:5, 27); a hope which we have as an anchor of the soul, both sure and steadfast (Heb. vi:19).

In such hope we were saved (Rom. viii:24), taken off the wrecked and sinking ship, and put into the life boat, with "land ahead"; and hence our proper attitude is to be "looking for that blessed hope, the glorious appearing of our great God and Saviour Jesus Christ" (Titus ii:13). Every man that hath this hope in Him, the hope of seeing Him, and of being like Him, in the day that is coming soon, purifieth himself even as He is pure (1 John iii:2, 3).

Sixth, God has provided a better resurrection. "Others were tortured, not accepting deliverance, that they might obtain a better resurrection" (Heb. xi:35). The resurrection under the law was but a temporary thing, for those who were restored to life, like the sons of the Sareptan and Shunamite mothers, went back to the grave. But at the resurrection which waits upon the coming of our Lord, the body is raised in incorruption, glory, power, immortality, and is fashioned into the likeness of Christ, who "dieth no more; death hath no more dominion over Him" (Rom. vi:9). God has begotten us again unto a living hope by the resur-

rection of Jesus Christ from the dead (1 Peter i:3); and hence the Apostle's longing to "attain unto the out-ressurrection; that one from among the dead" (Phil. iii:11); for "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).

Seventh, God has provided a better country. Of Old Testament saints it is said, "Truly if they had been mindful of that country from whence they had come out, they might have had opportunity to have returned: but now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for He hath prepared for them a city" (Heb. xi:15, 16). It was this prepared city which made Abraham a happy wanderer, living in tents all his life, "for he looked for a city which hath foundations, whose builder and maker is God." It was the shining and beauty of this city which he and other patriarchs saw afar off, and were persuaded of them, and saluted them, and confessed that they were strangers and pilgrims on the earth (Heb. xi:10, 13). Better than an earthly Canaan, although flowing with milk and honey, is the country toward which the redeemed are now journeying; for "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).

The Heart of the Lesson

By Arthur Forest Wells

DAVID SPARES SAUL

August 7. 1 Samuel xxvi. Golden Text, Rom. xii:21.

Daily Readings

Mon., Aug. 1, Rom. viii:31-39; Tues., Aug. 2, Rom. xii:9-21; Wed., Aug. 3, Gal. vi:1-10; Thurs., Aug. 4, 1 John ii:1-11; Fri., Aug. 5, 1 John iii:1-12; Sat., Aug. 6, 1 John iv:7-21; Sun., Aug. 7, 1 Sam. xxvi:7-21.

OUR HOPE

THE LESSON OUTLINE

I. Saul Urged to Pursue David (verse 1). II. Saul Pursues David (verses 2-3). III. David Spares Saul (verses 4-20). IV. Saul's Repentance (verse 21). V. Parting Words (verses 22-25).

THE HEART OF THE LESSON

This lesson brings before us a practical application of the principle which Paul has set forth in his Epistle to the Romans, xii:18-21, "If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto the wrath (of God): for it is written, Vengeance belongeth unto Me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good."

The chapter before us must certainly have brought much comfort and encouragement to many a suffering soul. Let us note three things about this persecution of David: (1) It was horribly unjust. The young singer in Israel had given no occasion for such treatment. (2) David was suffering because he had been anointed by Samuel at the command of God. If David had not been the Lord's chosen king, he would not have become the object of this hatred. Paul wrote, "Yea, and all that would live godly in Christ Jesus shall suffer persecution" (2 Tim. iii:12). May the Lord richly bless His own beloved ones who are living sacrificial lives, heroic lives, because they have been called by Him for a life and service for His glory! (3) David was suffering in spite of the fact that he had been faithful to God in regard to Saul's previous attempt upon his life. David suffered in spite of his innocence, his anointing, and his faithfulness!

Another man, humanly speaking, might have lost faith in Jehovah under such circumstances, and, if there had been ambition in his heart, he might have made an effort to take things into his own hand. "But God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it" (1 Cor. x:13). Let us analyze the situation as it may have appeared to David: (1) Saul had been unfaithful to his promise which followed David's previous mercy to him (1 Sam. xxiv:16-22). (2) The situation of this second pursuit of David, and David's finding of Saul, developed rapidly. It was a tense moment when the young, Divinely chosen king stood beside the sleeping Divinely rejected king. A man with a temper not under the control of the Holy Spirit might have acted very rashly under such circumstances. (3) What seemed to be more natural than that David should be urged on by his friend to get rid of Saul. This friend had risked his life for and with David. (If indeed it is right to say that a man ever "risks his life in the work of the Lord. The rendering 'hazarded' in Acts xv:26, A. S. V., is unfortunate. 'Handed over' would be better. Thus the verse reads, "Men that handed over their lives for the Name of our Lord Jesus Christ.") Every battling Christian knows that sometimes the well meaning words of friends are dangerous. We must sometimes stand alone with the Lord in order to do right. Compare Acts xxi:10-13. Saul acted very differently. See 1 Sam. xxvi:1-3, 19. (4) To an unthinking man, it would have appeared that Jehovah had Himself opened the way for David to rid himself of Saul. Compare verse 12. There can be no doubt that Jehovah had arranged the sleep of Saul. Indeed, it was a "deep sleep from Jehovah" that "was fallen upon him." How necessary it is for us to have a right understanding of Divine providence! I have often felt that the importance of the Bible lies not only in the fact that it gives us the great "facts" of redemption; but that it also gives us their

OUR HOPE

125

'interpretation.' See 1 Cor. xv:3, for example: "Christ died"—that is history—"for our sins according to the Scriptures"—that is doctrine. David saw God's providence in the right light; and Saul was spared. (5) Saul was spared by David because the latter recognized him as being anointed by God. The thought of God is one of the greatest preventives against doing wrong.

While David did utter an imprecatory prayer upon his enemies, he nevertheless let God rule the situation for him. He knew that God would sooner or later clear the day. David had patient faith in God. See Isaiah xxvi:16. What a grand text for impatient youth at all times:

"Not so in haste, my heart; Have faith in God and wait;
Altho He linger long, He never comes too late.

"He never comes too late, He knoweth what is best;
Vex not thyself in vain; Until He cometh, wait.

"Until He cometh, rest, Nor grudge the hours that roll;
The feet that wait for God Are soonest at the goal;

"Are soonest at the goal That is not gained by speed;
Then hold thee still, my heart, For I shall wait His lead.

These chapters about David and Saul may sometimes be studied typically, namely, as taking David to be a picture of the Lord Jesus Christ, and Saul as a picture of Satan. If this be done, compare the action of Michael, as recorded in Jude i:9, with the action of David toward Saul, as recorded in our lesson.

DAVID BRINGS THE ARK TO JERUSALEM

August 14. 2 Sam. ii:3-4, v:1-3, vi:12-15. Golden Text, Psa. xlv:4
Daily Readings

Mon., Aug. 8, 1 Sam. iv:1-22. Tues., Aug. 9, 1 Sam. v:1-12. Wed., Aug. 10, 1 Sam. vi:1-21. Thurs., Aug. 11, 1 Sam. vii:1-14; Fri., Aug. 12, 2 Sam. ii:1-11. Sat., Aug. 13, 2 Sam. v:1-12. Sun., Aug. 14, 2 Sam. vi:1-17.

I. LESSON OUTLINE

I. David Anointed King Over Judah (2 Sam. ii:3-4). II. David Anointed King Over All Israel (2 Sam. v:1-3). III. David Brings the Ark to Jerusalem (2 Sam. vi:12-15).

II. THE HEART OF THE LESSON

The text given us for this Sunday is rather large for one lesson. Three things should be considered for a right understanding of it: (1) The loss of the ark at the hands of the Philistines (1 Sam. iv:1-22); and the experience of the Philistines with the ark in their possession, (1 Sam. v:1-vi:21). (2) David's rule over all Israel. (3) The return of the ark (1 Sam. vii:1-2; 2 Sam. vi:1-17).

The heart of the lesson may be found in 2 Sam. vi:1-17. A New Testament counterpart of the teaching that may be found here is recorded in 2 Cor. ii:14-16, "But thanks be unto God, Who always leadeth us in triumph in Christ, and maketh manifest through us the savor of His knowledge in every place. For we are a sweet savor of Christ unto God, in them that are saved, and in them that perish; to the one a savor from death unto death; to the other a savor from life unto life." Whatever may be the full meaning of this New Testament passage, one thing is very plain in it, namely, our Lord Jesus Christ is a Savor unto death to unbelievers, but a Savor unto life to believers. This is the spiritual application of the general truth that

OUR HOPE

the sun which hardens the clay, melts the wax. The ark brought death to Uzzah; but it brought blessings to Obed-edom. It was a curse to the Philistines; but it brought joy to Jerusalem. "The Word of the Cross is to them that perish foolishness; but unto us who are saved it is the Power of God" (1 Cor. i:18). "Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away" (Matt. xxv:28-29).

I. The Death of Uzzah, the Ark a Savor unto Death. Why did Uzzah meet with such a death? It was on account of a criminal neglect of the will of God concerning the ark. God had expressly declared that when the ark was moved from place to place it should be carried on the shoulders of Levites by means of poles. It should not be put on a moving van like an ordinary piece of furniture (Cp. Ex. xxv:14; Num. iv:1-6). But instead of carrying out the details of God's revelation about the transfer of the ark, David's men followed the example of the Philistines, who had put it upon a cart. On the way to Jerusalem, an accident occurred, as the world might say. Uzzah tried to prevent damage coming to the ark. But this attempt on his part brought death to him. Man cannot help God.

II. The Blessing that came to Obed-edom and to Jerusalem, the Ark a Savor unto Life. I do not know what kind of a home Obed-edom had; but I am certain that things were never quite the same after the ark of the Lord came to rest in it. The young people in and around that house must have been impressed by its presence. I wonder what effect it had on their parties! The family life of the Obed-edom must certainly have been hallowed by it. Then think of the noted visitors that were drawn to their home because the ark was there! These are but suggestions of the great blessing that came to Obed-edom because the ark of God was in his house. The application of this to Christian truth is simple. When the Lord Jesus Christ gets into a home, things are changed, and blessings come in abundance. Father, mother, children live different lives. A new kind of visitors come to a home after the Lord of life has been received in it. I owe the most precious fellowships of life to the fact that Jesus Christ my Lord has been pleased to save me and lead me. "What a wonderful change in my life has been wrought, Since Jesus came into my heart!" (Cp. Psa. xxiv).

GOD'S PROMISE TO DAVID

August 21. 1 Chron. xvii:1-15. Golden Text, Heb. i:8

Daily Readings

Mon., Aug. 15, 2 Sam. vii:1-17. Tues., Aug. 16, Ex. xx:18-26. Wed., Aug. 17, Ex. xxix:42-46. Thurs., Aug. 18, John i:1-18. Fri., Aug. 19, Matt. i:1-25. Sat., Aug. 20, Luke i:26-38; Sun., Aug. 21, Rev. xix:11-16.

I. LESSON OUTLINE

I. David's Desire for a Temple, 1. II. Nathan's Reply, 2. III. The Lord's Reply, 3-15.

II. THE HEART OF THE LESSON

Our lesson today is a part of the double stream of promises that run through the Bible. I refer to the revelations concerning the suffering and the glory of the Lord Jesus Christ. David's thought was about a new building, a temple; but God spoke of a temple and an abiding kingdom. We may say that the temple speaks of the suffer-

ing, while the kingdom speaks of the glory of the Lord Jesus Christ. Both lines converge in Him. Zechariah said, "Behold the Man Whose Name is The Branch, and He shall grow up out His place, and He shall build the temple of the Lord: even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a Priest upon His throne: and the counsel of peace shall be between them both" (vi:12-13).

I. The Temple Line. This is sevenfold: i. *The Altar*. The fundamental law of the altar is found in Ex. xx:24-26. The first mention of the altar is in Gen. viii:20. The first allusion to an altar can be found in the protevangel, recorded in Gen. iii:15; and the first mention of the results of what we might call the application of the principles of the altar is in Gen. iii:21. See these passages. There were two kinds of lawful altars in Israel: (1) Two permanent, the brazen altar and the golden altar; and (2) the temporary altars, (cf. Judge ii:1-5, vi:20-25, xiii:15-23; Deut. xii:2, 5, 6, 7. ii. *The Tabernacle*. The latter half of the Book of Exodus tells us of this; but see especially Ex. xxv:8-9, xxix:42-46. The tabernacle was not a place where Israel had religious meetings among themselves, but the place where Jehovah met with them. It was the dwelling place of Jehovah in their midst. iii. *The Temples*. 1. Solomon's, 2 Sam. vii:1-29, 10th cent. B. C. 2. Zerubbabel's, Ezra vi:3. 6th cent. B. C. 3. Herod's, John ii:20, 1st cent. B. C. and A. D. iv. *The Lord Jesus Christ*, John i:14, ii:19; 1 John i:1-3. v. *Christians*, 1 Cor. iii:16-17; Eph. ii:19-22. vi. *The Millennial Temple*, Zech. vi:12-13; Ezek. xlvi-xlvii. vii. *Heaven*, Rev. xxi:22.

II. The Throne Line. This prophecy also begins at Gen. iii:15. The outline of this truth is about as follows: i. Theocracy from Adam to Samuel. ii. Monarchy from Saul to Zedekiah: This period is divided as follows, for Israel: 1. kingdom; 2. divided kingdom; 3. kingdom; 4. divided kingdom. iii. The Times of the Gentiles, with the kingdom in mystery. iv. The Christocracy of the Millennium. v. The eternal kingdom, when God shall be all in all (1 Cor. xv:28).

David desired a more magnificent house for the worship of Jehovah. But Jehovah granted him exceeding abundantly above all that he asked or thought (Eph. iii:20-21). He established his dynasty, in contrast to that of Saul; and He made him an ancestor of His own incarnate Son, Jesus Christ our Lord, the Shepherd-King, the Son of David (L. i:31-35).

NATHAN LEADS DAVID TO REPENTANCE

August 28. 2 Sam. xii:1-10, 13. Golden Text, Psa. li:17

Daily Readings

Mon., Aug. 22, Psa. li:1-19. Tues., Aug. 23, Psa. xxxii:1-11. Wed., Aug. 24, Psa. ciii:1-22. Thurs., Aug. 25, Luke xv:11-32. Fri., Aug. 26, 2 Sam. xxiv:1-25. Sat., Aug. 27, 2 Sam. xii:1-27. Sun., Aug. 28, 2 Sam. xii:1-25.

I. LESSON OUTLINE

I. David's Sin (2 Sam. xi:1-27a). II. The Lord's Attitude toward this Sin (2 Sam. xi:27b-xii:4). III. David's Approval of God's Law (2 Sam. xii:5-6). IV. The Lord's Judgment against David (2 Sam. xii:7-12). V. David's Confession (2 Sam. xii:13a). VI. The Lord's Forgiveness (2 Sam. xii:13b). VII. The Practical Results of David's Sin (2 Sam. xii:14).

II. THE HEART OF THE LESSON

I have just read again 2 Sam. xi:1-27, and I leave it with a sad heart. What an inexcusable sin! How shameful! If any but the

Spirit of God had written the Bible, this story would not be in it. How faithful God is about everything! It is an awful story. But note how delicately it is told. The Holy Spirit speaks the truth in love (Cf. Eph. iv:15). What had become of David's holy fellowship with God? Why did this valiant man who did not fear Goliath stay at home while his men were in the thick of battle? Ah, "woe to them (that are) at ease in Zion" (Amos vi:1)! "But David tarried at Jerusalem." It seems that, for a time, all of David's interests had been subdued by the flesh. "Now the works of the flesh are manifest, which are (these): Fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies (margin), envyings, drunkenness, revellings, and such like" (Gal. v:19-21). Like Adam and Eve, David tried to clear himself; but his efforts were vain. The chapter ends with the painful statement: "But the thing that David had done displeased the Lord." Such is the way of sin, and man's helplessness to blot it out.

In Rom. iv, Paul classes Abraham and David with "the ungodly." But you will notice that the reference is to the salvation-side, and not the sin-side, of their lot. After all has been said about David's sins, it remains true that he was "a man after God's heart" (Acts xiii:22); and 2 Sam. xii explains why. "The Lord sent Nathan unto David." Nathan was not a policeman, but a prophet. Jehovah is more a Saviour than a Judge. But God never saves at the expense of righteousness. This is another truth which is plainly taught in our text. Jehovah's action here is in respect to the "child-training" of the king (see Heb. xii:5-13). David's sense of justice approves the principle of chastisement which Nathan is bidden to declare unto him in parabolic form. God must be seen to act righteously, be it in judgment or in salvation (Cp. Rom. iii:21-26; Mt. xxvii:3-10). David had to see also that his sin was not only a bad thing in itself, but it was a crime committed in spite of God's mercies to him. We understand, then, what he means when he said, "Against Thee, Thee only, have I sinned, and done (this) evil in Thy sight: that thou mightest be justified when Thou speakest, (and) be clear when Thou judgest" (Psa. li:4). Forgiveness followed close upon his repentance. "And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die." But notice the "howbeit" of the fourteenth verse. Eternal forgiveness does not always, if ever entirely, remove the temporal results of sin. "And the Lord struck the child that Uriah's wife bare unto David, and it was very sick . . . And it came to pass (what a significant Bible phrase: "it came to pass"! on the seventh day, that the child died" (see Gal. vi:7-8; Rom. vi:16-23).

It has sometimes been thought that repentance is a thing that should be preached to the Jews only; but Acts xx:21 records that Paul testified "both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ." Too much cannot be said about repentance in a day when so little is said about it. Rarely, indeed, do we hear sermons that have as their note of emphasis the word "Repent!" "Repent" means "to turn around," "to change your mind" (Job. xlii:6; Acts iii:19). Dr. J. H. Strong defined it as "that voluntary change in the mind of the sinner in which he turns from sin. Being essentially a change of mind, it involves a change of view, a change of feeling, and a change of purpose." The catechism says, "Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience."

OUR HOPE

Vol. XXXIV

SEPTEMBER, 1927

No. 3

Editorial Notes

The Worship of the Lamb

The Lamb of God! Blessed and glorious title of the Son of God, our adorable Lord Jesus Christ! How much the Bible tells us of Himself as the Lamb. All the lambs which were offered in the Old Testament, and the offering of lambs is more prominent than of any other animal, foreshadowed the Lamb of God. Perhaps it was a lamb which had to die while our first parents were still in Eden, to provide the needed covering. Perhaps the better offering which Abel brought was also a lamb. Abraham too, must have brought lambs as sacrifices, for when Isaac carried the wood to the altar, he asked his father, "Behold the fire and the wood; but where is the lamb for a burnt offering?" And Abraham, the great man of faith answered him, "My son, God will provide Himself a lamb for a burnt offering." Perhaps it was then when "he saw His day and rejoiced," the day of the Lamb of God (John viii:56)

Who does not know the story of the passover lamb! Blessed type of the Lamb of God, our Passover, and His precious blood. It covers all who believe on Him, so that we know it is as true of us as it was true of Israel, "When I shall see the blood I will pass over you."

Isaiah, over seven hundred years before the true Lamb appeared, spoke of Him. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed and He was afflicted, yet He opened not His mouth: He is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth" (Isa. liii:6, 7).

John the forerunner knew Him as the Lamb. "Behold

the Lamb of God who taketh away the sin of the world," he cried with great rejoicing in his heart. And when the next day he pointed to Him again, "Behold the Lamb of God," two of his disciples followed Jesus and enjoyed His fellowship as they came to Him. The message of the Lamb of God has still the same attracting power. Any other message has no power. And Peter writes of redemption that it is not "with corruptible things, as silver and gold," but that it is "with the precious blood of Christ, as of a Lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Peter i:19-20).

He is worthy of all worship, of all honor, of all praise! The last book of the Bible tells us of this worship. Twenty-eight times the Lamb is mentioned in this wonderful capstone of the Word of God. Here we read of the Lamb that was slain; that blessing, and honor, and glory, and power belong to Him; that the Lamb opens the seven sealed book; that the great multitude of redeemed ones have made their robes white in His blood; that overcoming power is in the blood of the Lamb; that there will be a marriage of the Lamb, and that the light of the New Jerusalem will be the Lamb and that the throne of God and of the Lamb will be in it.

Worship of the Lamb is the outstanding message of the Revelation. What a scene it is we find in the fifth chapter of this book! "And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb (literally: a little Lamb) as it had been slain, having seven horns and seven eyes, which are (symbolically) the seven Spirits of God sent forth into all the earth. And He came and took the book out of the right hand of Him that sat on the throne. And when He had taken the Book, the four living creatures and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people,

and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." But with this the worship does not end. All heaven is worshipping Him and ultimately all creatures everywhere join in. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Rev. v:6-14).

Such will be the worship in heaven; such will be the future worship in all creation; such will be the worship of all eternity.

Worship without the Lamb is impossible. But that future worship-song is going on today on earth, in the hearts of those who know Him, and in the midst of His blood washed people, who worship Him in spirit and in truth. Even now He is in the midst of those who gather unto His Name.

How small is the number after all, who in this dark earth give Him the praise and the homage which belongs to Him. In the midst of Christendom dishonor to His worthy Name is constantly increasing. The enemy of the truth of God, Satan, hates three words: the Cross, the Lamb and the Blood. How this hatred becomes more and more prominent! In the camp of that most subtle infidelity which goes by the name of Modernism these three words are detested. So it is in the anti-Christian cults, like Christian Science, Theosophy, New Thought, Bahaism and others. They reject the Lamb of God; they sneer at His Blood.

Still the Lamb up yonder, in the midst of the throne is silent. He still waits in infinite patience for men to repent and come unto Him.

But while the Word of God speaks of the Lamb, His love and His patience, His kindness and long suffering, it also speaks of His wrath.

We wonder if those who deny the Master, who bought them, who refuse to accept the Lamb of God and who refuse to worship Him, ever think of the possibility that they might be wrong, and that the worshipping true Church is right. And the Church of Jesus Christ, who worships the Lamb is right. Then what, ye Modernists and Cultists? The wrath of the Lamb!

OUR HOPE

They refuse to worship Him now; there comes an awful prayer meeting on earth which is described in Rev. vi:12-17. Then they, the Lamb-rejectors, in that day, will go to the mountains and pray, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Such will be your fate.

And we, His people, whose sins have been washed away in His Blood? O let us sing as never before the glory-song.

"Unto Him who loveth us, and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen."

"Crown Him with many crowns, the Lamb upon His throne;
Hark, how the heavenly anthem drowns all music but His own;
Awake my soul and sing of Him who died for thee,
And hail Him as Thy matchless Lord thro' all eternity."



**Our Glorious
Names**

Believers on the Son of God, our Lord Jesus Christ, are called by different names in the New Testament. Our names by nature are two: Sinners and Enemies. But when we accept Him, who died for our sins, the old things pass away, and all things become new. And so we receive through the grace of God new names, names of dignity and names of glory.

I. We are *Children* of God. We belong to the family of God and the Holy Spirit calls us "little children." The entrance into the family of God is not through church-membership, nor through an ordinance like baptism, but through the new birth. "As many as received Him, to them gave He authority to become the children of God, even to them that believe on His Name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i:12, 13). "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God" (1 John iii:1).

II. We are also called *sons*, the sons of God. While the word children denotes family relation, the word "son" points to the full dignity which all believers shall reach in the future, when we shall be conformed to the image of His Son, that He might be the firstborn among many brethren ((Rom. viii:29). We have the Spirit of Sonship, who as the indweller is the earnest of our inheritance until the redemption of the purchased possession comes (Eph. i:14). For the full manifestation of believers as the sons of God we have to wait till He is manifested; then shall we be manifested in the full glory of divine sonship.

III. We are called *heirs*, the heirs of God and joint heirs with the Lord Jesus Christ (Rom. viii:17). The poorest believer can gaze into the star-lit heavens and shout: "All things are yours!" "This glorious, marvelous universe belongs to Him who has redeemed me. It is His inheritance and it also belongs to me." What a glorious name, Heir of God!

IV. We are called *brethren*. "Go and tell My brethren" was His loving word immediately after His resurrection. "He is not ashamed

OUR HOPE

133

to call us brethren" (Heb. ii:11). We are in His fellowship, but Scripture nowhere authorizes us to call Him "our elder brother." We are brethren, beloved.

V. Another name believers bear is *saints*, which means separated ones. In Romans i:7 we read, "Beloved of God, called to be Saints." But the words "to be" are in italics. In putting in "to be" the translators spoiled the meaning of the sentence. We are called, not called *to be* Saints, but we are Saints. No second blessing experience, or baptism with the Spirit experience is needed to make us Saints of God. The Grace of God has constituted us Saints.

VI. We are also *sheep*, the sheep of Christ. So He calls His own "My sheep" (John x). He knows them by name. He found us when we were lost, for "we all like sheep have gone astray" (Isaiah liii:6). When He found us He put us on His shoulder and there we remain till He brings us home. He assures us, "They shall in no wise perish, neither shall any pluck them out of My hand" (John x:28). Who could take His sheep, for whom He gave His life, snatch them out of His pierced hands? Certainly not Satan, nor our sins and transgressions. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii:38-39).

VII. We are also called *friends*. Abraham was the friend of God, not because He was perfect and lived a perfect life, but because he believed and trusted in the Lord and thus he became righteous. God treated him as His friend. He acquainted him with His purposes; He communed with him. And though Abraham failed, the Lord did not cast him off. The Lord Jesus Christ calls us His friends (John xv:15). He is the friend that sticketh closer than a brother. What an honored name to be called a friend of the Lord of all!

VIII. We are *servants*, the servants of Christ. As such He is our Master. We look to Him for service; He directs and leads His servants. Again we say what a dignified name and position. To serve a prince is considered among men an honor. To serve a king and be intimate with him is still greater. But to serve the Lord Jesus Christ is the greatest possible service. "If any man serve Me, let him follow Me; and where I am there shall also My servant be; if any man serve Me, him will My Father honour" (John xii:26).

And the greatest name is yet to be bestowed upon us. For each child of God the Lord has a special name, to be revealed "in that day." "I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. ii:17). And greater still we shall bear His Name, carry His Name throughout eternity. "And they shall see His face; and His Name shall be in their foreheads" (Rev. xxii:4).



"And as they followed, they were afraid"
They Were (Mark x:32). The Lord and His disciples
Afraid . were on the way to Jerusalem. He had
announced before what should happen
there. His hour, the hour of suffering and sin-bearing was

almost upon Him. "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles. And they shall mock Him, and scourge Him, and shall spit upon Him, and kill Him; and on the third day He shall rise again." No wonder they were afraid as they followed. If such things happened to Him, what would happen to them? If they would mock and scourge Him, would they not also mock and scourge and kill them. Of His assuring statement and prophecy that He would rise again on the third day they took no notice. We can imagine as they walked on towards Jerusalem, as they drew nearer to the city, their fear increased.

But how different it is now. As we follow Him we need not to be afraid. More than that! The closer we are to Him, follow His steps, the less we need to fear. The Christ whom we follow is the all-victorious Christ. He has conquered over all. The empty tomb is the evidence, and more so the throne, the Father's throne, He occupies now as the real and glorified Man. Such a One, who has all power in heaven and on earth, we follow. How then can we be afraid? There is nothing to fear. We are safe in His hands. Nothing can separate us from Him, who loveth us and who has washed us from our sins in His own blood.

Fear is an enemy. It is unbelief. "Fear not!" is what God says to His children, "Fear not!" the Lord Jesus Christ said to those who came to Him and trusted Him. "Fear not!" is the message which comes from the glorified, exalted Christ" (Rev. i:17). If we fear; if we are afraid in His fellowship, it is the evidence that we do not trust Him wholly. It is a good petition to pray, "Lord, deliver me from fear." Fear hinders real prayer; fear even can produce physical ailments and disease. As His children, forgiven and accepted in the Beloved, let us live without anxiety, so that it may be said of us "and as they followed, they feared nothing." Amen.



**Be Not
Afraid** “Be not afraid!” Blessed words coming from such lips! How often He must have uttered them to those who came with fear and trembling hearts into His presence.

If the Holy Spirit had recorded all He said while here on earth He would have recorded this assuring word many more times than we have it in the Gospels. It was His cheering word in the dark night when they were tossed upon the waves, toiling and rowing with the wind contrary. Then He came walking on the sea and hushed their fears.

When the ruler of the synagogue received the message “Thy daughter is dead,” as soon as that message was spoken in His presence, He said unto him “Be not afraid, only believe” (Mark v:36).

They gazed upon Him in His transfiguration glory upon the holy mountain. The glory cloud overshadowed them and out of that cloud there came the Father’s voice, declaring Him as His beloved Son. And He, who is the center of the glory, touched them and said, “Be not afraid.” Put it together, dear reader! The storm rages now as never before. Dark night with disaster covers the earth. In the midst of it all to the believing heart He gives the unspeakably blessed assurance, Be not afraid. In the presence of death, the conquered foe, we hear His voice again. There is nothing to fear. He hath the keys of death. Oh! death, where is thy sting? Death is swallowed up in victory! (1 Cor. xv:54-56). “Be not afraid.” And higher still. We shall see Him in a greater glory than the glory the disciples witnessed. We shall come into His presence and behold Him in His majesty. Fear will be unknown then, for His perfect love has cast out fear and His comfort will fill every redeemed soul. “Be not afraid.” . . . “Let not your heart be troubled, neither let it be afraid” (John xiv:27). This was still His message to His own before He went to die in our stead. And on the glorious resurrection day He said unto them, “Be not afraid” (Matt. xxviii:10).

Take in the blessed message of these three words. It is but the heart-beat of His mighty love. Loved by Him who is the Lord of all, Lord over Creation, over death, and

the Lord of Glory, who hath pledged Himself to bring us home to Glory, what have we to fear! I am His and He is mine! That is enough to hush our fears and should silence them forever. The world should fear and tremble. The world should be afraid. Fear and distress is coming upon them and ere long will deluge this earth. But we must not fear their fears; we have no share in them. To fear, to be afraid is but to mistrust Him and His love for us. We are in His hands.

But what is needed to enjoy it all, to know His peace, to be kept in perfect peace in days of doubt and distress? The comfort for the weeping child is on its mother's breast. The child must nestle there and be close to the loving mother heart, to hear the soothing words of love. And we, beloved readers, must be close to Himself, to know His own peace and be delivered from all our fears. Oh! come closer! Oh! lean hard on Him. Amidst the darkening shadows hear His voice.

Above the tumult and confusion, listen to Him. "Be not afraid." He is Lord; your Lord.



**Jeremiah's
Comfort**

Jeremiah, frequently called the weeping prophet, had a great ministry. It brought him great soul exercise, many trials and hardships and severe persecutions. He witnessed for Jehovah when the house of Judah had gone into apostasy. They had left Jehovah and His worship and turned to idols. Like other great nations who had in the beginning the knowledge of the Creator and then became polytheists and fetishists, so the Jews had become worshipers of inanimate objects. They took a stock and said, "Thou art my father"; they took a stone and declared, "Thou hast brought me forth." They worshipped gods as numerous as the cities of Judah (Jer. ii:27, 28).

But Jeremiah had great comfort also. His comfort was divine assurance. The Lord assured him that he had known him before he existed; He had set him apart and ordained him for the work he was to do (Jer. i:5). Jeremiah was

probably young when the Lord spoke to him, for he told the Lord he was but a child. He confessed his weakness and inability to speak and fulfill the great office. The Lord then assured him of His presence with him in his ministry. "I am with thee to deliver thee, saith Jehovah" ((Jer. i:19). Another comfort he had was prayer. What a great man of prayer he was! He prayed a great prayer which is recorded in the thirty-second chapter. He acknowledged Jehovah Elohim as the creator of all things and expressed his faith by saying, "There is nothing too hard for Thee." Then the answer came to him: "Behold I am the Lord, the God of all flesh: Is there anything too hard for me?" (xxxii:17, 27).

Our days are very much like Jeremiah's days. Thousands of professing Christians turn their backs upon God. They also turn back to idols; they worship the gods of pleasure, lust, mammon and other material things. They reject the highest and the best which the God of love offers to man; even the free and full salvation of the Gospel purchased by the blood of the Son of God. As in Jeremiah's days moral corruption increased on all sides so also in the days in which we live. The judgment clouds were then gathering over Jerusalem; they are gathering over apostate Christendom likewise.

Like Jeremiah we should be weeping witnesses and speak the Word of God boldly, not fearing man, but God only. If faithful and loyal we also shall have suffering, and share His reproach and rejection.

But Jeremiah's comfort is also ours. We know that He knew us even from before the foundation of the world. In His omniscience and sovereignty He has chosen us in Him (Eph. i:4, 5). This is the blessed assurance of all who have accepted the Lord Jesus Christ as their Saviour. The same Lord who spoke to Jeremiah, "I will be with thee and deliver thee," has given His people the same assurance. He will never leave nor forsake. The assurance of faith, "there is nothing too hard for the Lord" is our assurance.

Therefore we can live without anxiety, though burdened, deeply burdened over the sad conditions which prevail all

about us. May the Holy Spirit teach us to pray more, to weep more, to be more loyal, to be more courageous and fearless.



What God Says about Man There is a great difference between what man thinks about himself, and what God says about man. Never before has the natural man been so proud, so boasting and self righteous, as well as self-sufficient, as in our days. They speak today in religious magazines, and preachers from their pulpit, that every human being carries in his bosom a divine spark of divine life; that man has a better self, or as a poor preacher said, who does not know the teachings of the Bible, "everybody has the germ of an angel." And so we hear that man is getting gradually better and the age is gradually getting better, that everything is moving upward. Evolutionists cannot help themselves, but they must say something like this, though everything disproves their assertion. If man has not something good in himself, and that good is not improving, and the age is not getting better, but worse, then evolution is not true.

But what says God about man and the condition of his heart? "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. xvii:9). "He that trusteth in his own heart is a fool" (Prov. xxvii:26). "From within out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (Mark vii:21, 22). Man is filled with evil, and out of his corrupt nature everything evil proceeds. That is why the Lord Jesus Christ said to the religious Jews, "Ye are of your father the devil and the lusts of your father ye will do" (John viii:44). Of the race immediately before the deluge it is written, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was *only evil continually*" (Gen. vi:5). But did not the age improve after the deluge? Was there not a change for the better? Many centuries later we read, "They are corrupt;

they have done abominable works; there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy (or stinking) there is none that doeth good, no, not one" (Ps. xiv:1-3). Was there an improvement a thousand years after David penned these words by the direction of the Spirit of God? We find the same words quoted by Paul, and more added to them, in the third chapter of the Epistle to the Romans (Rom. iii:10-18). Is human nature going to improve in the future? "As it was in the days of Noah so shall it be when the Son of Man cometh." "That which is born of the flesh is flesh" (John iii:5). "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). "I know that in me there dwelleth no good thing" (Rom. vii:1). "The mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. viii:7).

Therefore man is in himself helpless and hopeless, and no amount of culture, reformation, education and other self-improvement can change his nature and make him acceptable with God.

That all these holy words given by a holy God, who has sounded the depths of the human heart and knows all its evil workings, are true today, as they were thousands of years ago, is learned by what is going on in the world. Yet the very existence of sin and the guilt connected with it is denied.

But God has come into the scene of man's corruption in the person of His Son. In Him, who died for our sins, by whom peace was made in the blood of His cross, salvation and complete redemption is offered to sinful man. All that man needs, beginning with life, the gift of a new nature, justification, righteousness, the gift of the Holy Spirit, sanctification and glorification is found in Christ. But with the denial of sin, a sinful nature, and the falsehood that man is all right, the acceptance of a free and full salvation without money and price is impossible.

**Increasing
Confusion** We are living in strange and perilous times. The different New Testament predictions as to the religious and moral conditions of the last days of this age are now fulfilled. There is wide-spread apostasy from the faith revealed in the Word of God. Thousands upon thousands of professing Christians turn their ears away from the truth and are accepting fables, just as Paul wrote nineteen hundred years ago (2 Timothy iv). Christian doctrine is branded as myth and attacked in every possible way. There is a definite attempt to displace supernatural Christianity and put in its place a "new religion" purely ethical. The great doctrine of Christ, the pre-existent Christ, come into the world to bring redemption by His sacrificial death, is sneered at. They deny the master who bought them (2 Peter ii:1) and count the blood of the covenant an unholy thing (Hebrews x:29). One who has assumed leadership calls his modernistic inventions "adventurous religion." So it is, but the adventure of the man who denies Christ does not lead to the light, but into eternal night. Then there are the different error systems, cults reviving former delusions. They are constantly on the increase, such as Spiritism, Christian Science, Bahaim, New Thought, Theosophy, different Hindu philosophies and others.

All true doctrines are not only attacked, but they are perverted. Paul predicted this when he said in his parting words to the elders of the church in Ephesus: "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts xx:20). Counterfeit Gospels are preached everywhere. Unscriptural methods are used, not alone nowhere sanctioned in Scripture, but against the Word of God. Young girls with "bobbed hair" are heralded as leaders of evangelism. Pentecostalism claiming the restoration of the gift of speaking in a strange tongue, with its other unscriptural doctrines, one of the most subtle delusions, is leading many astray. Then there are the healing campaigns with their deceptions. The same confusion exists in the interpretation of prophecy; new theories are promulgated; dates are set as never before, in spite of the

failure of every preceding day-setter. Furthermore there are such hallucinations as Anglo-Israel, that England and the United States are the ten lost tribes, and numerous other strange teachings and hair-splitting theories. What confusion everywhere!

Rome points to the awful conditions of Protestantism, and tries to make out that it is the great evidence that the Reformation was a mistake. But Romanism with its "baptized" paganism, its unscriptural assumptions and superstitions, presents only another phase of confusion.

What can the true children of God do? To continue in sound doctrine and in a sound life for God and for Christ. Let us heed the great exhortations of the Holy Spirit written in the last epistles of the Apostle Paul. Avoid everything which is "contrary to sound doctrine" (I Tim. i:10). Let us be "nourished up in the words of faith and of good doctrine" (I Tim. iv:6). Till He comes let us give attendance to doctrine and take heed unto the doctrine (I Tim. iv:13, 16). Hold on to "the doctrine which is according to godliness" (1 Tim. vi:3), also "speak the things which become sound doctrine" (Titus ii:1) and adorn "the doctrine of God our Saviour in all things." (Titus ii:10). If we hold fast what we have, cling closer to the Lord Jesus Christ, walk as separated from the world and not conformed to it, we shall be kept from the confusing things about us.



One of the best sellers is the book by
Jewish Rabbi Lewis Browne on "This Believing
Infidelity World." It claims to give an account of
 the origin and growth of the religious

phenomenon. According to this Rabbi the phenomenon of religion started with fear, when man, as a half-ape, imagined boulders, sticks, stones, storms and volcanoes to be animate objects. He traces the origin of Fetishism, Animism and Polytheism, and states that after many millennia man worked himself up to Monotheism and produced by himself a better religion.

It is astonishing that a Jewish Rabbi could write about the Hebrews as he does in tracing the origin of Jehovah.

He has nothing to say about Abraham and his supernatural call. It seems that Abraham is with him hardly a historical individual.

We make a quotation from the book:

“It was far from a perfect faith—this cult instituted by Moses. One must remember that it was founded over thirty-two hundred years ago, by the chieftain of a horde of marauding desperadoes just come up out of bondage. It was as crude and savage as were the Hebrews themselves. At its root lay the idea that there was but one god—for the Hebrews. For other tribes there might be other gods, but for the Hebrews there was only Yahveh. This Yahveh (or Jehovah, as his name is usually mispronounced) was probably the spirit dwelling in a certain desert volcano called Sinai or Horeb; and from time immemorial he had been worshipped by a bedouin tribe called the Kenites. Now Moses, according to tradition, had once dwelt among the Kenites, and had married the daughter of their chief priest. When it became necessary for his band of runaway Hebrews to provide with a god, it was therefore only natural for Moses to choose Yahveh. He took his forlorn followers to the very foot of the Holy Mountain of Yahveh, located somewhere in the desert, and solemnly committed them there to this god. Ten commandments were given as the basis of the worship. A covenant was entered into; a holy contract binding the Hebrews to worship Yahveh, and Yahveh to favor the Hebrews. Ten commandments were given as the basis of the worship of the Deity; and it was understood that so long as they were observed, the Hebrews should be assured of his divine protection. An “ark” was built as a haven for the roving spirit of Yahveh—it was probably a sort of tribal fetish—and the Hebrews carried it at the head of their columns in every sortie.”

Of course all this is not original with the Rabbi, it is a re-hash of the “baptized infidelity” which goes by the name of “Criticism.”

We shall not repeat what he has to say about our blessed Lord.

And this book is recommended by *The Christian Century*,

a journal for religion, as one of the most important religious books published. Other religious papers recommend it highly.

The whole book is *unscientific*. The study of comparative religion has yielded entirely different results. It is proven that ancient Egypt, Assyria, Iran and India did not start with Polytheism but with Monotheism. It is proven that savages who still worship fetishes have co-existent with their superstitions the belief in one God.

For a number of years the editor has carried on wide research in this interesting field. We have now written a book on the real origin of religion and the development of the religious phenomenon in the human race. The volume describes the religious evolution and proves by different leading authorities, and above all by the one great authority, the Bible, that religious evolution is not upward but downward

The book takes up the question, "*Is the one God a product of Israel, or is Israel the product of the one God.*" The supernaturalism of the Old Testament is followed and the final chapters deal with the Finality of Christianity, not as an ethical religion, but as a supernatural revelation.

We have never written anything, under God, so timely and so important as this work on which we spent many years of research.

Shall we give it the widest possible circulation?



In Spite of Infidelity In spite of modernism, and other forms of infidelity, the circulation of the Bible increases by leaps and bounds. What a thorn in the flesh of infidelity this Bible circulation must be! The Devil has always tried to get the Book of God out of the way and to rob it of its supernatural character. But the more he attacks the more God shows that it is His Word, abiding and never changing.

At a recent annual meeting of the American Bible Society it was announced that the circulation of Bibles during 1926 rose to 9,917,361 copies, or over 500,000 more than in 1925. In all the American Bible Society has circulated 184,028,860

copies. The British and Foreign Bible Society circulated last year 10,128,087 copies of the Holy Scriptures in 592 languages. So God takes care of His own Word and some day this very Word will be the judge of the Voltaires, the Paines, the Fosdicks and all other infidels who attacked and denied the supernatural revelation of the Bible. The *New York Times* comments well in saying:

“When a million members of a single denomination in America are asked to read a chapter a day in one of the books of the Bible, it is easy to understand why the circulation mounts; for what is true of one is in a measure true of all. It is to be noted also that in this State credit may now be given through Regents’ counts for the study of the Bible outside of the schools, and that under a decision of the Court of Appeals all public school pupils may be excused for attendance upon religious instruction, also outside of the schools. This is permitted in several other States. The Bible is likely to keep its place in a nation the foundations of whose society and government, as President Coolidge has said, rest to such an extent upon the teaching of the Bible, that ‘it would be difficult to support them if faith in these teachings should cease to be practically universal in our country.’”



On a Fool’s Errand The assistant curator of the Field Museum of Natural History sailed recently from New York as head of an expedition in search of human remains, weapons and implements which may cast light, he thinks, upon the progress of pre-historic man from about 500,000 years ago to the dawn of civilization. It will take three years to visit certain caves in France, Germany, Spain, Austria, Hungary, Bohemia, Jugoslavia, Switzerland and Belgium. He will also go to Mesopotamia. But how can they cast light on man’s existence 500,000 years ago, when man did not exist at all at that time? Like the expeditions to find the non-existent missing-link, this is nothing but a fool’s errand.



Methodists, take Notice! Many years ago the editor as a young Methodist preacher, just ordained, attended regularly the weekly preachers’ meetings, then held in the Methodist Book Concern on Broadway and Eleventh Street. We shall never forget two outstanding intellectual giants, men of strong

religious conviction. The one was Dr. Daniel Curry, editor of the *Methodist Review*; the other was Dr. James M. Buckley, the editor for many years of the New York *Christian Advocate*. They often had interesting and lively debates.

Dr. Buckley, some thirty years ago, made the following statement in his paper:

“When the Methodist Episcopal Church allows its ministers to deny, or to imply a denial of, the deity of Christ, to teach that Joseph was his father, and that Christ did not rise from the dead, but that the resurrection was merely a spiritual presentation which deceived the Apostles and others into believing it was His body, and that the future life is a probationary state exactly as is the present state, its well-constructed system of government will not prevent its rapid decay.”

This is a great and true statement. It is prophetic! Methodism is on the road to decay. With the Abingdon Press, controlled by the Methodist Episcopal denomination, putting out the soul-destroying teachings of the destructive criticism, undermining the true faith, the decay is rapidly going on. Methodists, take notice!



**Disarmament
and War
Expectations** During the summer the nations discussed reduction of armaments and especially of warships, submarines and other instruments of war. Much is expected from this plan and hopes run high. War is gradually to be outlawed. Will it work? Not according to the Bible, the book which the League of Nations and other societies have pushed to one side. According to the infallible Book, war will be outlawed with the coming of the Prince of Peace and with the establishment of His throne of righteousness.

But while the representatives of America, England, France and Japan met, one who knows a good deal about war spoke. Marshal Foch, in an article in the *London Times*, predicted another great war within a few years. Here are his words:

“Such a war will be a world war and will not be localized

in any sense of the word," Marshal Foch is quoted as saying. "Every country will take part in it and the combatants will include not only the manhood, but the women and children of every nation.

"Younger women probably will take an even more active part in the war of the future. The nation in arms will comprise not only every available man, but every woman and child, since all will have allotted to them some definite task.

"Battles will be fought not only by land and sea, but in the air, where planes will fight not singly or in squadrons, but in series masses."



Watch! "Watch; for ye *know not* what hour your Lord doth come!" In what blessed uncertainty we are put. There is a sweetness in the very uncertainty which keeps the heart ever on the alert, and betrays its condition by longing for the Coming One. "Watch" means an attitude of *intense, eager, expectancy*. This exercise is *impossible* if the arrival of the person to come is postponed, until events far off and not yet seen are accomplished. We repeat, IT IS IMPOSSIBLE! Persons who put the coming of the Lord for His saints till after the formation of the ten kingdoms with the little horn, the coming of the man of sin, the restoration of the Jews, the signs in heaven and earth, the great tribulation, the preaching of the Gospel of the kingdom to all nations, etc., *might* be classed with the evil servant who says in his heart, "My Lord delayeth His coming." The heart which knows Christ and prays, "Even so, come, Lord Jesus," expects Him not in the distant future, but *at any time*.

Soon shall our eyes behold Thee
 With rapture, *face to face*;
 And resting there in glory,
 We'll sing Thy power and grace;
 Thy beauty, Lord, and glory,
 The wonders of Thy love,
 Shall be the endless story
 Of all Thy saints above.

**The Stony
Brook School**

The Stony Brook School has entered on its sixth year. The progress has been next to miraculous. It is the seal of God's approval. Prayers have been answered. The high Christian principles of the school have been maintained. Many boys have been brought to a saving knowledge of the Lord Jesus Christ. All have received a thorough knowledge of the evangelical faith on strictly Biblical, and not denominational lines. One of the gratifying features is the many letters of thanks received from grateful fathers and mothers, for what the school has done for their boys. Some presidents of higher institutions have spoken of the school and its work in the highest terms. From ocean to ocean the school has been recognized as a successful effort in the right education of boys in these perilous times. The motto of the school is "Character before Education," and the true character can only be produced by right believing and thinking.

The headmaster of the school, who is also the teacher of the Bible, has produced a textbook of Bible study for the young, which will be published by the *Sunday School Times*. It should be widely used in Christian homes. Please continue in prayer for the school. A beautiful chapel is now in process of erection.



Our Ministry The **Montrose Prophetic Conference** was well attended and rich blessing rested upon the ministry of the Word. We thank the Lord for this fifth conference we were permitted to hold and for the help He has graciously given.

During the summer we preached again in different villages in Central New York.

The greater part of October is promised to **Winnipeg, Manitoba**. The meetings will be held in Elim Chapel, Sherbrooke and Ellice Streets.

The Monthly meetings in **Philadelphia** and **Norristown, Pa.**, will be resumed, God willing, with October. October 4th we hope to speak in the First Presbyterian Church of Norristown and on October 5th in the Bethany Presbyterian Church. The **Boston meetings** for October will be held on the second Thursday, instead of the first, that is, **October the 13th**, in Park Street Church. Please note this change.

November 6-13 is promised to **Grove City, Pa.**, and November 14 and 15 to **Altoona, Pa.**, November 20-25 to **Hamilton, Ontario**.

Please remember us in your prayers. Pray for these meetings that they may be richly blessed in salvation of souls and in the building up of believers.

The New Book As announced, the Editor has written a volume on "Christianity and Religion," showing the superiority of Christianity, demonstrating its supernatural origin and its victorious finality. We pray much that a way may be found to put this much needed work out in very large editions. We believe it has a great message. Please pray for this also.

The Human Body Mr. Jennings's new book on "The Human Body" should also have a large circulation. It will prove very helpful to all who are interested in this subject, and every child of God should certainly be interested to know what the Bible teaches about our bodies in the present state and more so, what the Bible teaches about our future bodies.

A Month of Grace We gave orders to continue subscriptions to "Our Hope" which have expired for another month. Many forgot to renew during July and August. Please renew now without any further delay. If you do not intend to renew please notify us and kindly remit for the copies you received since your subscription expired.

Do not forget to send for our special circular of the *Scofield Reference Bible*. It will mean much to you if you order from us. Also let us send you at the same time a circular of the *Annotated Bible in Nine Volumes*. This Bible work covering the whole Bible is increasingly appreciated by preachers, teachers and others throughout the English speaking world. We will also mail you, if you wish, our Book Catalog.

The Book of Psalms

THE TWENTIETH PSALM

This Psalm is another wonderful prophecy of the Messiah and His work of redemption. It is closely linked with the Psalm which follows, which is likewise Messianic. That these Psalms were used by Israel in a liturgical way seems certain. They may have been chanted alternately by the leaders of worship, the Levites, and by the assembled worshippers. The king is seen in the sanctuary, offering there his sacrifices, while in the outer court the people are gathered, praying that the Lord would graciously accept those sacrifices, and send him help and victory in the battle. Prof. Delitzsch states that the Psalm is a "prayer for the king in time of war" and remarks, "the most satisfactory explanation of the situation referred to in this couplet of Psalms is to be gained from 2 Sam. xi:xii. Psalm xx prays for the recovery of the king, who is involved in war with powerful foes; and Psalm xxi gives thanks for his recovery, and wishes him a victorious issue to the approaching cam-

paign. The 'chariots and horses' (verse 8) are characteristic of the military power of Aram (2 Sam. xviii:18) and in Psalm xxi:4 and 10 we perceive an allusion to 2 Sam. xii:30,31, or at least a remarkable agreement with what is there recorded. This may be the historical background of these two Psalms."

Bishop Horne in his work on the Psalms (Oxford, 1766) states the prophetic meaning of this Psalm in the following words: "The Church prayeth for the prosperity of the King Messiah, going forth to battle, as her champion and deliverer; for His acceptance by the Father, and for the accomplishment of his will." He is nearly right and would have given the true meaning if he had substituted "Israel" or "the remnant of Israel" for "the church." The people who contemplate in this Psalm the King Messiah are the godly in Israel. The Psalm is therefore a prophetic prayer for Messiah, for the deliverance in the day of trouble; that Jehovah may send help from the sanctuary and strength out of Zion; that his offerings may be remembered. Furthermore the results for His people, delivered and blest, are mentioned, so that all Israel will ultimately remember Jehovah and be saved.

"The Spirit gives expression in this Psalm to that longing desire after Christ, the salvation of Jehovah, which ever has been found in the hearts of those, who like Jacob, wait for the fulfilment of the promise in the midst of evil days (Gen. xl:18) weary and sore troubled, but strong in hope—holding fast the sure word of promise until the day of the Lord's power shall have come, when he will still the enemy and the avenger, and bless His people with abiding peace. It is the **God of Jacob** whose blessing is here invoked on His Messiah."*

I. The Prophetic Prayer for Christ (verses 1-3).

Jehovah answer Thee in the day of trouble;
The Name of the God of Jacob set Thee on high:
He shall send Thee help from the sanctuary,
And uphold Thee out of Zion!
He shall remember all Thine offerings,
And accept Thy burnt offerings. Selah.

*Pridham on the Psalms.

Selah! Well may we pause here, meditate and praise Him for such deep and inexhaustible prophetic statements. The Messiah is not only the promised King of Israel, but He is also the Servant of Jehovah, who on earth serves, has His day of trouble, sacrifices, and brings His offerings. As such we behold Him here, and the godly ask for His deliverance and for the acceptance of all His offerings. As the suffering Christ He had to pass through a day of trouble and distress. In the twenty-second Psalm, we hear His own prayer as to that trouble. "Be not far from Me; for trouble is near; for there is none to help" (xxii:11). In answer to His cry came deliverance, of which we read in the second stanza of the first verse, "the Name of the God of Jacob set Thee on high." Here is a prophetic statement concerning His physical resurrection, as well as His enthronement as the risen Christ at the right hand of God. He was raised up from among the dead by the glory of the Father (Rom. vi:4); God raised Him from among the dead and gave Him glory (1 Pet. i:21). As the God of Jacob, God revealed Himself as the God of grace. "Grace alone could take up the 'supplanter' to make of him an Israel, a 'prince of God.' Thus it is for the declaration of God's grace—that the One seen here is delivered from His strait—is 'set on high.'"*

But the day of trouble through which He passed also suggests the sufferings of His people Israel, as well as the Church, the body of Christ. And the name of the God of Jacob, the God of grace, acts in behalf of all who trust in Him. Israel will pass through her future day of trouble, the time of Jacob's trouble, but they shall be saved out of it through the grace of God. And so it is with the Church. The God of grace who ever keeps His gracious promises will deliver His people, and, according to His promise, enthrone them up on high.

In the second verse the sanctuary and Zion are mentioned. The sanctuary suggests the priesthood; the hill of Zion stands for kingly power and rule. His priesthood

*Numerical Bible.

and His kingship are therefore indicated. Help comes from the sanctuary, from the priesthood; strength and power is connected with Zion (Ps. ii:6). His people know Him as their intercessor through which they received help in time of need, and they look forward to the day of His power. Then we see here also the coming fulfilment of the Melchizedek priesthood, when the Messiah, our Lord, will be a priest upon His throne.

The third verse mentions His offerings and burnt offerings. It is the ground upon which all rests. All the offerings and burnt offerings foreshadow His great work of redemption. He offered up in the days of His flesh, not only prayers and tears (Heb. v) but finally His own, holy body. His people look to that which He has done, the work He alone could do, the work He finished on the cross, the perfect, the everlastingly sufficient burnt offering. So indeed God remembers what He has done and displays His marvelous grace.

We have found that the three verses with which this Psalm begins contain the complete story of Christ in His redemption work, past, present and future. Here we find the sufferings through which He passed, the day of trouble; the deliverance by His resurrection as well as His exaltation, the glory which followed—set on high. The God of Glory and of grace acts now with grace and glory towards all who find in Christ their refuge. His priesthood and His coming rule as the King-priest are stated, and finally His sacrificial work, upon which all rests, is remembered.

II. The Celebration of His Deliverance and the Deliverance of His People (Verses 4-6).

“He shall grant Thee according to Thy heart,
 And fulfill all Thy counsel.
 We will rejoice in Thy salvation,
 And in the name of our God set up banners;
 Jehovah shall fulfill all Thy petitions.
 Now know I that Jehovah saveth His Anointed:
 He answereth Him from His holy heaven,
 With the saving power of His right hand.”

What was the desire of His heart and the counsel of His will? We answer: The salvation and deliverance of His

people. And this necessitated His sacrificial death, His resurrection and that through Him there might be a redeemed people, in whose midst He can dwell and manifest His glory. Through Him who is Israel's King and also their Redeemer, who died for that nation, as we read in John xi:49-52, the restoration and conversion of Israel will be accomplished and all His promises to them will be realized through His grace. When that day of deliverance comes, when His heart's desires will be granted unto Him, a believing remnant will lay hold in faith and they will begin to rejoice in His salvation, anticipating in faith the promised deliverance as well as the victory. They know, in the midst of the rebellion of the last days of the times of the Gentiles, when nations rise up against God and against His Anointed (Ps. ii:2), that Jehovah will manifest His power and answer from His holy heaven, send deliverance from above and save by the power of His right hand. They rejoice in these facts, that God saved His Anointed, that He answered Him, and therefore He will save Messiah's people, who trust in Him. The deeper desires of His heart and the counsel of His will, as revealed in the New Testament, relating to the Church, His body, and all connected with it, are not made known here, though all this was accomplished through the Christ.

III. Israel's Conversion (Verses 7-9).

“Some glory in chariots, and some in horses,
 But we will remember the name of Jehovah our God.
 They are bowed down and fallen;
 But we are risen and stand upright.
 Save Jehovah!
 Let the King answer us when we call.”

This is the beautiful ending of this Messianic Psalm. The people are now brought to the knowledge of Him whom they once rejected. Their enemies trusted in chariots and horses; their glory was in the arm of flesh; but now all is changed. Israel remembers now the name of Jehovah. Jehovah is the Son of God; they confess Him as their God. All who glorified in chariots and horses, are seen bowed down and fallen. The true, believing Israel are risen out of the dust, they are brought back from their long spiritual and national death, and now stand upright. Such will be

the glorious event of the future when Israel in faith shall turn to Him, and when the King comes back.

There is a "Hosanna,"—Jehovah, save—in the last verse. Jehovah and the King whom they implore to answer, are one. The Lord Jesus Christ is Jehovah and He is the King. And surely He will answer when they cry in their great affliction of the last days, and deliver them.

Miracles Of the Cross.

Down the dim vistas of past centuries
 I glimpse the agonized and dying form
 Of the uplifted Christ, nailed to the Cross—
 A ragged, rough-hewn trunk, with outstretch'd arms—
 The cursed instrument of infamy,
 Contempt and shame—vengeance of Roman law!

All Nature holds its breath in wondering dread,
 While heaven's hosts with covered faces wait
 In awesome silence, yet unquestioning
 Th' unfathomed myst'ry of the Father's love!

That Christ uplifted, lifted up the Cross
 To reverent adoration of the world!
 In gold and precious gems it scintillates,
 Upon the breast of prelate, priest and king;
 It ornaments the garniture of wealth;
 It crowns the costliest magnificence
 Of the cathedral's loftiest dome, the grave
 Of dust forgotten, and the mausoleum
 Of him who would immortalize his name
 In granite, lasting as th' eternal hills!

Not less surprising would it seem, to see
 The hangman's knot upon the snowy neck
 Of Beauty, or a chiseled guillotine
 Gracing the silent city of the dead,
 Or sacred place of penitential prayer.

O, scoffing soul! Is **this no miracle?**

**The Son of God! The sacrificial Lamb
Gives an insensate, an unholy thing,
A thing of hate and fear, transcendent glory!**

Nor lifted He the **Cross alone**—but **Man**—
Sinking in depths of hopeless misery,
May rise from his dead self to shining heights,
And Life of ever-growing blessedness!—
What **need** we **more** to prove **Omnipotence**,
That **all He made** is subject to **His Will**?

That Cross shall lighten Earth's remotest bound;
Its power shall grace the everlasting Throne!
Shall make the arches of the universe
Ring with the paeans of triumphant praise,
And chase Satanic hosts to their own blackness!

M. L. H.

Isaiah

BY F. C. JENNINGS

CHAPTER 54 (Continued)

Continuation of Jehovah's comforting of Jerusalem: representing the whole people. the stones that adorn it: their spiritual significance: The wonders of Light as symbol of God, the Triune. Other sieges may yet come, but never one that is by His command. His people shall overcome in judgment: the accuser if accusation false becomes the guilty one.

In the second part of this section, we hear, as in so many **seconds** of Scripture, of a foe to God's people, Israel, and in view of that opponent, their representative city, Jerusalem is addressed, as being their mother.

- 11: O thou afflicted, storm-tossed and comfortless,
Fair are the colours I'll place in thy stones;*
Thy very foundations I'll make to be sapphires;
12: Thy minarets** all, shall sparkle with rubies
Thy gates with glistening jewelry †

*"Fair colours": the word "*pook*" occurs in three other places, and always tells of a beauty in itself, as in 1 Chron. xxix:2, where it is rendered "*glistening* stones."

**The word translated in A. V. "windows" is literally "suns," and hence speaks here of what sparkles in its rays, as a minaret, so Del.

†"Glistening," only here—from a root "to burn," hence of fiery splendour. The A. V. assumes that it refers to the carbuncle.

OUR HOPE

- Lovely the stones that shall mark out thy borders.
 13: Thy children shall all be taught of Jehovah:
 Yes, perfect the peace of thy children!
 14: In righteousness shall thy foundation be sunken:
 From anxiety far—naught shalt thou fear!
 From terror removed—it shall not come nigh thee.
 15: Lo, armies are leaguings, but not of my will,
 Who leagues against thee, by thee shall they fall.
 16: Behold, it is I who've created the smith,
 Who blows up the coals into fire,
 And by his skill formeth a weapon †
 'Tis I who've created the one who destroys, ††
 That he should go forth and lay waste.
 17: But never a weapon that's formed against thee,
 Shall ever have aught of success:
 And every tongue that riseth 'gainst thee
 In judgment thou shalt condemn.
 This is the heritage of those who serve Jah,
 And their righteousness cometh from me,
 Saith Jehovah.

Jehovah has not been ignorant of Jerusalem's sorrows—not a tear that has escaped His attention; not a sign that He has not heard; and now that she is fully restored, He will let His affection be told by the beauties that He puts on her. The very cement used in her walls shall be itself a beauty. But there must be some worthier and deeper reason, than a mere literal reading can give, for our being told of this adornment of Jerusalem with precious stones. For instance her foundations are to be sapphires, and to press this into literalness would be to destroy the intent of the Scripture, for the foundation of a city is not even visible. But the deep spiritual truth told by that stone is nothing less than divine, as we may see.

Take the garments of the High Priest. We know well that every detail speaks of some beauty in our great High Priest, and that breastplate that glistened in the Light of God, told out in the varied beauties of its stones the glories of that Light which was itself invisible. For God is Light; and Him no man hath seen or can see, nor could any single stone possibly express all the loveliness that dwells in Him;

†That is by his skill as a craftsmen: "according to his trade" Del. renders.

††I have been tempted to translate this by the Greek Apollyon, for that is found in the Septuagint and it takes our thoughts to the greatest of Destroyers.

but all have been told out by that only begotten Son, who is "in the bosom of the Father, and hath declared him" (John i:18).

For light itself is a trinity, and every flame may be distinguished into three parts; the invisible in the centre; then the visible or light-giving and that in its turn surrounded by an invisible bordering of chemical or actinic rays, which effect actual changes in what they are applied to. Apply the simple parable. God, in His essential deity is the invisible Centre of all; and is only declared by the visible Light-giving Son; but this revelation is only made effective to men, by the operation of the unseen Spirit, corresponding with that part of the flame that tells of changes wrought by the divine Spirit in those subject to His leading: changes far beyond all earthly chemistry.

Thus too we all know that there are three primary colours: Yellow (or Golden), Red and Blue, again telling precisely the same truth as to the Divine Trinity. The "Golden" speaks of His essential Deity: the human colour, "Red," expresses the second Person who became Man, whilst the Blue speaks eloquently enough of that **heavenly** Spirit, who is leading us, His people, back to the heaven whence He came.

But further: what makes our sky to be "blue"? Take a balloon and ascend a few miles, and all the blue disappears, and we have only starlit darkness above us. Nor is such an ascent needed: let the sun sink from sight and almost at once the blue has gone and darkness reigns. Again, how precious is this parable of nature. It is the emendations—the rays of the sun, coming down to our atmosphere, that make the heavens to be blue. So it is Christ coming from God—the very brightness of His glory—into this earth, who gives us to discern the grace, mercy, love and peace, of which the "blue" speaks, in God as our Father.

Let us then return to the city's foundation: "sapphires." Its color speaks of what we should learn. God has painted the ceiling of man's dwelling, this earth, with this lovely color, that, whenever he looks **upward** shall speak to him of the **grace** that no storm that sweeps across life's sky, can forever hide. Clouds may veil the "blue" for a time,

but the clouds are swept away, and there is still the sapphire-blue unchanged and unaffected. Precious truth! And well it is for us to remember that as Jerusalem's foundations are in "sapphires," so are we to be "**rooted and grounded**" in that unchanging love whereof the sapphire speaks. The word rendered in Authorized Version "agates," and which with the Revised Version, I have translated by "rubies" is still somewhat uncertain; but there can at least be no question as to its being such a jewel as made every minaret, pinnacle, and battlement sparkle as with the flashing of rubies; and with this the gates are in accord with their "stones as of fire" telling out her royal glories in all directions.

So much for the externals; but what of the internal condition? Every single dweller therein shall be in very truth a child of God. No longer are they the children of Hagar, the bondwoman, but of Sarah, the free. For as Hagar stands for Mount Sinai, that is "**Law**," and answers to the present Jerusalem which is in bondage with her children, so does Sarah stand for Mount Zion, and answers to, and is a figure of "**Grace**." Abraham is himself a figure of **faith**, and when Faith is united with Grace, the result is children that are the source of joy to God, as the name Isaac (laughter) surely implies.

We will not be envious of our brethren on the earth in that future day, but rejoice that our God shall have there one people that shall ever be delightful to Him, and give Him the laughter of Isaac. But neither will we refrain from extracting some delight from these precious stones being even put upon **us**. For if we are walking in the Spirit, than that string of jewels of which we are told in Galatians v:22, 23, adorns us, and Jerusalem will never show greater glories, when seen in a divine light than may we, although we must not occupied with **that**, for it was this that led to that crashing downfall of Lucifer, whose "**heart was lifted up because of his beauty**" (Ezek. xxviii:17). No, no, the Spirit of God never tells us of our own spiritual graces, or beauty, but that of our Lord; and in occupation with Him alone are we changed into the same image from glory

to glory. It is this sorrowful self-occupation that makes that change so very slow in some of us; but do I err in believing that when actually in the glory of heaven, we shall be delivered from **that** altogether, as was the "man in Christ" who was "caught up to the third heaven" (2 Cor. xii) so free was he from self-intrusion there, that he actually did not know whether he was in the body or out of it! So, my dear fellow learner in the school of God, do we grow up from "little children," through the grade of "young men," till that gracious, patient Teacher brings us to the last grade here of "fathers," which shall only be attained when we really "**know Him that is from the beginning**" as being our Al'. We can never get beyond **that**—there is no advance **on** Christ and the knowledge of Christ, and great is the peace of all those who have experimentally learned that they have come to their end in the Cross, and Christ—the living, risen, all-satisfying Christ—is their ALL. Do we not reecho that cry of our own apostle: "**O that I may know Him!**" It is this that gives peace, perfect peace, and by it the Lord's words are carried out: "Take my yoke and learn of me: **for I am meek and lowly in heart, and ye shall find rest unto your souls**" (Matt. xi:29).

But to return: That much-besieged city may again have gatherings against it, but let her not think that it is a repetition of the day when the armies of Babylon encompassed her. That was for **her** chastening: then it shall be for **their** destruction. For neither at that day nor in the one that even then shall be far in the future (Rev. xx:9) must they think that their Lord has any part in such hostility. Far from that, He then shall be not against but **for** her, and if her enemies dash against her, it shall be for them as when an earthen pitcher strikes a rock.

In the last two verses, Jehovah says: "Do not think of your adversaries, however powerful they may be, as being beyond My control. For as the smith makes a weapon, and another takes that weapon and uses it, it is I Who am behind the smith and never lose My control of the weapon he makes. So remember that it is I Who have created the destroyer, whoever he may be, whether hostile man or still more hostile

OUR HOPE

159

spirit—he is but a creature; I am His Creator, and hold him ever in leash.

Who can fail to discern here an allusion, and by no means an obscure one, to the great “destroyer,” (Abaddon and Apollyon) of our race? But if there should be any question of this, look at the next verse, 17. We too have foes innumerable, armed with weapons that they know well how best to use, sometimes throwing fiery dart, and again seeking our overthrow with subtle wile. But let us appropriate the comfort here given to the earthly people, for we, who are through grace “in Christ,” surely have title to these exceeding great and precious promises, and no weapon whether dart or wile, formed against the feeblest in Christ shall ever be permitted to destroy them. Nay, more, the picture changes from a battlefield to a court of justice; and there is Apollyon again in other guise. Now, in apparent zeal for the righteousness of God’s Throne, that he was appointed to shield from taint (Ezek. xxviii), he **accuses** us day and night, nor does he ever accuse of what is false: they are not innocent people that he is thus accusing, they are guilty of all that he brings against them; yet it is **he**, and **not they** who shall be justly condemned in that High Court of Divine Justice!

Marvellous secret! not fully revealed in the day when these pages of our prophet were written; but, God be praised, we have learned it; for our accuser is found guilty of denying the unassailable righteousness that has taken full note of all our sins—aye, of the very nature that is sin—has not winked at the slightest lapse; but has exacted a full penalty, without the slightest modification, for all; and since that penalty has been fully paid, it is **righteousness** itself that now demands our complete justification, and **unrighteousness** that would deny it. But something very striking follows from this: when one accuses another falsely; the accuser becomes as guilty as the accused would have been had the accusation been justified. Nor is it difficult to see the justice of this. If, for instance, I accuse a man of murder, the penalty of which is death, then do I aim at **his death**, and if there be no just ground

for this, I become the murderer. That is the principle here. So perfectly freed are the redeemed; so thoroughly is justice satisfied by the full penalty having been borne, and not a vestige of guilt left, that the accuser, ignoring this, is himself guilty; and to use a legal phrase, his case is thrown out of court, and we may go still further, and see **him** thrown out too (Rev. xii).

This freedom from all condemnation is the inheritance of all who deriving their life from, share the lot of that Servant, and so are themselves as here, "servants." Putting the same precious truth into New Testament language, they are "heirs of God and joint-heirs with Christ," and as such, they may all take up the triumph-cry: "Who shall lay anything to God's elect? For it is God who justifieth" by having wrought such a perfect righteousness for them that they can look even that keen-eyed enemy in the face as they ask: "Who is he that condemneth?"



Current Events

In the Light of the Bible

Soviets Attempting an American Revolution through Negro Uprising. It has been known for several years that the Russian Communists have been agitating for their world-revolution among the negroes in Southern States. They have made propaganda for Sovietism in various ways, promising negroes, if the plan succeeded, full equality with the whites. But now it has come to light through the labors of the New York *Herald Tribune* that the Russians are actually training negroes in Moscow in an institution called "The University of Far Eastern Peoples." These negroes were transported with Russian money from the United States to Russia. The plan is, after they had a certain training and watched the working of communism, to send them back to this land to carry on a widespread propaganda. This has been going on for some time and the Federal Government is expected to take up the whole matter. The fol-

lowing editorial in the *Herald Tribune* deals with this negro uprising.

The Soviet idea of training American negroes at a "University of Far Eastern Peoples" in Moscow to start a red or black revolution in the United States is fantastic enough to be a fact. The more grotesque the scheme the more, apparently, it appeals to and ferments in the Bolshevik mind. Of the benevolent intentions, according to their lights, of the Russian leaders there is evidence enough in the activities which the *Herald Tribune* has reported. The Communists have a paternal interest in the American Negro Labor Congress, and they have hopes that the young men whom they are educating in Moscow will do some real upheaving when they come home. Meanwhile, classes in Harlem on "Economics of Imperialism," "The Chinese Revolution" and "The History of Communism" are to forward the good work. The approach toward a negro uprising seems to be notably academic.

It is another evidence of the pernicious activity of the worst form of government in the history of the world. How men like Sherwood Eddy and others can speak a good work for Communism is hard to understand.

Unitarianism Gone to Seed. Unitarianism, the system which denies the Deity of the Lord Jesus Christ and which therefore has no right to the name "Christian", is going from bad to worse. The Unitarians in New England of a hundred and more years ago were at least reverent when speaking of our Lord; besides this they were real scholars. This cannot be said of some of the Unitarian infidels of today. A certain Unitarian preacher in New York City made some horrible remarks about our Lord. At best they are the garbled views of the most extreme German rationalists. We are sure neither Thomas Paine nor Voltaire would have dared to say what this Unitarian preacher said. We could quote them from the daily press, but we do not care to defile our pages with this Unitarian blasphemy, nor do we wish to mention the preacher's name.

Worse and worse are becoming the attacks upon the person of our Lord. Satan, the serpent which from the beginning of history struck at Him, knows that his time is short. But a day of reckoning is coming. What a day it will be!

Misapplied Scriptures. Recently a certain military organization objected to a Bible text chiselled on a soldiers' monument in a New Jersey town. The text is the familiar

sentence from the second chapter of Isaiah: "They shall turn their swords into plowshares." The American Legion objected to the text because American warships had been ordered with marines to China. Quite right. This is not the time when swords become plowshares and spears pruning hooks. Nor will that time ever come till the Lord Jesus Christ, the mighty Prince of Peace has come. Not till He has executed His judgments in the earth and taken His throne will the nations learn war no more. All efforts to outlaw war are in vain.

And there is another misapplied text. Several months ago when Dr. S. P. Cadman was induced to speak at a certain meeting where also a fourteen-year-old girl, a follower of Pentecostalism, spoke, Dr. Cadman quoted the text: "A little child shall lead them" (Isaiah xi). Then his critic Dr. John Roach Straton, pastor of the Calvary Baptist Church, who endorses also this Pentecostal girl said in his pulpit: "I think it may be in God's plan to take a fourteen-year-old girl and stir the conscience of this city at last, and I hope and pray that we shall see New York City turn to God and *that a little child shall lead them.*"

But this text, as the context shows has nothing to do with the present age. Nor has it anything to do with a revival. It is a prophecy concerning the kingdom, when blessing comes to all creation. When groaning creation ceases its groans, when even animals, like the lion, the tiger and the wolf will lose their ferocious nature, and a little child, the child five or six years old, shall lead them. Strange that such misapplication of Scripture can be made by men who should know better.

Bishop Brent on the Future of the Church. Before sailing for Lausanne to participate in the World Conference on Faith and Order and Church Unity, Bishop Brent of the Protestant Episcopal denomination made certain significant statements.

"The revolt in China," he said, "is one of the happiest things that could have occurred for the Church." It is hard to understand how any Christian can make such a sweeping statement. The revolt has put thousands of men, women

and children into untimely graves. It has resulted in terrible suffering. Furthermore the whole revolt, engineered by the political Reds and the Ecclesiastical Reds, the Modernists, has closed many mission stations. Mission buildings have been changed into stables, and the preaching of the blessed Gospel has become well nigh impossible in many districts. Yet Bishop Brent thinks it is the happiest thing for the Church. Furthermore he said:

"To most Americans, white or colored, the notion of the negro population's going communistic is absurd. The outlook of the negro is purely American, governmentally and economically. The persistent Bolshevist effort to stir up the colored people of the United States points to an oversupply in Moscow of ignorance and gullibility.

"The whole complexion of the worldwide movement for Church unity has been changed by the recent developments in Asia. We are living in a totally different world since the world conference was first conceived, in 1910. All conceptions of ecclesiastical government, which have been jealously guarded by Western Christians for centuries, must face scrutiny and doubt in the coming deliberations as to the future unity of the Church of God.

"The question of authority and organization in the new unity is not the least of the differences which now confront a divided Christendom. It represents a conviction which runs deep in denominational hearts, and ecclesiastical policy will probably present the biggest problem with which the scattered forces of the Church will have to grapple.

"China, as the spokesman of the new Asia, has demonstrated that any plans for the future universal Church must take the Far East into account. All the various systems of government in the Church today are Western in conception. The same types of mind which have worked out our political systems have worked out the ecclesiastical. Fascism, the political phenomenon of the age, has its counterpart in the autocracy of one of our great Western communions. Democratic individualism finds its counterpart in the Reformation reaction against ecclesiastical autocracy in many of our great Protestant bodies which enjoy local church autonomy. Constitutional monarchy, a compromise between the two, is the form of another great worldwide communion "

What a misuse is made of that honored word, "Church." It is looked upon as a world institution to reform, to ameliorate human condition, to control politics and make new laws. But God's true Church, that invisible organism of which the risen, glorified Son of God is head, in which all born again ones are members, is almost forgotten. And so is the heavenly calling and the heavenly destiny of that body. The attempts of organized Church-union will probably succeed in the near future. In our next issue we shall have more to say about the Lausanne world-conference.

Increasing Immoralities. The steady increase of all kinds

of immoralities is most serious and alarming. The moral conditions in high school and in co-ed institutions is indescribable. We cannot put into our pages certain facts which have been brought to our attention. The theatre and the moving picture plays all feed sexuality and are in part responsible for what is going on. A good deal of the reading matter published to-day, we mean fiction, in books and certain magazine, contains the sex appeal. Some of them are so vicious and vile that the authorities in certain states have forbidden their sale.

There are university and college professors who advocate "unmarried unions", that young people should make a "sex experiment" by living together for a time, and if it does not work out all right to separate. Even some preachers have endorsed this vicious suggestion, which amounts to nothing else but free love and fornication. An Episcopal clergyman indorsed it also.

We are thankful for the vigorous condemnation of this suggestion by the Bishop of New York, Dr. Manning.

The Bishop said: "Any man who defends or approves unmarried unions is out of place in the ministry of the Episcopal Church or any other church. These things are only modern names for free love. I am aware that these ideas are being propogated among our young people by some university professors, but that any Christian minister should advocate such views seems incredible. Such teachings from a Christian minister would be even more vicious than from a tabloid newspaper or a sex magazine. What should we feel, any of us who are fathers and mothers, about a minister who would commend unmarried unions and sex experiments to our daughters or our sons. Ancient Greece and Rome were steeped in immoralities; they were pagans. In some respects the immoralities going in Christendom are worse than the immoralities of ancient paganism."

It is but a confirmation of the Scriptures and a sign of the times. The greatest prophet who ever spoke on earth, our Lord Jesus Christ, said that "as it was in the days of Lot so shall it be when the Son of Man cometh." Vain is the hope to look for something better. If the true Gospel

is increasingly denied we shall see a still greater increase of immorality.

A Loyal Denomination. The Pittsburgh (Pa.) Synod of the Lutheran Church excommunicated recently one of their prominent preachers, a Dr. Smith. He was not present when sentence was passed. He had previously announced his resignation as pastor of the Luther Memorial Church of Pittsburgh. Several days later he became the associate pastor of the First Unitarian Church of the same city. The verdict passed by a vote of 233 to 0, and the sentence was decided upon by a vote 231 to 0. Dr. Smith had assailed the Virgin birth, the miracles, the atonement and the physical resurrection of Christ. We compliment the Lutherans on their action. Such a thing would be impossible today in Methodist Conferences, in Presbyterian or Reformed synods or classes and in Baptist associations. That the expelled preacher resigned first and got another "job" with those to whom he belongs, shows that he has a few drops of honest blood in him. If hundreds of modernists who deny supernatural Christianity were as honest as he is they would also quit and unite with the Unitarians.

Surely the predicted apostasy is here and is gaining rapidly.

The Greatest Peace-time Calamity. Such has been the great Mississippi flood. More than 750,000 people were driven by the on-rushing waters of the Mississippi from their homes and farms. More than 600,000 have been dependent on public charity through the Red Cross and other organizations. Even now, months after the waters stopped, an accurate estimate of the loss of life and the loss of property is still impossible. But it is known that the inundations since the beginning of the flood exceed 20,000 square miles, covering an area equal to the States of New Jersey, Connecticut and Massachusetts, in all about 12,800,000 acres. The estimates of property loss have been made as high as \$1,000,000,000, an enormous sum. The after affects can also not be estimated. Many suggestions have been made

to avert such a calamity in the future. The noble forests of the Northern States have been cut down by the greed of men and corporations. This is one source of the calamity. The flood is therefore a harvest of what has been sown for years.

A Chinaman Speaks on the Modernization of China. In the July issue of *The Forum* appears a very brief article written by Dr. Hu Shih. He is the Dean of the Peking National University. They call him the father of the Chinese Renaissance. The article is Anti-Christian throughout. He gives credit to the work done by the missionaries. He calls them "the pioneers of the new China." He seems to be grateful that they introduced modern hospitals and schools. He says: "The part played by the missionaries in the modernization of China will long be remembered by the Chinese, even though no Christian church may be left there."

Then he writes: "China is now awakened and determined to modernize herself. There is not the slightest doubt that a new and modern China is emerging out of chaos. But this new China does not seem to promise such bright future to the propagation of the Christian faith. On the contrary Christianity is facing opposition everywhere. The dream of a 'Christian occupation of China' seems to be fast vanishing—probably forever." Then he mentions his objections to Christianity, the Chinese nationalism and the rise of rationalism. After that he states that Christianity fights its last battle. He speaks of Billy Sunday and that mountebank, Mrs. Aimee S. McPherson, as if they belonged together; also of the religion of Elmer Gantry and Sharon Falconer (Characters in that vile novel which is being suppressed in different States), and makes it appear as if they are representatives of Christianity. His last statement is the following: "And then they will realize (when thinking people feel ashamed to call themselves 'Christians') that Young China was not far wrong in offering some opposition to a religion which in its glorious days fought religious wars and persecuted science, and which, in the broad daylight

of the twentieth century, prayed for the victory of the belligerent nations in the World War and is still persecuting the teaching of science in certain quarters of Christendom."

It is not hard to find where this Chinese doctor and dean was taught his opposition to Christianity. Modernism is responsible for it. But there is another side. There are thousands of Chinese who are true believers and the situation is not at all as desperate as this Chinese enemy of the Cross of Christ pictures it.

The Spread of Atheism in the Schools. There is a powerful organization in the United States whose object is to advance atheism and to undermine the churches and, to use their own words "to drive God out of the schools." They have succeeded in establishing twenty chapters of their society in colleges and preparatory schools. They also worm their way into high schools.

The secretary of the atheistic society declares, "The beauty is that we have so many atheists in the college faculties of America. They cannot say much about it, as they would be thrown out, but they encourage the students all they can." They also boast that a questionnaire sent to scientists showed that 75% of them are agnostics and atheists and that they are "constantly digging up new proofs pointing to the fact that there is no soul, no continuation after life, no proof of a God." The things which they want young folks to consider and to realize are the following: "There is no God. The idea of the Virgin-birth is laughable. There is no heaven and no hell. Religion is worship of the supernatural and should be abolished. The Church is a dangerous institution."

They have quite a job on hand! No intelligent person believes in the success of such a society, which tries to abolish what is indelibly written in every human breast. The atheist is the big liar of the race, for he lies against his own consciousness. But let us remember that the movement which leads to atheism is modernism. There is but a little step between a full-fledged modernist and an atheist. The mod-

ernist denies the supernatural, and that is the foundation of atheism. While we need not fear that this organization will succeed, we have reason to fear for immature minds who may be led astray for a time to their own hurt. Such movements as these are signs of the end of the present age.

The Near-East Earthquake.—The earthquake which shook Palestine, laid Nablus, the ancient Shechem in ruins, killed several hundred people and injured many hundreds more, besides doing great material damage, has startled many people. Earthquakes in Palestine have happened before. There was one in 1837 which did enormous damage; a still greater one happened 1200 years ago. In Old Testament times there were also frequent earthquakes. But the recent earthquake is not what some enthusiasts think, a sign of the near coming of the Lord, and a fulfilment of prophecy. There will be mighty earthquakes in the future. In fact a great earthquake will yet happen in Palestine which will change the topography of the whole land. This is recorded in Zechariah xiv.

But this we can say, the continuing and increasing earthquakes are a confirmation of the words of our Lord, when He predicted that throughout this age, down to its end, there should be "earthquakes in divers places." Science cannot make the earth safe against quakes. But when He returns He will deal with this also and change these upheavals in nature by His almighty power.

Death

There are two ways of looking at death—two standpoints from which to view it; and no human language can set forth all that is involved in the solemn and weighty question—"How do I look at this profound mystery of death?"

Looked at from nature's point of view, death is most terrific—man's last enemy—his most terrible foe. There is nothing which, as a man, I possess, that death will not take from me. Riches, honors, dignities, pleasures, all, in short, that the human heart values—all that goes to make

OUR HOPE

up the sum of human happiness in this world—all that makes life agreeable—all must pass away under the withering touch of the hand of death. If I had enough wealth to pay off the national debt of England; though I were possessed of all the precious gems that glitter on the person of the Persian Shah; though I stood at the very summit of political and literary fame; though I were the admired of all admirers; the most favored of fortune's sons; the leader of fashion's votaries; able to live a life of learned leisure and splendid luxury; yea, if it were possible for me to quadruple the wealth and splendor of King Solomon; yet, when death approaches, **I must** leave all. The wealth of the universe could not purchase one moment's respite from the cruel grasp of the king of terrors. When death, like a mighty detective, lays hold on me, **go I must**.

Yes; there is no discharge—no getting out of it. I may weep and lament, beseech and entreat, summon around me the very highest medical authorities, offer fabulous fees, try all the resources of medicine, surround my bed with a circle of friends who would give worlds—if they had them—to detain me. But all in vain. The ruthless tyrant seizes me and **will** have me away. Yes, away from my joys, all my pleasures, all my wealth and splendor, my literature, my learning, my fame, my ease and luxury—away from all these things to—what? Ah! this is the question.

And this question **must** be answered, sooner or later.

There is no possibility of getting rid of it. I may try to reason it away, to laugh it away, to sing it away, to dance it away, to drink it away, to smoke it away, to gamble it away; but it will not do; for, at the other side of all these things stands the grim and terrible foe, death ready armed to carry me off to—what? To judgment and a never-ending eternity. Overwhelming consideration!

But, reader, there is another way of looking at this great question. Did your eye ever rest on 1 Corinthians iii:22? There is a most remarkable item set down there in the inventory of the believer's possessions. "All things are yours," says the apostle and amongst the "all" he sets down "death."

Think of this, what a strange possession! "Death is

yours." However can this be? How has it come to pass that man's last enemy—his most dreaded foe—that from which he shrinks with such horror—this terrible thing called death should be actually an item in the Christian's possessions?

The cross furnishes the answer. Christ has died—died the Just for the unjust—died for our sins according to the Scriptures. Thus has He taken the sting from death—for the sting of death is sin—and completely changed its character for the believer. He has turned it from being our worst enemy into our best friend. He has gone down into that deep, dark river, put back its terrible flood, made it a pathway for His people whereby they pass over into their glorious inheritance, and left behind in its depths the memorial of His full victory over all its power.

Thus it is that death is ours. What a marvelous change! Looked at from nature's standpoint, man belongs to death. Looked at from faith's standpoint, death belongs to man. In the old creation, there is not so much as a single thing which death does not take from us. In the new creation on the contrary, there is not a single thing which death does not give us. There is not a single privilege, not a single blessing, not a single dignity, which, as Christians, we possess, that we do not owe to death. We have life, through death; forgiveness of sins, through death; everlasting righteousness, through death; eternal glory, through death—the precious death of Christ.

Glorious fact! Death is ours. Shall we any longer fear it? Surely not. Its character is completely changed for us, so that if it should come to us, it only comes to do us the very best service, namely, to dissolve our connection with all that is mortal; to snap the link that binds us to a scene of sorrow and trial; to deliver us from a world of sin and wickedness, and introduce us to a scene of ineffable bliss, holy repose, and unbroken communion.

Oh! Why is it that Christians are so afraid of death? It must be because they are looking at it from nature's standpoint instead of faith's. Surely, if we were more living in that region into which the death of Christ has intro-

OUR HOPE

171

duced us—if we were dying daily—if we were walking in the power of the heavenly life, our thoughts of death would be very different from what they are. But alas! alas! we live too much in the region of nature—we surround ourselves with natural things and **give ourselves** too much to them—“we walk as men”—we are not sufficiently familiar with heaven as our proper sphere of being. Hence it is we shrink from that which must break our every link with this present scene.

May the Holy Spirit lead our souls into more profound exercise as to this great subject, so that we may carry ourselves somewhat more consistently in respect to it, and maintain and exhibit that moral elevation above present things which shall be to the praise of Him who has called us into living association with Himself.

“Lord Jesus! we remember
The travail of thy soul,
When, through thy love’s deep pity,
The waves did o’er thee roll;
Baptized in death’s dark waters,
For us thy blood was shed;
For us thou (Lord of glory)
Wast numbered with the dead.

“O Lord! thou now art risen,
Thy travail all is o’er;
For sin thou once hast suffered—
Thou liv’st to die no more;
Sin, death, and hell are vanquished
By thee the church’s head;
And lo! we share thy triumphs,
Thou first-born from the dead.

“Into thy death baptized,
We own with thee we died;
With thee, our life, we’re risen,
And shall be glorified;
From sin, the world, and Satan,
We’re ransomed by thy blood,
And here would walk as strangers,
Alive with thee to God.”

Set a watch, O Lord, before my mouth; keep the door of my lips (Psalm cxli:3).

Let me no wrong or idle word,
Unthinking, say;
Set Thou a seal upon my lips—
Just for today.

Christ Loved the Church.

(Ephesians v:25 to 27)

First, He loved her when she was utterly unworthy of love. Look where we will in the inspired writings, the record concerning her character and conduct is most humiliating. The mother of the human race believed the devil's lie, and deliberately disobeyed God (Gen. iii:1-6). Her first-born son murdered his younger brother, and then told a lie to hide his guilt (Gen. iv:8, 9). At a time which poets describe as the Age of Innocence, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. vi:5).

All the way through the Book of God the same unvarying testimony is borne. "They are all gone aside, they are altogether become filthy; there is none that doeth good, no not one" (Ps. xiv:3). "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Ps. li:5). "From the sole of the foot even unto the head there is no soundness in it; but wounds, and brusies, and putrefying sores" (Isa. i:6). "All our righteousness are as filthy rags" (Isa. lxiv:6). "The heart is deceitful above all things, and desperately wicked" (Jer. xvii:9). "O, wretched man that I am! who shall deliver me from this body of death" (Rom. vii:24). The fact is that the state of the unregenerate sinner is fairly described in Virgil's picture of an ancient tyrant,

"The living and the dead at his command,
Were coupled face to face, and hand to hand;
Till choked with stench, in loathed embraces tied,
The lingering wretches pined away and died."

Second, Christ loved his loathsome church. From beginning to end of the Sacred Scriptures, whether Israel or the church is mentioned, everything is due to His infinite love. "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; but because the Lord loved you" (Deut. vii:7, 8). "I have been crucified with Christ: nevertheless I live; yet not I, but Christ

liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. ii:20). "Christ also hath loved us" (Eph. v:2). "Unto Him that loveth us, and washed [or loosed] us from our sins in His own blood" (Rev. i:5). It seems strange that He loved such creatures; but remember that the sunshine kisses the repulsive worm, the noxious weed, the dirty ditch, the decaying corpse, and returns to heaven as pure as when it came forth. It is His nature to love.

Third, He gave Himself for her. "Who gave Himself for our sins" (Gal. i:4). "Who gave Himself for us, that He might redeem us from all iniquity" (Titus ii:14). "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). What it cost Him to give Himself may be inferred from His life as "a man of sorrows, and acquainted with grief" (Isa. liii:3); and from the wail of His breaking heart on the cross, "My God, my God, why hast Thou forsaken me?" (Matt. xxvii:46).

Fourth, that He might sanctify her. Already He has set her apart, or separated her unto God by the infinite merit of His blood. Hence the Holy Ghost sends a message even to faulty believers, "to them that are sanctified in Christ Jesus" (1 Cor. i:2); and, although some of them had been the most degraded slaves of vice, he writes to them, "Such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of our Lord Jesus, and by the Spirit of our God" (1 Cor. vi:11). "By one offering He hath perfected for ever them that are sanctified"; "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (Heb. xiii:21).

"Clean every whit! Thou said'st it, Lord;
Shall one suspicion lurk?
Thine, surely, is a faithful word
And Thine a finished work."

Fifth, that He might cleanse her with the washing of water by the Word. "Already ye are clean because of the word which I have spoken unto you" (John xv:3). "Hav-

ing therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which He dedicated for us, a new and living way, through the veil, that is to say, His flesh; and having a great high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. x:19-22). Sin is removed by the blood, and the sins of the believer by confession, bringing us back to Christ (1 John i:9).

Sixth, that He Himself might present her to Himself. Hence the Holy Spirit writes, "I am jealous over you with a godly jealousy: for I have espoused you unto one husband, that I may present you as a chaste virgin to Christ" (2 Cor. xi:2). The divine Bridegroom, having received the bride from the hands of the Holy Spirit, presents her to Himself, and allows no angel to touch her queenly brow, but seats her upon His throne, lighting up the universe with the glory of her celestial robes (Rev. iii:21; xxi:10, 11).

Seventh, thus she becomes the church all glorious. Meanwhile her "citizenship is in heaven; from whence we also look for the Saviour, the Lord Jesus Christ; who shall transfigure the body of our humiliation, that it may be fashioned like unto the body of His glory, according to the working whereby He is able even to subdue all things unto Himself" (Phil. iii:20, 21). Affliction she may endure for the present, and yet "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. iv:17). "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:18).

"When that illustrious day shall rise
And all thine armies shine
In robes of v'ctory through the skies,
The glory shall be Thine."

Is it not a wonderful thing to be a Christian? and is it not a poor thing to be anything else, even in this world? But, "What manner of person ought such to be in all holy conversation and godliness?" (1 John ii:6; iv:17).

Is the Lord's Day the Sabbath?

Legality converts the Lord's Day into a Sabbath; lawlessness rejects the day as being the Lord's, and uses it to gratify self. It is not a continuation of the Jewish Sabbath, nor is it a day to indulge in license for the flesh, but one in which we are called to walk in the liberty of the Spirit. Judaizing Christianity attaches to the Lord's Day prohibitions which solely belong to the Mosaic economy, and legal minds are thus held in bondage. Let all such remember that "Sabbath" is another word for **rest**, and involves **cessation from every kind of labor**.

Inaugurated at the creation, after six days' labor God rested. But this first Sabbath was disturbed by sin, for God cannot rest where sin is, nor find repose where misery and death reign. After this, twenty-five centuries ran their course, but no mention is made in Scripture of a day of rest. Ingenious theories have been built on the mention of seven days being connected with the ark of Noah, but no formal declaration of God's mind was made until Israel was brought into covenant relationship with God. Then the Sabbath was instituted, and became an integral part of the Jewish system. It is mentioned one hundred and seventy times, and is especially linked with the giving of the law (Exod xx:8), the setting up of the tabernacle (Exod. xxxv:2), and as a memorial of deliverance from Egypt (Deut. v:15).

Strict injunctions are given as to its sanctity, and severe penalties were attached to its desecration. Alas! warnings and penalties were disregarded; the Sabbaths were profaned, their rest violated, until the last links with Israel were snapped when the Lord of the Sabbath lay in the grave on a Sabbath day (Luke xxiii:52-55). His death ended all relationship with men in the flesh, and at the same time with the Law and the Sabbath as a system adapted to such. The whole Jewish economy came to an end.

Christians belong to a new creation, and are identified with Christ risen from the dead; they are connected with a heavenly sanctuary. The Spirit of God came at Pentecost to form a company of spiritual worshipers. The Sabbath

finds no place in the present ways of God with His people. Yet some Christians maintain that the Lord's Day of the new economy is a continuation of the Jewish Sabbath. Is this so?

In vain we search the New Testament for the reenactment of this ordinance; there is no command to observe the Sabbath in its pages; nor is there any threat for its desecration. The Sabbath and the Lord's Day are **totally different**; they have many **contrasts**.

The Sabbath **ends** the week; the Lord's Day **begins** it. Sacred **rest** marks the one; holy activity, the other.

Legal prohibitions burden the one; spiritual privileges characterize the other.

Death is connected with the one; resurrection, with the other.

During the Sabbath the Saviour lay in death; on the Lord's Day He rose. The Holy Ghost also came on a Lord's Day, and it is significant that the **only** time it is mentioned, the Spirit is connected with the Lord's Day (Rev. i:10).

We learn from what was done by the early disciples that it is a day to be devoted wholly to spiritual worship and work. On this day the disciples assembled to break bread, and laid their contributions aside; on it Paul preached, and John saw the apocalyptic visions. As to labor, our great Exemplar is the Lord: how unceasingly He toiled on that first Lord's Day. Think of His gracious service to Mary. Ere day dawned she was found at the sepulchre: there she stands, sorrowful and disconsolate, the sombre night outside faintly picturing the dark forebodings inside, when suddenly the eastern sun arose and dispelled the darkness; and as suddenly the light of a resurrection day dawned on her astonished vision, for before her eyes was Jesus risen! How He comforted and consoled her, and entrusted her to convey the most marvelous message human ears had ever heard, "I ascend unto my Father and your Father."

Next we find Him going to meet others, less disconsolate perhaps, but truly attached to Him; and they also bear a message to "His own." Then the wandering sheep! And,

again, on the rugged Emmaus road, reproving, comforting and instructing these disappointed disciples, until, made known in the familiar act of blessing, their restoration is complete, and they retrace their steps. Although eight miles away, they testify to their recovery by their return to the assembled disciples, when Jesus appears (closed doors are no barrier to Him). There He establishes and strengthens, fits and qualifies them to be His witnesses and messengers. From early morn until the shades of night our risen Lord—on the first Lord's Day—is found in a constant round of unceasing service. Our Master's gracious activities are our warrant for **working** and not **resting** on that day.

Were it the Sabbath, no journey could be taken beyond a prescribed distance; no fire lighted; no food cooked; not a stick gathered. There must be absolute cessation from every kind of labor. One company alone were excepted. Aaron's sons offered the lamb; changed the showbread; trimmed the lamps; and placed the wood on the altar of burnt-offering, the fire of which was never to go out. Spiritual worship and priestly activities occupied the hours of the day.

Just so, all the service now should be as connected with the sanctuary—a priestly privilege, not a legal enactment. Christian labor should be the holy, happy outcome of hearts in the enjoyment of God's love—a spontaneous act. Having gathered to show forth the death of our Lord, setting Him ever first and foremost, in the enjoyment flowing from His holy presence, our glad hearts go forth into the world out of which He has been cast, to make known the love and grace which have reached us. So long as sinners need saving, backsliders restoring, and saints comforting, we may travel any distance, toil unceasingly, labor unremittingly, work continuously. Not of compulsion, but of a ready mind; not because it is a matter of bondage, but as a happy privilege, in the liberty, energy and power of the Holy Spirit.

No right-minded Christian will think lightly of its privileges or evade its responsibilities. Those who spend its hours in selfish ease, social gatherings, or what are termed

“innocent pleasures,” deny the claims of their Lord and grieve the Holy Spirit. If freed from the ordinary avocations of everyday life, it is that every moment of the day may be used in a special and peculiar way as an opportunity to serve in some way or other. We are to yield ourselves unreservedly to our Lord and Master, and respond to the supremacy of His claims.

We may travel a hundred miles to please our Master, we must not travel a hundred yards to please ourselves. Let us test our motives; they are the true tests—not merely our acts. Self last, Christ first, will keep our actions right. We trust a close study of the difference between the Sabbath and the Lord’s Day will enable every Christian to see the Sabbath has to do with a **rest day**, while the Lord’s Day derives all its importance from a Person who claims us for worship and service. It is not only John, but equally the privilege of each and all of us, to be in the Spirit on the Lord’s Day. If we are, we shall be preserved from legal bondage on the one hand and self-gratification on the other.

H. N.

How to Find Peace.

Mr. L—— was a wealthy gentleman, somewhat noted for his liberality, and the leading member of the church with which he was connected. But he was not a happy man. He was approaching the last stages of consumption, and his sad face and wasted frame appealed strongly to the sympathies of a Christian, who was introduced to him one day in the office of a mutual friend. In answer to an inquiry concerning his health he said: “I am dying. My physician urges me to leave home again, but I have fully determined not to take his advice. I have been to Europe, to Colorado, to California and to other places in a vain search for health, and the next journey I make will be to the cemetery.”

Instead of saying, “I hope it is not as bad as that,” and then changing the conversation, the new acquaintance replied, “Judging by your appearance you are no doubt cor-

rect in your opinion, and wise in your conclusion to remain at home until carried to the place of burial, but it is blessed to know that it matters little when a Christian dies, because to be absent from the body is to be present with the Lord; and to depart to be with Christ is far better than the best earthly condition." "True," he responded; "and I am trying to be ready for the solemn change, and henceforth I shall strive to make my peace with God."

They separated, and the Christian returned to his home, oppressed with the thought that a man so evidently sincere was groping so hopelessly in the dark. He could not get rid of the burden laid upon him by the ignorance which the dying man displayed with regard to the way of peace; and after reflection and prayer for the guidance of the Holy Spirit, he sent him the following letter:

My dear Mr. L——: Your remark this morning, revealing the fact that you are trying to be ready for death, and striving to make your peace with God, troubles me no little. Has it never occurred to you that readiness comes, not by trying, but by trusting in Christ, and, instead of being called to make your peace with God, He "made peace through the blood of His cross"? (Col. i:20). Surely you have read in the word of truth, that "when we were yet without strength, in due time Christ died for the ungodly"; and hence, "to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv:5; v:6). It is as true as the Bible is true, "that by grace ye are saved through faith [not through trying and striving]: and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. ii:8, 9).

The substance of the Old Testament teachings concerning the way of peace is found in the statement, "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath made the iniquities of us all to meet on Him" (Isa. liii:5, 6). The substance of the New

OUR HOPE

Testament teachings is found in the statement, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v:1); "there is, therefore, NOW no [not one] condemnation to them which are in Christ Jesus" (Rom. viii:1); "Christ died for our sins, according to the Scriptures" (1 Cor. xv:3); "Who His own self bare our sins in His own body on the tree" (1 Peter ii:24).

If all of your sins and iniquities were laid on Him, they cannot be on you; if they are on you, they cannot be on Him. Is it true, or is it not true, that He "by Himself purged our sins"? (Heb. i:3); that "once in the end of the world hath He appeared to put away sin by the sacrifice of Himself"? (Heb. ix:26) that God "hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him"? (2 Cor. v:21); that "the blood of Jesus Christ His Son cleanseth us from all sin"? (1 John i:7). Listen to the divine and compassionate Saviour on His way to the cross. He is speaking to you, as if you could hear the tones of His voice; He is speaking to you, as if you were the only sinner on the face of the earth: "Verily, verily [of a truth, of a truth], I [who am the truth] 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).

Listen to His cry when nailed to the cross. It is His royal proclamation to you, to all who believe His word, to heaven and earth and hell: "IT IS FINISHED" (John xix:30). Is not this enough? Is anything left for you to do but to accept the testimony, and to rejoice? You remind me of a gentleman who could not find peace, until an intelligent believer said to him, "there is a great difference between your religion and mine—your religion consists of two letters, D-O, and mine consists of four, D-O-N-E." Oh, my dear brother in Christ, as I am persuaded you are, do you not see that all the doing was done more than eighteen hundred years ago, when Jesus entirely completed the work of salvation? Will you grieve His loving heart by an ungenerous doubt of the infinite efficacy of His precious

OUR HOPE

blood, or the infinite trustworthiness of His unchanging word?

“Clean every whit! Thou said'st it, Lord;
Shall one suspicion lurk?
Thine, surely, is a faithful word,
And Thine a finished work.”

Accompanying the letter was an excellent little tract, called “The True Ground of Peace,” and they were wonderfully blessed to the soul of the weary seeker, filling him with “all joy and peace in believing, and causing him to abound in the hope, through the power of the Holy Ghost” (Rom. xv:13). He remained on the earth for a few months, growing stronger in spirit, as he grew weaker in body, day by day; and when the time of his departure was at hand he asked his wife to place them under his pillow, that he might die with his head resting upon the sure word of God, which liveth and abideth for ever.

The sin-hating God met the sin-bearing Christ at the cross, and there entered into full and final settlement of the question of sin for every believer. Christ answered every demand of holiness and justice and law, “for He is our peace” (Eph. ii:14); who can disturb it? Not only is peace made, but peace has since been proclaimed, God Himself being the Preacher, as it is written, “The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all)” (Acts x:36). Christ too preached peace, for He “came and preached peace to you which were afar off, and to them that were nigh” (Eph. ii:17). The Holy Spirit preaches peace, for He filled Zacharias to prophesy that Jesus was coming “to guide our feet into the way of peace” (Luke i:79). The angels preached peace, saying, “Glory to God in the highest, and on earth peace, good will toward man” (Luke ii:14). Peace Christ leaves as a legacy; “Peace I leave with you” (John xiv:27). Peace Christ gives as a present possession; “My peace I give unto you” (John xiv:27). No wonder the Holy Ghost writes, “Be careful for nothing; but in everything by prayer and supplication, with thanksgiving let your requests be made known to God. And the peace of God, which passeth

all understanding, shall guard your hearts and minds through Christ Jesus.”

Three times the risen Christ pronounces peace upon His followers, first, in connection with His accepted sacrifice in their behalf; second, in connection with their service, as He sends them out into the world; and third, in connection with His second coming, as typified by the interval of eight days, when He showed himself to Thomas, the representative of the unbelieving Jews (John xx:21-28). He came back from the unseen world to tell them that the war was ended, and to garrison their hearts and minds with peace on their way to meet Him in the air. “The fruit of the Spirit is love, joy, peace” (Gal. v:22); and therefore peace is not the fruit of effort. “Acquaint now thyself with God, and be at peace” (Job xxii:21); and therefore peace comes as the result of knowing “the God of peace,” so called six times by the Apostle Paul. “Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee” (Isa. xxvi:3); and therefore peace is the result of trusting, and not of trying. If professing Christians who walk in doubt, understood this, they could enter into the meaning of the direction, “Let the peace of God rule in your hearts” (Col. iii:15), or act as an umpire to preserve order, and bestow rewards. Then they could say, as they approach the grave,” I will both lay me down in peace, and sleep” (Ps. iv:8).

Too Late!

(Matthew xxv:10-12)

“Late, late, so late! and dark the night and chill!
Late, late, so late! but we can enter still.
Too late, too late! ye cannot enter now.

No light had we: for that we do repent;
And learning this, the Bridegroom will relent.
Too late, too late! Ye cannot enter now.

No light: so late! and dark and chill the night!
O let us in, that we may find the light!
Too late, too late! ye cannot enter now!

Have we not heard the Bridegroom is so sweet,
 O let us in, tho' late, to kiss His feet!
 No, no, too late! ye cannot enter now."

Lord Tennyson

How to Deal with the Jews

Many of our readers have asked us repeatedly for some help how best to deal with the Jews in giving to them the Gospel and presenting to them the claims of our Lord Jesus Christ. It is encouraging to find that so many Gentile Christians are interested in reaching the Jews with the Gospel. We know that a Gentile believer is far more acceptable to the Jews in bearing witness than a good many converted Hebrews. The Jew will listen very respectfully to a testimony concerning the Messiah from a Gentile believer. This has been and is our constant experience. And there is Scripture for it. Read Rom. xi:30-31: "For as ye in times past have not believed God (the Gentiles) yet have now obtained mercy through their unbelief; even so have these also now not believed (the Jews), that through **your** (Gentiles) mercy they also may obtain mercy."

Now it is of much importance in dealing with the Jews to know what are their real objections to our Lord so that these objections can be intelligently met with the Word of God.

Before us is a small volume (now out of print) in which a leading New York orthodox rabbi states the Jewish objections to the Messiahship of our Lord. The title of the book is "Defense not Defiance—A Hebrew's Reply to the Missionaries."

We give the leading objections as they appear in the book. All Christian workers who desire to give the Gospel to the Jews, should read them carefully.

We refuse credence to Jesus of Nazareth as our Messiah: 1st, on account of His genealogy; 2nd, on account of His acts; 3rd, on account of the period in which He lived, and 4th, because the Messianic prophecies were not at all fulfilled in His day.

1. On account of His genealogy. Jesus cannot be considered a descendant of David because Joseph was not His real father, as Mat-

thew expressly admits (Chapter i, verse 25). As to Mary's genealogy, that is a matter of absolute uncertainty. And, indeed, even the descent of Joseph from David is by no means so well established, for there is material contradiction concerning this in the accounts of Matthew and Luke. If two witnesses contradict each other, they cannot lay claim to implicit belief. But on the other hand, all our prophets of blessed memory agree that the Messiah must of necessity be from the seed of David.

2. On account of His deeds. Jesus says of Himself: "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against the mother, and the daughter-in-law against her mother-in-law" (Matt. x:34-35). But we find that our Prophets ascribe to the true Messiah quite different actions. Zechariah (ix:10) says: "He shall speak peace to the nations." Jesus says He came to send the sword on the earth, whereas Isaiah says of the true Messianic time: "They shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation; neither shall they learn war any more." Jesus says His mission was to separate father from son. At the time of the true Messiah, Malachi tells, on the contrary, that Elijah shall come "to turn the hearts of the fathers toward the sons, and the hearts of the sons toward the fathers." Jesus says (Matt. xx:28): "The son of man (*i.e.* Messiah) came not to be served but to serve." We read to the contrary in Psalm lxxii:11: "There shall bow down before Him all kings; all nations shall serve Him"; and in the above-mentioned verse of Zechariah: "His dominion shall be from sea to sea, and from the river to the ends of the earth." Finally, in Daniel (vii:27): "All governments are to worship and obey Him."

3. On account of the period in which He lived. The prophets all fix upon "latest days, the end of time," as the Messianic epoch; thus Isaiah (ii:2): "It shall come to pass in the last days, that the mountain of the Lord's house shall be firmly established," etc. Thus again, (Hosea iii:5): "After that will the children of Israel return and seek for the Lord their God, and David their king; and fearing will they hasten to the Lord, and to His goodness in the latter days." The words of Daniel, too (ii:28): "God maketh known to the king, what shall happen in the latest days." (Refer to verse 44.) "In the days of these kings will the God of heaven set up a kingdom which shall to eternity not be destroyed, and its rule shall not be transferred to any other people." From this it can sufficiently be seen that our prophets define the time of Messiah to be in the end of time, and not earlier.

4. The events finally which were prophesied for the time of the Messiah, and which were *not* fulfilled in the time of Jesus of Nazareth are the following:

a. There is to be but one king and one kingdom, as we may read in the verse of Daniel last quoted. Whereas, anyone can see with his own eyes that there are many kingdoms at the present day with different laws and customs, each ruled by a different monarch. Another proof that the Messiah cannot have come.

b. At the time of the Messiah there is to be but one religion in existence, namely, the Jewish religion, for this we read in Isaiah lii:1: "Awake, awake! put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, thou holy city, for no more shall enter into thee, henceforth the uncircumcised and the unclean." "And it shall come to pass, from one new moon to the other new moon, and from

OUR HOPE

one Sabbath to the other Sabbath, all flesh shall come to prostrate themselves before me, saith the Lord." And in Zechariah viii:23: "Thus saith the Lord of Hosts: In those days it shall happen that ten men out of all the languages of the nations shall take hold—yea, they shall take hold of the skirt of him that is a Jew—saying: Let us go with you, for we have heard that God is with you," and there are other such verses.

c. In the time of Messiah, all idols, and even their remembrance, together with all false prophets and the spirit of impurity, are to be destroyed from the face of the earth as we may read in the 13th chapter of Zechariah, etc., etc.

d. In that time, too, there shall be no more sin, especially among Israel (Zephaniah iii:13): "The remnant of Israel shall not do injustice nor speak lies; there shall not be found in their mouth a deceitful tongue." Similar passages are Jer. iii:17 and 1:20; Ezek. xxxvi:25, 27 and xxxvi:24.

e. In the time of the king Messiah, a peace yet unheard of, and almost incredible, is to reign among the beasts of the field, as is promised in the well-known passage in the 11th chapter of Isaiah, as well as in the 65th chapter, 45th verse, and so in several other places.

f. Suffering, sorrow, and trouble are to cease in the whole land of Israel, and the inhabitants thereof are to live long and happily. Confirmatory passages are in Isaiah lxi:16, 19-22.

g. The Divine presence will return again to Israel as of yore, and the gift of prophecy, wisdom, and perception be possessed by Israel in pre-eminent degree (see Ezek. xxxvii:26-28).

Since then none of these circumstances, which have been laid down by the prophets as absolutely necessary to indicate the time of the Messiah, has come to pass, the deduction is plain that He has not yet arrived. And for the same reason Jesus of Nazareth was *not* the Messiah.

After reading these objections it will be seen how easily they can be answered. The genealogy question is really an argument for our Lord. Every Christian worker should study the two genealogies in their minutest details. Our work on the Gospel of Matthew and Mr. Ottman's "Imperialism and Christ" will be found very helpful.

All the other objections spring from the old mistake that the Jews in the days when our Lord was here, the days of the Apostles down to the present time, have never clearly seen that the Old Testament teaches a double advent of Christ, one in humiliation to suffer and to die, and one in exaltation to reign and to accomplish all the predictions of glory and blessing written in the law and the prophets. A Christian who does not believe in the second Coming of Christ is therefore wholly unfit to deal with the Jews. More than that, the church-missions among the Jews, which are run with the unscriptural post-millennial arguments,

are a dead failure. The true way to present the Gospel to the Jews is to show them the truth of the two advents in the Old Testament, and also how the New Testament looks forward to the second Coming of Christ and the establishment of the Kingdom. Then, of course, the great thing is to show them the need of the Saviour and the greatness of the sacrifice of the Cross, and how "Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. xv:3-5). Read Paul's way in reaching the Jews and follow the same way. See Acts xvii:1-3.—A. C. G.

The Heart of the Lesson

BY ARTHUR FOREST WELLS

SOLOMON'S WISE CHOICE

Sept. 4. 1 Kings iii:4-15. Golden Text, Prov. iii:13

Daily Readings

Mon., Aug. 29, Gen. iii:9-21; Tues., Aug. 30, Gen. xv:1-11; Wed., Aug. 31, Gen. xli:1-46; Thurs., Sept. 1, Ex. iii:1-12; Fri., Sept. 2, 2 Sam. vii:1-17; Sat. Sept. 3, Matt. ii:12-23; Sun., Sept. 4, 1 Kings iii:4-15.

LESSON OUTLINE

1. The Sacrifice at Gibeon (4). 2. The Lord's Overture to Solomon (5). 3. Solomon's Answer (6-9). 4. The Lord's Reply (10-14). 5. Solomon's Response (15).

THE HEART OF THE LESSON

Here is another illustration of the glorious truth that the Lord perfects the work which He has begun (Phil. i:6). It was He Who set Solomon aside for the thorn (1 Chron. xxii:9; 1 Kings ii:15); and now we see how the Lord follows up His call with His tender care. The Lord not only led the Wise men to the Babe Jesus, but He also led them back home safely in spite of Herod (Matt. ii:1-12). Is this not the gospel of Romans viii:28-30? "And we know that them that love God all things work together for good (even) to them that are called according to (His) purpose. For whom He foreknew, He also foreordained (to be) conformed to the image of His Son, that He might be the First-born among many brethren: and whom He foreordained, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." If we are in His way which He has planned for us, we may depend upon His wisdom, love, power, and grace to be sufficient for us at every moment (2 Cor. xii:9). Had Solomon abided by this simple but beautiful and heavenly program of living, the end of his reign would have been as glorious as its beginning. But he began to take things into his own hands, and to follow the carnal desires of his own heart, with sad results. We have an indication of this wavering in the first verse of the chapter from which the text is taken: "And Solomon made

affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David."

Some have sought to compare or contrast the different ways in which the Lord has revealed His will to His people: plain speech, the Urim and the Thummim, dreams, the time of the day or night, trances, vision, etc. There may be a difference in the meaning of these methods of communications; but I would not like to stress them. For us, of course, there is but one way to know the will of God, the great redemptive will of God, the basic purpose of God for all creatures in all space and all time, and that is the way of Scriptures. But the Lord has different ways of bringing the truth of the Bible to our hearts. We are not all saved under the same circumstances. The great thing to know is that God is able to put His questions to every heart, and that He has a way of revealing His will to every soul. It would be well if the Sunday School classes would face this question squarely, rather than simply discuss the method of Solomon's guidance historically. I fear that a great number of Christians, not to speak of the world, live a kind of practical atheism, for God is not in ALL their thoughts (cf. Ps. x:4, A. V.). I mean to say that they will get up in the morning, go to work, or live the day in some other way, without making an effort to know His plan for them that day, or to yield to His will which He has already made plain.

Of course, we do not have to hunt up God to find out what His will for us is. "For *the Son of Man* came to seek and to save that which was lost" (Luke xix:10). Solomon had been sacrificing unto Him during the day. When night came, he went to sleep as usual. But that night God came to him. What a contrast to Luke xii:20! Well, if a man worships the Lord during the day "in spirit and truth" (John iv:23-24), he will not have to worry about the night that follows. Moses didn't know that the day spoken of in Exodus iii would be the red-letter day that has come down through the ages. Nor do we know what blessings are in store for us as we lie down or as we arise, if we have been obedient to Him.

Solomon took a humble position before Jehovah. He said he was "but a little child." That need not mean that he was a boy. Cp. 1 Kings iii:1-3; and see Matthew xviii:1-4. Ah, it is a fine evidence of humility to see one asking for wisdom and knowledge (Jas. i:5-11). Proud men generally like "to know it all." But not so with the humble. When the young Victoria heard that she was the queen of England, she asked the Archbishop of Canterbury to pray for her. Whatever may have been his exact age at this time, it is evident that Solomon was still young and inexperienced. But God gave him wisdom to ask for wisdom. May He grant to us too His favor to pray wisely. And may our youth ask Him to give them His truth!

Cp. 1 Kings iii:5-14 with Ps. ii:8 and Matt. xii:42.

SOLOMON DEDICATES THE TEMPLE

Sept. 11. 1 Kings viii:1-11, 62-63. Golden Text, Psalm cxxii:1

Daily Readings

Mon., Sept. 5, Acts vii:44-50. Tues., Sept. 6, Ps. 1:7-15. Wed., Sept. 7, 1 Peter ii:1-10. Thurs., Sept. 8, Eph. ii:11-22. Fri., Sept. 9, Lev. xxiii:22-44. Sat., Sept. 10, Ex. xl:17-38. Sun., Sept. 11, 1 Kings viii:12-61.

THE OUTLINE OF THE LESSON

1. The National Assembly (1).
2. The Time of the Meeting (2).
3. The Tabernacle Brought to the Temple (3-4).
4. The Sacrifice (5).

5. The Ark Brought into the Holy of Holies (6-9). 6. The Glory of Jehovah (10-11). 7. The Concluding Sacrifices (62-63).

THE HEART OF THE LESSON

This was a great day for the saints in Israel. The means of their worship had been separated and scattered for a long time. Offerings were presented in various places. The tabernacle had been at Gibeon (2 Chron. i:3). The ark was in the city of David. Now the ark is brought into a permanent place, the holy of holies of the temple. This was a happy marriage, or remarriage, that ended a long time of confusion. A great central altar is again erected. The weather-beaten, well-worn tabernacle is being replaced by a beautiful temple. Everything seems to be in right adjustment now religiously. Yet, wood, stone, and metal satisfy neither God nor man. Therefore even this promising union, or reunion, of religious articles was not sufficient in itself. For if this great temple with all its furniture, etc., is to be worthwhile, God must have His right place in it.

This is a great truth which has manifold applications. For example, take the doctrine of reconciliation: there are those who have reminded us that the word "atonement" is "at-one-ment." This may be the case etymologically; but it is not the whole truth doctrinally. Indeed, the New Testament word is not "atonement," but "reconciliation" (see the R. V.); and the meaning of the Old Testament word for "atonement" is "covering." "God was in Christ reconciling the world unto Himself" (2 Cor. v:19). The bringing together of God and man does not mean salvation. It may spell judgment. But if you can get a meeting of God and man on the basis of the blood of the Lord Jesus Christ, then you do have salvation for the man, and a joyous heart for God. Big assemblies of religiously inclined people are not necessarily guarantees of spiritual life. The fact is everything is dead and inert without the power of God. Every life is worthless without the Lord Jesus Christ Who died for us.

The temple became worthwhile because Jehovah consecrated it with His glory, after the ark had been brought into it and man had withdrawn from it. The ark is a type of the Son of God. The temple may be thought of as a type of believers. Indeed the holy of holies is a type of believers (1 Cor. vi:19-20, Greek). The bringing of the ark into the temple, and the priests' withdrawal from it is a type of the believer's faith in God through the Lord Jesus Christ. The glory of the Christian is the result of God's action in response to our faith. Now faith is f-a-i-t-h: forsaking all I trust Him. It is not hard to understand holiness in the Christian life. It is simply the fact of having the Lord Jesus Christ and the heart of the believer in the right place. The Lord must be within: the believer must be without. The Lord must in all things have the pre-eminence (Col. i:18). The ark had all the truth of the tabernacle condensed in itself. It was the dwelling-place of Jehovah. It is the first piece of furniture mentioned in the specifications of the tabernacle. It occupied the centre of the holy of holies. On the sin-side of life, the brazen altar is first. But on the God-side of life, the ark is first. It is the same with the offerings in Leviticus. The burnt-offering which stood for the consecration of life is first. Practically, it may be said that the sin-offering preceded it, and the peace-offering followed it; so that the offering of consecration was in the centre. Consecration is a yielding to God in Christ. This truth is stated plainly in Romans xii:1-2. See also a passage in our Lord's own prayer in John xvii:19-21. The word for "sanctification" there is "consecration."

If the fact of having Christ in the right place in the believer's life

OUR HOPE

189

means glory for that life even here and now, must we not also say that when the world has the Lord Jesus Christ in His right place among the peoples of earth in the days of His kingdom that that will mean the presence of the glory of God among men? Even so it will be. See Ps. xxiv:1-10, and many other similar passages. But men must receive Him and renounce trust in themselves in order that this may be. May God speed that day!

THE KINGDOM DIVIDED

Sept. 18. 1 Kings xii:12-20. Golden Text, Prov. xvi:18

Daily Readings

Mon., Sept. 12, Ex. v:1-21. Tues., Sept. 13, Rom. vi:15-23. Wed., Sept. 14, 2 Sam. xx:1-22. Thurs., Sept. 15, Judges ix:1-21. Fri., Sept. 16, Mark iii:20-30. Sat., Sept. 17, 1 Cor. i:10-17. Sun., Sept. 18, 1 Kings xii:1-24.

THE OUTLINE OF THE LESSON

1. Rehoboam Follows Evil Counsel (12-15). 2. The Northern Tribes Rebel (16-20).

THE HEART OF THE LESSON

Solomon is dead. His son attempts to reign in his stead. I say his son, because Rehoboam seems to be his only child. This is strange, unless we should say sinful, in view of Solomon's multitudinous matrimonial connections. But see Hosea iv:10. Well, that was not Rehoboam's fault. I wonder how much attention his father gave him! *Not many parents spend too much time on the training of their children even today.* Rehoboam makes an effort to establish his administration. But the people bring up an item in the contract which concerns them. They feel that the former king did not treat them right. It was a question of capital and labor, of ease and work. If the people had been wronged under Solomon, I sympathize with them. But I do not know whether I can believe these politicians or not. Solomon had multiplied silver like stones in Palestine. His was no beggar's kingdom. The people had enjoyed forty years of prosperity. The rough work in the big building enterprises had been done by foreigners. They may have had enough money and ease to have become lazy. I fear for children whose parents let them do nothing but play and go to the movies. The people may have had a just cause for complaint; but I am not certain of it. I have made up my mind that I am under no obligation to answer every question that people may ask. The question may be full of mischief. If a man say, "How can you explain this mistake in the Bible?" I would say, "There is something wrong with your question: the Bible has no mistakes." Do not let yourself be fooled to answer erroneous questions. At any rate, this political gathering that feels it is chafing under excessive work or taxes does not seem to take note of all the idolatry that filled the last reign. Cf. 1 Kings xi:33. It is a sad thing when people, who can see the depreciation of the dollar in the market place, fail to detect the heresy that has crept into the church, or the immorality that has sapped purity from society. Think about this before you begin to flay Rehoboam.

Rehoboam's reign seems to have begun, as that of Solomon's, with a quest for wisdom. However, that of Solomon was real, whereas this may have been otherwise. A man advised against his will is of the same opinion still. If a man sets himself up as a higher critical pope, of what use is it for him to consult the Scriptures! It will have no marked effect on the sermon that he intends to preach. I hope some of our young people will see the folly of rejecting the wise counsel

of their elders. But some of fathers and mothers, older brothers and sisters also need this lesson. One generation does learn from another generation in matters of science and business; but apparently not in matters of the soul and spirit. Cp. Acts x and xv; Judge ii:6-15.

The young king had his way for a moment. But bluffs never get us anywhere, in the end. Painted-up fronts and dirty backyards soon reveal their inconsistency. There is no herosim in being a bully. Pride, what a helpless thing! what a shameful thing! Dr. W. H. Griffith Thomas once wrote, "It is significant that while every other human feature is predicted of God, anger, love, hatred, etc., pride is never so used, because it is essentially vile, and never is, never has been, never can be, anything else. "God resisteth the proud" (1 Peter v:5). See Dan. iv:31; Luke xviii:11; Isaiah xiv:13-15.

But Rehoboam's folly was not the cause of all this trouble. His father's sins, as we have seen, had much to do with it. But the roots of the matter went back further. If the people have really been suffering from their king, let them but recall the words of Samuel at the time of Israel's request for a king like other nations. But the matter goes back even further. See Judges xii:1, ff. Cf. 2 Sam. xix:41-43; Gen. xlviii:17-22; xlix:22-26; Judges viii:1; xii:1; xxi:19-23; 2 Sam. v:5; xix:11-14, 20, 40-43; xx:2. Potential destructive powers are all around us. It behooves us to walk softly before God at all times, to do His will, which will be for His glory and for our blessing. Rehoboam seems not to have consulted Jehovah in this whole difficulty. Was this due to wilful pride in view of the revelation to Jeroboam? See 1 Kings xi:26-40. Or was it due to a lack of appreciation of Jehovah's help? The bad fruits show that the tree was not good.

REVIEW: THE EARLY KINGS OF ISRAEL

Sept. 25. Golden Text, Ps. ciii:10

Daily Readings

Mon., Sept. 19, 1 Sam. x:17-25. Tues., Sept. 20, 1 Sam. xii:1-25. Wed., Sept. 21, 1 Sam. xvi:1-13. Thurs., Sept. 22, 1 Sam. xvii:31-51. Fri., Sept. 23, 1 Sam. xix:1-7. Sat., Sept. 24, 1 Chron. xvii:1-12.

THE OUTLINE OF THE LESSON

1. Saul Chosen King (1 Sam. ix-xi). 2. Samuel's Farewell (1 Sam. lxii). 3. Samuel Anoints David (1 Sam. xvi:1-13). 4. David and Goliath (1 Sam. xvii). 5. David and Jonathan (1 Sam. xviii:1-xix:7). 6. David Spares Saul (1 Sam. xxvi). 7. David Brings the Ark to Jerusalem (2 Sam. ii:1-vi:15; Ps. xxiv). 8. God's Promise to David (1 Chron. xvii). 9. Nathan Leads David to Repentance (2 Sam. xi:1-xii:25). 10. Solomon's Wise Choice (1 Kings iii:4-15). 11. Solomon Dedicates the Temple (1 Kings viii). 12. The Kingdom Divided (1 Kings xii:1-24).

THE HEART OF THE LESSON

The golden text expresses the central truth of these lessons: God rules. His subjects are not always obedient; but, nevertheless, He rules. God will get glory out of every life. From the disobedient Balaams He forces it to come forth even though the sinners die in their sins; but from the obedient saints He produces it with delight to Himself and for the benefit of themselves. No one can maintain an independency in opposition to God in any part of His universe. Satan works only as God permits. God can make the wrath of man to praise Him.

The problems of the time of the kings duplicates that of the time of the judges. No advance was made in any department by the change

of the form of administration. The people remained sinners. The golden age was not brought in by the hand of man. The course of sin remained the same. The order was sin, chastisement, grace. If it be asked, "Why did Israel persist in sinning when they had every reason to know that they could not prosper in it?" We answer, "It was because they loved it." The sinful heart loves nothing more than sin. Therefore, reformation is insufficient: there must be regeneration, a new heart (John iii:3-8). It is certainly comforting to know that the Lord has power and grace to reign in such a chaotic condition. "But God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, shall we be saved from the wrath (of God) through Him" (Rom. v:8-9). The patience of God permitted Saul. The grace of God bore with David. The long-suffering love of God endured with Solomon. And when things looked hopeless after Solomon, there was the covenant of God that saved the throne of David until His Son should come.

The twelve lessons may be divided into three groups, or, if we enumerate Rehoboams eparately, four. It is not hard to see a typical program pictured in them. The reign of Saul (latter end) illustrates the reign of the Antichrist. The reign of David speaks of the coming of the Lord Jesus Christ to establish peace in the earth by the defeat of His enemies. The reign of Solomon (former end) tells of the kingdom of righteousness and peace that the Lord will have established after His return. The revolt of the ten tribes readily illustrates the revolt which will follow the millennium (Rev. xx:7-10)

Book Reviews

The Christ We Know. By A. C. Gaebelain, D.D. Bible Institute Colportage Association. Cloth, 126 pages.

Of late much has been heard of a certain "rediscovery" of Jesus. In "The Man Nobody Knows," Bruce Barton, the highly paid editorial writer and well-known authority on advertising, has set forth his new interpretation of our Lord. Writing with considerable force and in an easy and interesting style, he attempts to show the administrative ability, business acumen, and popularity of Him who was "despised and rejected of men." At times the volume is, to the devout believer in Jesus in all the fulness of His Deity, downright irreverent. But perhaps its chief drawback is its appalling superficiality. This is well indicated by the author's use as a dedicatory verse of the words, "Whist ye not that I must be about my father's business?" emphasizing by italics the word "business" as the keynote of his "rediscovery," when, we believe, the fact of the matter is that "business" is not even in the original Greek text.

Dr. Gaebelain's answer to Mr. Barton's book is timely. We have met a number of uninstructed Christians, particularly young people, who have been sadly misled by Mr. Barton's "portrait" of the Christ. As has been indicated, the central defect of Mr. Barton's book is its superficiality. The entire emphasis is wrong. Instead of the suffering Saviour we have the picture of a forceful, fascinating **human** personality. Instead of the Cross we have merely a wonderful example. Instead of humility and rejection we have popularity and business.

To this sort of thing Dr. Gaebelain has given the best possible reply. Rather than entering upon an analysis of Mr. Barton's volume, he

spends his time exalting the Lord Jesus Christ. In twenty-nine short chapters he shows some of the aspects of His glorious, divine Person. The spirit of the book is devotional. The wonderful facts of His boundless glory, His eternal Kingship, His unspeakable grace, His matchless humility, and the other doctrines that make up a truly Scriptural Christology are set forth in English of a high order of clarity and directness. Without becoming in the least controversial Dr. Gaebelein has clearly demonstrated the misleading character of Mr. Barton's "rediscovery" by bringing to our attention the Lord Jesus Himself according to the testimony of His own Word.

An Introduction to Child Study. By Clarence H. Benson. The Bible Institute Colportage Association, Chicago. Cloth, 240 pages. \$1.50.

This work by the Director of the Religious Education Courses of the Moody Bible Institute deserves close attention from Christian parents and particularly Christian teachers. It is a comprehensive introduction to a topic second in importance to none in the world. In these days of behavioristic psychology and mechanistic philosophy it is refreshing to find an author who, out of a wide knowledge of the field of pedagogy, writes from the point of view of a sound purposive psychology backed up in every case by the authority of the Word of God.

All who work with children (parents, teachers, scout-masters, club leaders, etc., their name is legion) are in a position of strategic importance. If even a fair-sized minority of them would take seriously their great task, if they would but realize its far-reaching possibilities, if they would but catch the vision of what the God-guided Christian teacher, parent, friend, or worker may be led to do for the little ones in his care, we should shortly have different homes, different schools, different churches, and a changed nation. May many who need to, read this book, and, in the reading of it, catch a wider vision of the Christian possibilities of their work!

Fathers and Sons. By Samuel S. Drury, Headmaster of St. Paul's School. George H. Doran Company, New York. Cloth, 158 pages. \$1.50.

The headmaster of a famous school writes ten short chapters regarding the important but (in these days of intensive work and absorbing interests) somewhat neglected relationship of father and son. His counsel is sound and covers a variety of topics. Not so outspokenly Christian as Philip E. Howard in his volume on the same theme, Dr. Drury, despite the characteristic reserve of the Episcopalian, sees his problems from the religious point of view, and the discerning reader can glimpse between the lines a close knowledge of and reliance upon Scripture.

Kings and Priests. By R. C. H. Lenski. The Lutheran Literary Board, Burlington, Iowa. Cloth, 121 pages. \$1.00.

Another volume in the series for young people issued by the Lutheran Literary Board. Like the other publications of this press, Mr. Lenski's volume is marked by fidelity to Scripture. The theme dealt with, that of the priesthood of the believer, is an important one that needs to be known not only by young people but by all Christians. In a few places the point of view is, naturally enough, strongly Lutheran. The author's method is in general clear and convincing.

OUR HOPE

Vol. XXXIV

OCTOBER, 1927

No. 4

Editorial Notes

**God
Manifested
in the
Flesh**

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto Gentiles, believed on in the world, received up into glory” (1 Tim. iii:16). Great and marvelous

statement! Timothy iii:16 like John iii:16 is so simple that a child can understand it; yet so deep that no saint has ever sounded its depths. God manifest in the flesh! The Lord Jesus Christ, very God, God of God, He by Whom and for Whom all things were created, came down to man. The invisible God made Himself visible in the form of man, to make God known to man. But greater still He took on the *creature's* form for the one great purpose, to die. His body, as we have so frequently shown in our editorials, in our book on “The Christ We Know,” was an immortal body, by which we mean, that death had no claim on Him. He clothed Himself with the body of His creature, man, the body He had in the hour of creation formed out of the dust of the earth, so that He might give that sinless, perfect human body as the great sacrifice on the cross. Though He took on the creature's body and became very man, He was in incarnation what He always was, and always will be, the Creator-God. Great mystery indeed! Instead of trying to explain we bow and worship.

“Justified in the Spirit”; the commentary to this is that beautiful passage in the beginning of the Epistle to the Romans: “And declared the Son of God with power, according to the spirit of Holiness, by the resurrection from

the dead." He lived on earth as the Holy One; He did not sin, because in Him was no sin. He manifested perfect holiness; He was pure light. Death could not hold Him; He was raised from among the dead; He also arose as He said: "Destroy this temple (His holy body), and in three days I will raise it up" (John ii:19). His physical resurrection is the crowning evidence of His Deity and His perfect holiness.

"Seen of angels"; angels were present at His birth; angels came and ministered unto Him; angels beheld Him in His suffering; angels were present on the glorious day when He arose. He was seen of angels in His triumphant ascension, when He left the earth to go back to the Father. Angels had beheld Him in His humiliation; they witnessed His exaltation. But what wonder of wonders they beheld! They saw Him going back to the Father, not in a Spirit-form, but in the form of man. At the right hand of God is the Man, Christ Jesus. He is still seen of angels who praise Him without ceasing, who are the ministering spirits, for "He is made so much better than the angels, as He hath by inheritance obtained a more excellent name than they" (Heb. i:4), and now "angels and authorities and powers being made subject unto Him" (1 Peter iii:22).

"Preached unto Gentiles, believed on in the world, received up into glory." The grace of God goes forth to the Gentiles, not to the Jews only. The Gentiles were without Christ, without God and without hope in the world. And sinners believe on Him in the world, are saved in believing, are justified, sanctified and glorified. They become one with Him. The goal of redemption is coming in that day, the day of Christ, when all who believed on Him will also be received up into glory. Then when we shall see Him as He is, we shall be like Him. Then He will be glorified in His saints, and will be admired in all them that believed, in that day (2 Thess. i:10).

What glorious things these are! How they satisfy our hearts, though we only know in part! How necessary to think on these things so that the Holy Spirit can keep them fresh before our hearts and through them give us the needed

power to live and to serve. These things are attacked today in Christendom by the enemy as never before.

A saint of God, now with the Lord, the late F. W. Grant, wrote most beautifully of our Lord in "The Crowned Christ." The hearts of God's children are still refreshed by what he wrote many years ago.

"Mystery it surely is, but no less clear that the fact is affirmed, and affirmed of One to whom from the beginning, as the "Seed of the woman," the generations of men looked forward,—to whom, since He came, the generations have looked back; and He the unique Man in human history! The marvelous explanation suits well the marvel of fact, while it concentrates every faculty of the soul upon it. He who made the world, from whom it had slipped away, has entered it again, in strange guise indeed, but so as to show the most tender interest in it. When we know Who it is, the self-abasement, the child-speech of the Eternal, learning the conditions of *creature-hood*, but so far removed from paradise: what a revelation is in this obscurity He has assumed!"

"There was an uttermost depth, as we know, beyond His (Christ's) becoming man; but to which this was the necessary preliminary. But it was much more than this: for out of the abyss into which He descended at the Cross He would again immediately ascend,—because of what He was, He could not be holden of it,—while the manhood He assumed He retains forever: He assumed it into His own Person, and it is part of Himself. Upon the Throne of God, with the memorials of that deepest possible descent upon Him, He will reign as the Lamb for all eternity. What an amazing thought is this, that God should come down into the *creature-place*, not simply for a time, and to do a work in it which, however wondrous, would be for a time, but of His own free choice to abide in it after this manner. God and the creature—*His creature*—thus permanently together: clasped in an embrace that never shall be sundered!



*OUR HOPE***His
Inscrutable
Person**

We know Him and yet we do not know Him fully. There is but One who knows our Lord. "No man knoweth the Son, but the Father" (Matt. xii:27). We believe in His essential Deity, that He is God of God, eternal, self-existent and Creator, but no finite mind can explain Him. We believe in His perfect and holy humanity, that the eternal One appeared on earth in creature-form, yea in the form of a servant, that He was very man, with a body of flesh, with a human soul and spirit, but no finite mind can explain even this great mystery of godliness. Often the attempts to explain Him have led to errors which dishonor His person and rob Him of His glory. In His Deity and also in His humanity He is inscrutable.

But this we know that "He loved me and gave Himself for me." He came to earth to die for our sins. This we know, that He rose from the dead and that we are raised up with Him. This we know, He is seated at the right hand of God and we are seated there in Him; He is our priest and our advocate with the Father; He is our Lord and our Friend. This we know, we shall see Him some day as He is and be like Him; we shall know Him then in all the fulness of His glory and we shall be like Him. Till that time when we shall receive "the full knowledge of the Son of God" (Eph. iv:13), we worship Him, we adore Him, we honor Him, we glorify His Name and we serve Him. In doing this we are pleasing to the Father and the Holy Spirit.

**The Refuge
from the
Storm**

"For Thou hast been . . . a refuge from the storm" (Isa. xxv:4). Such will be the gladsome song of delivered, saved Israel, the godly remnant of His earthly people, in the day when the storm of divine indignation is past and the morning without clouds has dawned. Before that storm sweeps the earth, this remnant is exhorted to hide in Him.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as if it were but

OUR HOPE

for a moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity, the earth shall also disclose her blood, and shall no more cover her slain" (Isa. xxvi:20-21).

The same Lord is our refuge now. He is the refuge for sinners. Man is exposed to the storm of divine displeasure because he is a sinner. God is holy and hates sin; He is just and must punish sin; He is true and will surely perform all that He threatens in His Word. As long as God is holy (He will always be what He is and has been), just and true, and man remains what he is by nature and practice, a sinner, there is a threatening storm, which is an awful reality. It is an impending storm; it will surely come, and the wrath it brings is and must be eternal.

But one came, the Son of God, holy, harmless, undefiled and separate from sinners, to meet God's holiness and righteousness in behalf of lost, condemned sinners. He came to be the substitute of sinners. He came so that the storm should pass over His holy head. Our sins were laid on Him; He was made sin for us. He bore our sins in His own body on the tree—endured their punishment and was made a curse for us. And now He is the refuge of sinners. God is still holy, just and true, but He has provided in His blessed Son and in His work on the cross a refuge from the storm of judgment and wrath. Christ is a safe, an all-sufficient refuge, a shelter which shelters in time and in eternity. Everything else is the refuge of lies which will be swept away when the storm breaks. He and His precious blood is the only sure foundation. All which is built upon Him and His work will stand. All else is the sinking sand.

We know Him thus as our refuge. We are hidden in Him. We know death and judgment is past, for He has assured us of it. "He that heareth my words and believeth Him that sent Me hath everlasting life and shall not come into judgment, for he is passed from death unto life" (John v:24). Blessed assurance which gives peace in believing!

The storm is brewing. We mean the threatened judg-

ment. As on a hot, sultry, summer day the clouds are massing, towering black, so today on the world's horizon the clouds of judgment gather. God is holy, just and true. His holiness cannot tolerate forever (though His merciful patience is beyond our ken), the world's great sin, the rejection of His Son. God is just; He must punish the impenitent world; God is true, His judgment words will be as literally fulfilled as His gracious promises. The storm is brewing! Soon the heavens will be no longer silent. The Lord will speak in His wrath and vex all His enemies in His sore displeasure (Ps. ii:4). When that dark day comes, when wrath is poured out, He will surely shelter His own, and be for them "a refuge from the storm."



"Commit thy way unto the Lord; trust
He Will Act also in Him; He will bring it to pass"
 (Psa. xxxvii:5). "He will act" is a better translation than "He will bring it to pass." It is a blessed thought if we put anything in faith into His loving and almighty hands, and trust Him with it, He will act. And when He acts in our behalf it will be all-wise; He never errs. We can come and put our burdens into His hands and He will act in either removing them, or giving all needed strength to bear them. We can come with all our difficulties and perplexities and tell Him about them and as we trust Him He will act and show a way out. We can come when the way is dark, when we do not know which is the right way, when we feel we need His guidance, and as we ask counsel of the Lord, He will act.

We can come to Him with our sins, our mistakes, our failures. If we humble ourselves before Him, confess these mistakes and failures, judge ourselves on account of them, and then put these also into His hands, He will act and show His gracious power, that even our failures He can make to work for our good. But we must give Him the opportunity to act. How apt we are after having put these and other things into His hands to continue to worry about them. May He teach us to be without anxiety after we have committed anything into His hands, knowing He will surely act.

A Scotch Anticipation Horatius Bonar, who lived a generation ago, was a godly man, who knew the Lord and who knew the Word. He was a great preacher of the Gospel and of the Second Coming of our Lord. He also was a great poet. He wrote a poem on "The Coming Creed," which is prophetic of the times in which we live. With the predictions of the Word before him, and the drift, even in his day towards apostasy, he outlined what the coming creed would be.

"The Christ of God is now no more;
The Christ of man now sits supreme;
The Cross is part of mythic lore;
The resurrection morn a dream.

"The ever-standing Cross, to him
Is but a Hebrew relic vain;
The wondrous birth at Bethlehem
A fiction of the wandering brain."

Alas! these words describe only too well the teaching of many of the institutions of learning in our own day. The Virgin-birth, the Cross in its atoning character, the physical resurrection are rejected. The Christ of God is set aside, the Christ of man, after the likening of man's darkened heart, is preached.

"Not faith in God, but faith in man,
Is pilot now, and sail, and oar:
The creeds are shriveled, cold, and wan;
The Christ that has been is no more.

"Old truth, which once struck deep in hearts,
Fights hard for life, but fights in vain;
Old error into vigour starts,
And fable comes to life again."

Every word of it is true. It is no longer "Have faith in God"—but "Have faith in man." "And fable comes to life again," even as the Spirit of God has said: "They shall turn their ears away from the truth and shall be turned to fables."

"He spurns the hand that would have led,
The lips that would have spoken love;
The Book that would his soul have fed,
And taught the wisdom from above.

"He wants no Saviour and no light;

No teacher but himself he needs;
 He knows not of a human night,
 Save from the darkness of the creeds."

And so it is. Man thinks he needs no salvation; he is not lost. He refuses to believe that he is a lost sinner, and thus the mass rushes onward to the great awakening. What a day is coming for poor apostate Christendom, when the Lord will sweep away the refuge of lies.



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, Vergil, 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 Vergil, who lived in the century before Christ came, wrote in his work *Eclogae* (about thirty-five 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 Vergil, 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.



Miracles? The Bible is the miracle Book and the Book of miracles. If the Bible did not record miracles it would not be the supernatural revelation of God. It is claimed that other "sacred

writings" and mythologies also contain miraculous things. They are nothing but puerile inventions and incredible. Destructive criticism and its offspring "Modernism," so called, deny every miracle of the Bible. They know well what it would mean, if they believed a miracle. But they also try to explain the miracles of the Bible in a natural way; or as they love to say "scientifically"—this sounds "so learned."

That profound German scholar, Professor Bettex has given a real scientific answer to the silly claims of Modernists.

"The very essence of a miracle is its intangibility by proofs and reasoning, its incomprehensibility and its incapability of being proved. He who tries to understand and to explain a miracle, to comprehend or to fix such a flash of illimitable, Divine power, shows that he does not know what a miracle is, and in his attempt to explain it only succeeds in making a fool of himself, both from the scientific and the Christian point of view. A miracle scientifically proved and explained would be a logical contradiction. No zoology, however advanced, will ever be able to prove that Balaam's ass was not miraculously endowed with speech; no physics, however deep and highly-developed, that the three men were burnt in the fiery furnace; or that Christ must have sunk when walking on the sea. For even a child must have recognized that these things were contrary to nature. He who allows his belief in miracles to be reasoned away, or even shaken, by professedly scientific arguments, is, to say the least of it, sadly lacking in perspicacity, and would do well to test his conception of an *Almighty* God, and find out what he really does believe. God is miracle, and he who does not believe in miracles does not believe in God, even though he believes that he believes in him; that is to say, he is mentally too weak to grasp both. A miracle cannot be grasped by the intellect any more than a sunbeam can be grasped with the hand; it must be seen by and in the spirit. For this reason small natures have in all times been inclined to ridicule the idea of a miracle just because it goes beyond their horizon, while in all ages and nations there have been great, deep-thinking, and clear-sighted men who have believed it; hence the prov-

erb: All great men are superstitious! The question does not by any means depend on whether you can believe any special miracle, such as the translation of Elijah, or Christ's walking on the water. A miracle is as little to be explained as the fact of existence; it is, or it is not. If it is, if today or tomorrow, or in ten or a thousand years, something may happen which is not in accord with my slight experience, with my imperfect knowledge of the laws of the universe—which is, or appears to be, in direct opposition to them—then all at once any miracle becomes possible, today, yesterday, or tomorrow, whether it be the sun standing still in the sky without any consequent disturbance in the solar system, or a poor child finding a penny in the dust in answer to its prayer. We who believe in a God, believe of necessity in a miracle, for a God who was obliged to obey self-made laws of nature with regard to the manner in which He reveals Himself in His creation, would not be a God at all. Among men we see often enough how a man of little mental ability will see only one way out of a difficulty, or perhaps none at all, while a clever man will find a dozen excellent ways and means. Man knows only one best; God an infinite number, because he is Infinite Good.

“There are sundry facts which it is well to note in connection with the miracles recorded in the Bible. First, that they are done to the honor of God, and for the weal and blessing of mankind. (The one exception is the withering of the barren fig-tree as a symbol of the rejection of Israel.) The miracle has a moral purpose and an ethical value. Secondly, the miracle is not an arbitrary sport of God, but has an aim and a purpose, and, unlike the wonders of the fairy-tale, occurs in accordance with natural analogies and principles. We do not find organic leaves changed into inorganic gold, nor the drops of blood which fell from the Divine brow in Gethsemane becoming precious stones, nor man changed into an animal. Thirdly, the miracle is always an amplification and elevating of life, and answers to the secret yearnings of man, to the strivings of his science. Bread is food, and our scientists today aim at manufacturing food from inorganic material. Christ increases its nourishing

power, and feeds thousands with a few loaves. Man was created for health and everlasting life; and the aim of science is to abolish disease, and some say death; Christ heals the sick and raises the dead in pledge of future health and immortality. Man was created lord of the elements and forces of nature; we seek to invent flying machines and annihilate space; Christ walked upon the sea and ascended into heaven from the Mount of Olives.

“Many people do not see the necessity for a miracle. It is true God does not need them; He does not perform miracles for His own sake; for Him there are no miracles; the creation of a new sun or the birth of a worm are the same to Him. But for our sakes He performs miracles; for our sakes, that we may not be led to worship God as nature, nor nature as God! God works miracles in order to show Himself another and greater than this nature, and to say to every one not spiritually blind: ‘I am in nature, but I am not nature. I am its Creator, and since I created it voluntarily, I can at any time arbitrarily alter it.’ Miracles are done as a ‘sign,’ the name by which they are called in the Bible. That is the logical ground of their performance, at the same time a concession to the unbelieving. ‘Except ye see signs and wonders ye will not believe.’ And because the miracle shows us a God always present, always ready to intervene for His honor, for the help of His people, some times for the judgment of unbelievers, there is no fact or phenomenon of the world’s history which the devil combats with such zeal, even though with wonted inconsistency he encourages his followers to believe in the coarsest of wonders, such as spirit-rapping and fortune-telling.”



Please Dr. Harry Emerson Fosdick, Dr. Coffin,
Read It! president of the Union Theological Seminary, Prof. Jackson Shirley Case, of Chicago University, Dr. Shailer Mathews

and all other Modernists, please read it!

You object to miracles, please read in the following paragraph what this fine Christian scholar has written.

“He who allows his belief in miracles to be reasoned away,

or even shaken, by professedly scientific arguments, is, to say the least of it, sadly lacking in perspicacity and would do well to test his conception of an Almighty God, and find out what he really does believe. God is miracle, and he who does not believe in miracles does not believe in God, even though he believes that he believes in Him; that is to say, he is mentally too weak to grasp both. A miracle cannot be grasped by the intellect any more than a sunbeam can be grasped with the hand; it must be seen by and in the spirit. For this reason SMALL NATURES have in all times been inclined to ridicule the idea of a miracle just because it goes beyond their horizon, while in all ages and nations there have been GREAT, DEEP-THINKING, and clear-sighted men who have believed it."

Please read it, ye who are great in your own eyes!



**The Morals
of the
Old Testament**

One of the common statements in the camp of Modernism is the charge that the Old Testament contains records which evidence great moral corruption. For this reason the much boasting liberal "scholars" reject the authority of the Old Testament and refuse to believe in its inspiration. Thirty-three years ago Prof. C. A. Briggs in Union Theological Seminary in New York City, an institution which today is out and out modernistic, which means infidel, also objected to the morals of the Old Testament and gave it as a reason for discarding this portion of the Holy Scriptures. The *Hebrew Review*, at that time took him to task and attacked his so-called scholarship.

"How any man with pretensions to scholarship and scholarly instincts, who has devoted attention to the course of theological discussion, who is presumed to be familiar with Biblical literature, can thus confound in his mind the morals of the Bible with the morals of the human beings whose doings and sayings are narrated in the Bible, is something that passes comprehension."

Well said! Instead of being an evidence that the Old Testament is untrustworthy, these records to which infidel, atheistic hypocrites make objection, are an evidence of the

reliability and inspiration of the Old Testament. The great author of these books, the Spirit of God, reveals the true condition of the whole race and demonstrates the necessity of salvation.



The Lausanne Conference attended by delegates of the Greek Orthodox, the Anglican and the different Protestant denominations, has paved the way for a getting together so that there might be a united Christendom to convert and conquer the world. As pointed out before, among the delegates were the most outspoken ritualists, Greek priests in their gorgeous robes, Anglicans in their queer little hats and petticoats, Evangelicals and Modernists.

Babylon in the Making The Vatican had two intelligent Jesuitical onlookers who reported all proceedings to the Papacy. The drift is towards a united Christendom on decidedly ritualistic basis. We refer the reader to "Current Events" in this issue. Dr. S. P. Cadman's utterances are quoted. All is extremely significant. Most of these delegates, if not all, pay no attention to prophecy. They do not believe in the divine forecast as given in the last book of the Bible. There we read of a revival of papal Rome, that she will for a short time take the headship of Christendom. This is revealed in the symbolical figure of a scarlet-clad woman riding the ten horned beast. Her name is "Babylon the Great," the mother of harlots (Rev. xvii). A union of Christendom without Rome is impossible. But such a union will come. In all probability the Papacy will speak at the right moment and the unification of Christendom will then take place.

Strange it is that even men who hold strongly to the evangelical faith can be blinded by this movement. The unscriptural conception of a converted world before Christ's return is at the bottom of it and has blinded their eyes. The total unscripturalness and the evils of ritualism are not seen by them. They dream something of a great world-church, which will usher in a great era of world wide blessing.

Fifty years ago Charles H. Spurgeon wrote something on ritualism which should today be sounded forth throughout

all evangelical denominations. Let us listen to this man of God.

“Step in where the Ritualist has dressed himself in all his gaudy apparel, flaunting like a peacock before God Himself, and you may well say to him ‘If thou knewest the gift of God—thou wouldest lay aside these fooleries and come before God sooner in sackclothes than in thy tag-rags, humbling thyself before the Most High as a poor, guilty sinner, most accursed of all the human race for having dared to call thyself a priest; for priest thou art not for thy fellowmen, for one is priest, even Christ Jesus, and no other is priest, save only that all saints have a common priesthood which some cannot usurp for themselves alone, unless they dare to bring upon themselves the vengeance of Korah, Dathan and Abiram, who called themselves priests and were not.’ If thou knewest the gift of God, poor simpleton that thou art, thou wouldest doff that priestly array, and bow before the great High Priest of our profession, and worship Him alone.”

“Alas! Alas! It makes a Christian’s blood boil to see glory given in a professed place of worship, ay, and in a professed Protestant Church, too, to a pack of scamps which call themselves ‘priests’! I would not call them by such a name if they were honest enough to go to the Church of Rome where they ought to be; but having the impudent effrontery to palm themselves off in our country for what they are not, I know of no words bad enough for them. What reverence in respect is to be paid to those gentry inside of those brass gates, around the thing they call an altar? I suppose those gates enclose a sort of a holy place, into which the laity must not go! If these priests had their way, we should have to go down and lick the soles of their feet, as our benighted forefathers bowed down before the hirelings of Rome. Does it not make a man feel, when you see the pictures of his holiness and his cardinals, scattering their blessings at the Vatican, while admiring crowds fall down and worship them, that it were infinitely better to bow to the devil himself? We give glory unto God, but not a particle of glory to anything of the shape of man, or an angel either.

Have I not seen the crowds by the hundreds fall down and worship images and dressed up dolls? I have seen them worship bones and old teeth; I have seen them worship a skeleton, dressed in modern costume, said to be the skeleton of a saint; and I have marvelled how we could find people so infatuated as to think that such idolatry was pleasing to the most high God."

"We, brethren, the people of God, who know Christ, can give no glory to such rubbish, but turn away from it with horror. Our glory must be given to Christ, and to Christ alone. Now, here is the touchstone to try your religion by. When you pray, to whom do ye pray? Through whom do ye pray? When you sing, for whom is the song meant? When you preach, to whose honor do ye preach? To whom do ye intend to do service?"

"For, as the Lord liveth, if you do it for yourselves, or for any besides the Lord Jesus, you do not know what the vitality of godliness is, for Christ, and Christ only, must be the grand object of the Christian; the promotion of His glory must be that for which he is willing to live, and for which, if needs be, he would be prepared to die. Oh! down, down, down with everything else, but up, up, up with the cross of Christ! Down with your baptism, and your masses, and your sacraments! Down with your priestcraft, and your rituals and your liturgies! Down with your fine music, and your pomp, and your robes, and your garments, and all your ceremonials. But up, up, up with the doctrine of the naked cross, and the expiring Saviour. Let the voice ring out through the whole world, 'Look unto Me and live!' There is life in a look at the crucified One. There is life in simple confidence in Him, but there is life nowhere else."



The "Daily Express" (London) of July 22d
Happenings in reports the following:
London

A man in a long, black robe, with a colored turban folded about his head, stood in the pulpit of the City Temple last evening and, with his forefingers pressed to his ears, raised a long, weird cry.

He was the muezzin of the London mosque calling the faithful to

prayer—probably the first time his call has been heard in a Christian church.

Three thousand people heard the plaintive cadences of his voice rise and fall, but there was no response. Nobody laid down a mat, threw himself on his knees, face towards Mecca, and cried, "Great is Allah."

It was an extraordinary gathering, the first of its kind in Europe.

Representatives of the seven great religions of the world had come to expound the principles of brotherhood as held by their respective creeds. The aim is world-wide agreement on essentials.

After the call to prayer, the speakers one by one were announced by Dr. F. W. Norwood, the City Temple pastor.

First came the Hon. Dr. W. A. de Silva, of Ceylon, representative of Buddhism, a white-haired Hindu, with a message of love, self-sacrifice and elimination of selfish desire.

Dr. Sherwood Eddy, of America, urged as the teaching of Christ "reconciliation to thy brother," the resistance of evil, not with evil, but with good.

Dr. Wei-Chang Chein, charge d'affaires at the Chinese Legation, whose message in his absence was read, said that the teaching of Confucius centered in a fulfilment of obligations to one's fellows.

Maharajadhiraja Bahadur, of Burdwan, India, a virile figure in a black hat, contended that Hinduism insisted on the catholicity of brotherhood.

Dr. Moses Gaster, claiming the oldest religion for the Jews, said they knew no difference between faith and faith or race and race. One of his old-time prophets had asked, "Are we not all children of one Father?"

Abdul Majid, in a light lounge suit, and Maulvi A. R. Dard, in a snow-white turban, proclaimed Mohammedanism as the religion of "doing good to others who have not done good to you," and Dr. Annie Besant for the Theosophists urged the wisdom and beauty of toleration.

What shameless proceedings! The saddest figure in this crowd is this man **Sherwood Eddy**. He once knew the truth but now he is departed from the faith. The light he had is become darkness; and how great that darkness!



Blasphemy

Gone to Seed

The greatest blasphemies are uttered today no longer in the world of infidels, but in the very camp of Christendom. Before us is a letter from an intelligent woman, living in one of the larger cities of the State of Iowa. She tells us of a Methodist Institute attended by over seven hundred young people. The Methodist preacher "served the communion." The letter says: "Aside from the ritual no reference was made to the Scripture or from the Scripture. In discussing he said he would probably shock them, but even so, he wanted to say that the bread and wine were chosen by the Lord, because they were the food of that day and

not because they were symbolical. He went on to say he expected some time soon to serve coffee and potatoes in place of the bread and wine." And some of the people who attended this "service" thought he expressed it so beautifully. This is blasphemy gone to seed. A man who can say such a thing, though he wears a "clerical garb" is worse than an infidel. He shows that he never was born again. What judgment will come to such!

We are thankful that our informant writes, "I have left the Methodist Church." She took the step which is authorized and demanded by the Word of God. Twenty-five years ago, if a Methodist preacher had said anything as vile as this man said, he would have been brought up for trial. Today he is applauded. Surely the evidences of apostasy are multiplying on all sides.



The Hopelessness of Postmillennialism Postmillennialism hopes to convert the whole world to Christ, establish His kingdom of righteousness and peace, after which the Lord Jesus Christ is expected to return to see what His Church has accomplished. They speak constantly of "the leaven" of the Gospel leavening everything. For some the preaching of the Gospel is too slow a work and so they are trying to legislate the world into conversion by certain reforms. But it is hopeless. China today is a striking example. A great deal of the missionary activity is suspended. Hundreds of missions are closed. Their properties, including colleges and hospitals, have either been wrecked by mobs, or are occupied as barracks by soldiers. The following paragraph appeared recently in the daily press:

The head of the largest American mission, in discussing the situation said: "I doubt whether we will ever be able to Christianize China. After centuries of effort and the expenditure of millions, the missions see only failure. The faster Western ideas penetrate China, the faster the Chinese seem to be convinced that the native religion is superior.

"Many Christian converts are reverting to Buddhism. Students educated in the United States have become the most bitter foes of the Christian faith. On returning to China these students preach the futility of spreading Christianity and urge their compatriots to adhere to the ancient faiths.

"The anti-Christian riots which recently occurred in Hankow, Foo-

chow and Ningpo were instigated by students who were educated in Christian institutions. It is extremely questionable whether the missions will be able to continue under the favorable conditions that obtained before the present crisis."

Postmillennialism is an unscriptural dream. The Scriptures give the blessed and glorious picture of a converted world. Nations are seen learning war no more and learning righteousness instead. All idol worship will cease and God, the Most High, will be adored and praised throughout the earth. All nations will turn to God and to His Christ. The Kingdom of Christ will be established in every continent, and darkest Africa, deluded China and India will know the Lord and walk in His light. **But when?** Not till the Lord Jesus Christ comes again. **And He is on the way.** The happenings in China belong to the signs of His coming. Yet we believe in foreign missions and support them, not to bring the whole world to Christ, but to bring Christ to the world. The victories of the Gospel of Christ in all continents have been great. Out of all nations the Holy Spirit gathers today the members of the true Church, the body of Christ. God's programme is plainly revealed in Acts xiv:13-18.



Newspaper Reports A public speaker is constantly suffering from reporters. Frequently we have said to reporters: "I do not want you to report anything," for we seek no newspaper notoriety. A number of times in recent years the "Associated Press" gave statements of what the editor said in his addresses, which were distorted and gross misrepresentations. These statements appeared in the leading newspapers from the Atlantic to the Pacific and we have no means to correct them.

It was so this summer. A reporter gave to the Press the information that we had said "Mussolini is the Antichrist." We never said any such thing. The very opposite was said. We warned against teachers who, instead of interpreting prophecy, prophesied and claimed that Mussolini must be that person. Then we added that we did not share in such opinions.

Our readers, some of whom sent us clippings, knew better, and branded the report at once as untrue.



Stony Brook School The new school term, 1927-1928 began on September the 20th with over one hundred boys. The faculty is composed of excellent men, loyal Christians and University trained. To give our readers a glimpse of the high aims of this school we print in this issue an article written by the Headmaster and one of the founders of the School, Frank Ely Gaebelein, M.A.

We know our readers will read this article setting forth the great principles of the school. We know we shall have the continued prayers and support of all our readers. The school is of national importance and is beginning to attract wide attention.



Dr. John F. Carson Our friend and brother Dr. John F. Carson, for many years pastor of the Central Presbyterian Church in Brooklyn, former Moderator of the General Assembly, and President of the Stony Brook Assembly and School, passed away on the first day of September. As we are just going to press we must postpone the obituary till next month.



The Special Offers For nearly twenty years we have offered at the close of the year our publications at a very low price in different combinations, including Scofield Reference Bibles. We do so again this year. We hope our readers realize our aim. It is to put this Biblical literature into the hands of as many people as possible. The margin is small, but for you the opportunity is great. Please make use of these offers at once and do not wait till the close of the year. Anything else you want in the line of books let us know and we will gladly serve you.



The Human Body This excellent work of our brother F. C. Jennings is now ready. It is a most thought-provoking volume. It sheds much light on the present and future human body. It is filled with encouraging and comforting truths. The volume should be in every Christian home. Please order early for we believe the first edition will soon be exhausted.



Our New Book As previously announced the Editor has written a new book on "*Religion or Revelation.*" It is the result of years of research in the realm of comparative religion. In the final chapter Christianity as the greatest revelation of God is unfolded and the finality of Christianity is demonstrated. It is a very timely volume. The argument enters into all the subtle theories of Modernism and gives conclusive evidence that religion in the human race is not the result of an evolutionary process.

This volume is now in the hands of a publisher. We shall have our own edition. We hope to send it in the near future to all the different denominational colleges and seminaries.



Our Ministry With this month, God willing; the different monthly meetings will be resumed. October 4th we hope to speak in the First Presbyterian Church of **Norristown, Pa.**; on October 5th in the Bethany Church of **Philadelphia**. As the Park Street Church in **Boston** is not available on October 6th we hold the first fall monthly meetings on **Thursday, October the 13th**. The speaker in both services will be Dr. A. Gordon MacLennan.

The Editor will begin meetings in **Winnipeg, Manitoba**, October the 9th (Elim Chapel, Sherbrooke and Ellice Streets), and continue for about three weeks. We hold a week's Union Meetings in **Grove City, Pa.**, November 6-13; **Altoona, Pa.**, November 14-15, and **Hamilton, Ontario**, November 20-25. We also have promised to speak for a week exclusively to the colored people of **Richmond, Va.** This will be December 4-9.

To all these plans we add "if it pleases the Lord." We plan, looking to Him, depending on Him for guidance, for strength and spiritual help. Hitherto He has graciously brought us. Only through His kindness and mercy have we been enabled to do the work which we have done for so many years. We shall continue to serve as long as He wants us to. Please remember us in daily prayer.

The Book of Psalms

The Twenty-First Psalm

This Psalm is Messianic. The Targum (the Chaldean paraphrase of the Old Testament) and the Talmud teach that the king mentioned in this Psalm is the Messiah. The great Talmudic scholar, Rabbi Solomon Isaaci, known by the name of Rashi (born in 1040 A. D.), while endorsing this interpretation, suggested that it should be given up on account of Christians making use of this Psalm as an evidence that Jesus of Nazareth is the Messiah. If Rashi were living today he would not need to make such a suggestion as far as modernistic Christendom is concerned. The Destructive Criticism, the parent of Modernism, has, by its rationalistic inventions, disposed of the many Messianic prophecies in the Psalms and has made, in this respect, common cause with infidel Judaism, known as Reformed Judaism.

For centuries ritualists have rightfully used this Psalm in celebrating Ascension Day, commemorating the return of our Lord to glory and His presence there as our great high-priest. But, as we shall see, it includes also His coming

reign as king. Before the Christian era the Psalm was undoubtedly used in Temple worship. As a Psalm of David, David presents prophetically the coming King here also. "Each Jewish Monarch was but a feeble type of Israel's true King: and all the hopes and aspirations of pious hearts, however they might have for their immediate object the then reigning Monarch, whether David himself or one of his sons, still looked beyond these to Him, who should be David's Lord as well as his son."*

I. The King's Power and Glory (Verses 1-3).

"A King is glad in Thy strength, Jehovah;
And in Thy salvation how greatly shall He rejoice!

The desire of His heart Thou hast given Him,
And hast not refused the request of His lips. Selah.

For Thou hast met Him with blessings of prosperity;
Thou settest upon His head a crown of pure gold."

The cross and the sufferings, of which the next Psalm bears such a wonderful and inexhaustible prophetic testimony, are seen as past. We are introduced at once to "the joy" which was set before Him, on account of which "He endured the cross and despised the shame." We see Him risen and ascended on high, seated at the right hand of God, with all power in heaven and on earth. He rejoices in the power and strength bestowed upon Him, who is gone to heaven, angels and principalities being made subject unto Him. It is God's power, which is extolled, displayed in the resurrection and exaltation of the Son of Man, when "He raised Him from the dead and set Him at His own right hand" (Eph. i:20). Then His salvation in which He rejoices is mentioned. He is the captain of salvation, the author and finisher of faith. "His path to the throne has been by the way of the cross. The thorns gathered out of man's path have made a crown for Him. He has not sought exaltation for Himself, who needed it not, but has stooped with infinite condescension to accept the government which is laid upon His shoulders, and which He takes that He may minister in it to the needs of His

*J. J. Stewart Perowne.

creatures, and fulfill the Divine counsel of grace and blessing." * Salvation is man's supreme need and this needed salvation God planned before the foundation of the world, and made it possible in the gift of His only-begotten Son, in His precious death on the cross. The work finished, He Himself rejoices in God's salvation accomplished in Himself.

All His prayers are answered. The desire of His heart has been given to Him, and the requests of His lips have been bestowed upon Him. He prayed on earth, "Glorify Thy Son, that Thy Son may also glorify Thee" (John xvii:1). This prayer and all His other requests have been answered. His prayers are ever prevailing prayers, prayers which cannot fail. Happy are we if we realize in faith that we are as His redeemed children, belonging to Him, the objects of His intercession, and whatever are His requests for us they will be granted. The day is coming when all His desire is given to Him, when His request, "Father I will that they whom Thou hast given Me be with Me where I am, that they may behold My glory" will be answered. The request for His own glorification was fulfilled when God gave Him glory. A crown of pure gold was set upon His head. It is the glory He acquired through His obedience, the reward which righteousness had to bestow upon Him, who was "obedient unto death, the death of the cross." We see Him now crowned with glory and honor, and some blessed day He will be crowned as King of kings and Lord of lords, crowned with many diadems.

II. The Life and Glory He Received, (Verses 4-6).

"He asked life of Thee, Thou gavest it Him:
Length of days for ever and ever.

His glory is great in Thy salvation;
Honour and majesty hast Thou laid upon Him.

For Thou hast made Him most blessed for ever:
Thou dost delight Him with joy in Thy presence."

He had come to give His life as a ransom for many. In another psalm we read His pleadings in humiliation:

*F. W. Grant.

“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; Thy years are throughout all generations” (Ps. cii:23, 24). He asked for life. “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). He was heard, for God raised Him from among the dead and now He lives in His glorified human body for ever and ever. He received as the triumphant sin-bearer, eternal life. And as such He is the head of the new creation, and in Him all who are born again share with Him the eternal life, His life. Therefore, “His glory is great in Thy salvation.” The result of His suffering to procure salvation is His glory. It is, besides the glory which He has now with the Father, the glory of the salvation of countless human beings, who trust on Him and are saved by grace. In them He has His inheritance of glory (Eph. i:17). They are the travail of His soul. And when the day of consummation and manifestation comes, He will be glorified and admired in all them that believed (2 Thess. i:10). Thus glory and majesty is put upon Him; His is an endless glory and in His matchless grace He has made us sharers of it (John xvii:21). He is most blessed for ever. He is the blessed One who communicates His blessings to all who belong to Him; the joy which is His in God’s presence will be our joy in that coming day.

III. The King in His Glorious Manifestation (Verses 7-13)

“For the king is He that trusted in Jehovah,
And through the mercy of the Highest He shall not be moved.

Thy hand shall find out all Thine enemies;
Thy right hand shall find out those that hate Thee.

Thou shalt make them as a fiery oven in the time of Thy coming;
Jehovah shall swallow them up in His wrath, and the fire shall devour them.

Their fruit shalt Thou destroy from the earth,
And their seed from among the children of men.

For they intended evil against Thee,
They devised mischief, unable to perform.

For Thou wilt make them turn their back:
With Thy strings wilt Thou aim at their faces.

OUR HOPE

217

Be Thou exalted in Thy strength, Jehovah;
We will sing and praise Thy power."

The King is in heaven. He is there crowned with glory and honor. He is there in behalf of His people. He is there in unspeakable joy and waiting for His manifestation in kingly glory. He was on earth, trusting in Jehovah. His enemies conspired against Him. As the vision in Revelation shows, the dragon wanted to devour the man-child, but the child was caught up to God and to His throne, destined to rule all nations with a rod of iron (Rev. xii). And now, as this Psalm states, He cannot be moved. On earth opposition to Him continues. His enemies instead of decreasing, increase, and even now all is getting ready in this evil age for the final revolt, so vividly revealed in the opening verses of the second Psalm. And while nations refuse His authority and are against God and against His Anointed, the Messiah, in the midst of Christendom His rejection as the Son of God and the only Saviour of sinners, goes on unhindered. Soon the time will be reached which the Spirit of God foresaw and predicted that it should come. The enemy will rise up, to do his final work; the remnant of Israel will suffer, while Satan rages. But His mighty hand will surely find out His enemies. Those that hate Him will be likewise found out. At the time of His coming, He will deal with them in fiery judgments. The ninth verse reminds us of 2 Thessalonians i:7-9: "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: who shall punish with everlasting destruction from the presence of the Lord, and from the glory of His power." In that day of His manifestation all Christ opposers and Christ rejectors will suffer their shameful defeat and find their ignominious end. Such is the destiny of atheism, infidelity and the Modernism of today. God's people will then sing and praise His power, the power which has saved them and the power which has dealt in judgment with His and with their enemies.

Educational Aims

By Frank E. Gaebelein, A.M.
Headmaster Stony Brook School

It is generally conceded that the chief service to American education of the so-called "private school" is its undoubted tendency to innovate and develop new ideals and methods of work. Indeed, much of the recent progress in education is traceable directly to the pioneer efforts of certain private schools, courageously administered by far-seeing teachers and trustees.

Stony Brook is a school of this type. Conducted not at all for individual or corporate profit, it was founded primarily as an experiment, its problem being to determine whether or not a thorough-going correlation of evangelical Christianity with the entire curriculum and life of the preparatory school can be made. Within a period of five years the enterprise has emerged from the experimental state, and has proved by the results of its teachings and influence and by the approval of parents throughout the country that its plan is sound.

The educational philosophy of the school may be briefly summarized as follows: Apart from character, education is a perilous thing; the most dangerous man is he whose mind is trained but whose will is undisciplined, and whose morality is subservient to the gratification of self. Character, not intellectual agility, is the source of right living; for character, combined with the trained mind, leads to the highest achievement. But character has itself a source. It springs not from moral maxims, rules of conduct, or thou-shalt-nots. Its derivation is higher. It grows out of effective religious experience such as that which results from the Gospel of our Lord Jesus Christ. Lead a boy to an experience of this kind and you have founded his character upon a rock.

The preparatory school, standing *in loco parentis*, has an unparalleled opportunity for molding character either for good or for ill. During the critical years of adolescence, it creates the environment of the boy for three-fourths of each year. If the environment which the school creates is non-

committal on vital matters of religion and of faith, the boys whom it turns out will also be non-committal on these essentials. If the school is perverse in religious teaching and if its masters are unworthy, the morals of the boys will be warped. But if the school holds forth as the great objective of human effort, a fuller knowledge of God and His Son and an obedient realization of His plan for the individual life, it will send out boys anchored in a faith that is the true source of right living.

The efforts of Stony Brook toward carrying out this ideal are centered in six principles.

1. *The school must be kept comparatively small with a correspondingly large staff of teachers.* True Christianity is contagious. In a school it must obviously be caught from the teachers, for they are the patterns for the student. Consequently, the contact between the boy and his masters at such a school as Stony Brook is unusually close, and the student body is small enough to insure careful personal supervision of every boy.

2. *Masters must be experienced, unusually well-qualified intellectually and of positive Christian character.* The boy who graduates from Stony Brook must have genuine respect for the scholarship of his masters. Nothing is more dangerous to the faith of a boy than for him to make, during the period of his higher education, the disconcerting discovery that the masters who advocated his faith were men of mediocre ability. The full sympathy of the teacher with the religious aim of the school is, of course, possible only if he is himself a man of positive evangelical convictions.

3. *The school must maintain an atmosphere that is consistent with its aim.* Most vital is the effect of personality. The combined personalities of school staff and student body must unite to create a spirit that is pre-eminently wholesome in its religion. Happiness, independence, courtesy, and sincerity are to be sought. Pietism, the "holier than thou" attitude, has no room in a school for boys.

4. *Christian things must have their rightful place—and that place is the first place.* Stony Brook has a special department of Bible under the direction of the Headmaster. The subject is required each year and is a prerequisite for graduation. An attempt is made to correlate the Christian point of view with the regular academic subjects. Opportunity is given for voluntary religious activity on the part of the students. Contact with the finer element among college students is maintained through visits of deputations from the college to the school.

5. *A nice balance must be maintained between the religious, academic and recreative activities of the school.* Religious observances do not intrude upon the hours for sport and recreation. Athletics and extra-curricular activities are regarded as of distinct educative value. The school has experienced physical directors, maintains teams in the various sports, and requires of every boy participation in some form of outdoor exercise. Clubs, publications, etc. under faculty supervision are encouraged.

6. *The primary regard must ever be for the individual boy, though never to such a degree that the general welfare is imperiled.* Mass edu-

cation lacks the power of inspiration. The most effective teaching is done in the small group by the master who knows intimately the boys with whom he is working. Similarly the personal influence, counsel, and guidance of the master is a most potent force in implanting in the mind and will of the boy right habits and high ideals.

Through the intelligent application of this program to its administration and to its teaching, Stony Brook is making its own distinctive contribution to American education.

Isaiah

BY F. C. JENNINGS

CHAPTER LV

The third of a triad of chapters, in which the glad tidings goes to the Gentiles: the only prerequisite is thirst: what are the sure mercies of David? No man that ever lived capable of inventing the gospel of God, it must be therefore divine: a parable of nature: all nature called to assist in praise.

These three chapters, liii, liv and lv form in themselves one of those significant triads that characterize our book. The first—chapter liii—gives the groundwork in the sufferings of the Cross; then in liv, the efficacy of those sufferings announced to Israel; and now in this chapter lv we come to their world-wide proclamation to all men.

- 1: Ho! Every thirsty one, come ye to the waters;
And he that hath no silver, come ye, buy and eat!
Come and milk and honey buy without price or payment.
- 2: O why weigh out your silver for that which is not bread?
Why spend the fruit of all your toil for what satisfieth not?
Listen then, O list to me,* and eat ye what is good,
So let your soul luxuriate in fatness.
- 3: Incline your ear and come to me,
Hear and your soul shall live.
A cov'nant I'll make with you that shall be everlasting:
E'en that on which do safely rest the mercies sure of David.
- 4: Behold, I have appointed him a witness to the peoples,
A leader and commander of the peoples he shall be.
- 5: Behold then thou shalt call to a nation that thou knowest not,
And nations shall run unto thee to whom thou wert unknown!
- 6: And that because Jehovah—Israel's Most Holy One—
[Jehovah] thine own Elohim hath covered thee with glory.

Now the Spirit of God lifts up voice loudly, for this is no whispering word of prophecy, but a call as from a silver-trumpet. Thus it begins with the cry of a "Ho!" for now the glad tidings of what those sufferings have effected must

*It is very emphatic: "listening, listen" justifying the repetition.

go to the furthest bounds of human dwelling, and wherever there is a burdened, a sorrowing, a dissatisfied heart, **there** this silvery invitation is welcomed.

Is it not beautifully appropriate that such a call **should** be broadcast with trumpet-strength that it may reach afar to all; awaken the attention of all? Thus the "Ho" must not be overlooked. Nor is it less appropriate that the intimate communications of prophecy should be, as it were, whispered, that only those that are **near** the divine Speaker can hear them—**they** are not meant for the careless at all.

Let us listen then, as if we had never heard the sweet melody of this tender and gracious invitation before. Who are the guests here invited? **All who thirst!** All that is needed to be welcome then, is—not to **need** (for that is true of all)—but to **want** what is offered. Am I utterly dissatisfied with myself? I thirst! Am I dissatisfied with all that the world can offer me, and of which I have tasted? I thirst! Is my spirit altogether dissatisfied with all the wretched formalism of "religion;" then do I thirst! O blessed thirst: for it is the only prerequisite to enjoyment! Let us then delight ourselves, not only in the freedom, but in the gracious insistency seen here in the three-fold cry of Come! Come! Come! First for "water," of which there is such an abundance that the word must be in the plural. No one can live long without water: it is really man's life; and so symbolizes the Spirit, Who alone gives and maintains it. Water thus comes first as the first need is to infuse our **spirits** with divine life. Then "wine" for the soul, to fill it with joy; for wine[†] is itself the very symbol of joy. Finally come for "milk," for we must not forget that we need constantly the "sincere milk of the word that we may grow thereby." All three are quite free now, for all have been paid for by Him Who holds them out to us for our acceptance. And do you not recognize the voice of the Speaker as His who cried: "**Come unto me all ye who labor and are heavy laden and I will give you rest**" (Matt. xi:28) and again: "**If anyone thirst let him come unto me and drink**" (John

[†] Here the word for wine is **yayin**, which many insist is always the **bad** kind of wine, could it be that here?

vii:37). We are like those water pots in Cana, quite empty, but let us be filled with the "water" of life, and instantly this becomes through His divine alchemy, the "wine" of joy.

What gracious—what convincing reasoning! "You are spending all the labor of your one short life, and for what? For wealth, pleasure, name and fame? Why, **that** is not "bread"—**these** will not satisfy." Do we not all know it?

We have within us what nothing of that kind will ever satisfy. O then wherefore toil for such? When this one short span of life is passed, and there is nothing to show for the pursuits in which we have passed it, but the soul departs, still hungering and to hunger forever, is it not a simply reasonable question: "Why weigh ye out your silver for that which is not bread? Why spend the fruit of all your toil in what satisfies you not?"

In contrast with this vain spending, just listen—do nothing **but** listen; and if the heart takes in what the ear hears, then shall it be drinking of the very waters of life. O how quick the God of all grace is to respond even to the inclination of the ear!

So incline your ear to me, saith the Lord. Shut out all the vain babble of the world: listen not to its promises, have you not proved them false? Lend **Me** your ears, and listen; for more than your natural life depends upon it.

Have you never heard an address being given, but without awakening any special interest, till a subject is touched that instantly controls the attention of every listener? A strange hush comes over the audience: not a foot moves: not a rustle of a garment breaks the spell, so that one "may hear a pin drop." Just so, this Speaker has that to tell which none in the universe but He **can** tell—secrets of the very Bosom of God in Which He has dwelt from all eternity, and whence He comes to tell them—shall we not listen, spell-bound?

What then does He say? "I will make an everlasting covenant with you, even the sure mercies of David." Are you disappointed? Did you expect something simpler than that? That is to prove whether we are really thirsty, and want the water—are really hungry, and long for the milk:

if so we shall not go away offended, but stop and ponder the words a little.

Let us then turn to 2 Samuel, vii and read the first sixteen verses. David is ashamed to be living in a house of cedar, whilst the Ark is dwelling in curtains. The Lord sees and interprets according to His grace the desire of that faithful heart; but forbids the building, since David's hands have shed much blood, and well-established Peace is the only ground on which the House of God can be built, and David's Son, whose very name means Peace (Solomon), shall build that house.

But how often do we see the near-by fulfilment of a prophecy pass away as a shadow, and leave the true definitive fulfilment still to come. So was it with Solomon: the throne that he passed on to his sons soon was overturned: the house that he built was soon in ruins: **he** was but the shadow—the Substance was still to come.

And in due time He comes: presents Himself to Israel as their true Messiah, Jesus, David's Son, but also David's Lord. He is rejected, slain, and Israel's hopes seem forever buried in that tomb of Joseph of Arimathea. O where now is that "everlasting covenant ordered in all things and sure"? Where now are the "sure mercies of David"?

But let us go to Antioch of Pisidia and listen to one who is there preaching in the Jewish synagogue: he says:

"And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up *Jesus; as it is also written in the second psalm, Thou art my Son this day have I begotten thee. And as concerning that he raised him up from the dead, no more to return to corruption, he said on this wise, I will give you the sure mercies of David" (Acts xiii:32-34).

Do we not see that no "mercy" could be made "sure" for poor sinning Jews: still less for such poor sinners of the Gentiles as you and I are, my fellow-sinner; my fellow saint, except in our sins being forever put away in sternest justice; and they have—**they have!** "He was delivered for our offences, and was raised for our justification:" and high above

*"Again" should be omitted. See R. V.

principalities and powers, He Whose sacred Head was weighted with our sins, sits, the sins are gone forever, and "mercies" are so founded on justice that they are forever "sure"; no justice is marred; no stain is on the Throne of God in embracing in an everlasting clasp such creatures as we! Verses 4 and 5 tell us that those mercies go far beyond Israel, for "He is not the God of the Jews only, but of the Gentiles also," and those Gentiles are thirsty and hungry to know the disposition of their God towards them; nor can either the beauties of nature, or the marvels of Providence afford a satisfactory testimony as to that. Well, here is One who has been given to be just the needed Witness, and eagerly does every awakened conscience run to Him, who alone meets their deepest needs.

- 6: Seek ye Jehovah while he may be found—
Call ye upon him while he is near:
- 7: Let the wicked man forsake his (wicked) way:
Let the man unrighteous turn from his evil thoughts,
And let him thus return to Jehovah,
Who will (surely, most surely) meet him with his mercy—
Return unto our God who will freely much forgive.
- 8: For my thoughts are not as your thoughts,
Nor my ways like to yours, saith Jehovah.
- 9: For high as are the heavens stretched above the earth,
So higher are my ways far above your own,
And my thoughts soar above all your thinking.
- 10: For as the rain and snow come from out the heavens
Nor do they there return till they've watered all the earth,
And thus have fertilized it—made its vegetation spring:
Affording seed to sower, and bread to him who eats.
- 11: So never shall my word that goeth from my mouth,
Return to me without its bearing fruit,
But surely shall accomplish that which I desire,
And surely shall it prosper in that for which I sent it.

There are those who object to the use of these words as a gospel-call on the ground that God seeks man, and not man God. But God seeks men by leading them to seek Him, as John vi:37: "**All that the Father giveth me shall come to me and him that cometh to me I will in no wise cast out.**" And again, "**Every man that hath heard and learned of the Father cometh unto me**" (Verse 45). Human responsibility has its place: human will has its power in the gospel. It is not only God quickening dead souls, but men hearing God's voice, believing and acting on that belief.

“By grace are ye saved **through faith**,” yet is it impossible to place these in any order of time. When God is seen coming in such unparalleled grace, not to judge, condemn, strike, curse, or damn; but to bless, save and love everlastingly, then men will as inevitably seek Him as a hungry babe flies to its mother’s breast.

No, beloved reader, we may boldly assert that no man of all the myriads that have lived, let him be the wisest as Solomon, the very best as Job, not one could have possibly invented from his own “thoughts” this gospel. It is thus that our apostle challenges refutation when he cries: **“But I certify you, brethren, that the gospel which was preached of me, is not after man”** (Gal. i:11). That means that it was absolutely impossible for such a plan of salvation ever to have been devised by man’s thoughts. It is utterly at variance with those thoughts. It is infinitely too intricate in all its marvellous adaptations to all the involved problems that have to be met, and yet withal so simple that a child can appropriate its virtues that no **careless thoughtless** one could ever have conceived it. He would cease to be careless! But that eliminates the greater part of mankind, for, alas, are not the majority careless? But could a proud man let him be never so thoughtful and intelligent, have invented it? Most assuredly not, for it humbles him to nothing, telling him that he is ungodly and without strength and only as confessing this can he be saved. Must he not have ceased to be proud in order to have conceived **that**?

That certainly shuts out a large number of those left. But then there only remains the poor in spirit; the conscious confessed sinner. Could such have invented the idea that the Creator of all; glorious in holiness, fearful in praises doing wonders, that so High, so Holy, a One should give up **His dearest Treasure** to bear the sins of himself, so conscious as he is of his utter unworthiness? Would it be **“after”** a humble mind to invent such a plan? How proud—how blasphemously proud would such an one be—he must **have ceased to be humble to have invented it!** Then it remains proved that since **no** man—careless or thoughtful,

proud or humble—could have conceived it, it must have been a divine revelation—the result of God’s thoughts and not man’s. And from our hearts we own that His thoughts are not as our thoughts; His ways are not as ours! Indeed they are not.

Verses 10-11: Here we have another parable of nature, and how surrounded we are by these preachers of the gospel! Evangelists are they, that speak truly in parables, but parables that are intended to be understood and so to preach. In that magnificent call for all creation to join in one melodious diapason of praise in Psalm cxlviii, we read: “Fire and hail, snow and vapour, stormy wind fulfilling his word.” And do they not do that in a very profound sense? Let us consider the rain. It descends from heaven, which is we may say, its source: so, the word that God speaks comes from Him—**He** is its Source. The rain falls on the thirsty earth, so the Word falls on man’s dry and thirsty spirit. Rain falls indifferently on mountain and on valley, but the hard, lofty mountain casts it off, and the valleys receive and profit by it. So the Word of God is for all; but lofty pride casts it off, and the lowly penitent takes it in. The rain softens the clods, and this permits the seed to suck its nourishment from the earth, and thus the earth is rendered—what it could not be at all, but for the rain—fertile, and so is covered with every form of vegetable life: grass, herb and tree. So where the Word is received the fruit of love, joy, and peace abounds. Then the harvest provides for a future reproduction as well as for the present nourishment of men. So the Word of God wherever it falls and sinks in, not only produces a corresponding harvest, and there is bread for the hungry, but there is too, seed for further sowing. For no one truly receives the gospel without wanting to propagate it. It **must** flow on—it cannot stagnate. Finally the rain is drawn back to the heavens, and so the Word of the Gospel goes back to God, accompanied as it were, by the singing joy of those who have partaken of its blessing; and thus we now get in: the last verses.

12: With joyfulness then shall all of you go forth,

OUR HOPE

227

In peace everlasting shall ye be led.
 Before you the mountains break forth into singing,
 Before you the hills burst forth into song,
 While the trees of the forest clap hands in exulting!
 13: Instead of the thorn the cypress now springs up—
 Instead of the brier the myrtle is seen;
 For the name and the fame of Jehovah shall this be,
 A sign everlasting that never has end!

Truly a refreshing picture, telling in the highest style of poetry, the effect of an inward change on external scenes. As to **grief**, every thing even the twinkling of the stars is sad and ghastly, and the rippling of the brooks has lost all its cheeriness—its laughter sounds as a mockery, for the heart within is not attuned, and would fain have the sights and sounds of nature to accord with its own misery. So let strong emotion fill the heart with delight, the witchery of that joy changes all the external scene into harmony with itself. I expect some of my readers can remember how all nature appeared to share their joy when the Lord revealed Himself to them in His love.

With no haste, as if in flight: with no fighting as if opposed, but in festal joy, those who were but now in the lowest depths of distress, leave the gloom and come forth with such melody of heart—such hand-clapping of the spirit that it overflows all their own being, and the surrounding woods and hills share the joy and its expression.

And whilst this is of course poetry, yet well may we feel sure that this poor old earth in one spot at least will be in perfect harmony with the redeemed Israel of that day. The evidences of the curse—thorn and brier—shall disappear, and trees of dignity and beauty take their place. The nations of the earth mark the mighty change, and it becomes a “Name,” that is, expressing what Jehovah really is—it tells Him out as does a name, and it becomes a permanent sign, forever bearing its witness to Jehovah from age to age. Just as today, sorrow, sighing, pain, suffering, disaster, injustice and oppression rightly express the reign of a usurper upon the throne of this earth.

In the place of the noxious thorn then springs up a tree that has found a place in that Temple in which “every whit of it uttereth His glory” (Psalm xxix:9 mar) in 2 Chron.

ii:8 it is called the "fir-tree." In the place of that pride-expressing plant that would reign over the trees (see Judges ix:8 to 15) there shall spring up the lowly myrtle which ever speaks of the penitence that characterises all that is of God among men, whether in the Gentile but more directly in the beloved Remnant of Israel. This "myrtle spirit" is what alone, even this day makes any of us "meet for the Master's use," and beyond all question that is alone the spirit of which He **does** ever make use. Let His poor servant lie helpless upon a bed of sickness, still he may be a very useful servant, by whom the Lord expresses the power of His grace; and **that** is for a "Name" to our Lord Jesus; the very best evidence that He is risen, and that the servant is abiding in Him.

I am persuaded that not always is it the most active who is the most useful and we can do far worse than join in our poet's cry:

"I want the grace that springs from thee,
That quickens all things where it flows,
And makes a wretched thorn like me,
Bloom as the myrtle and the rose."

Current Events

In the Light of the Bible

The Lausanne Conference. The World's Conference of Faith and Order was in session during the month of August. Five hundred delegates were gathered to talk about the unification of Christendom, to produce "one big union." The report says that the Cathedral where the delegates met was consecrated in the eleventh century by Pope Gregory X.

The five hundred church dignitaries and lesser clergy were seated facing the pulpit in the center of the Church. A touch of splendor was provided by white-and-black-veiled and bejeweled round hats of the Metropolitans and Archbishops of the Eastern Orthodox Church. The gaitered Anglicans of the British Isles and dominions were also noticeable, as were many continental non-conformist frocks and an occasional native costume of the Church in India. Old hymns

were sung in four different languages and the Apostle's Creed and the Lord's Prayer recited. Bishop Brent delivered the opening address.

The delegates included representatives of the different Protestant denominations. Among them we find the names of the most outspoken Modernists, men who have no use whatever for the Deity of Christ and for the Cross of Christ.

Rome has kept very wisely out of this movement. She can afford to do so, for a unification of Christendom is not possible without Papal Rome. The Papacy will step in at the right moment.

But is it possible that Modernists will ever fall in line with the ritualistic demands of the Romish, the Greek, and the Anglican factions? Let us listen to a sentence from the speech of Dr. S. P. Cadman, President of the Federation of Churches in the United States. Dr. Cadman is a Liberal, though frequently camouflaged. He said:

"How the doctrine of indispensable sacerdotal mediation through ordained priesthood can be adapted to the religious need of a democratic age is a matter on which I crave light."

"Indispensable sacerdotal mediation through ordained priesthood." As if this were Christianity! But all things are possible. The light which Dr. Cadman craves will come, but when it comes, it will be darkness.

Dr. Fosdick has already recommended the "Confessional." A Methodist leader has spoken well of the rosary as an aid to prayer, and the President of a leading University wants to have prayers said for the dead.

The great big religious union will come. The Bible tells us it will come. The name of the big ecclesiastical union will be "Babylon."

Contradictory Reports as to Mussolini. Some reports coming from Italy say that the reign of Mussolini with a million followers is about to collapse, that a revolt will soon put Fascism out of existence. It is also said that the discontent of thirty-nine million Italians who are not with Mussolini becomes more and more outspoken.

This is the one side. The other side sends out reports

of the increasing popularity and power of the Duce, Benito Mussolini. He continues to rule with an iron hand. He marches on in the execution of his plans. The Roman Empire idea dominates him.

But the most significant and ominous report is the well-founded report of the canonization of Mussolini. The following is taken from the "Herald-Tribune" of New York City.

The subtle canonization of Benito Mussolini as the head of Italy's political religion represents one of the most interesting developments of the fifth year ((Anno V) of the Fascist Era.

The "Anno V" is not the least of these subtleties. All state documents now bear the legend "Anno V," as do all the letters and memoranda written by Mussolini or any of his subordinates. It is all helped along by the completely Fascistized and adulating press. The only competition that exists nowadays in the Italian press is the competition in adulation, in coining the most flowery phrases to describe the superhuman qualities of the Duce.

The canonization of the whole regime seems to be the general purpose of these propaganda sheets, but particular care is given to setting Mussolini apart from all ordinary human beings.

There is a reason, but it never appears on the surface. It is, of course, well known that in the early days of Mussolini's political career he was worshiped by his followers, but his followers clung to his coat-tails and rubbed shoulders with him as "one of the boys." He simply couldn't get close enough to the multitudes. Hardly a month passed without his finding an occasion to thrill the crowds in the Piazza Colonna with his golden oratory. But somehow in the last year the urge for close touch with the common herd has oozed from him.

Since the last attempt on his life in Bologna last October he has not made a really public appearance, in the sense of mingling with the multitudes. True, he has spoken in the Chamber of Deputies, has visited various semi-public functions and military or aviation bases, but always under heavy guard and usually without any hint of his appearance appearing beforehand in the press.

This change of attitude on the part of the Duce had to be explained some way. So apparently the Fascist press hit upon the bright idea of building up the legend that it merely represented a phase of Mussolini's ultimate exaltation above the ordinary human plane. It might be called the phase of transfiguration.

Is this coming to pass? If so he would assume an increasing dignity in the eyes of the people and his domineering power would become still more marked. He works for an army of five million men within a few years, a strong navy and a huge air force. During a recent visit to the colonies in Africa he was enthusiastically received and acclaimed as Caesar. The worship by the masses continues. What a mysterious person he is! The near future alone can show in what way he develops. Here we must leave it.

The Soviets Issue Orders for a United States Revolution. "The Daily Worker," a sheet published in Moscow, contained recently instructions as to fomenting a big revolution in the United States. Intensification of revolutionary activity in the United States is demanded, in a peremptory tone, of American Communists. The instructions are signed by Nicholas Bucharin, the right hand man of Stalin, the dictator of Soviet Russia. Particular emphasis is laid on the need of fighting the American Federation of Labor, and the formation of a labor party controlled and guided by communists. As one of the means of promoting revolution in the United States the instructions urge organizational work among the foreign born and negroes.

Ordering a revolution and having a revolution are two different things. But that the dragon seed is being sown, we are all aware. If it were not for our restricted immigration the country would face a far worse condition. According to the Bible, Lawlessness and a Lawless one precede the coming of our Lord. Lawlessness stalks over the entire globe. The shades of night are deepening.

The Onward March of Infidel Modernism. Chicago papers announced that Prof. Jackson Shirley Case of the Chicago University has just completed a new biography of Jesus. A biography? Not even the eye-witnesses of His works, His disciples ever attempted under the guidance of the Holy Spirit to write a biography of the Lord. What is to be expected from the pen of this man Case? Nothing but a weak and puerile contribution to the infidel literature of the twentieth century. According to this Chicago professor, "Jesus of Nazareth never claimed to be 'the Son of God,' never claimed to be the Messiah, never claimed divinity, and never undertook to found a new religious faith." Then he says, "The stories of the birth of Jesus and the miracles performed by him and about him were contrived by the disciples in competition with other gods." "Blind as a bat" is too good a description for such infidel re-hash.

"Denying the master who bought them," is Peter's prediction written 1900 years ago. So it is today. The leaven

of the Sadducees is at work everywhere. It needs fire to arrest the process of fermentation. What a day is coming for all infidels and rationalists when He whom they denied and rejected will face them as the Judge!

The Chaos of Free Love in Russia. In the "Success Magazine" is printed an article by Mr. Herbert Malkus in which the havoc is pictured which the free-love system has wrought in Soviet Russia. They sowed the wind and have reaped more than the whirlwind. According to the article last year 100,000 wives were abandoned by their husbands. These women appealed to the government to find their husbands. Many thousands of wives asked for the support of their offspring. But the worst of all is that four million homeless waifs are roaming all over Russia. What a pathetic picture! It brings tears to one's eyes.

Soviet Russia has forsaken family life. According to the article men can marry on Monday and be legally divorced on Tuesday. The downgrade of nations always begins with the disintegration of the family life. That process is going on today in the United States. The awful fact of ever increasing divorces spells nothing good. And we also have in this country many loud-mouthed advocates of the free love system. It goes well with Atheism.

The Rah-Rah Religion of Mrs. McPherson. An exchange from the Pacific Coast contained recently the following paragraph:

Mrs. Cecile E. Kraum recently attempted suicide in Los Angeles, leaving a note in which these words occurred: "This religion business is too much for me. I can't stand Aimee McPherson. I don't believe in her rah-rah religion." It would appear that Dr. Henry Lundy, formerly a Methodist minister, the father of Mrs. Kraum, is a follower at present of Mrs. McPherson and is reported to be working at Angelus Temple. Newspaper accounts to that effect have not been denied that I have seen.

Here is but another rehearsal of that almost unanimous tragedy that is coming to hundreds and I doubt not thousands of people who have been mixed up with this "rah-rah" religion referred to in this suicide note. Real Christianity has beneath it a firm and abiding foundation. The eternal Rock of Ages is there. There is no moving the feet of the man or woman thus established. But a lot of this flashy, pretentious variety of religion that has come with pomp and boast, with cheering and parade, with the lust of the flesh and the pride of

life all intermingled, has beneath it but shifting sand and has proven that fact over and over again.

It would amaze the most credulous to know how many followers of the Angelus Temple type of gospel have found themselves mentally wrecked and their hearts broken. The mad houses of America are full of religious fanatics that have gone absolutely to pieces because of this "rah-rah" religion. It has no abiding qualities. Any religion that you are forced to bolster up by continuous jazz and theatrical methods is evil and will so prove itself before it is over.

We also have trustworthy information that there are scores, if not hundreds of cases of insanity in the different asylums all along the Pacific coast which are the results of something which is called "religion" but which is the very opposite. Movements like the movement which this notorious woman heads, in which the emotional is the predominant note and all kinds of fanatical things are taught and believed, are not of God, but of the spirit of darkness. They are in reality forerunners of worse delusions. It is pitiful to see so many good people taken captive by these deluded women, young flapper evangelists and a certain class of men. Many have been delivered and hundreds of eyes have been opened to the character of this thing. A number of persons who several years ago were condemning us because we were outspoken against the Pentecostal-Healing Women and Men leaders, have written us apologizing for their behaviour, because they found out by their own experience that they had been sadly misled.

The Holy One

There can be no doubt that Christians of every shade of opinion accept the testimony of Scripture that our Lord Jesus Christ "did no sin" (1 Peter ii:22). Whether we think that the Son of God could have sinned but did not, or whether we think that He could not have sinned and, of course, therefore did not—there is no question or doubt in our minds about the fact that He "did no sin"; that "in Him was no sin" (1 John iii:5); that although "He was made sin" (2 Cor. v:21) yet, as that same verse states, "He knew no sin." We are all agreed of the truth of the claim and challenge of God's Son when He said "The Prince

of this world cometh, and hath nothing in me" (John xiv:30), and "which of you convinceth ("convicteth" R. V.) me of sin" (John viii:46).

But though we are agreed upon the fact that Christ "did no sin" we do not, alas, all agree upon the equally scriptural doctrine that Christ could not sin. It is the purpose of this paper to show that it was inherently impossible for the Son of God to have sinned, and to present what the writer humbly believes to be the correct interpretation and teaching of the Scripture upon this very vital theme.

That Christ could not sin is based upon a consideration of the person of the Son of God, and upon the testimony of Scripture.

Consider first the Person of Jesus Christ. The Names, the attributes and the character which inspired Scripture assigns to Jesus Christ clearly declare His Godhood. None of us will, we think, question that. Jesus was God incarnate. He was not a humanized God, nor a deified human, like the gods of mythology. He was actual God manifest in the human nature and human body. "In the beginning was The WORD . . . and the WORD WAS GOD . . . and the WORD became flesh and dwelt among us" (John i:1 and 14). Jesus was "Immanuel," which is "God with us." Even in the "days of His flesh" there were moments when His divine attributes of omniscience, omnipotence and immutability burst through His self-imposed limitations; discovered themselves from behind His self-assumed veil of human nature, and His Godhead shone out. "Christ, who is over all, GOD BLESSED FOR EVER" says the Scripture of Truth (Rom. ix:5).

There never was an instant in all past eternities right up to the moment He was born of a Virgin in Bethlehem that He was not God "PRE-carnate," and there never was an instant during His earthly sojourn until the moment of His ascension to the Father's Right Hand, that He was not God IN-carnate. Neither will there ever be an instant in all coming Eternities when He will not be "The Mighty God" (Isa. ix). Whether pre-carnate or in-carnate, The Christ is **Absolute** God.

He "became flesh"; "made Himself of no reputation"; "assumed the form of a bondman", and "having become in likeness of men, and being found in figure as a man, He humbled Himself," and became "The MAN Christ Jesus." Yet He was always "Very God" as well as "Very Man." He never forfeited, nor divested Himself of, His Godhood. That was impossible. For the purpose of dwelling among men (John i:14) His Deity was, with of course the attributes of His Deity, uniformly veiled, but neither His Deity nor His Attributes were ever resigned. "God **cannot** deny Himself" (2 Tim. ii:13). Though for a time it pleased Him to assume human limitations yet He never partook of fallen human nature's sin-tendency. In God there is neither liability nor possibility to sin, and Christ was God, as well as Man. Absolute holiness is an inalienable attribute of the Godhead and when the Son of the Eternities became the Child of Bethlehem He did not, in fact could not, divest Himself of, or forfeit, His inalienable attribute of uncreated and absolute holiness. Christ was not innocent, He was absolutely holy. "Christ" who is over all, **GOD** blessed for ever" (Rom. ix:5) even though He "became flesh" for purposes of man's redemption was not merely "sinless," and "innocent" in a negative sense, but He was, and is, **HOLY** absolutely, inalienably and uncreatedly.

It is thought by some that Christ on His human side had the liability to Sin; that being a man entailed, at least, the liability and possibility to sin, and that this was necessary in order that He could be to the tempted children of men a true Sympathizer and Deliverer.

This, we believe, is a grave fallacy and a serious error. The serious error consists in, at least, implying that the Son of God took upon Himself our fallen human nature, that is, carnal nature. He did not do that; the Virgin Birth secured to Him a body in which resided an absolutely holy, and thus unfallen human nature. That "Holy Thing" (Luke i:35); "The holy one of God" (Mark i:24); "Thy holy One" (Acts ii:27; iii:14; 1 John ii:20); "Thy holy child Jesus" (Acts iv:27, 30).

His was not merely a human nature sinless and innocent, as was the first Adam's at his creation, but the Son of God's human nature was positively and absolutely holy. Holiness is not innocence, and vice versa. Adam was created not holy, but sinless and innocent. "Sinless" and "innocent" are negative terms, but "Holy" and "Holiness" are positive terms. Adam at his purest and best before yet he had been tempted was a man, but **only** a man, possessing **only** a human nature sinless and innocent. But the Son of God was not only a man—a real man—having an absolutely sinless and **holy** human nature, he possessed in addition the uncreated holy Divine Nature. Adam never had that. No, the Son of God never partook (God forgive the thought) of human **FALLEN** nature and so was never as man liable to sin.

We must not draw any line of division between the Divine and the human natures of the Son of God. We must not say "This is Divine Nature," and "This is human nature." The Person of Christ is a great mystery. "And without controversy great is the mystery of Godliness, God was manifested in flesh." There was not one nature in Christ liable to sin, being human, and another which could not sin, being divine. That is a dishonoring thought. We may not—we cannot—say how the deity and humanity of Christ merged into one union. His nature—divine and human—is a mystery. We can only believe the revealed truth so amply evidenced in inspired Scripture that Christ was God and Man at one and the same time ever since He was "born of a woman."

Suppose for a moment that the human nature of Christ could have fallen into sin like Adam did, then even Christ Himself would have needed redemption. Who would have redeemed **HIM**? If the human side of Christ could have sinned, would that not have involved, at the very least, the possibility of His eternal death? For "The wages of sin is death" . . . and "Sin when it is finished bringeth forth death," and "The soul that sinneth it shall die." A fallen and sinning God—and Christ is God! It is shocking and painful even in the supposition of its possibility.

God be praised, Jesus Christ **IS** God and God cannot sin.

In 1 John iii:9, there is a statement by the Holy Spirit upon a matter which is intimately related to the theme we are considering. It is there stated that the new nature which is born of God not only does not practice sin, but indeed **cannot** sin. The new-born nature of the regenerated man cannot sin, however, alas and alas his "old nature" (or "old man," or "carnal nature," or "flesh") may do so. Repentant men are made—oh! marvelous grace—"partakers of the Divine Nature" (2 Peter i:4), "partakers of His holiness" (Heb. ii:10), partakers of the life of Christ (2 Tim. i:1; Col. iii:4), and receive from Christ a life—a nature—so holy, so divine that "born of God," it **cannot** sin."

How then could He Who imparts an unsinnable nature to others ever have been liable to sin Himself? The Son of God from uncreated eternities possessed that Divine, Holy, unsinnable nature. He did not acquire it either by birth or by merit of obedience.* It was the inalienable, indestructible, nature of the uncreated I AM. Therefore the Son of God could not sin—it was impossible by virtue of His immutable nature.

Now in the light of this truth let us consider those passages of Scripture which are often by some interpreted as implying that the Son of God was, at least capable or liable to Sin.

In seeking the true interpretation of these passages it must be kept in view that Christ though He became man yet He **Is God**. If an interpretation of these passages is sought for with a view merely to Christ's human nature (or manhood) ignoring His Divine Nature (or Godhood) the search will issue in Error. On the other hand if we seek the interpretation with a view merely to Christ's Divine Nature, ignoring His human nature, this also will end in Error. An explanation must be sought which will harmonize with the fact of both Christ's true Godhead and true Manhood. Should either be contravened then the contravening interpretation must be rejected.

*It was His, uncreated, from everlasting eternities.

OUR HOPE

The one important fact, however, must never be forgotten that the human nature which the Son of God took upon Himself was not our fallen carnal nature, nor yet Adam's pre-fall sinless innocent nature, but a human nature sinless and **holy**, and that this nature was assumed unto His Divine Nature. The Christ was, is, Man in the fullest and Highest sense—He was, is, absolute Man, but He was, and is, Absolute God, too.

ADAM

Before the Fall CREATED		After the Fall BECAME
Upright	}	Fallen
Innocent		Sophisticated
Sinless		Sinful
Probationary		Condemned
	}	Human Nature

CHRIST

Before Incarnation UNCREATED		After Incarnation UNCREATED + CREATED
Abso- lutely	}	Abso- lutely
Holy Righteous Eternal		Holy Sinless Righteous Eternal
	}	Divine plus Human Natures in One Person

“Jesus Christ, the same yesterday, today and forever,” that is, He is immutable either throughout Eternity or “in time,” as to His nature and attributes.

Now take the passage in Philippians ii:5-8. Here it says that the Son of God “emptied Himself.” That cannot mean that the Christ emptied Himself of His Divine Nature, or Divine attributes. How could God (and verse 6 says He was God) empty Himself of His own Nature? That is equally impossible and absurd. If He had done so (even could He) He would have forfeited all claim to the Godhead. Being God, Christ could not deny or resign His own nature, or any particular attribute of that Nature. Holiness, absolute and positive and active is an integral, and

inalienable attribute of the Godhead. Christ Jesus could not "empty" Himself of that and thus become liable to fall victim to temptation when He took upon Himself holy and sinless human nature. He truly did "empty Himself" of outward and visible manifestation of His Deity. Dr. Lightfoot says "He stripped Himself of the insignia of majesty." But He never "emptied Himself" so much as to resign or forfeit His Nature, His position or His majesty.

To "empty Himself" so that He became liable to Sin would have been to surrender His Deity—"for God cannot be tempted with evil" (James i:13). That is an impossibility even with God, for God "cannot deny Himself" (2 Tim. ii:13). When occasion required it the Son of God exercised His divine attributes even when in His self-emptied state of humiliation among sinful men. He truly "emptied Himself" and "humbled Himself," unto an incredible depth, but that He became liable to sin is both impossible and contrary to Scripture. Self-emptying is not self-extinction. So then, Philippians ii:5-8 does not support the view that Christ could sin.

Take the passage in Hebrews iv:15. Here it says that Christ is our High Priest who can be "touched with the feeling of our infirmities" and was in all points tested (tempted R. V. and A. V.) like as we are, yet without sin." The "infirmities" cannot mean sin and sin-tendency in men, for Christ does not sympathize with Sin and sin-tendency at all, He condemns them. As a matter of fact the "flesh" (or "old man," or "old nature"), from which the sin-tendency springs, is itself condemned by God. We are "by nature the children of wrath" (Eph. ii:3). What then is meant by "infirmities" with which our High Priest sympathizes? They were something which He Himself had experienced and so could and would sympathize with His followers when they suffered from similar "infirmities." Notice the words "without sin." These words give the key which opens the door to the knowledge of what "infirmities" are. "Without" is here the old English word meaning "outside of," "beyond," "apart from." Rotherham translates the passage thus: "For we have not a High Priest unable to

have fellow feeling with our weaknesses but was tested in all respects, by way of likeness, apart from sin."

You will find the old English "without" used also in Hebrews ix:28, where it similarly means "apart from," "with no reference to," "outside of."

Both Hebrews iv:15 and ix:28 clearly exclude sin. Hebrews iv:15 does not mean that Christ was tempted to sin but did not succumb to the temptation and hence was "without sin," but it does mean that He was tested in every way that a human being can be tested, apart from being tempted to sin. Whatever the "infirmities" were with which He was "tested in all points," yet it was "apart from sin,"—there was no temptation to sin in the "Infirmities," or "testing." The temptation, therefore, by the devil in the wilderness does not come within the scope of this particular passage and is not numbered among the "infirmities," or "weaknesses," here mentioned. Take, however, the word "tempted," in Hebrews iv:15. That word is often translated by the English words "tempt" and "test." When used of the devil's operation it is truly "tempt" for he tempts always to sin. But when used of the operation of God it means a "testing" for God cannot tempt to sin (James i). It is the same word that is used in Hebrews ii:18, and Conybeare and Howson in their "Life of Paul," page 794, have the following note:

"Literally 'have suffered in trial.' This verb does not mean usually 'to be tempted to sin,' but 'to be tried by affliction' (c. f.: 1 Cor. x:13 and James i:2). Hence it is better not to translate it by 'temptation' which in modern English conveys the former idea. A perplexity may be removed for some English readers by the information that St. James' direction to 'count it all joy when ye fall into divers temptations' is, in reality, an admonition to rejoice in suffering for 'Christ's sake.'"

Dr. Gaebelein in his "Epistle to the Hebrews," page 258, says:

"'Yet without Sin' is an incorrect translation, and is responsible for the very erroneous teaching that our Lord 'while He did not sin, might have sinned.' It was absolutely

impossible for Him to sin for He is the Son of God, and God cannot sin," and again, on page 259, says, "As to sin, temptation from within, the lust of an evil heart He knew nothing. He knew no sin. He was tempted in all things apart from sin." "Sin therefore is excluded."

Christ was tested by such infirmities as hunger, thirst, weariness, pain, sorrow, all of which He overcame and so can sympathize with His disciples when under the testing of similar weaknesses. We conclude therefore that Hebrews iv:15 gives no support to the view that God's Son could have sinned.

Consider now the passages which record the temptation of our Lord in the wilderness. All the synoptists give an account of this temptation. The first point to keep in view is that this temptation came from Satan, not from God. Christ was "tempted by the devil" (Matt. i:1); "tempted by Satan" (Mar. i:13); "tempted by the devil" (Luke iv:1). Each synoptist clearly states that this temptation came from Satan, not from God. This temptation therefore was not a "testing," or "a trial" from God but a clear cut temptation to evil from Satan. God cannot tempt anyone to do evil (James i:13). It is certain then, that the temptation of Christ in the wilderness was not a "testing" from God, but a temptation to evil from Satan.

There was no necessity for the Godhead to prove the fitness of the Son of God for the work of redemption. That fitness was known to the Godhead before ever the Son of God became "born under law" (Gal. iv:4). And it was only immediately previous to this very temptation that the Father had spoken from Heaven, "This is my beloved Son in Whom **I AM WELL PLEASED**" (Matt. iii:17; Mark i:11; Luke iii:21). The Son of God was always fit for the work He came to do and before the Godhead He needed no "testing," or "proving," or "perfecting." His fitness was never in doubt. Testing as to His fitness, or for His preparation or perfection, did not come within the scope of the purpose of that temptation in the wilderness.

What then was the purpose of that Temptation? It was that now the Son of God should enter upon the work He

had come to do, namely, to Conquer God's great Rebel, and Man's cruel Captor, Satan; to destroy all his works; and to deliver the miserable captive from slavery under Satan and sin. It was inevitable and essential that the Son of God should enter upon this encounter with the mighty usurping rebel against God, and destroyer of man. Satan on his part was struggling to retain his supremacy, to maintain his freedom and his life, hence he essayed to inveigle the Son of God into sinful submission to himself. Not being omniscient (notwithstanding all his superhuman wisdom) Satan overstepped himself, for now he was encountering not a mere man, however innocent and sinless, as Adam, but the Incarnate God, *i.e.*, God become flesh, a true Man and yet God Who was, withal, not merely sinless but **absolutely holy**. Satan was defeated as a matter of course. Satan tried to snatch the victory but his case was hopeless. This was one of the chief purposes for which Christ came among men, to meet Satan on his own ground, and destroy him and his works. This encounter was of the most vital consequences to the welfare of the human race. Great issues hung upon it. Here was a great enemy. He had entered the lists against the first sinless and innocent Man, Adam, and had taken him captive. The whole race of men were now in bondage to him (1 John v:19, Rotherham), and he was the "prince" and "god" of his slaves (John xii:31; xiv:30; xvi:11; Eph. ii:2; 2 Cor. iv:4). Who, then, could bring deliverance to this miserably enthralled race? No one among men could do it. No one among angels could do it. Even the Archangel himself was impotent for this purpose (Jude ix). There was One alone who could do it, and He was the mighty Son of God. But would He do it? Yes, blessed be His Name, He could do it because He was almighty, and He would do it because He was all-love. He loved with an everlasting love the creatures who so grievously had fallen into slavery to Satan and sin. He came to earth, and at the beginning of that public ministry which ended in the Cross, He met the great Antagonist and for the time defeated him. It was not necessary that the Incarnate God should be liable to sin in

order to defeat Satan, but it was essential that someone greater and mightier than the devil should come to defeat him and deliver the human captives. There never was any doubt as to Who would be victor in that wilderness encounter. There never could have been any doubt. The Son of God was never in any danger of succumbing to temptation and sin. To have sinned, or even to have been liable to sin, was to have been liable to Eternal death; had there been any space of time, however short, during that temptation of Christ by the devil when the Incarnate God **COULD** have sinned; when He was **LIABLE** to sin and victory was in doubt, then for just that identical space of time the Son of God was, to say the least, in danger of eternal death! That is a shocking suggestion, and a stronger expression than "shocking" would not be out of place.

Nor must an interpretation of the temptation of Christ by Satan be sought which necessitates the erroneous dividing in thought (for it is an impossibility to do it in fact) of Christ's nature into part divine and part human. The mystery of His Person is beyond human reason but it was not two natures operating separately but a **UNION**, of two natures functioning as **ONE** in **ONE PERSON**. Further than this we may not conjecture. His Person is indivisible, indissoluble. The Divine and the human are united in an indissoluble union, and it is not lawful to say that the Human in Him **COULD** have sinned without reference to the **DIVINE** in Him. But even His Human Nature was **HOLY** in an absolute and primal sense, and thus actively abhorred even the suggestion of sin. This Holy Human Nature in inseparable union with His unsinnable Godhead Holy Nature makes it impossible for Christ to have sinned.

(To be continued.)

"The heavens declare the glory of God; and the firmament showeth His handiwork" (Ps. xix:1.)

The High Calling of God

Philippians iii:14

The apostle, speaking in the words which the Holy Ghost teacheth, writes to the Philippians, "Not that I have already obtained, or am already perfect," my course is not completed, nor am I crowned with the garland of victory, nor is perfection yet attained; "but I follow after, if that I may lay hold of that for which also I am laid hold of by Christ Jesus. Brethren, I count not myself to have attained [perfection]: but this one thing I do, forgetting those things which are behind, and stretching forth to those things which are before, I press along the line towards the prize of the high calling of God in Christ Jesus."

First, we are called according to God's purpose. "We know that all things work together for good to them that love God, to them who are called according to His purpose," (Rom. viii:28). Blessed be His name, He had a definite purpose in calling us; "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. i:9). No wonder the apostle is led to exclaim, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love" (Eph. i:3, 4).

Second, we are the called of Jesus Christ. "Among whom are ye also the called of Jesus Christ" (Rom. i:6). The called always refer to those who are made obedient to the call. "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. i:13, 24). "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" (Rom. viii:30). It is most comforting to a believing soul to read the words, "God is faithful,

OUR HOPE

by whom ye were called unto the fellowship of His Son, Jesus Christ our Lord" (1 Cor. i:9).

Third, He has called us by the Gospel. "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. ii:13, 14). It is called "the gospel of God" (Rom. i:1); "the gospel of His Son" (Rom. i:9); "the gospel of Christ" (Rom. i:16); "the gospel of the kingdom of God" (Mark i:14); "the gospel of our Lord Jesus Christ" (2 Thess. i:8); "the gospel of the grace of God" (Acts xx:24); "the gospel of your salvation" (Eph. i:13); "the gospel of peace" (Eph. vi:15); "the glorious gospel of the happy God" (1 Tim. i:11); and "the everlasting gospel" (Rev. xiv:6).

Fourth, we are called to be sons. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; and we are: therefore the world knoweth us not, because it knew Him not" (1 John iii:1). To believers, however lowly their state, it is said, "Ye are all the children of God by faith in Christ Jesus"; "And when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. iv:4-7).

Fifth, we are called to be saints. "Beloved of God, called to be saints" (Rom. i:8). "Called to be saints" (1 Cor. i:2). "With all the saints which are in all Achaia" (2 Cor. i:1). "To the saints which are at Ephesus" (Eph. i:1). "To all the saints in Christ Jesus which are at Philippi" (Phil. i:1). "To the saints and faithful brethren in Christ which are at Colosse" (Col. i:2). The term so often given to Christians implies that they are holy, separated from the world and consecrated to God, who thus claims them for

His own, and requires them to believe, to speak, to act according to His bidding.

Sixth, we are called to eternal life. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called" (1 Tim. vi:12). So our Lord teaches: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life" (John iii: 14, 15). "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand" (John x:28). "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John xvii:3). Hence the apostle says by the Holy Ghost, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (1 John v:13).

Seventh, we are called to eternal glory. "The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (1 Peter v:10). "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). Even now the shining of that glory is manifested to the faithful believer, for "we all, with unveiled face beholding and reflecting as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii:18). But this is surpassed, compared with the time when our Lord's prayer shall be answered: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory" (John xvii:24); and "when Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii:4). How wonderful is the high calling of God!

"Not my will, but Thy will" is the soul's hardest lesson; and when learnt, it is its highest achievement.

Peace Be Still!

Thou rulest the raging of the sea; when the waves thereof arise thou stillest them (Psa. lxxxix:9).

The tempest raged o'er Galilee;
 The hungry waves in fury leapt
 In hissing spray around the boat;
 But mid the turmoil Jesus slept.
 The poor disciples, wild with fear
 Cried, "Save us, Lord, for death is near";
 He rose and calmed the raging deep
 And bid the mighty waters sleep,
 And at His word they sank to rest.

The storm of life swept o'er my soul
 And I was tossed on death's dark flood.
 In agony I turned to God
 Who offered me Christ's precious blood.
 And Jesus gave my sad heart peace,
 And bid the raging tumult cease
 In virtue of the blood He shed.
 Oh, glorious day when Jesus said,
 "Come lay thy head upon my breast!"

A. F. SETON POLLOCK,
 England.

Panoply of God

Ephesians vi:10-18

In another place the Holy Ghost says to believers, "Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof" (Rom. xiii:14). The exhortation to put on the panoply of God is just equivalent to the direction to put on Christ, for it will be found upon examination that He forms each particular part of the armor. If therefore His followers see to it that they walk in the enjoyment of unclouded fellowship with Himself, they can need no other defense against the solicitations of the flesh, the temptations of the world, and the assaults of the devil.

First, "stand therefore, having your loins girt about with truth." But what is truth? This was Pilate's question of the meek and lowly One, who could say, "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). He is the beginning and the end, the center and the circumference, the sum and the substance, the source, the stream, and the shoreless sea of

truth. All truth springs from Him as light from the sun, goes back to Him as light returns to the sun, revolves around Him as the planets around the sun; and whatever is not according to His word, whatever does not exalt His name, is no truth, but a lie. It is explicitly stated in the inspired Scriptures that "grace and truth came by Jesus Christ"; and when He said, "I am the way, and the truth, and the life" (John i:17, xiv:6), it is plain that there is no other way, no other truth, no other life. The thousand new-fangled notions, springing up like frogs all over the church and country, could be instantly detected if the question were asked, what bearing have they upon the Person and Work of the Lord Jesus Christ?

Second, "having on the breastplate of righteousness." "Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe" (Rom. iii:21, 22). By infinite and sovereign grace "are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness" (1 Cor. i:30). God demands righteousness, and must have righteousness, before any soul can stand before Him in judgment; and when we could not meet the demand, "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him" (2 Cor. v:21). But mark it well, it must be in Him.

Third, "your feet shod with the preparation of the gospel of peace." We are not called upon to make peace, any more than a condemned criminal can make peace with the government whose laws he has broken; "But now, in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ. For he is our peace" (Eph. ii:13, 14). We do not make peace, but God "made peace through the blood of his cross" (Col. i:20). Hence it is written, "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v:1). This peace is not a feeling, but a permanent state or condition into which the believer is brought; and hence the first word our risen Lord had to say to His disciples was, "Peace be unto you." He had been into the

eternal world, and came back to tell them that there was no war any longer against them, no controversy, no condemnation, no accusation. "Then said Jesus to them again, Peace be unto you," breathing upon them the Holy Ghost, and sending them out to service. After eight days, the period of labor being over, and resurrection having come in type, once more He stood in their midst saying, "Peace be unto you" (John xx:19-26).

Fourth, "above all," or over all, or in addition to all, "taking the shield of faith." This is the large door-like shield, not only wholly protecting the person of the soldier, but preserving his armor from being hacked or notched. We listen to the voice of the Christ proclaiming, "Verily, verily, I say unto you, He that believeth on me hath everlasting life" (John vi:47); and such a shield quenches all the fiery darts of the wicked one. It is a form of statement repeated hundreds of times by the Saviour, and by the Holy Spirit through the apostles; and it must be held with a firm hand in the face of every foe.

Fifth, "take the helmet of salvation." This is what Christ Himself wore, for it is said of Him centuries before He came into the world, "He put on righteousness as a breastplate, and an helmet of salvation upon his head" (Isa. lix:17). Salvation as to pardon is to be viewed as a present blessing; as to complete redemption from all evil, and from the power of death, it is to be viewed as a future good; and hence in another place it is said, "for an helmet, the hope of salvation" (1 Thess. v:8). But here it is present, as when the Lord said to the weeping woman at His feet, "Thy faith hath saved thee; go into peace" (Luke vii:50).

Sixth, "the sword of the Spirit, which is the word of God." If the Christian soldier is not armed with this, he is powerless against the attacks of the enemy. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. iv:12); and all of this word witnesses of Christ. It is not the fine scabbard, although it may be ornamented with beautiful jewels,

that can ward off the deadly thrust, but the keen blade of the inspired Scriptures. God does not say, is not man's learning, logic, eloquence, but "is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. xxiii:29).

Seventh, "praying always with all prayer and supplication in the Spirit." Living in the atmosphere of prayer, darting up ejaculatory supplications under the promptings of the Spirit, will be a safe guard, which nothing can destroy. But here again there can be no prayer without Christ, for His promise is, "Whatsoever ye shall ask in my name, that will I do" (John xiv:13); and of the Spirit He says, "He shall testify of me" (John xv:26).

—*J. H. Brookes.*

"We look towards the heavens for our Lord Jesus Christ at any moment to take us to Himself, where we belong. In a moment, the twinkling of an eye, it may all take place. The Scripture is exceedingly rich in matter as to this: 'We shall be changed'; 'this mortal shall clothe itself in immortality'; 'we shall see Him as He is, for we shall be like Him'; 'caught up to meet the Lord in the clouds'; 'in the air, and so shall we be forever with the Lord.' What an expression of grace and power and salvation is begun on the cross and ended in the glory with the Lord. The very power by which He is able to subdue all things unto Himself is for us, and this is its necessary consummation. Blessed be God for such an hope on such an object."

The Heart of the Lesson

By Arthur Forest Wells

ELIJAH ON MOUNT CARMEL

October 2. 1 Kings xviii:30-39. Golden Text, Joshua xxiv:15

Daily Readings

Mon., Sept. 26, Josh. xxiv:14-28. Tues., Sept. 27, Gen. xii:10; xiii:4. Wed., Sept. 28, Judges vi:11-24. Thurs., Sept. 29, Ex. xv:1-21. Fri., Sept. 30, Jas. v:1-20. Sat., Oct. 1, John xii:20-30. Sun., 1 Kings xviii:30-39.

OUR HOPE

251

I. THE LESSON OUTLINE

I. Elijah's Call to the People (30a). II. Repairing of the Altar (30b-32a). III. The Sacrifice (33). IV. The Challenge of the Supernatural (32b-35). V. Elijah's Prayer (36-37). VI. The Answer (38). VII. The People's Response (39).

II. THE HEART OF THE LESSON

The lesson is taken from a period of Old Testament life when the true faith was in danger. Broadly speaking there were four such occasions, and this was one of them. The first was the challenge of bloodless religion in the time of Cain. The second was the substitution of the golden calf worship of Aaron. The third was the elaborate institution of image worship under Jeroboam. The fourth was this Baal worship. The earmarks of these departures from the true faith were, respectively, bloodless sacrifice, lust, self-seeking which not only substituted the material for the spiritual but also sought to separate God's people from the Divine order, and then this last one: rebellious science and the fashion of the world.

The text begins with the call of the people by Elijah. They had been without a shepherd. The priests and king had failed, and there were a plenty of false prophets. There was no laymen's movement to reestablish the nation in the things of God. The restoration had to come through a man called of God for the purpose. The 7,000 who had not bowed the knee to Baal had held the invisible framework of the religious life together somewhat, but the people needed the action of God through His prophet. Without God's help, man has never been able to advance in spiritual things, and certainly never has he been able to restore himself from a lapse of faith without the Saviour God. Jehovah restores the soul. It is the Lord Who came to seek and to save the lost.

It was not enough, however to preach a sermon to the people. The basis of man's redemption or restoration to God's fellowship is not to be found in philosophy or even a religious discourse or exhortation. That basis is none other than the Sacrifice which God has ordained. Elijah repaired the altar of Jehovah that was broken down. It was a call to the old paths of Biblical faith. Things had not been going well in Israel. External relationships were not what they might have been. There had been a long famine. What caused these things? The altar of Jehovah had been neglected. The source of all domestic, social, international troubles is bad religion. A broken down altar is at the bottom of all of man's failures. Elijah shows that the path to restoration is by the way of repentance to the old faith.

But, of course, there is no redemption in an altar. There must be the right Sacrifice. Judaism has altars to-day, but no sacrifice. There are altars in Christian churches, too; but how about the Sacrifice of the Lord Jesus Christ? There is a form of preaching which advocates sacrifice, but it is not the Sacrifice of the Lord. There is a proclamation of a kind of self-denial to the exclusion of the merit of the Cross of the Lord Jesus. There is a place for the denial of self, although I do not say self-denial; but this can have value only as we see the Cross of the Lord Jesus Christ in the right place.

Elijah not only put the Cross in the right place, but he showed that the movement which he championed was supernatural. Baal-worship was a spiritualized nature-worship. That is to say, it was the worship of the powers of nature. The emphasis was upon the natural. It was the issue of supernaturalism against naturalism. And that is the case today. Modernism seeks to interpret the fall of man as well as the fall of Jericho, and many other things in a natural way. Evolution is made to take the place of the Second Coming of the Lord Jesu

Christ. Prayer is said to be the reflexive action of a devout mood, or the manipulation of spiritual laws, as if the prayer were a kind of spiritual engineer.

Elijah's faith was otherwise. He was no evolutionist. Nor did he hope in natural forces. He believed that an intervention from Jehovah was possible, and very much needed to reestablish spiritual things in Israel. He simply called upon God, and God, the living, loving, wise, powerful, and gracious God answered him. Only God can prove God. He did it here in answer to the prayer of His servant.

ELIJAH HEARS GOD'S VOICE

October 9. 1 Kings xix:9-18. Golden Text, Psa. xxvii:14
Daily Readings

Mon., Oct. 3, Gen. ii:8-25. Tues., Oct. 4, Gen. iii:1-9. Wed., Oct. 5, Gen. iv:1-10. Thurs., Oct. 6, Matt. i:18; ii:2. Fri., Oct. 7, John i:29-39. Sat., Oct. 8, John x:1-21. Sun., Oct. 9, 1 Kings xix:9-19.

I. THE LESSON OUTLINE

I. Elijah's Whereabouts (9a). II. The Question from God (9b). III. Elijah's Answer (10). IV. The Lord's Command (11a). V. The Lord's Appearance (11b-13). VI. Elijah's Response (14). VII. The Lord's Second Command (15-18).

II. THE HEART OF THE LESSON

One might think it strange to see Elijah running from his enemy before whom he had been so courageous just a few days or hours ago. But if we remember that Elijah was subject to like passions as we are, we may understand his actions well enough. The flesh is often weakest after a great victory. We cannot say that it was reaction of faith, for that would be putting the Mount Carmel experience on natural grounds. And yet what was it if it was not that? Had Satan beclouded his faith and prayer life? The spirit was willing, but the flesh was weak. Did he feel that the demonstration on Mount Carmel amounted to nothing in the experience of the people? Had he failed to see a popular rally for Jehovah? Read the twenty-fourth chapter of Joshua and see what distrust the successor to Moses had in the words of the nation. It is true that 7,000 had not bowed the knee to Baal, and had evidently rendered valuable service in secret; but Elijah had not felt the warmth of their faith. They may have had prayer groups, but the prophet had been alone. Absent members do not always help the preacher much when he stands before a congregation to preach and pray. Much harm has been done by silly compliments to a minister after a service, but there are times when the servants of the Lord need the assuring testimony of God's people. You will notice that the primary reason for Elijah's flight is not the fear for his life; but his sense of loneliness. Christian people can do nothing better than to have fellowship together in the Name of the Lord Jesus Christ.

I can appreciate Elijah's desire to get away into the wilderness. There are times when we do desire to get away from worldly throngs who mean no blessing to us. After a week at a Bible conference recently, I spent the good part of a Sunday in one of our large cities where they seem to have no restrictions placed upon the lusts of the flesh on the Lord's Day. The pleasure-mad crowds seemed to bring a cloud over my soul, and I began to wonder about the outcome of spiritual things in such a time as this. What a blessed thing it is to have the Word of God which tells us about these things! I had a sense of loneliness on those busy streets. I can understand how a saint of God would want to get away from it all. But the wilderness

is no permanent place for the servant of the Lord. Monasteries are not the solution for modern problems. We can understand why the Lord said: "What doest thou here, Elijah?" This is an inquiry that can be applied to people whose spiritual life is out of adjustment for various reasons, but let us remember that it was addressed here to a faithful servant who had given up hope.

It was no policeman's voice. It was the voice of the Father of our spirits in Christ. What a note of encouragement it must have brought to Elijah! When someone is sick, the voice of a faithful doctor always brings comfort. What a comfort it was to Elijah to hear the voice of the Lord again! It proved that God had not forgotten him. And it must have reassured him that the Mount Carmel demonstration was a reality, and not a dream. God had spoken, and God still lived. God knew all about him, and cared for him.

But how many are there whom God could find out in the wilderness with a burden such as that of Elijah? The times are just about as bad spiritually now as then. But who cares about the decline of faith today? If God found a number of people in the wilderness today, how many could give Him the answer that Elijah gave Him? Some of Elijah's conclusions were wrong. They were those of a despondent heart. It may be a safe rule not to draw conclusions when we are sad. But the great point here is that the lesson tells us about a man who cared for the spiritual state of things in his day, and that God was mindful of such a saint, and had plans for him. May the Lord give us such earnest members in our churches and pulpits!

ELIJAH IN NABOTH'S VINEYARD

October 16. 1 Kings xxi:1-20. Golden Text, Num. xxxii:23
Daily Readings

Mon., Oct. 10, 1 Sam. viii:1-14. Tues., Oct. 11, Lev. xxv:1-24.
Wed., Oct. 12, Num. xxxvi:1-13. Thurs., Oct. 13, Ezek. xlvi:1-18.
Fri., Oct. 14, Acts vi:8-15. Sat., Oct. 15, Isa. lviii:1-14. Sun., Oct. 16,
1 Kings xxi:1-20.

I. THE LESSON OUTLINE

I. Ahab's Desire for Naboth's Vineyard (1-2). II. Naboth's Refusal (3). III. Ahab's Response (4). IV. Jezebel's Attitude (5-15). V. Ahab Takes Possession of Naboth's Vineyard (16). VI. The Lord's Verdict (17-20).

II. THE HEART OF THE LESSON

The proposition that Ahab made to Naboth certainly seemed very reasonable, on the face of it. Offers of that kind are made every day in our land with good propriety. If my neighbor owns a plot of ground that would form a good addition to my property either for the beauty, the usefulness, or the protection of it, why shouldn't I try to secure it from him, if he be willingly disposed to trade or to sell it? Such reasoning is in place in America, but not in the land of Israel, unless we think of Ahab's proposition as a kind of lease. But it appears to be a bid for an outright sale. There was a law that forbade the permanent sale of an inheritance (Lev. xxv:23; Num. xxxvi:7). Had we never heard of Ahab's manner of life before this, this action of his would have told us that he was a man in whose life the Bible counted little. It is for us to learn that there are some things which may appear quite plausible on natural grounds, which are not permissible, however, to the people of God because of what God has spoken. There are plans in the church today which appear to be as just and reasonable as any honest business proposition, but they are out of place, and they actually do harm to Christ's cause because they are contrary

to God's plan. I am thinking now of some of the plans of post-millennialism. "Making the world a better place to live in" is a noble thought; but when this enterprise is entertained apart from God's purpose, then it becomes a hindrance to the real accomplishment of the restoration which can only be brought to pass at the Coming Again of the Lord Jesus Christ.

Naboth knew the law of the Lord, and appealed to it. Here is an indication of the people's acceptance of the principle which Samuel proclaimed at the crowning of Saul, viz., that the law of the kingdom was the will of God. See 1 Sam xii:13-15.

Ahab seems to have recognized Naboth's claim in the light of the Word of God, or even on the grounds of the rights to personal property. But he was unhappy in either case. That is a sad state of mind for any one to possess, or rather to be subjected to, especially if one be a king. It is sad to be unhappy, because another has appealed to the will of God. I wonder how many Christians submit reluctantly to God's will. They want to be holy, but they desire the pleasures of the world. Thus the fear of God makes them unhappy. May the Lord give us grace to say, "O how I love Thy law!"

Jezebel, seeing her husband's sullenness, and being unchanged by what happened on Mount Carmel, insists upon showing who is running the kingdom. Strangely enough she goes to the Word of God for a basis of her satanic plan (Cp. Lev. xxiv:13-16; Ex. xxii:28). "The devil can cite Scripture for his purpose." Beware of how people quote the Bible. Shameful it was indeed to see how many fell in with the queen's plan. She mixed love for her husband with strong hatred for Jehovah's Word and both of these with murderous hypocrisy. Well, when we remember that only 7,000 had not bowed to Baal, we can understand why so many were found to carry out her infernal scheme. It is sad for any day to find rulers and people ignoring or perverting God's Word.

Why did God permit the death of Naboth? This may be one of the mysteries of grace. But if Naboth was a righteous man (he may have been one of the 7,000), we may be certain that no real loss came to him (Heb. xi:6).

Naboth is hardly a type of the Lord Jesus Christ, but there may be an illustration in Ahab's seizure of the vineyard over Naboth's dead body of the fact how the world takes possession of the blessings of God over the dead body of Christ. The pleasure-mad crowds that take possession of week-ends, and live as if Christ had never died to bring us to God away from the life of self, rob God in spite of the Lord Jesus Christ's death. I once read a story of a father whose son had opened a saloon. The father protested this action by standing at the door and warning men not to enter. When the son objected to the father's action, the father replied that no one would enter that place except over his dead body. That is the way, it does seem, that the world is going on in its pleasures.

God is more alive and powerful and just than Jezebel imagined or Ahab would admit, as is plainly seen from the verdict that Elijah pronounces upon him from the Lord.

THE CALL OF THE PROPHET

October 23. 1 Kings xix:19-20. Amos vii:10-15; Isa. vi:1-8
Golden Text, Isa. vi:8

Daily Readings

Mon., Oct. 17, Deut. xviii:15-22. Tues., Oct. 18, Acts iii:14-26.
Wed., Oct. 19, Isa. viii:11-22. Thurs., Oct. 20, Matt. xxiv:4-14.

Fri., Oct. 21, Eph. ii:11-22. Sat., Oct. 22, Heb. iii:1-19. Sun., Oct. 23, Eph. iv:1-16.

I. THE LESSON OUTLINE

I. The Call of Elisha (1 Kings xix:19-20). II. The Call of Amos (Amos vii:10-15). III. The Call of Isaiah (Isa. vi:1-8).

II. THE HEART OF THE LESSON

A prophet is one who speaks for God, that is, one who is the mouth-piece for God. He is not necessarily one who predicts. He may reveal the past as well as the future. Compare the Book of Genesis. He may declare God's truth for the time then present.

The presence of a prophet declares his age to be a day of revelation. We do not have such prophets now because revelation has been closed. The prophet's presence also declares, at times, that the obedience of the people to God had broken down. The prophet declared the wrath as well as the love of God. Certainly God's love alone accounts for the presence of prophets in the northern kingdom where neither kings or priests were of God's order. They were there to uphold the rule of God even where He was not wanted.

Israel was the only nation that had prophets in the real sense. Even Balaam could prophesy only in Israel. It is interesting that the Hebrews spoke of their historical books as prophetic books. They wrote history with a theological emphasis. Their biographies, as far as they entered into the Bible, were Gospels. They gave not only the narration of the facts, but their interpretation as well.

Prophets came forth by Divine call (Cf. John xv:16). The lesson speaks of three of such calls. If we had space, we might compare them more fully. But the following note may suffice to show the different emphasis in them. Elisha shows a prophet who leaves all for God. Amos proclaims the heroic certainty of his commission. Isaiah speaks of a sinner's unworthiness for such an office.

Let us stay with Isaiah for a moment. He has been called the great evangelical prophet. The citation of his call is generally given as if found in verses 1-8. I feel that it is a mistake to stop at verse 8. Verses 9-13 give the message that was given to him after his call. Certainly there is little use in st dying about a prophet unless we know his message. His message was important. See Matt. xiii:14-15; Mark iv:12; Luke viii:10; John xii:40; Acts xxviii:26; 2 Cor. iii:14-15.

It may seem strange to some that such a message should be given to a prophet after such a glorious call. But certainly there can be no doubt that a man would need such a call to deliver such a message effectively and acceptably.

Why did Isaiah mention the date of his call? Is it given to record the exact time of an unforgettable experience, a red-letter day? or was it because untoward conditions did not keep heaven closed to his eyes?

The call began with a vision of God. Such is the essential requirement of all true servants of the Lord. True service must be born in a vision of the Lord. If we do not know Him, how can we serve Him? There is a story of two young women who came to a pastor with the desire to go as missionaries. But he soon discovered that neither knew herself to be a Christian. The Lord enabled him to lead both to Him, and then, knowing the Lord, they were able to go forth to lead others to Him. Next the vision of God, there must be a vision of the sinfulness of self; and then, following upon the recognition of this, there must be the cleansing that God alone can effect. And then comes obedience to His call. Someone has said, "God calls for

volunteers, He never drafts." The message, then, must be the words that He gives, whether of law or of grace, wrath or love.

AMOS DENOUNCES SIN

October 30. Amos ii:4-12. Golden Text, Amos v:14
Daily Readings

Mon., Oct. 24, Rom. i:18-32. Tues., Oct. 25, Rom. ii:17-29. Wed., Oct. 26, Rom. iii:9-20. Thurs., Oct. 27, Rom. ii:1-16. Fri., Oct. 28, Rom. vi:1-23. Sat., Oct. 29, Rom. iii:21-31. Sun., Oct. 30, Amos ii:4-12.

I. THE LESSON OUTLINE

I. Judah's Judgment (4-5). II. Israel's Judgment (6-12).

II. THE HEART OF THE LESSON

When the children of Israel asked for a king like other nations, they may not have dreamed just how much like the other nations they would eventually become in the matter of sinning. They wanted a king like other nations to rule over them, but they became like other nations in breaking all rule, moral and spiritual. The hiss of the serpent is heard through all history, but how sad to find it in the records of God's own people.

Here is sin in spite of marvellous grace. Sin here takes on the nature of ingratitude. God took pains to get them out of heathenism; but they fought to get back into heathenism. Of course, none of their number would have put that explanation upon their action; but such it was, nevertheless. Judah and Israel broke every commandment. They made other gods, they sought to worship Jehovah through idols, they blasphemed His Name, they broke His day, they sinned against their fellowmen and themselves, they were guilty of idolatry, unspirituality, blasphemy, sacrilege, uncleanness and wickedness. In Romans i, Paul argues concerning the guilt of the Gentiles. The burden of his proof is that the Gentiles had a sufficient knowledge of God, but did not live up to it. In Romans ii, he shows that the Jew not only had a superior knowledge, but boasted of it, even claiming to be a teacher of the law; but he did not live up to it. The result in either case was idolatry, uncleanness, wickedness, i.e., man's relation with God, himself and his fellows was spoiled. When our Lord came, He found the Jews' house desolate. He did not cleanse the halls of government; but He did cleanse the temple. His interest was first of all in spiritual things. The fallen spiritual condition of His own people must have pained Him much. Our papers have told us recently that Protestantism is losing 500,000 communicants yearly. In many places there is no desire for the Word of God. Men are breaking vows, and are saying to God that they do not want to hear of His will for them. They are giving wine to Nazirites, and are telling the prophets not to prophesy. (Cf. Amos vii:10-15).

Sin characterized God's people in time of prosperity. Jeroboam II was a capable king, the times went well materially; but things were not right spiritually. Israel did not know how to abound (Phil. iv:10-13). There may have been no evidences of decay to the natural eye, but Amos, filled with the Spirit of God, told of the doom that was threatening. America has been having good times. There should be no reason why they should not continue. But unless our nation takes spiritual life more seriously, there can be nothing else in store for us than a judgment from God. May the Lord give us wisdom to see the folly of sin before it is too late, and the joy of the way of obedience to the will of God.

OUR HOPE

Vol. XXXIV

NOVEMBER, 1927

No. 5

Editorial Notes

**Mine and Thine
—Thine and
Mine**

“And all Mine are Thine, and Thine are Mine; and I am glorified in them” (John xvii:10). This is one of the deep sayings of our Lord in His great high-priestly prayer. Throughout this prayer His Deity is manifested. He lifted up His eyes to heaven and said, “Father.” Many times before He had used this blessed word. “My Father worketh hitherto and I work” (John v:17). “I and the Father are one” (John x:30). “He that hath seen Me hath seen the Father” (John xiv:9). He is the Son of God and God is His Father. As He lifted up His eyes to heaven and said “Father,” so all who believe on Him whom the Father sent, who have accepted Him and are redeemed by His blood, can also lift up their eyes to heaven and say, “Father.”

Then He prayed, “And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was.” It is another self-witness as to His eternal and glorious Deity. Again He said, “As Thou, Father, art in Me, and I in Thee,” expressing His union with the Father. And when He said “all Mine are Thine, and Thine are Mine,” He testified to it also. What Luther said on this verse is very true. “Any man may say, What is mine is thine, but only the Son can say, What is Thine is Mine.” His equality with the Father is what He declares in these words. All the Father is, and all He has, He, the Son, shares with Him. “Thine are Mine” means, therefore, Thy nature, Thy name, Thy holiness, Thy perfection, Thy fulness, Thy glory, Thy omnipotence, Thy

omniscience, Thy omnipresence, Thy eternity, Thy throne, Thy people and everything else. Such was His witness before when He said to His disciples, "All things that the Father hath are Mine" (John xvi:15). Inasmuch as believers belong to the Father, and are His gift to the Son, our Lord in this statement includes them likewise. Those who have believed on Me are Thine, O Father; they are also Mine. They are ours mutually, equally and eternally. What marvels of Divine love and grace are revealed in this unsearchable statement of our loving Lord! Therefore because we are owned and possessed by the Father and the Son, our temporal and spiritual interests are their interests. We are the objects of the Father's love and care, as well the love and care of the Son. In this our faith can rest in perfect assurance.

Furthermore we can say now as His own, who belong to the Father and to the Son, "All Thine are mine." All He is and all He has as our risen and glorified Saviour-Lord we are with Him and we shall have with Him. He is made the heir of all things and we share this inheritance with Him as His fellow-heirs. "For all things are yours . . . and ye are Christ's; and Christ is God's" (1 Cor. iii:22). As we then look forward to eternity we can realize in a small measure, in the light of these statements of our Lord, what glory awaits us in everlasting fellowship with the Father and the Son, when all that is His shall be ours and when we shall be like Him.

"And I am glorified in them." We, as His own are His glory. We are the ever blessed and precious fruit of His own work; we are His workmanship. Our salvation and all that is connected with it is His glory. His power, His faithfulness, His never-failing grace, all His loving-kindness and everything else is glorified in all who have accepted Him. The Church, His body, is His fulness; she is His glory. In us He has His inheritance. Oh that our little lives might be lived for His glory, that He may get glory through us! Oh, that we might be royal priests making known the excellencies of Himself, who has called us out of darkness unto His marvelous light!

OUR HOPE

259

The Ninety-first Psalm is a prophetic picture of the second Man, the Lord Jesus Christ, just as the First Psalm shows our Lord as the righteous Man, who walked on the earth. The previous Psalm, the Ninetieth, shows what fallen man is. That Psalm was written by Moses, undoubtedly during the wilderness days of Israel, when the man of God saw them dying in the desert sands. It speaks of sin and death; "Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance. For all our days are passed away in Thy wrath, we spend our years as a tale that is told." It is a mournful Psalm, the Psalm of Moses. How well it is adapted to read at funerals. But when we read the Psalm which follows we leave death behind and breathe the atmosphere of life and deliverance. It is the blessed description of the perfect Man, the Man who walked on this earth, dwelling in the secret place of the Most High, who in His path of humiliation made God His refuge, the Most High His habitation. He walked in obedience and in perfect trust, He met the enemy and stripped him of his power, as it is written, "Thou shalt tread upon the lion and adder; the young lion and the dragon Thou shalt trample under feet."

The last three verses of this Psalm give us another prophetic picture of the Lord Jesus. "Because He hath set His love on Me, therefore will I deliver Him." The Father speaks of His beloved Son, who walked as the obedient One, in perfect love-fellowship with Him. "I will set Him on high, because He hath known My Name." Even so it was fulfilled when He had been obedient unto death, the death of the Cross. Then God set Him on high "at His own right hand in the heavenly realm, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all" (Ephes. i:20:23).

"He shall call upon Me, and I will deliver Him. I will

be with Him in trouble; I will deliver Him, and honor Him. With long life will I satisfy Him and show Him my salvation." All these blessed statements are true first of all of the second Man, our Lord. God has answered and still answers His prayers. "Who in the days of His flesh offered up prayers and supplications with strong crying and tears, unto Him that was able to save Him out of death, who was heard in that He feared" (Heb. v:7). God delivered Him in raising Him from the dead and by giving Him glory.

But the blessed statements of this Psalm belong likewise to those who are linked with the second Man, who by faith have become His seed, who are partakers of Him and with Him. We belong to the new creation headed by the second Man, the captain of our salvation, the first begotten among many brethren. We are one with Him. But to know the full comfort of this Psalm of the second Man, we too must walk in obedience, walk in His footsteps. The carnally minded Christian cannot experience these blessed things. He knows nothing of the precious nearness to Him. It all necessitates a close walk with God, a walk in faith, a daily setting of our hearts upon Him. Then we shall enjoy the comfort, the peace, the deliverance, the assurance, the joy, all of which is so blessedly expressed in this Psalm. He answers our prayers; He covers us with His feathers, as we trust under His wings; He will be our shield and buckler; our life will be the life of victory and overcoming. And can there be a happier life, than the life which constantly makes the Lord his refuge, and the Most High his habitation? Do you know this daily life of faith?



Everlasting *God is everlasting.* He has no beginning and no end. He always was and always will be. "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God" (xc:2). "Art Thou not from everlasting, O Lord my God, mine Holy One?" (Hab. i:12).

His *Mercy* is everlasting. "For the Lord is good; His mercy is everlasting and His truth endureth unto all gen-

OUR HOPE

erations" (Psa. c:5). "For the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children" (Psa. ciii:17). With Israel we can sing, "O give thanks unto the Lord, for He is good and His mercy endureth forever."

His *kindness* is *everlasting*. "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" (Isa. liv:8).

His *arms* are *everlasting*. "The eternal God is thy refuge and underneath are the everlasting arms" (Deut. xxxiii:27). Such is our God: everlasting in His Person, everlasting in His mercy, in His kindness sustaining and keeping His own with His everlasting arms.

He also is *everlasting* in His *love*. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee" (Jer. xxxi:3). And this everlasting Lord came to earth in the form of man, and it is written, "having loved His own which were in the world, He loved them unto the end" (John xiii:1).

He is *everlasting Light*. "God is Light, and in Him there is no darkness at all" (1 John i:5). Of glorious Jerusalem it is written: "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" (Isa. lx:20).

There is *everlasting Joy*. "It shall be everlasting joy unto them" (Isa. lxi:7).

Then we read of *everlasting righteousness*. "Thy righteousness is an everlasting righteousness" (Psa. cix:142).

Salvation is *everlasting*. "Israel shall be saved with an everlasting salvation" (Isa. xlv:17).

His people receive an *everlasting Name*. "I will give them an everlasting name that shall not be cut off" (Isa. lvi:5).

There is an *everlasting Covenant*. "I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts,

that they shall not depart from Me" (Jer. xxxii:40). "Moreover I will make a covenant of peace with them, it shall be an everlasting covenant with them" (Ezek. xxxvii:26).

Everlasting *Life* is the gift of God to all who believe. "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life" (John iii:16). "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John iii:36).

We have also everlasting *consolation*. "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" (2 Thess. ii:16).

The *Habitations* in glory are everlasting (Luke xvi:9). The *Kingdom* is an everlasting kingdom. "And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (Dan. vii:14). "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter i:11). "Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations" (Psa. cxlv:13).

Punishment is everlasting. "And these shall pass away into everlasting punishment; but the righteous into life eternal" (Matt. xxv:46). "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burning?" (Isa. xxxiii:14).



Angels
Wondering

Did you ever hear of angels hovering around the assemblies of philosophical societies? Very interesting papers are sometimes produced speculating upon geological facts; startling discoveries are every now and then made as to astronomy; we are frequently surprised at the results of chemical discoveries; yet I do not remember ever reading, even in poetry, that angelic beings have shown any excitement at the news. The fact is, that the story of the

world's history in geologic times, and all the facts about this world, are as well known to angels as the letters of the alphabet are to us; all our profound sciences and recondite theories to them must seem utterly contemptible.

Those august beings, long ago created, and preserved by God's own decree from defilement, are better able to judge than we are of the importance of things; and when we find them deeply interested in a matter, it cannot be of small account. Concerning the incarnation of the Creator, it is written, "which things the angels desire to look into." Their views of God manifesting Himself in the flesh are such, that over the mercy seat they stand with outstretched wings gazing in reverent admiration, and before the throne they cry out, "Worthy is the Lamb, for He was slain." The doctrine of incarnate Deity may be folly to the Greeks and the wise modernists of this world, but to the angels, those superior creatures with a superior knowledge, unattainable by any finite mind, the incarnation is an ever-flowing fount of adoring admiration. They turn from every other sight to behold the Creator incarnate, regarding His wonderful condescension, His ever blessed redemption work in dying for the creatures made lower than the angels, as the greatest of all mysteries. These are the things which angels desire to look into. Let the modernistic world speculate and theorize; let them boast of their achievements, their discoveries and inventions, the believer has a grander, a more glorious theme to contemplate. The theme of all themes, the wonder of all wonders, the truth of all truths, the knowledge of all knowledge, the wisdom of all wisdom, is Christ, in whom are hid all the treasures of the wisdom and knowledge of God.

Imagine a scholar who has been honored by every one of the leading universities of the world. He has received every possible degree of honor and human praise in appreciation of his learning. But this great scholar does not know Christ. To believe on Him as the incarnate Son of God and in His great love he refuses, though he claims to be religious. We look upon him and say, "Poor man! All your knowledge and all your honors will perish but the most simple Christian who knows Christ has the knowledge which can never perish, but which will increase throughout eternity."

OUR HOPE

Self-Judgment “For if we would judge ourselves, we should not be judged” (1 Cor. xi:31).

Self-judgment should be our holy exercise each day of our lives. The healthy, spiritual condition is when we come into His presence with deep humiliation, confessing that while we are saved by grace and saved from the dominion of sin, that sin is still in us and that “we offend in many things” (Jas. iii:2). Daily the believer who walks in the Spirit will confess his sinful thoughts and will bring every fault into the light of Him who is holy. And even if we are not conscious of any direct transgression in thought, word or deed, we must acknowledge that there are unknown faults, and, that, even our holiest exercises are contaminated by errors. The most unspiritual believer is he who makes a boast of living holier than others, who boasts of living without sinning. The most subtle forms of pride are found among the holiness and sanctification cults. The God pleasing attitude is the low place, the daily confession of our mistakes and weakness, and the acknowledgment that we need Him as our advocate with the Father. How many trials and troubles we would escape if we would judge ourselves daily. The neglect of self-judgment brings upon us His chastisement. And there is great peace in this exercise. A believer in the seventeenth century wrote the following lines:

“Let not the sluggish sleep
Close up thy waking eye,
Until with judgment deep
Thy daily deeds thou try:
He that one sin in conscience keeps
When he to quiet goes,
More vent’rous is than he that sleeps
With twenty mortal foes!”



His Fellowship— Triumphantly Paul wrote from the Roman prison to the Philippians: “I can do all things through Christ which strengtheneth me” (Phil. iv:13). The life of this great man of God bears witness that this was not an idle boast. “In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews

I received five times forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils on the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (1 Cor. xi:23-27). What a record! We can imagine as the whip cut his flesh how he looked to the Lord and He supplied the strength to endure it all. He gave the strength in the Philippian jail, with bleeding back and aching limbs to sing praises unto Him. He could bear testimony at every occasion that "notwithstanding the Lord stood with me, and strengthened me" (2 Tim. iv:17).

"In the battle of Salamamanca, when Wellington bade one of his officers advance with his troops, to occupy a gap, which the Duke perceived in the lines of the French, the general rode up to him, and said, 'My lord, I will do the work, but first give me a grasp of that conquering right hand of yours.' He received a hearty grip, and away he rode to the deadly encounter." And so we can say to our great Captain, I will do the work but hold Thou me with Thy right, and conquering hand. What a power it gives to look to Him for His strength! What victory is ours when we look to Him and own our weakness! "He giveth power to the faint, and to them that have no might He increaseth strength" (Isa. xl:29).



In the eighth chapter of Deuteronomy
At the Latter Moses rehearses the dealings of the Lord
End with His people Israel. He speaks of
 their wilderness experiences, how He led
 them, humbled them, chastened them, and provided graciously for their need. "Who led thee through that great and terrible wilderness, wherein were fiery serpents and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint. Who fed thee in

the wilderness with manna which thy fathers knew not, that He might humble thee, and that He might prove thee, to do thee good at the latter end." (Deuteronomy viii:15-16.)

"To do thee good at the latter end!" This is always God's way with His people. There are trials and testings, chastenings, and humbling experiences, sorrows and sufferings, but in the end it will be found that it was all good; He permitted it all to do His people good thereby. Even Balaam had to announce this when he said: "Let me die the death of Jeshurun, and let my end be like his." (Numbers xxiii:10.) Israel's latter end will be one of blessing and glory, but not till they acknowledge Him, whom their fathers knew not, till they look upon Him whom they pierced. (Zechariah xii:10). Then shall they receive from the Lord's hands double for all their sins (Isaiah xl:2).

It was thus in Job's trials. The Lord tested him, he was tried and humbled, till he cried out: "Behold I am vile, I abhor myself!" But when the latter end came it proved all to be for good. "So the Lord blessed the latter end of Job more than his beginning" (Job xlii:12). And thus it will be with all His trusting people. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised by it" (Hebrews xii:11). We may be well assured that everything He permits to come into the life of the believer will be found in the latter end to have been good, for all things must work together for good to them that love God. Remember it, tried and tested child of God, it all happens that in the latter end He might do thee good. Say in the midst of sorrow and trial: "I will fear no evil for Thou art with me."



Slothful Slothfulness and idleness are unworthy of a true Christian. The Book of Proverbs containing the counsels of inspired wisdom warns frequently against it. "The way of a slothful man is as an hedge of thorns" (Prov. xv:19). "The desire of the slothful man killeth him; for his hands refuse to labor"

(Prov. xx:25). "I went by the field of the slothful and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little, a little folding of the hands to sleep; so shall thy poverty come as one that travelleth; and thy want as an armed man" (Prov. xxiv:31-34). And in the New Testament we are exhorted against slothfulness. "Not slothful in business" (Rom. xii:11). "That ye be not slothful, but followers of them that through faith and patience inherit the promise" (Heb. vi:12). We are responsible for the use of our time. Each morning we should remember that our time down here is getting less. Each new day should bring the thought that it will never return. To idle our precious time away is sinful. Surely we should remind us again and again "the time is short." To use our time well, not in play and selfish occupation, but in that which is good and noble, and especially in service for Him.

Charles Haddon Spurgeon was in his life time a very busy man, accomplishing much because he used his time well. In a sermon preached many years ago he said the following: "Laziness never yet had communion with Christ. Those who walk with Christ must walk swiftly. The Lord Jesus is no idler, no loiterer; He is about His Father's business, and you must march with quick step, if you would keep pace with Him. As vinegar to the teeth, and as smoke to the eyes, are sluggards to active persons. Those who have much to do have no fellowship with gossips, who drop in to while away the hours with chat. The Lord Jesus has no fellowship with you, if you care not for the souls that are perishing. He is incessantly active. He must not be served in a slothful way. I am sure that I err not, when I say to you, beloved, if you would know the Beloved, fully, you must get up early, and go afield with Him to work and toil with and for Him. Your joy should be in spending and being spent for Him."



Too Busy to Pray This we hear often in our days of hurry. All is rush in the modern world. The great driving power is the god of this age, for it is still true "the world lieth in the wicked one." God's children must ever be on their guard against hurry. "He that believeth shall not make haste" (Isa. xxviii:16). When we are very busy in temporal things we should be more busy in prayer. That rugged old German, Dr. Martin Luther, remarked one day, "I have so much to do today that I shall never get through it with less than three hours' prayer." He had not used so much time to pray in an ordinary day, but on his busiest day he realized the need of more prayer.

It is said of Sir Henry Havelock that every morning when the march began at six, he rose at four, that he might have time for reading the Scriptures and for prayer. If we have no time we must make time, for if God has given us time for earthly duties, He also has given us time for spiritual duties. There is no real need to sacrifice any duty, we have time enough for all, if we are not idle; the one will help the other.

When Edward Payson was a student at college, he found he had so much to do to attend his classes and prepare examinations, that he could not spend as much time as he should in private prayer; but, at last, waking up to the feeling that he was going back in divine things through his habits, he took due time for devotion, and he asserts in his diary that he did more in his studies in a single week after he had spent time with God in prayer, than he had accomplished in twelve months before. God can multiply our ability to make use of time. If we give the Lord His due, we shall have enough for all necessary purposes. All our other engagements and duties will run smoothly if we do not forget our engagement with the Lord.



The Fulton Street Noon Prayer Meeting
A Noble Record in New York City, celebrated this fall its
 seventieth anniversary. It was under God
 the source of the great religious revival of 1858 which swept

over the entire country and also reached Europe. The noon prayer meeting started on September the twenty-fifth, 1857. It was a time of great financial trouble, and the churches of the city were at that time in a deplorable spiritual condition. Jeremiah C. Lamphier was missionary in connection with the North Reformed Church situated on the corner of Fulton and William Streets. It was laid upon his heart to call business men of that vicinity to meet for earnest prayer during the lunch hour. Only a few responded but there was a most wonderful answer to their prayers. Most wonderful results followed and even ships anchored in the harbor and others at sea felt the mighty workings of the Spirit of God. In the city itself nearly every church was packed to the doors every night and thousands upon thousands were led to the Lord Jesus Christ. Only eternity will reveal what God has wrought.

These noon meetings have continued throughout all these years. During the past seventeen years the meetings have been conducted by George H. Dowkontt, M. D. and they have been well attended all along and great good has been done. Much prayer of intercession is made every noon hour and a short Bible address follows the session of prayer. If there ever was a time when such a meeting in downtown New York was needed it is today. The address is 113 Fulton Street. We urge our readers who visit the city to attend some of these noon meetings. Leading preachers and teachers have spoken there. We also have addressed these meetings at different times. We pray with many others for the continued success and blessing of the Fulton Street noonday services.



President Coolidge on Education Our President, Mr. Coolidge, on his return trip from South Dakota delivered an address on the College Campus of the South Dakota State College in Brookings, S. D. The address is a masterpiece, and one paragraph especially is of immense importance! We quote it.

“We have been excessively busy seeking for information

that could be turned to practical advantage in the matter of dollars and cents, rather than for that wisdom which would guide us through eternity. Our higher educational institutions have turned their thoughts especially to the sciences and our secondary schools to vocational training. How important these are in my estimation will appear from what I have already said. How poor and weak and generally ineffective we should be without these advantages can be at once seen by the most casual observation of those nations among which they have been neglected.

This is by no means all that is to be expected from American education and American institutions. I cannot conceive that the object of Abraham Lincoln was merely to instruct men how to raise more corn, to feed more hogs, to get more money, to buy more land, and so on in the expanding circle, as the story goes.

Of course, he wanted to teach men to raise more corn, but his main object must have been to raise better men. We come back to the query that is contained in the concentrated wisdom of the ages, "*What shall it profit a man if he gain the whole world and lose his own soul?*"

All of our science and all of our arts will never be the means for the true advancement of our nation, will never remove us from the sphere of the superficial and the cynical, will never give us a civilization and a culture of any worthy and lasting importance unless we are able to see in them the outward manifestation of a spiritual reality.

Unless our halls of learning are real temples which are to be approached by our youth in an attitude of reverence, consecrated by worship of the truth, they will all end in a delusion. The information that is acquired in them will simply provide a greater capacity for evil. Our institutions of learning must be dedicated to a higher purpose. The life of our nation must rise to a higher realm."

This is excellent truth. Our readers will recall the article in the October issue of "Our Hope" on "Educational Aims" in which the same principles are advocated.

We wonder if the different modernistic colleges will heed the call of our President. President Coolidge says rightly,

“Our institutions of learning must be dedicated to a higher purpose.” But how can this higher purpose, the spiritual, be attained when a lot of half-baked educators and professors sneer at the Bible, deny its authority and doubt the existence of the Creator and life after death?



Some of our Welsh readers in Wales have asked us to say a word on a small pamphlet with the title “Rock or Sand.” We do not know the author. The pamphlet is an attack upon the Scofield Reference Bible, evidently in part copied from a similar attack made a few years ago by a voluminous writer in our country. The writer of the pamphlet discredits the dispensational teachings of the Word of God and makes different charges against the teachings of the dispensations. He puts up a few “straw-men” in order to knock them down. The resulting evils he claims, following the acceptance of the teachings of the law and grace dispensations, are mostly an invention.

We feel sorry for any one who accepts what is written in this pamphlet. It will prove to be nothing but sand for it is contrary to Scripture which commands us to *rightly divide the Word of Truth*. The dispensational division is the key to the Scripture. Those who give up this key drift back into the fog of postmillennialism and will soon find themselves nowhere.

The distinction between the different dispensations is the rock upon which we can stand and then think God’s all-wise thoughts and revelations over with Him.

No one claims perfection for the Reference Bible which modernists attach so frequently. It is an imperfect work, like everything that is human. But the seal of God’s approval has rested upon this help our brother, now with the Lord, has given to the people of God. Thousands of Christians have received help through it and to many thousands the study of the Word of God has become a fascinating daily occupation.

Dr. John F. Carson Dr. John Fleming Carson passed away from this earthly scene to enter the presence of the Lord on September the second, at Stony Brook. His age was sixty-seven. He was born in Philadelphia and was a graduate of the University of Pennsylvania and of Allegheny Theological Seminary. In 1885 he began his ministry, and was Pastor of the Central Presbyterian Church of Brooklyn, N. Y. Under his long ministry this church became the second largest Presbyterian church in the country. In 1911 he was elected Moderator of the General Assembly of the Presbyterian Church. He also headed the Stony Brook Assembly and was one of others who took the lead in the establishment of the Stony Brook School.

During his illness of nearly a year it was the privilege of the editor to visit him many times and to pray with him; these visits proved helpful to our departed brother. We learned to know him better as we spoke of the Lord and the work which was so dear to his heart. We shall miss him. But the great work of Stony Brook, a lasting monument of his untiring activity, will go on under the blessing of the Lord.



Stony Brook School The fall term of the **Stony Brook School** commenced on the twentieth day of September. The headmaster, Mr. Frank E. Gaebelein, faced in the opening exercises one hundred and twenty-one boys. This taxes the capacity of our accommodations. The new school year was started with much prayer, in which, we are confident, many of our readers join. May it be the best year the school has had in its history! We pray especially that every boy who has come may be led to a saving knowledge of the Lord Jesus Christ.

The Board of Governors met in a meeting to elect a president of the school in place of Dr. John F. Carson. Mr. Hugh R. Monro was unanimously elected to this position and we feel he is the right man for the place. We have known Mr. Monro for about thirty years and esteem him

highly as an earnest Christian and brother in the Lord. Dr. A. Gordon MacLennan, pastor of the Bethany Presbyterian Church, Philadelphia, was chosen Vice-President of the school.

The seal of the Lord's approval upon this undertaking has been very marked. The Christian principles of true education formulated by the headmaster have been practically carried out and the results have been most gratifying. The school is attracting now wide attention and leading educators have pronounced it as the beginning of a new chapter in the history of true Christian education. Do continue to pray for the Stony Brook School! And you who are the Lord's stewards, you can do nothing better than to invest your means in helping worthy boys to get the right start in life, and by making the enlargement of this school possible.



His Riches

This Gospel pamphlet continues to be widely used in different languages. It has just been published in Marathi for free distribution in Southern India. This is the fifteenth language. Circulate it in English among your friends. It is a great soul winner.



The Best One

Different readers inquire as to a good and reliable Bible Dictionary. The modern ones we cannot recommend for they are tainted with the destructive criticism. The best we know is the original, unabridged edition of Smith's Bible Dictionary in four massive volumes and illustrated. We locate occasionally good second hand sets at a moderate price. Let us know if we can serve you.



The Holy One

The excellent articles on our Lord which have appeared in the October issue and in this number are written by one of our readers, Mr. Graham McKie, who lives in South Australia. They have been helpful to many. Such setting forth of the truth concerning the holiness of our Lord is greatly needed in our days when so many teach the possibility that our holy Lord could have sinned.



A Word of Warning

Mr. Richard L. Roberts has written and published an excellent little pamphlet containing a word of warning against the constantly encroaching Modernism. He quotes the different apostolic prophecies concerning the religious and moral conditions which should prevail during the end of the present age. He then shows their startling fulfilment in the professing church of today. The message is extremely timely and will be used, if not in the deliverance of outspoken Modernists, in keeping others from siding with these modern attempts to destroy the faith once and for all delivered unto the Saints.

The pamphlet is for free distribution and can be obtained in any quantity by addressing Mr. Richard L. Roberts, Room 1562, 100 William Street, New York City.



Monthly Meetings The monthly meetings in Norristown, Philadelphia and Boston started well. The dates are as follows: First Tuesday of each month, First Presbyterian Church, Norristown, Pa.; first Wednesday, Bethany Presbyterian Church, Philadelphia; first Thursday, Boston, Mass. The latter meetings are now in their 28th year. The Editor will be the speaker in all the November meetings.



Meetings this Month God willing, we hope to conduct a week's union meetings in Grove City, Pa. The date is November 6-13. We shall conduct the monthly meetings in Altoona, Pa., November 14 and 15.

November 20-25 we hope to be in Hamilton, Ontario. We request again our readers to remember this ministry in prayer, that His blessing may rest upon the Gospel and upon every meeting held.



Delay in Printing The new volume by the Editor, "Christianity or Religion," has been unavoidably delayed for different reasons. But it will soon be ready and all orders received will be promptly filled.



We urge all our readers to make use of the special book and Bible offers *at once*. Frequently certain popular styles of the Scofield Reference Bible are exhausted and it takes several weeks to replenish them. Let us know your wishes in other combinations.

The Book of Psalms

THE TWENTY-SECOND PSALM

This great Psalm contains one of the most complete prophecies of the sufferings of Christ and the glory which is to follow. The author is King David. No believer in the Bible can doubt this for the inscription says so. Yet one of the most recommended works* on the Psalms states: "It is more probable that the Psalm was composed by one of the exiles during the Babylonish captivity." And other critics like Bauer and Ewald deny the Davidic authorship and put this Psalm hundreds of years later, and some like Olshausen declare that the Psalm was written during the time of the Maccabees. What confusion results when men boasting of learning in pride of intellect criticize the Word and reject its simple statements! "A Psalm

*J. Stewart Perowne, "The Book of Psalms."

of David" says the inscription and everything in this Psalm in comparison with other Davidic Psalms bears witness to the fact that David is the author. He must have written it during the severe persecutions he suffered from Saul. But the sufferings described in this Psalm could never be David's. He did not pass through anything like the agony and the deep waters pictured here. Nor does the glory refer to himself. The Holy Spirit came upon David and testified beforehand of the sufferings of Christ. The New Testament applies this Psalm exclusively to the Lord Jesus Christ and His great atoning work on the cross. It seems to us that what He dictated into the pen of the fugitive King must have been of unspeakable comfort to him. He beheld the sufferings of One who trusted God, the Holy One of God. Before his vision there passed the agony of the cross and the glorious reward of the sinbearer. David with the rest of the prophets searched diligently what or what manner of time the Spirit of Christ "which was in them did signify, when He testified beforehand the sufferings of Christ, and the glory that should follow" (1 Peter i:11). And now the Psalm itself in a revised translation.

The Inscription:

To the chief musician, concerning Ajeleth Shahar (the hind of the dawn of the morning); a Psalm of David.

The Suffering One:

1. My God, my God, why hast Thou forsaken me!
—So far from saving me, from the words of my groaning!
2. My God, I cry in the day time, and Thou answerest not;
And in the night, but there is no rest for me.
3. But Thou art holy,
Thou that dwellest amid the praises of Israel.
4. Our fathers trusted in Thee,
They trusted and Thou didst deliver them.
5. They cried unto Thee and were delivered,
They trusted in Thee and were not put to shame.
6. But I am a worm and not a man;
A reproach of men and the despised of the people.
7. All they that see me laugh me to scorn,
They shoot out the lip, they shake the head—
8. (Saying) "Put it on Jehovah—let Him deliver Him,
Let Him save Him, because He delighteth in Him!"
9. But Thou art He that took me out of the womb;
Thou didst make me trust, when upon my mother's breasts.
10. I was cast upon Thee from the womb,
Thou hast been my God from my mother's belly.

11. Be not far from me, for trouble is near;
For there is none to help.
12. Many bulls have compassed me,
Bashan's strong ones have beset me round.
13. They gape upon me with their mouth
Like a ravening and roaring lion.
14. I am poured out like water.
And all my bones are out of joint;
My heart is like wax—
It is melted in the midst of my bowels.
15. My strength is dried up like a potsherd,
And my tongue cleaveth to my jaws;
And Thou hast laid me into the dust of death.
16. For dogs have compassed me;
The assembly of evildoers have inclosed me;
They pierced my hands and my feet.
17. I may count all my bones.
They look, they stare upon me.
18. They part my garments among them
And upon my vesture they cast lots.
19. But Thou Jehovah, be not far from me;
O, my strength, hasten to my help.
20. Deliver my soul from the sword:
My only one from the power of the dog.
21. Save me from the lion's mouth,
Yea, from the horns of the buffaloes Thou hast answered me.

The Glory, which follows:

22. I will declare Thy Name unto my brethren,
In the midst of the congregation will I praise Thee.
23. Ye, who fear Jehovah, praise Him;
All ye the seed of Jacob glorify Him;
Do reverence to Him all ye the seed of Israel.
24. For He hath not despised nor abhorred
The affliction of the Afflicted;
Nor hath He hid His face from Him.
But when He cried unto Him, He heard.
25. My praise is of Thee in the great congregation;
I will pay my vows before them that fear Him.
26. The meek shall eat and be satisfied;
They shall praise Jehovah that seek Him;
Your heart shall live forever.
27. All the ends of the earth shall remember and turn to Jehovah;
And all the families of the nations shall worship before Thee.
28. For the Kingdom shall be Jehovah's
And He shall rule among the nations.
29. All the fat ones of the earth shall eat and worship;
All they that go down to the dust shall bow the knee before Him,
(Because) He did not preserve His soul alive.
30. A seed shall serve Him;
It shall be told of the Lord to the (next) generation.
31. They shall come and shall declare His righteousness
Unto a people that shall be born,
That He hath done it.

This wonderful Prophetic Psalm is very simple in its scope. It has two parts as shown in the above text: I. The Suffering One (verses 1-21). II. The Glory which follows (verses 22-31).

The words which the Holy Spirit has put in the beginning of the Psalm "Ajeleth Shahar" describe the Lord Jesus Christ and His work. They mean "the hind of the dawn of the morning." Here is a beautiful though hidden meaning. Some have applied this term to the suffering of the Holy One and His resurrection. The wounded hind suffers innocently, but the dawn of the morning brings relief. But there is a better meaning than that. The older Jewish traditions give us the key. They explain "Ajeleth Shahar" to mean the Glory cloud, the Schekina which was visibly present in the midst of Israel. As the dawning of the morning is compared by them with the horns of a hind, because the rays of light appear like horns, they speak of those two words as meaning "the dawning of redemption." According to their tradition the morning sacrifice, a lamb, was offered as soon as the watcher on the pinnacle of the temple beheld the first rays of the morning dawn and cried out, "Behold the first rays of the morning shine forth." The blessed dawning of redemption through Him who is the Lamb of God is before us in this Psalm.

The first part contains the prophecy of His passion. The Spirit describes His suffering before He had ever appeared on earth. He alone could measure the depths, which are here revealed to our hearts. "The first division of the psalm is best characterized by one word which at the same time reveals the depth into which the Lord has descended for us, and along with this His Glory, who could descend there, charged with the fulfillment of all the divine counsels, with the revelation in utter darkness of all the Glory of God; standing where no foot but His could stand, and laying there the foundations of new creation, never to be disturbed; giving the creature steadfast happiness and God His rest.

"**'Alone'** He did this; in human weakness, yet divine strength, 'alone' in a place where no foot had trodden before, which none will tread again. To Him only could there be such desolation; the very height of His essential majesty made but part of the infinite horror, which no soul could have room for but His own. Let us bow our heads—let us challenge the deepest reverence of our hearts—while

we gaze but at the outside of that into which we can never enter, even within but its outer margin; which it is the Glory of His work to have made it impossible for us ever to enter.”*

What pen could describe the sufferings of the Holy One, sufferings into which our poor hearts can never enter. Here we behold what our redemption cost God and what it cost Him, who is God manifested in the flesh. The depths of the atoning work, the great sin offering are here before us, as perhaps nowhere else in the written Word. Well may we bow our heads and hearts and worship as we gaze upon this prophetic picture.

“My God, my God, why hast Thou forsaken me?” This is the first word we find in this Psalm. He who is God was forsaken of God. What a deep mystery! the mystery of all mysteries. This word expresses the consummation of all the sufferings of our Lord. These very words came from His blessed lips as the darkness enshrouded the cross. They bring us face to face with the unsearchable depths of His work as the sin bearer, upon whom there was laid the iniquity of us all. He who on earth could say, “I am not alone” was left alone. He was forsaken of God. The spotless One bore the wrath of the righteous God. Jehovah bruised Him and put Him to grief. Then it was that He who knew no sin was made sin for us. Forsaken of God! The darkened heavens bore witness of it. Heaven had no answer to His cry; no angel appeared to strengthen Him, the full penalty of sin, a penalty which we cannot understand, had to be paid. All the waves and billows broke over His head and He was laid into the lowest pit. What must have been the agony of His holy soul as He was thus forsaken by God! What suffering when the sword smote the fellow of God (Zech. xiii:10). But while there was no answer from heaven to the question “Why hast Thou forsaken Me?” He Himself out of the densest darkness answers that question, and in that answer He justified God. “But Thou art holy” (verse 4). The holiness of God is the solution of this great

*Numerical Bible.

mystery. But what it all meant! As the sin bearer He stood in the presence of the holy God. Then the great transaction was done.

How significant that just this word stands first in the Twenty-second Psalm. Had man written this description, he would have given first an elaborate description of the physical sufferings, what man did to Him and perhaps described the awful details of crucifixion, but the Holy Spirit puts the deeds of man, the physical sufferings of the Son of God into the background, and the cry of the forsaken One into the foreground. Why? We give the answer of another. "No act of man could make Him sin for man—no suffering from men could make atonement with God; that was what was wrought by what passed between God and His burdened soul within that curtained chamber, never to be penetrated by any foot but His, and from which no cry emerges but that pregnant one, the meaning of which is here revealed as far as may be for the satisfaction of our conscience and the adoring worship of our hearts. What man wrought could only naturally bring judgment upon man. What He wrought with God, and through Him, brings out from the smitten Rock the river of divine, omnipotent grace."

Here, then, on the threshold of the twenty-second Psalm we find the great atoning work of our Saviour in its deep Godward aspect, the source of grace, unfathomable grace, for guilty, lost sinners.

On the cross when at last the darkness was gone, the sufferings ended, the work done, the blessed One said, "It is finished" and then He bowed His head and gave up His spirit. It is very precious to see while the twenty-second Psalm begins with "My God, My God, why hast Thou forsaken Me?" it ends with a word which corresponds to the "it is finished" on the cross. "He hath done it." If we ask what? Then let the glory side of this Psalm give the answer. All that is to come to this earth in blessing is but the result of His own atoning work on the cross. "He hath done it."*

*The denials of the Scripture doctrine of the eternal and conscious

What follows after this solemn opening is the story of the cross, its suffering and its shame. What words these are recorded here centuries before their literal fulfilment in the man of sorrows, acquainted with grief!

In reading these predictions one is reminded of Jeremiah's lament, "Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow which is brought upon me, wherewith Jehovah hath afflicted me in the day of His fierce anger" (Lam. i:12). The night season mentioned in verse 2 must refer to Gethsemāne. Then He who invited to come to Him for rest had no rest.

"But I am a worm and not a man, a reproach of men and the despised of the people" (verse 6). These are His own words. Thus He mourned, the blessed substitute of sinners. The Hebrew word "worm" is the word used for the small insect, the coccus, from which the scarlet color is obtained by the death of the animal. It is the color which was obtained for the use in the tabernacle. Thus He died that our sins, though red as scarlet might be white as snow.

Then there is foretold all the reproach and mockery of the people. Men reproached Him; His own people despised and rejected Him. "They laugh me to scorn"—"they shoot out the lip"—"they shake the head." The language used by the priests and elders as they surrounded the cross is given

punishment of those who die unsaved are becoming more widespread. What does such a denial mean? Nothing less than an impeachment of this great work of the Son of God on the cross. No such work in deep, unfathomable agony was really necessary if man needed only salvation from what is **not** eternal. The bitter cry of the Holy One revealing God's own holiness could never be understood if man does not face in his unsaved condition an eternity of darkness and misery. The teaching of the non-eternity of the punishment of the unsaved, or the many other theories by which reasoning man, through Satan's deception, tries to avoid the plain teachings of Scripture, means nothing less than the setting aside of the authority of the Word of God, a denial of the Son of God as an infallible teacher (for He taught eternal punishment), and a denial of His blessed work on the cross. Such awful denials are involved in the rejection of this doctrine. It leads from error to error—from lie to lie. If some unsaved person should read these lines we solemnly beseech you to accept the Lord Jesus Christ as your Saviour and turn to Him **now**, for it is written: "He that believeth not the Son, shall not see life, **but the wrath of God abideth on him**" (John iii:36).

by the Spirit of God. "He trusted in the Lord that He should deliver Him, seeing He delighted in Him" (verse 8). And in all He trusted in God. Yea, from His mother's belly, from the womb He trusted in God. What a glimpse this gives us of that "holy thing" who is "the Wonderful." Only of Him could that be said and not of any other child. But now no answer! Forsaken on the cross.

Here is also a description of His enemies, the dogs and the assembly of the wicked—Gentiles and Jews. Satan also is seen "the ravening and roaring lion." The whole, awful story of crucifixion is described. This mode of death was unknown among the Hebrews. Death by crucifixion was invented by cruel Rome. Yet here the Holy Spirit gives a detailed picture and all the attending sufferings of that terrible death.* "I am poured out like water" (excessive perspiration). "All my bones are out of joint" (disjointed arms, limbs, shoulders, etc.). "My heart is like wax" (heart affected). "My strength is dried up" (extreme weakness). "My tongue cleaveth to my jaws" (terrible thirst). "Hands and feet pierced." Every bone affected. "I can count all my bones." And then we read how He before whom angels veil their faces became a gazing stock, "They look and stare upon me." The parting of the garments and the casting of lots is likewise predicted. Thus the Spirit of Christ foretold what should be His suffering. But while He speaks of what men and Satan do unto Him it is fully shown that neither man nor Satan could touch His life and put Him to death. He addresses God when He said, "**Thou** hast laid me into the dust of death." The death which He suffered was according to the will of God and therefore an act of obedience. And all has been fulfilled and the blessed One endured the cross and despised the shame. But how is it possible that men, yea, religious men, men who claim learning and boast of scholarship, can, in face of such evidences of inspiration,

*The climax of blasphemy seems to be reached when "Christians" can encourage poor benighted Romanists in the dramatization of the death of the cross, and can sit and look upon a man on a cross. How little appreciation and knowledge of the death of the cross such Christians must have!

as we have in this Psalm, reject the written Word and also deny the Master who bought them! Ah, the depravity of the heart of man!

With the 20th and 21st verses we reach the end of the first part of this Psalm. Prayer is made by Him for deliverance, salvation is asked from the lion's mouth, and then follows the triumphant outburst, "Thou hast answered me." The answer of God in raising Him from the dead and by giving Him Glory, the blessed revelation of that Glory which belongs to Him now and the greater Glory in the near future as predicted in the second part of this Psalm, we must reserve, the Lord willing, for our next issue.

"The storm that bow'd Thy blessed head
Is hush'd forever now,
And **rest divine** is ours instead,
While Glory crowns Thy brow."

(To be continued)

Zechariah xiii:7

Oh list! all ye that fear the Lord, unto His sovereign voice,
With feet unshod and holy fear, though love your hearts rejoice;
"O sword, against the Man awake—the Fellow of the Lord,
Awake! my faithful Shepherd smite,"—such is Jehovah's word.
And wherefore wast Thou smitten, Thou righteous Son of God?
Thou who hadst ever done His will, yet bow'd beneath His rod?
This mystery of mysteries say, **why** did Jehovah wound,
Though enemies of earth and hell, already Thee surround.
Sinner, it was for thee, that sword of justice fell;
It fell on Christ, from His own hand, whom He had served so well.
It was for thee the tempest broke on His devoted head.
It was for thee that God's own Son was number'd with the dead.
Thy sins were laid on Him, He bore the burden dire,
It was for thee, there fell on Him, Jehovah's righteous ire.
Believers all, in Him partake, of righteousness divine,
Oh what a Saviour I have found, who know that Christ is mine!
And where's the answer given by us, to love, so vast, so free—
To love which can't be measured, to love beyond degree—
Where are the fruits of faith and love laid down before the throne—
Perhaps by man so little seen, yet to our Father known—
Oh may He grant "the little time" that's left us here below,
The world and its vain things, we gladly may forego,
Our lamps well trimm'd, shining our lights, waiting to hear the voice
We love, and in His cloudless smile for ever to rejoice.

—J. H. S.

OUR HOPE

283

Isaiah

BY F. C. JENNINGS.

CHAPTER LVI

The Sabbath linked with the Covenant;
Rest linked with the Cross.

On the **surface** we now appear to be led back rather than forward: to law-keeping and strict Sabbath observance as the ground for acceptance and blessing, but, as we know this is impossible, we must not be satisfied with the **surface**, but must consider what is written most carefully, and "the Lord giving understanding" we shall see that we are not being led back to Sinai, but still onward in those morally clean paths that have ever been marked by the footsteps of the flock.

We have had the ground and cost of redemption by the Blood of Christ in Chapter liii: we have listened to the gracious call to poor Israel, as to a wife long forsaken, but ever loved (liv): then to a wider call to the nations afar (lv), and now what is looked for to follow all this grace? What path must be taken to reach full perfectly enjoyed blessing, for this has not yet come, although brought near? A clean path—a path of practical holiness, shall alone evidence that the grace has been truly received so only can we have the sweet realized companionship of our Lord (John xiii).

So that here, we are **not** led back to Sinai, and its legal covenant, but onward to that covenant of grace that God will make with Israel in a day to come, and on the principle of which, being grace, **we** are alone blessed now. But it is with Israel that the prophet primarily deals, and it is Israel that now under that new covenant whereby God's laws are written in their hearts (Heb. viii:19) can really keep that Sabbath which is the "sign" that everything is "very good."

- 1: Thus saith Jehovah:
Keep judgment: do right!
For my salvation is now very near
My righteousness soon to be shown.
- 2: Blessed the mortal* who does this—
The son of man who doth grasp it.
Blessed is he who my sabbaths doth keep
From pollution—his hand from aught evil.

OUR HOPE

- 3: Nor let the son of the stranger say—
 He who hath joined himself to Jehovah—
 "Jehovah hath severed me quite from his people"
 Nor let the eunuch cry: "I'm but a dry tree!"
- 4: For thus saith Jehovah, e'en to the eunuchs,
 Who hallow my sabbath and delight in my pleasure,
 And with a firm grasp take hold of my covenant,
- 5: Even to such I will give
 A memorial name[‡], and a place
 Within my house, and its walls,
 Better than sons and daughters.
 Yea, I will give them a name everlasting
 That shall ne'er be forgotten.
- 6: Also the strangers who cleave to Jehovah—
 To serve him, and love the name of Jehovah,
 And to be ever his servants—
 Yea, all who the sabbath observe,
 And save it from being polluted,
 And take a firm grasp of my cov'nant—
- 7: Them I will bring to my mountain most holy,
 And glad will I make them in my house of prayer.
 Their offering-burnt—their sacrifice-slain
 Shall be accepted when laid on my altar,
 For my house an house of prayer shall be called
 And that for all peoples.
- 8: This doth Jehovah Adohnai proclaim:
 He who doth gather Israel's banished:
 Yet others to him I will gather,
 Beside those that to him I have gathered.

The prophet is standing on the verge of that blessed reign of Christ termed the Millenium: it has not yet come, but as in the day of John the Baptist it is near; and little did either Isaiah or John conceive of a period of nearly two thousand years that should intervene between the sufferings of Christ and His manifested glory. A period in which the God of all grace would not be otiose, but active in carrying out purposes that were in His own Mind, but hidden until the Holy Ghost came and revealed them to His holy apostles and prophets, and particularly to our Apostle Paul (Eph. iii). But let us note this striking difference; in our prophet, God's redeemed people are led to His house on earth, placed on His holy mountain, but **we** to our **Father's House on high**; this is characteristic of the distinction between the two dispensations.

When Jacob was told to go up to Bethel and dwell there, instantly he commanded his household to prepare for that,

*Heb. **enosh**, the word for "man" in his frailty and mortality.

‡**Yahd**, "signifies the memorial," equivalent to "pillar" in 2 Sam. xviii:18" (Del.)

by putting away everything inconsistent with such a hope (Gen. xxxv). So when John cried the Kingdom of Heaven is at hand, he too added: "Bring forth therefore fruits worthy of repentance" (Luke iii). So here; because Jehovah's salvation was nigh, the Spirit of Christ in the prophet cries, "Keep judgment; do right" and today a hundred signs tell us that we are standing on the verge of the return of our long-rejected Lord, does it not become us to see to it that our lamps are well-trimmed, and that nothing of this world or the flesh be allowed inconsistent with our welcome of His shout that calls us to be with Him forever?

But you will also have noted the place given the Sabbath and its close link with "keeping the hand from doing any evil." I find it difficult to express the importance of this divinely formed union. It means this: "If any evil doings—no Sabbath. If Sabbath, no evil doings." But I beseech you let us not take our own standard of what is evil. Do you think that Cain, as he built his altar, and offered the very best that he could do, had any idea that those very religious deeds were his **evil** deeds? But they most surely were; for it was the rejection of his fair-looking offering that led to the murder of his brother: "Wherefore slew he him? Because **his own works were evil, and his brother's righteous**" (1 John iii:12). But those differing offerings are the only deeds that we are told of either of them, before the murder, and further, it was only because of his offering, that Abel "obtained witness that he **was righteous**" (Heb. xi). So that the murder was not in itself the evil deed—(although of course it was evil enough), but it was those deeds that **he accounted good**, that God rejected as evil, his religious offering.

Do you doubt this? Then who was it hated our Lord, because He testified to them that their "**deeds were evil**" (John vii). Was it the publican and harlot? Find, if you can, one single such word addressed to **them**. They needed it not. Well did they know that those unclean deeds were evil. It was to the most religious respectable people of His day to whom He thus witnessed. Little would they have hated Him had He said that murder or adultery were evil.

How ardently would they have accorded with such condemnation, and thus enhanced their own self-complacency; but that their very **best** deeds were so tainted with the same false claims that made Cain's bloodless offering to be rejected, as to make them the very essence of evil, cut them to the heart; and as we began, with **such evil deeds there could be no Sabbath!**

For the Sabbath was to be the sign that there was no evil, of any character. If there had been any evil in Eden—aye, if one feeble groan could have been heard, would—**could** God have rested till He had hushed that groan? Will He—**can** He rest, or keep Sabbath till all again is “very good?” “My Father worketh hitherto and I work,” said the Lord, and work is surely the opposite of rest, which the very word “sabbath” means.

But that ever was, and is still the battlefield between God and religious men, for it was not till the Lord presumed to do work on the Sabbath that His enemies “took counsel together to destroy him” (Matt. xii:1-4). Thus the first step to the Cross was Love working on the Sabbath!

But with what divine strength is the keeping of the Sabbath here insisted upon, a strength that we must not seek to diminish or dilute in the slightest, nor on the other hand must we close our eyes to all that the Scriptures teach with regard to it. In Eden not till all was very good was there a sabbath. Redeemed from Egypt it was first given as a **privilege** expressive of Jehovah's gracious care—not law, but some poor foolish people heed it not, and Jehovah grieves that they refuse to keep “His commandments and His laws” (Ex. xvi:27-28); not those given from Sinai surely, for they were not yet given, but the commands of grace of a father to His children. **Then** embodied in the very heart of the decalogue, with responsibilities Godward on one side, and manward on the other, is the Sabbath. What then was God's purpose in giving the decalogue? “It was added because of (for the sake of) transgressions, nor does that mean to **restrain** transgression, for there was none at all before the law—**sin** was in the world indeed but no transgression, for “**where no law is there is no transgression**” (Rom. iv:15).

The law turned sin into transgression and so worked wrath (Rom. iv:5). In a word the law was given to shut man's mouth entirely (Rom. iii:19). What part then had the Sabbath in that purpose? It was given as a "sign." "Verily, my sabbaths ye shall keep for it is a sign between me and you throughout your generations that ye may know that I am the Lord that doth sanctify you" (Ex. xxxi:13), and again this is reiterated in verse 17. "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a **sign** between me and the children of Israel for ever, for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Again, retrospectively: "I gave them my sabbaths to be a **sign** between me and them, that they might know that I am the Lord that sanctify them" (Ezek. xx:12). And again similarly in the 20th verse. This then is clearly and unequivocally the signification of the sabbath, it was a "sign." If God could rest, as He did on the first seventh day, and Israel could rest with Him, then it became a sign that all was again "very good." But if God could **not** rest, but work, because of sin and its sad consequences, then this gracious working of God became a sign that all was out of order, and there was no sabbath at all. His Love would not permit "rest" in such conditions. The impossibility of God's resting became the sign of a broken law—of poor man being in a pit, like that sheep of Matt. xii:11, from which none could lift him but God. **God then has never had one sabbath from Eden to this very day**, and we, even we, do pollute the sabbath if we make any claim to keeping it, apart from perfect observance of the whole decalogue, and who can stand there? It was by not walking in Jehovah's statutes, and despising His judgments that Israel polluted His sabbaths of old. For if they claimed it, whilst even one of these commandments was broken, they came with unclean hands and defiled that sabbath that they touched. Can we then pretend to, or claim a sabbath? But our "memorial"—the day of which we would remind our God and Father, and which we would enjoy with Him is not the old creation

OUR HOPE

rest, based on a finished work of **creation**; but the new creation based on the finished work of **redemption**, and thus we enjoy a rest of conscience and heart with Him, for in Christ all things are new, and all things are of God, and so all things are indeed "very good"—blessed be His Name! In our prophet it is a forward look, and that not to the present time, of which he knew nothing, but to that millennial day, when the Jew will be the centre of God's ways, and when God's laws being written on their hearts they shall keep the sabbath in truth. **Now** our place is with our Lord Christ in **heaven**, and there are no "weeks" there—angels surely do not keep any sabbath day.

But greatly as these truths need pressing when men are still claiming that they can keep a sabbath with God, we must leave it not without reluctance, and go on with our prophet.

Now under the figure of wild-beasts, the Nations of the earth are invited to attack Israel, so ill-guarded as she is:

- 9: Come, all ye beasts of the field,
Come and devour!
Come all ye beasts in the forest!
- 10: Blind are his watchmen—
Ignorant all of them!
Dumb dogs are they all
That cannot e'en bark!
Dreaming, they lie prone,
And love thus to slumber!
- 11: Greedy the dogs are,
And never satisfied:
And **these** are the shepherds—
They have no understanding
Yea, for the whole of them
Are seeking their own gain,
E'en to the last of them!*
- [And thus they speak.]
- 12: "Come, [Come,] and I will bring wine to you,
And with strong drink will we be filled:
Then as today, so will tomorrow be,
Only, [in pleasure,] still more abundant!"

These verses clearly show that whilst the salvation of God as regards Israel may be near, it has not yet actually come, for here again we see that unbelieving mass, so careless that the hostile nations are invited to come and

*The word rendered in A. V. "from his quarter" literally means: "From his utmost extremity," in other words: "throughout the length and breadth of his own circle" (Del.).

devour them. The picture is of a flock of sheep. There are the watch-dogs whose duty it is to guard that flock, but see they are all sound asleep, the beasts of field or forest need have no fear of such, they are too stupid even to bark! They are wakeful enough when it comes to seeking their own, but as to the flock they cannot even discern the dangers that threaten, they dream that all is well, and still are recumbent. So fared it with Israel; and alas how history repeats itself! Is this picture quite unlike what we see about us today? Even weeping, must we own the sad correspondence with this, our own time. Shepherds, Pastors—we have them in abundance, but with the exception of a faithful man here and there, like Timothy or Epaphroditus, they are either sleepily indifferent, assuring us that there is no threatening danger, and all goes happily as a marriage bell, or they are in full accord with the evil spirit-powers that are making such dreadful inroads into our heritage of faith!

Come, then, we might echo, Come ye beasts, Saracen and Turk! No, the time for such chastening is not now. They were used in the past centuries, but now there are others who are but their agents, Come then, all evil spirits! Come false-prophets for few are the watchmen that are awaké: the mass of them are as our Milton termed them in his day: "Blind Mouths!" Not literal **wine** do they now offer, but constantly seek some new and more powerful spiritual stimulant, that first excites, and then stupefies the people whose jaded appetite cries for more. But far be it that we refer to such things merely in the spirit of carnal invective, as if **we** had no part or responsibility in that which we condemn. There is but one Witness on the earth, and we all are a part of, and share in the responsibility of that Witness: the professing Church, and of the utter failure and sin of that Church we do also share. Not by easy invective, but by penitent confession are the Lord's true people marked from the mass, now even as in the day of that man, greatly beloved, who in confessing his own sin and the sin of his people found the sweetest commendation and acceptance—who would not hunger for that?

Per Pacem Ad Lucem*

I do not ask, O Lord, that life may be
 A pleasant road;
 I do not ask that Thou wouldst take from me
 Aught of its load;

I do not ask that flowers should always spring
 Beneath my feet;
 I know too well the poison and the sting
 Of things too sweet.

For one thing only, Lord, my Lord, I plead;
 Lead me aright—
 Though strength should falter and though heart should
 bleed,
 Through Peace to Light.

I do not ask, O Lord, that Thou shouldst shed
 Full radiance here;
 Give but a ray of peace, that I may tread
 Without a fear.

I do not ask my cross to understand,
 My way to see;
 Better in darkness just to feel Thy hand,
 And follow Thee.

A. A. Procter.

Current Events
In the Light of the Bible

The Progress of the World Revolution. The almost limitless resources of the Russian Soviet Government are being lavishly spent for a world revolution. At the beginning of the World War the Russian Empire had eight hundred million dollars in gold. This fell into the hands of the revolutionists. To this was added a huge sum, which can hardly be

*Through Peace to Light.

estimated, realized from priceless gems, jewels and ornaments of an extraordinary value that had been collected for many centuries. These vast funds have been used and are being used for the promotion of a world revolution. A recent writer gives the following information:

“The money for the world revolution is there in heaps. Of the original treasury loot Russia has paid none of her debts to other nations. Then, poor as she has become under the Soviet regime, the Soviet can always collect taxes enough to carry on outside operations and further collect money from supporters in every part of the world. Under names that may even appear anti-Soviet, societies are formed for purposes that inevitably lead to the collection of moneys, and people always give, especially in the United States, whether laborers or intellectuals.

“The number of Communist newspapers and meetings has grown in every country. There were 600 Communist or subversive newspapers reported in this country at one time. Socialists and anarchists, whose collections are cut into by the Communists, assert indignantly that Moscow has abstracted from the Catholic Church its whole machinery of organization and propaganda and is fighting that institution with its own weapons, depending on the lack of unity among the Protestant churches to pull them down.

“Patriotic and other societies and organizations which are founded with the avowed purpose of erecting a barrage against socialism and the ‘Red peril’ protest that they have difficulty in securing funds and popular interest in their work, that they point in vain to the boring-in among the youth of American schools and colleges.

“Students of history point out that revolutions come and go like epidemics, that there were a number in Germany and France following the French revolutionary period, and that really little can or should be done about Moscow’s progressive dream of world revolution: But Moscow’s answer is that the world for the first time has to deal with the professional revolutionist, entrenched in and holding a mighty land, which it is remaking by killing off dissenters and educating

its youth, soon to be the generation of more than a hundred million, initiating them into a new society.

“Those nations or men who have to date defeated Moscow have used strong measures. Mussolini saved Italy from a Soviet regime by counter methods equally drastic. Kemal Pasha avoided a Soviet regime by ejecting Communists who came to Turkey to teach, or bomb, as the circumstances might have required. Bulgaria, which had a large Socialist Communist population, with a heavy infiltration of Russian teachers, and the whole directed by a valiant leader, Stamboulsky, had the latter killed and imprisoned or deported others.

“Rumania, pestered in like manner under Bratiano, followed a strong-armed course that disheartened the Communists. Spain adopted a course as laid down by General Primo de Rivera and others that has silenced if not stifled the Communist movement. Hungary had its cavalry under Bela Kun, in 1919, as did Austria, and in both nations Communism was defeated by arms. Germany in the same year had its Spartacus revolution, engineered by Moscow, which fell away by the killing of its leaders, Karl Liebknecht and Rosa Luxembourg. Moscow has lately met a doubtful defeat in China.”

Such is the world condition today. All points to the coming era of unprecedented lawlessness. All that is needed is a master-mind to head these conditions. The greatest menace is awaking Asia siding with the Reds and organizing against Western civilization. In our own country the lawlessness is steadily increasing. There are ominous signs on all sides. All these signs confirm the predictions of the Word of God.

A Bolshevized China—The World's Greatest Peril. Mr. Edgar W. Strother, of Shanghai, China, has published a pamphlet on this topic. It is a terrible indictment of the Nationalists and shows the horrible outrages committed by the Nationalists and how their constant aim has been anti-Christian attacks on all missions. It gives the story of the martyrdom of Chinese believers and the vile outrages against

foreign women, and all instigated by the Soviets and others. The pamphlet contains some awful information.

Our brother Mr. Strother, who is known to the editor, is perfectly trustworthy. He writes in the introduction, "The main purpose of this booklet is to give a warning regarding Bolshevism, and to show something of the havoc already wrought in China by the Bolsheviks, in the hope that Americans especially may be aroused to realize the danger to Christian civilization throughout the world, and that the United States may unite with Great Britain and other nations to deliver China from the domination of the Bolsheviks and thus check the spread of world-wide revolution, and open the door for the Gospel in China."

"One would like to dedicate this little booklet to the hundreds of millions of honorable, lovable, patient, faithful, peaceable Chinese people, who have suffered and are still suffering untold hardship and injustice, chiefly from the hands of unscrupulous Chinese officials, war-lords and brigands; and who have, in recent years, been deceived and inflamed by red agitators." The abominable thing is that certain American "religious" journals look upon these beastly things in China as a good omen. They think it will lead to the emancipation of China. These Modernists show themselves again as blind leaders.

The pamphlet can be obtained by addressing Mr. Edgar E. Strother, 44 Nanking Road, Shanghai, China.

The Flying Craze. A good part of the world seems to be flying-mad. It is not alone the hunt for fame and human glory but commercialism is likewise involved. The trans-atlantic flights have cost already a number of lives and future attempts to span the oceans and bring continents in closer touch by air navigation will result in many more disasters. The conquest of the air is, it seems, the last thing left for this age to accomplish. Evolutionists and other unbelievers make much of these achievements. The world boasts in these things, little dreaming that the coming day of the Lord will sweep these things away. The god of this age, the prince of the power of the air, uses inventions and discoveries, which constitute the seeming progress of this age, to blind the minds and the eyes of those who believe not.

The Woes of Palestine and Syria. In "Current History" (September) Prof. Albert Howe Lybyer, of the University of Illinois, has an enlightening article on Palestine and Syria. Besides the earthquake which resulted in about 1,000 casualties and a loss of from one million to two million dollars, Palestine has suffered also from the collapse of the building boom at Tel-Aviv and Haifa, and "from the diminution of purchasing power in Syria, on account of the revolt (the Druse-National movement) and in Egypt because of the fall in the price of cotton. Also the crops were injured by drought and hot wind, and the cattle plague entered from Syria through Transjordan. Government receipts fell off 10 per cent, or about \$1,250,000 for the year 1926-27."

Yet in spite of all these disadvantages the Zionist organizations are going ahead with their plans of reconstruction and the building up of a national home for the Jews in Palestine.

The woes of Palestine have not yet begun. According to prophecy the greatest woes are still in the future, but not in a distant future. The second chapter in Joel, the fourteenth chapter in Zechariah and the thirty-eighth and thirty-ninth chapters of Ezekiel give us a prophetic picture of what will be enacted in that land. But Zionists pay not the least attention to these coming events.

The Predicted Earthquake of the Future. It is written, "And the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah, and the Lord my God shall come and all the saints with Thee" (Zech. xiv:4-5).

Prof. Bailey Willis, a seismological authority, this past summer told the British Association for the Advancement of Science that the Holy Land will continue to suffer from earthquake. The area around Jerusalem is a region of

potential earthquake danger. A fault line, along which earth slippage may occur, passes directly through the Mount of Olives. The above prophecy by Zechariah will be fulfilled in that day when "His feet shall stand on the Mount of Olives."

Italy Must Drive Out the Barbarous Turk. Next to Mussolini the Italian poet, Gabriel D'Annunzio, is ambitious to reproduce the glories of the Roman Empire. In an address delivered at Gardone in Italy during the past summer, he made the following remarks:

"Romans, hold yourselves in readiness for the time is at hand—the time to strike—but the hour is not yet chosen. It will come like a thief in the night, and at the sound of the reveille the legions of noble Romans will spring up and the forests of bayonets will march forward—march to Dalmatia, where the sons of Italia are weeping and waiting for liberation.

"But I hold out to youth a still greater and nobler trophy, a trophy without whose acquisition Rome will never reaffirm herself in her own eyes and in the eyes of the world. That trophy lies beyond the sea, in the land where centuries ago Rome proved her claim to greatness in the indelible pages of history. That trophy lies in the plain of Anatolia.

"Unfurl, therefore, the banner of Rome side by side with the emblem of the cross. Go and occupy the serene fields and smiling pastures of Rome's lost province (*Anatolia, which means the present Turkey*) from the Aegean shores to the boundaries of Mesopotamia, from the Black Sea to the Mediterranean. All you patriotic sons of Rome, join the holy phalanx with one oath, one grim determination to attain that noble aspiration.

"I shall lead you to the promised land, but I shall lead my legions with one proviso, that each take an oath to aspire to be the first to die when the reveille has sounded.

"The unclean occupant of the cradle of Christian civilization, the field of Rome's thousand glories, has polluted that region (*Anatolia*) with his five centuries of occupation.

"Your slogan will be: 'The barbarous Turk must go.' And he shall go. If he does not go, then we will never again hear of him who has on his head the blood of five million Christians.

"Rome is the mother of Italy from whom emanates the dazzling rays of progress, rehabilitation and expansion. Italy must expand or succumb. She will not succumb when there are lands that were once hers, that were once made noble and glorious by the toil and by the sword of your ancestors."

This is the same program which Mussolini has mapped out. It is not unlikely that the next European war will be started by Italy. It will be a war of pure conquest endorsed by the Papacy.

The Holy One

CONCLUSION.

Adam's created nature was not holy but innocent and sinless. He did not **abhor** sin because he was innocent as to the nature or consequences of sin. He did not know what "Sin" was. But the Christ of God was never innocent as regards the knowledge both of the origin, nature, guilt and consequences of sin. But He was Holy, absolutely, and His Holy Nature actively abhorred sin. He loathed sin as Holy God, and He detested sin as Holy Man. As Holy God he could not sin, as Holy Man He would not sin. As **one** Holy Person it was impossible for Him to sin. Hence said He, "The Prince of this world cometh and HATH NOTHING IN ME."

Try as best he could Satan discovered no entrance into the absolutely holy nature of the Incarnate God. It was an impregnable fortress.

"Then," it may be asked, "was the temptation of Christ an empty sham?" By no means. It was no empty sham to either Satan or the Son of God, and it was no empty sham because it did actually accomplish the purpose for which it was intended by God. Consider the position of Satan. Into the realm of the human race now steps One

Who not only is not subject, captive, to him and his kingdom, but Whose very Presence was a premonition of disaster to him and his kingdom. The crucial moment had arrived and Satan with superhuman wisdom, almost superangelic wisdom, knew this. Satan has the right of entry into the presence of God (Rev. xii:10, cp., Job i:6; ii:1 and Zech. iii:1-2), and it is conceivable that he was aware of the departure of God's Son from heaven and His advent upon earth as Holy Man. In fact, ever since the prophecy and promise of the "SEED" in Eden, Satan had down all the ages essayed to prevent the arrival on earth of God's Son. Witness his last preceding attempt recorded in Matthew ii:13-18. All his age-long efforts had been unavailing and now at last the Man was come, was acknowledged of God (Matt. iii:16-17) **publicly**, and had openly entered the lists against him. What alternative had Satan? He had none. The Rebel's lordship was challenged, and his kingdom in danger. Upon the stage of time and earth a mighty Conqueror had stepped to subdue him and release his captives. This was no empty sham combat to Satan. If ever he had striven before, he must strive now. He had met the First Adam in the long ago ages, subdued and led him captive. Surely he could do so with this Second Man. But wise though Satan is he is **not** omniscient and he can overstep himself. Now he had to encounter not a mere man, not a man only, however innocent and sinless but a MAN—a real man, sinless and holy—God and Man in one Person. Satan's case was hopeless, but he had no alternative. Satan entered the encounter in dead earnest. The Revolter's all was at stake, his crucial moment had come. He would know from this first encounter what his ultimate fate would be, however long (cp., Rom. xvi:20; Rev. xii:12) that ultimate fate might be delayed. It was therefore a life and death struggle on Satan's part, and no sham fight.

Consider the work of God's Son. It was no sham fight to Him either. There was a work to be done. Although He was the "Mighty God" (Isa. ix:6) yet it was a grim struggle to even Him. Though the victory was certain it

could not be achieved until He had laid low in defeat this insurgent archangel. Even the Incarnate Son of God could not hope to come out free from the marks of battle. ". . . thou shalt bruise His heel" was no **mere** figure of speech, or poetical expression. The woman's "seed" would crush the Serpent's head, but in doing so His heel would be bruised.

The Second Man (1 Cor. xv:47) met His mighty and dreadful antagonist upon the **same identical** grounds where the First Man had fought and lost, namely, the inspired Word of God (cp., "Hath God SAID," Gen. iii:1-5 with "It is written," Matt. iv:7). The usurper had chosen his own mode and tactics in his encounter with the First Adam, and the Last Adam (1 Cor. xv:47) met him upon his own grounds and defeated him, namely: "faith in the inviolability of the Word of God." That is, the **Incarnate-Living** Word used the **Written** Living Word to subdue His foe. Satan chose his own ground for combat and Christ met him there.

Consider now the purpose of the temptation of Christ by Satan. We repeat, the temptation was not primarily either to fit the Son of God for His work or to perfect Him or prepare Him in any way, neither was it to "leave us an example" how we might as His followers meet and defeat Satan in our lives. True there is a wealth of teaching and example in these temptations and we should learn by them, but that is secondary. The primary purpose was that the Son of God should meet and introduce that defeat of Satan which shall finally issue in his complete dismissal to the lake of fire (Rev. xx:10) and the interim deliverance of every repentant soul. The temptation in the wilderness was no sham, but the beginning of a complete vindication of the power, love, justice and purpose of God.

Certain questions have arisen in the minds of some, and perhaps it would help others if we state these questions and answer them as briefly as is possible. It will be necessary in the answering of them, for us to somewhat repeat some of the reasonings given in the previous pages. We shall, however, try to do so as seldom or as briefly as we can.

First it is asked, "If Christ could not sin, of what use were the temptations?" We have given at length the purpose of the temptation of Christ in the pages immediately preceding this one, but we may here say that the encounter of Christ with Satan secured the certain defeat of the devil upon his own terms; the deliverance of repentant captive men; the beginning of the vindication of the justice, love, and power of God. In the accomplishment of this God-given purpose the Son of God suffered the bruising of His heel, by Satan. The error of the thought that Christ could have sinned, arises from the previous error of thinking the Son of God needed to be "fitted" for His work of redemption of men, and from the error of thinking that Hebrews iv:15 means that Christ could have sinned but didn't. We have dealt with that Scripture in the previous pages.

Secondly, it is asked "Was Christ able not to sin, or was He not able to sin?" Here are two questions, and the reply is in the affirmative to both. Christ was "able not to sin" because He was absolutely Holy Man. Even the "First Adam" fortified with an innocent, sinless, upright nature was "able not to sin." Alas by wilfully sinning, with his eyes open (1 Tim. ii:14) deliberately, he forfeited that "ability not to sin" and became unable "not to sin," or as we now say "liable to sin" (Rom. v:12 "all have sinned"; 1 John i:8 and 10). But the "Last Adam" fortified with a holy (not merely innocent), sinless, upright human nature **ALLIED** to, and in **UNION** with, the absolutely holy Divine Nature, which natures are inseparable and inalienable from each other, in the **one** Person, was thus so very "able not to sin" that to sin amounted to a practical impossibility. Then, too, Christ was "not able to sin" because He was "God over all" (Rom. ix:5), and God cannot sin. Christ therefore was both "able not to sin," and "not able to sin."

Thirdly, it is asked, "If Christ could not sin could He appreciate to the full the sting of temptation?" Most assuredly so. The Son of God realized the guilt and the sting and the horror of sin long ere He was born in Bethlehem. The sting of sin is a deeper and more intense thing than

even the sting of temptation. God, and He alone, realizes the depth of the horror and guilt and sting of sin. Even man who has experienced it does not, and cannot, realize it as the absolutely Holy God does. It will be noticed that God realized it, not experienced it. God knew as no creature ever can know the ultimate sting of sin in its issue both upon fallen angels and fallen man. Therefore God early prepared a place of confinement for its terrible culmination (Matt. xxv:41). It was, therefore, not necessary that the Incarnate God should be tempted before He could realize the sting of temptation, or of sin itself.

As a matter of fact, if it were necessary for Christ to feel the temptation before He could appreciate the "sting" of it, or discern the alluring draw of sin, then He will never appreciate the one, or discern the other. All the temptation to sin, fell from the Son of God as water globules run from a hot-iron plate. So fierce and blazing was His Holiness. Temptation had no effect, and made no impression whatever upon Him. "The Prince of this world cometh and hath nothing in ME." Temptation found no loophole, no vantage, no opportunity, no entrance in the absolutely holy nature of Incarnate God. He suffered indeed during that awful time in the wilderness. Firstly, by His self-imposed hunger and isolation, and secondly in spirit such as would be felt by absolute holiness coming into contact with horrible and abominable sin. Man will never know how deep was the pain and suffering of the Holy One coming into actual contact with the originator of abhorrent sin (Heb. i:13, first clause). But as to the temptation itself it left Him unimpressed. It had no enticement, no appeal, no pull, no lure for Him. It had "nothing in me."

Yet, the Son of God comprehended the enormity of the guilt, and the sting of temptation and sin, understood the blighting allurements of temptation before ever He was "born of a woman" (Gal. iv:4). Indeed, it was partly this knowledge, coupled with His love for the miserable, tempted captive, that moved Him to redeem repentant sinners. Christ **fully** loved and sympathized with tempted man before He was "manifested in the flesh," and **could** not **sympathize**

any more with tempted man after His own temptation than He did before it. He loved with an everlasting love in all the past ages. He could not love or sympathize more than He did.

Fourthly, it is asked, "If Christ could not sin, would He **be able** to sympathize with His disciples in their temptations?" Undoubtedly, Yes. This query has been partly answered in the previous question and reply, but a little more ought to be said upon this point. There have ever been hundreds of the purest and saintliest of Christian women who have deeply sympathized with their unfortunate sisters, and who have devoted themselves to a self-sacrificing life to reclaim those sisters by sympathy and love. Their lives have been as wine poured forth, rich in denial and sacrifice and compassion. Yet it was not necessary for these messengers of God to be tempted to those sisters' dreadful depths before they could feel or sympathize with them so much as to seek to reclaim them.

It was not necessary for Dr. Barnado to have been an orphan, or a hungry gutter child, in order to sympathize with the orphans of London's slums. Yet who could have excelled him in sympathy and compassion for those precious little souls?

No, it was not necessary to be tempted or even experience sin itself in order to feel compassion or sympathy for the tempted and lost. And this is all the more so in regard to Christ Who knew what was in man (John ii:25), "knew their thoughts" (Matt. xii:25). Indeed we may well close this reply with quoting the tremendous passage thus:

"Jesus . . . **knew All men**; and needed not that any should testify of man; for He knew what was in man."

It ought ever to be remembered that the Son of God sympathized with, and loved man in the ages of the past eternity, and no temptation, or other experience, could make God's Son love the tempted and lost more sympathetically than He did in those past eternities. Yes, He was fully able, and **DID**, sympathize with the tempted long before He was tempted Himself by the devil in the Wilderness of Judea.

Fifthly, it has been suggested that since the Son of God became submissive bodily to a human birth, human hunger, pain and physical death, may not also His Body have been liable to eternal death. This is a painful suggestion but in the interests of truth and for the Glory of God's Son, must be dealt with.

Such a view confounds the Body of God's Incarnate Son, with His Holy Nature.

Sin arises in the nature of man, where it's seat is and where it "reigns," not in his body. The body may often be the sphere wherein man's sinful nature operates, but it is not the body which sins, it is the man who resides within.

Paul, in 1 Corinthians vi:18, says sin is either "without" (i.e. external to) the body, or it is "against" the body. That means it is the man within who sins, not the body of the man. Hence it is the nature within which is rejected and dies eternally, dragging down the body, of course, in its ruin.

So with God's Son, if He had sinned it would not merely have been His Body which would have been involved in ruin, but the Man—the Nature within the Body.

Hunger, pain, sorrow, and physical death to which God's Son was self-subjected could never have dragged down the Man—the Holy Nature within that Body, but sin would indeed have introduced eternal death to the Man within. That was just a simple impossibility to the Incarnate God—for He could not sin.

Sixthly, it has been suggested that as pain and death are ultimately the inherent consequences of sin, then Christ, having suffered both pain and death, must have been at least liable to sin. In reply to this notice the alarming issue involved in the suggestion. If pain and death are the inherent consequences of sin (the mere liability to sin has no consequences at all) then Christ Who did suffer both pain and death must have actually sinned.

Anyone who holds that opinion must renounce the doctrine of the Sinlessness of Christ, and the testimony of Scripture.

The Human Nature which God's Son assumed was holy and sinless, and therefore was not subject to disease or death.

Likewise the Human Body which was miraculously prepared for Him (Heb. x:5) was diseaseless and deathless inherently.

Pain and death are consequent upon disease, decay, or wound, incidental or accidental, inherent or imposed. Sin is at once a root, or "body" (Rom. vi:6; 1 John i:8), and a disease of the Soul (1 John i:9), incurring pain and death both as a consequence and as a penalty.

The human race is now, alas, inevitably subject to that consequence and penalty physically and spiritually, resulting from the sin-root and sin-disease which is pregnant in fallen human nature, but Jesus the Son of God was not liable to either physical or spiritual death as **He** had no sin in Him.

In Body and Nature He was inherently immune from pain, disease, or death. Christ the Incarnate Son of God did, however, voluntarily take upon Himself the **PENALTY** of repentant believers' sin, and since pain and death were integral parts of that penalty, He therefore submitted to them.

But to actual sin which entailed that penalty He did not become liable.

John x:17-18. "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."

All the pain and death of Christ was not inherent in His Nature or Body but was imposed from without, and was voluntarily endured by Him for "Man's redemption." His pain and death are no evidence that He was liable to sin.

Our task is completed, and if we have been of any help and comfort to believers in the Lord Jesus Christ, in establishing them more firmly and intelligently upon the revealed Truth of God, we shall be amply repaid for that which indeed has been even in itself a labor of faith and love.

"Let not sin, therefore, reign in your mortal bodies, that ye should obey it in the lusts thereof. Neither yield your members as instruments of unrighteousness unto sin, but yield yourselves unto God . . ." (Rom. vi:12, 13).

The Cities of the Plain

By the late Dr. Lyman Abbott

The story of the destruction of Sodom and Gomorrah is one of the most extraordinary in the Old Testament. It is singularly attested by the imperishable witness of the mountains and the sea. Skepticism may scout at the plagues of Egypt; may smile incredulously at the marvelous deliverance of Israel through the Red Sea; may look with ill-concealed pity upon those who, fed daily by God's bounty, believe that God fed the hungry Israelites in the wilderness; may account the stories of the marvels which he wrought in answer to the prayers of Elijah the legends of a romantic age, and reject with ridicule the assertion of the Apostle that the effectual fervent prayer of the righteous man availeth much; it will find nowhere in the Bible a story more extraordinary and intrinsically incredible than that of the destruction of the cities of the plain. Yet to deny this, it must not only impugn the sacred writers, but must also repudiate the traditions of heathen nations reported by secular historians, and refuse to listen to the silent testimony of nature itself. For, until the vision of Ezekiel is fulfilled, and the sacred waters, flowing from God's holy hill, heal the waters of the Salt Sea and give life again to this valley of death—until mercy shall conquer justice in nature as it already has in human experience, this scene of desolation will remain, a terrible witness to the reality of God's justice, and the fearlessness of His judgments.

Nor does it merely testify to the truth of the Scripture narrative. The briny waters of the Salt Sea, the upheaved rocks scored with fire, the mountain of solid salt, the masses of bitumen, the extinct crater of a neighboring volcano, the other innumerable traces of volcanic action, all remain, not only to attest that a remarkable convulsion of nature has taken place in the past, but also to indicate the nature of the phenomenon, and the character of the forces which operated to produce it.

In the southeast corner of Palestine, in a basin scooped

out of the solid rock by some extraordinary pre-historic convulsion, lie the waters of what is fitly called the Dead Sea. The barren rocks which environ it crowd close to the water's edge. The almost impassable pathway which leads down their precipitous sides has no parallel even among the dangerous passes of the Alps and the Appennines. From the surface of this singular lake there perpetually arises a misty exhalation, as though it were steam from a vast caldron, kept at boiling point by infernal fires below. No fish play in these deadly waters. When now and then one ventures hither from the Jordan, he pays for his temerity with his life. No birds make here their nests. No fruits flourish along these inhospitable shores, save the apples of Sodom, fair to the eye, but turning to dust and ashes in the hand of him that plucks them. The few miserable men that still make their home in this accursed valley are dwarfed, and stunted, and sickly, as those that live in the shadowy border land that separates life from death.

Yet this sterile scene possesses a ghastly, corpse-like beauty, even in death, which indicates what its living beauty must have been. Here and there, along its shores, are a few oases, whose fertile soil, abundant vegetation, and luxuriant growth, point us back to the morning when Abraham and Lot stood on the neighboring hill-top, and "Beheld all the plain of Jordan, that it was well watered everywhere, even as the garden of the Lord." For once the southern extremity of the Dead Sea was doubtless a fertile plain. Magnificent mountains encircled it in their arms. The streams that irrigated its surface outnumbered all that were to be found in all the rest of Palestine.

A tropical sun drew from a fertile soil a most luxuriant vegetation. The waters of the neighboring lake, then fresh and sweet, were dotted with many a sail, and alive with innumerable fish. A mountain of salt at the southern extremity of the plain supplied the Holy Land with an article even more essential to the Hebrews than to us. Vast veins of bitumen, interwoven in the texture of the soil, supplied them with fuel, with brick, and with a substitute for pitch and tar, and brought to the vale of Siddim a profitable com-

merce. Kings fought for the possession of this second Eden. Flourishing cities, embowered in all the bloom and verdure of tropical gardens, sprang up in this "valley of Fields." The fabled glories of Damascus were surpassed by the realities of this terrestrial paradise. The busy hum of industry resounded where now reigns the unbroken stillness of the grave. The fragrance of many gardens loaded the air now heavy with the exhalations of this salty sea. Where now is utter loneliness and hopeless desolation was once a lake country, teeming with life, and exquisite in all the horticultural beauty of an Asiatic garden—the fairest nook in all the fair land of Canaan.

Yet even then death lurked unseen in the midst of this prolific life. Volcanic fires slumbered beneath the carpeted fields. The veins of bitumen only awaited the torch of the Lord to enkindle farm and city in one universal conflagration. The mound of salt was made ready to mingle its properties with the water of the neighboring lake, and turn it from a fount of life to a sea of death. The lake itself only waited the beck of God to overleap its boundaries, and obliterate, with one fierce and irresistible wave, every trace of the civilization of the proud and prosperous cities of the plain. The very luxuriance of their land bred in its inhabitants those vices which belong to a luxurious and enervated people. The record of their shameless iniquity, hinted at in a few brief words in the sacred story, is too infamous to be dilated on. Lewdness ran such riot that strangers were not safe from the perpetration of crimes which modern literature dares not even so much as name. In all the plain not half a score of men could be found whose purity might justify the mercy of God in restraining the fulfillment of His purposes of justice. In the city of Sodom there was but one who, in the general degeneracy of the age, feared God or regarded His law. Often, perhaps, had Lot remonstrated with his fellows—but in vain; often had he sighed for the peace and purity of his pastoral life, yet lacked the courage to return to it in his old age. His fellow-citizens repaid his remonstrances with mob violence. His own son-in-law ridiculed his warnings of divine judgment.

At length the doomed cities filled to the full the measure of their iniquity. The patience of God would wait no longer. Lot, warned of the impending destruction, went forth by night, at the hazard of his life, to save, if possible, at least his own kinsfolk from a fearful death. But he seemed to them as one that mocked. They laughed him to scorn.

It is easy to imagine the replies of the incredulous people. Their descendants employ the same replies today. "Sodom and Gomorrah to be destroyed by fire!" cried one; "it is contrary to all our experience. No evidence can convince me of it." "It would be a violation of the laws of nature," said another. "God is too merciful," said a third. "It will be time to flee when the fire comes," said the fourth. "I will think of it," said a fifth: "but the subject is one of momentous importance. I can do nothing in haste."

There was no time for delay. The message was delivered. The blood of this people was henceforth upon their own heads. Lot, leaving behind him his country, home, possessions, friends, kinsfolk—poorer far than when he entered the valley where his wealth had been accumulated—his wife and two daughters his sole companions, went forth to commence his life anew, a stranger in a strange land. The rising sun was just beginning to touch the mountain tops with light as they issued from the western gate of the still sleeping city, and commenced to traverse the plain toward the little city of Zoar, the ruins of which are still to be seen among the mountains that skirt the southern edge of the Dead Sea.

The morning sun rose clear and bright. The city woke from its slumbers, and went to its accustomed tasks. Yet on that highest southern peak there hung a heavy cloud. It was there at early sunrise. The air was hot and murky. A strange oppressiveness was in it. The crowing cock hailed the rising sun less joyously than usual. The cattle in the field showed signs of uneasiness and fear. Blacker grows the cloud; thicker and heavier the air. Lightnings play about the mountain summit. Ever and anon a heavy peal of thunder seems to shake the very hills, rolling and reverberating among the surrounding peaks, till finally it is lost

far up the lake. The birds hush their songs. Passers in the street hurry to reach a place of shelter. Children are called in from their outdoor sports. The streets of busy, money-making Sodom are deserted and hushed. All hearts dread they know not what.

Now the sun withdraws behind the darkened clouds, and hides its face from the impending calamity. Then suddenly a new and strange light illumines the darkened scene. From a neighboring peak there issues a column of smoke, and stones, and salty ashes, and lurid flame. The thunders are no longer lost in the far distance. The whole air is tremulous with their reverberating echoes. The lightning no longer comes and goes in flashes. The whole southern horizon is sheeted with flame. It seems no longer even to abide in the heavens. For lo! blue flames run to and fro across the fields, in strange intermixture, as though they were uplifted torches borne by devils joining in some fiendish dance below. Now these lurid lights leap up in sheets of flame toward the darkened heavens; now they burrow in the ground, throwing up showers of soil and stone, and making huge chasms in the solid earth. The husbandmen run affrighted from the fields to find a shelter in the city. Their wives and children flee from the falling cities for shelter to the fields. The solid earth trembles and reels. Houses and temples, sought for shelter, prove only tombs. From the chasms of the earth the flames, upleaping, devour whatever the earthquake leaves. The air is filled with a shower of falling ashes. It is all alive with flame. Filled with dismay, mothers call wildly for their children; children call piteously for their mothers; and wives and husbands seek each other, but in vain.

But hark! what sound was that? Neither the thunder of the heavens, nor the artillery of the mountains, nor the groanings of the convulsed earth. The sea! the sea!

For now the waters of the lake, uplifted from their bed, roll in upon the plain. Water and fire contend in terrible battle for the mastery. Over the blackened fields and ruined cities God spreads this veil of waters, that the earth may not see the destruction he hath wrought; while the thunders of heaven

and earth, the hissing of the red-hot rocks as the waters overflow them, the crash of falling buildings, the screams of the affrighted, and the groans of the dying, mingle in a chorus more terrible, accompanying a scene more awful, than any the world hath ever witnessed, or shall ever witness, until that day when the whole heavens shall be rolled together as a scroll, and the whole earth shall melt with fervent heat.

“And Abraham gat up early in the morning, . . . and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and behold, and lo, the smoke of the country went up as the smoke of a furnace.”

The story of Sodom and Gomorrah epitomizes the Gospel. Every act in the great, the awful drama of life, is here foreshadowed. The analogy is so perfect that we might almost be tempted to believe that this story is a prophetic allegory⁴ did not nature itself witness its historic truthfulness.

The fertile plain contained, imbedded in its own soil, the elements of its own destruction. There is reason to believe the same is true of this world on which we live. A few years ago an unusually brilliant star was observed in a certain quarter of the heavens. At first it was thought to be a newly-discovered sun. More careful examination resulted in a different hypothesis. Its evanescent character indicated combustion. Its brilliancy was marked for a few hours—a few nights at most. Then it faded, and was gone. Astronomers believe that it was a burning world. Our own earth is a globe of living fire. Only a thin crust intervenes between us and this fearful interior. Ever and anon, in the rumbling earthquake or the sublime volcano, it gives us warning of its presence. These are themselves Gospel messengers. They say, if we would but hear them, Prepare to meet thy God. The intimations of science confirm those of revelation. “The heavens and the earth . . . are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.”

What was true of Sodom and Gomorrah, what is true of the earth we live on, is true of the human soul. It contains within itself the instruments of its own punishment. There

is a fearful significance in the solemn words of the Apostle, "After thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath." Men gather, with their own hands, the fuel to feed the flame that is not quenched. They nurture in their own bosoms the worm that dieth not. In habits formed, never to be broken; in words spoken, incapable of recall; in deeds committed, never to be forgotten; in a life wasted and cast away, that can never be made to bloom again, man prepares himself for his own deserved and inevitable chastisement. Son, remember! to the soul who has spent its all in riotous living there can be no more awful condemnation.

Alas! to how many the divine word of warning is as an idle tale which they regard not. Lot still seems as one that mocks. The danger is imminent, but not apparent. Men slumber on the brink of death. Woe unto them that dare prophesy evil. It has always been so, and it will always be so till time shall be no more. Noah, warning of the flood; Lot, of the destroying fire; Jeremiah, of the approaching captivity; Christ, of the irreparable destruction of the cities by the Sea of Galilee and of Jerusalem, city of God, are all received with impatient scorn. America laughs at the prophecies of her wisest men, and the baptism of fire and blood takes her at last altogether by surprise. Oh, you who hear with careless incredulity the cry, Flee as a bird to your mountain, take a lesson from the inculcations of the past. "Who hath ears to hear let him hear."

He that heeds the Gospel message must be ready to do as Lot did. He had neither time nor opportunity to save anything but himself from the universal wreck. Houses, lands, property, position, honors, friends—all must be left behind. Every interest bound him fast to Sodom—every interest but one. All were offset by that fearful cry, "Escape for thy life." What ransom is too great to give for that? The conditions of the Gospel are not changed. The voice of Christ still is, "Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple." It is no easier in the nineteenth century than in the first to serve both God and Mammon. The judgment which God visited upon

Ananias and Sapphira is perpetually repeated. The Church is full of dead Christians, struck down with spiritual death, because they have kept back part of the price—because they have not given all to Him who gave up all that He might ransom them from sin and death.

“Remember Lot’s wife.” How many a Galatian Christian has begun to run well, but has suffered hindrances to prevent the consummation of the race. How many a Pliable flounders a while in the slough of despond, then goes back to the city of Destruction. How many a gladiator enters the lists, but shirks the battle. How many a laborer puts his hand to the plow, and then turns back. How many a soul, startled by the cry, *Escape for thy life*, commences to flee, then stops, wavers, hesitates, and suffers the incrustations of worldliness to gather over him, and turn him from a living witness of the power of God’s grace into a fearful monument of the danger of a worldly spirit and a divided service. If to the impenitent the story of Sodom and Gomorrah is full of warning, to the hesitating, laggard Christian the story of Lot’s wife is one of no less solemn significance.

Reader, if you are out of Christ you are living in the city of Destruction. There is but a hand’s-breadth between you and death. But there is deliverance. The mountain of refuge is not far off. A voice, sweeter than that of angels, and far mightier to save, cries out to you, *Escape for thy life; look not behind thee; escape to the mountain, lest thou be consumed*. It is the voice of the Son of God. The irreparable past he effaces with his blood. The wasted life he makes to bloom again. “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners”—not to teach, not to govern, but to save. For he comes not as a pilot to give safe voyage to vessels yet whole and strong; but to those already lying on the rocks and beaten in the angry surf, threatened every moment with engulfment, he comes, to succor, to rescue, to save. There is death in delay. There is safety only in the Saviour’s arms. “Haste thee; escape thither.”

OUR HOPE

“Haste, traveler, haste! the night comes on,
 And many a shining hour is gone;
 The storm is gathering in the west,
 And thou art far from home and rest:
 Haste, traveler, haste!

“The rising tempest sweeps the sky;
 The rains descend, the winds are high;
 The waters swell, and death and fear
 Beset thy path: no refuge near:
 Haste, traveler, haste!

“Haste, while a shelter you may gain—
 A covert from the wind and rain—
 A hiding-place, a rest, a home—
 A refuge from the wrath to come:
 Haste, traveler, haste!

“Then linger not in all the plain;
 Flee for thy life, the mountain gain;
 Look not behind; make no delay;
 Oh, speed thee, speed thee on thy way!
 Haste, traveler, haste!”

Foam upon the Water

Such is God's estimate of the brevity of human life, and such in His sight is the transitory nature of earthly glory. It is of one in high position the Holy Spirit says, “Her king is cut off as the foam upon the water,” Hos. x. 7. In no literature outside the Bible do we find such significant descriptions of the hurried and unsatisfactory existence that is passed within the confines of time.

It is likened to “them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth,” Job. iv. 19. “My days are swifter than a weaver's shuttle, and are spent without hope,” Job. vii. 6. “My days are swifter than a post; they flee away, they see no good. They are passed away as the swift ships; as the eagle that hasteth to its prey,” Job. ix. 25, 26. “Man that is born of a woman,

is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not," Job. xiv. 1, 2. "Behold, thou hast made my days as an hand breadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity," Ps. xxxix. 5.

In the oldest Psalm ever written, containing the sublime "prayer of Moses, the man of God," we are likened to "dust," to "a watch in the night"; we are carried "away as with a flood"; we "are as a sleep"; we are in the morning "like grass which groweth up," and "in the evening it is cut down, and withered"; "we spend our year like a sigh"; for "He drives fast, and we fly away," Ps. xc. -10. So our life is "like a broken vessel," Ps. xxxi. 12; "a dream," Ps. lxxiii. 20; "shepherd's tent," Isa. xxxviii. 12; "we all do fade as a leaf," Isa. lxiv. 6; our light affliction "is but for a moment," 2 Cor. iv. 17; "for what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away," Jas. iv. 14. "All flesh is as grass, and all the glory of man as the flower of grass," 1 Pet. 1. 24. Grass is this symbol of the common people, and the flower of the grass stands for the few uncommon people, but alike they wither and fall away.

The same impression of the littleness of life has been made upon the thoughtful minds in all ages and lands, well expressed in the terse sentence of Burke, "What shadows we are, what shadows we pursue." As Lord Chesterfield, at the close of his brilliant career of gaiety wrote to his son, "I have been as wicked, though not so wise as Solomon, but I have lived long enough to attest the truth of his declaration, 'Behold, all is vanity and vexation of spirit, and there is no profit under the sun.' I care not when I quit the scene." Thousands and tens of thousands of men, who have inherited or made money, who have run the round of pleasure, who have achieved distinction, in the bitterness of their disappointment and in a sheer weariness of soul have substantially given utterance to the wail of poor Byron:

"Count o'er the joys which thou has seen,
Count o'er thy days from sorrow free;
And know, whatever thou hast been,
'Tis something better not to be."

When Bismarck was at the height of his renown a young man, consumed with a burning ambition to gain power and notoriety, wrote to him for advice to reach the end he had in view. The prince replied, "Fame is a thing desirable only in the pursuit of it. When once attained, it is like the apples of Sodom; it turns to ashes in your grasp. To be gazed at at ten paces, and to be shot at at eight paces is a poor remuneration for a life of incessant toil. For myself I can truly say that I have reaped only endless anxiety, worry and disappointment; and were it not for the hope of a better life beyond the grave through the merits of the Lord Jesus Christ, I do not see how this life could be endurable."

It is strange that nearly all who have obtained what is called an earthly immortality, have been soldiers who directed others to kill their fellow men. Of course all "civilized" people have heard of Alexander, Hannibal, Julius Caesar and Bonaparte, but to a far greater number of the human race their names are unknown. Outside of military circles one of a million may leap into local importance and temporary prominence, and then disappear like foam upon the water. A few statesmen, great in their own country, but almost wholly unmentioned in other lands, will seem to have the destiny of the nation in their hands, but they drop out and are forgotten, and the nation moves on its appointed path, as though they had never existed.

Especially is literary reputation doomed to early decay. Thousands of books were written in Europe before the discovery of the art of printing, and the names of less than 500 authors have been preserved. Out of 50,000 books published in England during the last century, scarcely 50 have been rescued from oblivion. Of 1,000 volumes now published more than 700 never reach a second edition, and the average duration is five years. He who has read more or less for 50 years is surprised to see how soon the favorite authors of his boyhood are entirely pushed aside, and how quickly the men who had gained, as he supposed, a permanent place in the temple of fame, are as much forgotten as though they had never been. "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth

over it, and it is gone; and the place thereof shall know it no more," Ps. ciii. 15, 16.

But in contrast with this humiliating frailty and failure, it is blessed to turn to "the word of God, which liveth and abideth forever," 1 Peter i. 22. Generations come and go, "and the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever," 1 Jno. ii. 17. He who cares to be known beyond the bounds of a very limited circle, or to be remembered by a much more limited circle, forgets that he is writing his name upon the sand of a sea, whose ever-flowing ebb and tide will leave no mark of his existence; but the believer has laid hold of that which outlasts the fleeting changes of this mortal life. "The word of the Lord endureth forever," 1 Peter i. 25.

"One day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. iii:8).

This answers every question concerning the Lord's seeming slowness to fulfill His promises. To Israel was given assurance that after two days they should be revived. To the Church was promised, "Behold, I come quickly." We live in time; God lives in eternity (Psa. xc:4).

The Heart of the Lesson

BY ARTHUR FOREST WELLS

AMOS PLEADS FOR JUSTICE

Nov. 6. Amos v:1-2, 10-15, 21-24. Golden Text, Amos v:24.

Daily Readings

Mon., Oct. 31, 1 Sam. xv:1-22; Tues., Nov. 1, Psa. li:1-19; Wed., Nov. 2, Rom. ii:17-25; Thurs., Nov. 3, Luke xii:13-21; Fri., Nov. 4, Mark v:1-17; Sat., Nov. 5, Acts xvi:16-40; Sun., Nov. 6, Acts xix:23-41.

THE OUTLINE OF THE LESSON

1. Lamentation over Israel, 1-2. 2. Denunciation of the moral life, 10-13. 3. Appeal, 14-15. 4. Repudiation of the religious life, 21-24.

THE HEART OF THE LESSON

Amos was a southerner who preached in the north. He belonged to the kingdom of Judah, but his prophetic ministry was in the kingdom of Israel. He was something in between a home and a foreign missionary. The emphasis of his message was not, however, that of grace, but

of judgment. He tells us who he was, "I was no prophet, neither was I a prophet's son; but I was a herdsman, and a dresser of sycamore trees" (vii:14). He had just as clear a conception of his newly-given office, for he says, "Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto My people, Israel" (vii:15). Happy is the man who has such a humble and such a trustful heart. Man's traditions meant nothing to him in the presence of the call of God.

The text of this lesson is from a third address delivered to Israel. They are called a "virgin." This word cannot refer to their moral condition, for they were not pure. The idea may be that of beauty. Israel was very prosperous at this time. The niceties of the world were at her disposal. Or it may refer to her yet unconquered state. The northern kingdom, under Jeroboam II was at its height of power; and it had never tasted the burden of a foreign yoke. A fall of a virgin, whatever the meaning of the term, is something to cry about. Jeremiah has this to say: "Let mine eyes run down with tears night and day, and let them not cease; for the virgin daughter of my people is broken with a great breach, with a very grievous wound" (xiv:17). Let us think of the prophet's dirge about the fall of the virgin in the light of the general meaning of the word virgin, and apply it to the scholars in our classes who may be in danger of having a noble standing before men ruined.

Verse 10 recalls Rom. i:18, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness." Amos tells us in chapter 7 how he was asked to stop his prophesying in Israel. But he fell back upon his prophetic call, and then uttered a new revelation of Jehovah against the wicked kingdom. There can be no doubt now that "the mind of the flesh is death," and "enmity against God" (Rom. viii:6, 7). Whenever there is no apathetic indifference, the Gospel creates either a revival or a riot. The Word of God is against nothing but evil. Opposition to that Word reveals more clearly the nature of the unregenerate or disobedient heart. People who are bent upon sinning do not want to be preached to. "Therefore he that is prudent shall keep silence in such a time; for it is an evil time." But getting rid of the prophet does not remove the judgment of God. The men of wickedness felt that the prophet was hindering their trade. They, therefore, desired his removal. But they were told, and so they later experienced, that they would not live to feast upon the pleasures which they had planned for themselves. *It never pays to sin.* "The devil has no happy old men."

"The Lord is not wishing * * * that any should perish, but that all should come to repentance" (2 P. iii:9). Judgment is the "strange work" of Jehovah (Isa. xxviii:21). How wonderful that, as long as this life lasts, there seems to be an opportunity for every one to turn from his evil way and fall back upon the grace of God. The grace of God! what a limitless bounty now! But these men did not care to pay the price for the reception of that grace. No, I do not mean to say that man can ever prepare himself for God's unmerited favor. Grace will always be free. But there is a place for repentance. God does not give "that which is holy unto the dogs, neither" does He cast His "pearls before the swine" (Matt. vii:6). Paul testified "both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ" (Acts xx:21).

Alas, this generation knew nothing about grace. They may never have learned that "to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv:22). Have we learned, and learned well, that truth?

HOSEA PREACHES GOD'S LOVE

Nov. 13. Hos. xi:1-4, 8-9, xiv:4-8. Golden Text, Hos. vi:6

Daily Readings

Mon., Nov. 7, Isa. lxiii:1-14. Tues., Nov. 8, Matt. ii:1-15. Wed., Nov. 9, Deut. xxix:22-29. Thurs., Nov. 10, 1 Cor. xiii:1-13. Fri., Nov. 11, 1 John iv:1-21. Sat., Nov. 12, Luke xv:11-24. Sun., Nov. 13, John xv:1-17.

THE OUTLINE OF THE LESSON

1. Jehovah's Primary Love for Israel, xi:1. 2. Israel's Unthankful Disobedience, xi:2. 3. Jehovah's Continued Love for Them, xi:3-4. 4. Jehovah's Compassions for Sinful Israel, xi:8-9. v. Jehovah's Blessed Purpose for the Backsliders, xiv:4-8.

THE HEART OF THE LESSON

The application of Hos. xi:1 in Matt. ii:15 to the return of the Child Jesus is full of spiritual instruction for us. The eye of man may not have seen a parallelism between the two, but the eye of faith, taught by the Holy Spirit, did. How much we need to remember the words of the angel in Rev. xix:10, "The testimony of Jesus is the spirit of Prophecy." Or, again, Luke's description of the Bible reading which the Lord Jesus Christ gave to those two disciples on the way to Emmaus, "And beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself" (Luke xxiv:27). May God open wide our eyes to see Christ on every page of His Word!

Of course the prophet Hosea was writing historically of Israel whom God redeemed from Egypt. This redemption, apart from sin, was typical of the calling of the Child Jesus from Egypt. It is interesting to study the tender words that the Spirit uses to describe God's care of the Hebrews, not only in this passage, but also in many others. The burden of our text is love, but it is father-love. Israel seems never to have entered into the wealth of that truth. They seemed to have shut themselves up so much to the law, that they did not rise to the high privileges of sonship. There was another reason for this, as we learn from Paul's Epistle to the Galatians (chapters 3 and 4).

As Jesus Christ our Lord is "not ashamed to call them brethren" (Heb. ii:11), so God is not ashamed to call Himself their Father; although there are many reasons why either the Father or the Son might have been ashamed of these relationships. Jews and Christians alike have never lived in perfect obedience or gratitude before God. His long suffering grace is the marvel of eternity. Oh, that we might know more about such love in our own lives. I suppose that if the question were asked: What is the love-chapter of the Bible? the answer would point to the 13th chapter of 1st Corinthians. I do not deny this to be the case; but will you read the 4th chapter of 1st John? Hosea in the Old Testament, John in the New, will be found to be God's great messengers of love. But we will hardly appreciate the love of which Hosea writes unless we acquaint ourselves with the love which the Lord empowered him to exercise in his own home. Read this whole prophecy. Idolatry is spiritual adultery. Yet, see how Jehovah persisted in His love for Israel!

We have a very touching picture of God in verses 8 and 9. This makes us think of such passages as Matt. ix:36, where we read of the Lord Jesus Christ that "when He saw the multitudes, He was moved with compassion for them." Ah, we do not have to placate a cold deity. Not even the Cross of Christ was needed to put the Father in a good humor toward us. It will ever be the Christian doctrine

that God's love preceded Christ's sacrifice for us. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life" (John iii:16). No man will be lost forever because there was no love for him to redeem him. The loneliest of men here may be assured that there is One who loves him. But love has no redemptive values if its atonement is put aside. God can be counted on to do all that He may to win the sinner back to Him; but, if His love be spurned to the end, He cannot spare Himself the pain of punishing the impenitent most severely and eternally (Cp. Gen. xiv:8; Deut. xxix:23; Jude i:6-7).

The glorious possibilities of the redeemed and recreated life are set before us in the third group of texts before us. Redemption from sin would indeed be great if it brought nothing more than a stay of sin's forces and the removal of sin's punishment. That is in itself more a tremendous boon that man himself could never produce. But the grace of God goes beyond that. "In Him the tribes of Adam boast much more than in their father lost." The blessed God makes us to be joint-heirs with His Son (Rom. viii:17).

MICAH CHAMPIONS THE OPPRESSED

Nov. 20. Micah ii:1-3, vi:1-13. Golden Text, Micah. vi:8
Daily Readings

Mon., Nov. 14, Jas. ii:1-13; Tues., Nov. 15, Jas. ii:14-26; Wed., Nov. 16, Luke iv:16-21; Thurs., Nov. 17, Matt. xviii:1-14; Fri., Nov. 18, Matt. xv:1-20; Sat., Nov. 19, Matt. xxiii:29-39; Sun., Nov. 20, Micah vi:1-13.

THE OUTLINE OF THE LESSON

I. Denunciation of the Workers of Iniquity, ii:1-3. II. Jehovah's Contention with Israel in View of His Past Dealings with Them, vi:1-5. III. The Approach to God, vi:6-8. IV. Jehovah's Cry Against the Nation's Wickedness, vi:9-13.

THE HEART OF THE LESSON

There is a precious note that we would miss in the study of this lesson if we fail to read the whole of this prophecy. It is always profitable to get a general view of a picture before we begin to study its particulars. If we are to be led through the various parts of a cathedral that is being constructed, it is well to stop and consider the model of what the finished building is expected to be like, in order that we may have a proper understanding of the relationship of part to part, and each part to the whole. Our lesson begins with words of judgment, or should we say chastisement? But, if you turn to verse two of the first chapter, you will find that this judgment is pronounced "from His holy temple." This phrase immediately helps us to recognize the purpose back of this denunciation. It is grieved grace that speaks. How significant! We are carried back to the beginning of the Levitical legislation which was given, not from a thundering mount, but, as it is written, from the tabernacle, "And Jehovah called unto Moses, and spake unto him out of the tent of meeting."

It is Jehovah, the God of redemption, then, who speaks. But note that, although He speaks from the place of atonement, He denounces sin. Many have denied that God could be angry. A sentimental preaching of the love and "fatherhood" of God has veiled the wrath of God to many. But is that not a startling phrase in Rev. vi:16, "the wrath of the Lamb?" Not the wrath of the Lion, understand, but the *wrath* of the *Lamb*. Do not call that "holy indignation." It is the wrath of the Lamb. Do not try to tone down God's message

concerning His hatred of sin, for the Holy Spirit will tell you through Paul, in Rom. i:18, that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness." You see that this wrath is *God's* wrath; it comes from *heaven*; it is against *all* men. He tells us through Micah that "Jehovah hath a controversy with His people, and He will contend with Israel." God does not delight in controversy. It grieves Him to speak in hard terms. But the holy God cannot compromise with evil. Let the "peace-at-any-price" advocates learn what the Holy Spirit teaches in James iii:17, "But the wisdom that is from above is *first pure*, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy." Tell it in clear tones Sunday that the Lord's face is set against all sin. No scheming Jacob can return from Laban without having One to wrestle with him to set him right, before he can again enter the promised land. What a difference between the meeting of the Lord with Jacob and that with Joshua. See Gen. xxxii and Josh. vi. The Lord had a controversy with the former, but not with the latter.

Let no one try to put down Micah vi:8 as a kind of an Old Testament way of salvation, as if to say, that, if the requirements of this verse be kept, any one can be saved. Do not read verse eight of that chapter until you have read verses two to five of the same chapter. God is talking to people that are in covenant relation with Him. These people have fallen into sin. Their spiritual consciences have been stunted. They felt that ceremonies themselves would cancel their fault before God. But God reminded them *again* (!) that "to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv:22). The meaning, of course, is that the sacrifice must be coupled with the righteousness, not in a kind of mixture of grace and works, but as it is said in Rom. viii:3, 4, "For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh; that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Is it not a blessed fact that God does contend with His people? It shows how much He cares, not only for righteousness, but also for us. Read this lesson in the light of Isa. i:18-20, "Come now, and let us reason together, saith Jehovah; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of Jehovah hath spoken it." Oh, the wonder of such mistreated love and grieved grace!

ISAIAH TEACHES TRUE WORSHIP

Nov. 27. Isa. 1:10-20. Golden Text, Psa. xxiv:3-4
Daily Readings

Mon., Nov. 21, Heb. xii:5-7. Tues., Nov. 22, John iv:7-26. Wed., Nov. 23, 1 Tim. iv:1-12. Thurs., Nov. 24, Jas. i:1-27. Fri., Nov. 25, Luke xv:1-7. Sat., Nov. 26, Isa. lviii:1-14. Sun., Nov. 27, Isa. i:1-20.

THE OUTLINE OF THE LESSON

I. Jehovah's Denunciation of Israel's Formalism, 10-15. II. Moral Requirements, 1-17. III. God's Invitation to Receive His Forgiveness, 18-20.

THE HEART OF THE LESSON

The lesson of this week runs along the same line as that of last

Sunday. If it be remembered that Micah was a contemporary of Isaiah, we will the better understand why they both brought the same message. This fact of proper life and worship was paramount with God. It is no little thing to have a nation's religious life go wrong.

One of the outstanding notes of this text is that God hates sin, but that He loves the sinner. If we could see sin as God sees it, we would understand, too, why Israel could be compared to Sodom and Gomorrah. At any rate, sin is sin wherever it may be found. And, if there are any degrees as to its heinousness, it appears blackest in the brightest light, or, where there has been the brightest light. That the cities of the plain should be so evil may cause no surprise, but that Israel, in the mountains of God's great grace, should be so base is puzzling. But it does show what sin can do. It can wreck the happiness of a garden in Eden.

I wonder how many nominal Christians, or backsliding Christians will be able to see their own picture in this passage. The emptiness of so many of our Sunday services is so appalling that we hesitate to describe it. I listened to a speech the other night, and I kept on saying, "Words, words, words." It is as Paul said of "the last days," "lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof" (2 Tim. iii:1, 4-5). May God give us grace to "turn away" from these things!

We are told that there is no more such preaching against sin and hell as there used to be. If that be the case, may the Lord have mercy upon us. What could be worse than to travel on a road full of dangers, but without a red lantern to warn the travelers of them? You may accuse the preachers, if you like, about their negligence concerning sermons on repentance; but may I ask you fathers and mothers whether you are denouncing the sins of your own children? If the world could have a little more of old fashioned chastising of children in the home, we would see better days for this generation in public. "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." Good friend, that is in the Bible. I believe the Bible. You may find it in Prov. xiii:24. But read with that verse Eph. vi:4, "And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord." And now let me ask you, Do you denounce sin in your own life? Oh, there is such awful sin in the world. There is so much of it, too. But, but, but, if we were but to read the law to our own selves a bit, something might take place in the matter of getting rid of some of it. Let us hold ourselves to this truth for a while. There is not much use in talking about the grace of God, unless we have an understanding of the wrath of God against sin. The Lord Jesus said, "They that are in health have no need of a physician; but they that are sick. I am not come to call the righteous but sinners to repentance" (Luke v:31-32).

Look now at verse 18, one of the most precious verses in the whole Bible. What a message of encouragement and hope for even the worst of sinners! What a wonderful transformation God offers to effect for him who comes to Him! The passage speaks of justification and sanctification. It tells of the covering and washing of sins.

"How Thou canst think so well of us,
And be the God Thou art,
Is darkness to my intellect,
But sunshine to my heart.
But Christ has made the mystery plain,
By grace and love Divine.
My sinfulness is counted His;
His righteousness is mine."

OUR HOPE

Vol. XXXIV

DECEMBER, 1927

No. 6

Editorial Notes

“He shall” and “It shall be!” Thousands
He Shall . . . of times these phrases are found in the Word of God. This little word “shall” is the word of authority. It declares the will of a sovereign God, in which He makes known what is to be done. The word “shall” is the most positive word used in prophecy. What God says shall be, will be and must be. In both Testaments the Holy Spirit speaks of Him, our Saviour-Lord, what He shall be and what He shall do; He reveals what shall be in the future. God’s “shalls” are unchangeable.

It is written in Luke i:30-33: “And the angel said to her, Fear not, Mary, for thou hast found favour with God. And behold, thou *shalt* conceive in thy womb, and bring forth a son, and *shalt* call His name Jesus. He *shall* be great, and *shall* be called the Son of the Highest; and the Lord God *shall* give unto Him the throne of His Father David; and He *shall* reign over the house of Jacob for ever and of His kingdom there *shall* be no end.” Seven times the angel uses the word “shall.” And when he speaks again to the virgin of Nazareth he uses this word four times more. “The Holy Spirit *shall* come upon thee, and the power of the Highest *shall* overshadow thee; therefore also that holy thing which *shall* be born of thee *shall* be called the Son of God.”

How blessedly positive all this is! It is a re-statement of the message which the Holy Spirit had given over seven hundred years before, when He spoke through Isaiah, the prophet. “Behold the virgin *shall* conceive, and bear a son, and *shall* call His name Immanuel” (Isa. vii:14). “For unto us a child is born, unto us a Son is given: and the government *shall* be upon His shoulder, and His name *shall* be

called, Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace. Of the increase of His government and peace there *shall* be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform it" (Isa. ix:6, 7.)

And what the Spirit of God had announced so positively that it shall be, what Gabriel in the greatest message which was ever carried from the highest heaven to earth, repeated to the virgin, that has come to pass. The virgin conceived, for the Holy Spirit had said "the virgin shall conceive," and Gabriel said, "thou shalt conceive in thy womb." The Holy Spirit came upon her and by His omnipotent, as well as mysterious action, produced in her the body, the human body, for Him whose ways have been of old from everlasting, the true God and the eternal life. The power of the Highest overshadowed her. The "shalls" of God Almighty were accomplished in the supernatural birth of the Son of God. What is man that he should question these great facts? They have an undeveloped science called "biology." The few discoveries they have made, they say, force them to reject such a miracle as the virgin birth. But what is biology? Nothing but a nice little toy of the creature of the dust. It is unreasonable and illogical for man with his imperfect and finite knowledge to reject the supernatural, and the sovereignty and power of Almighty God.

"He shall be great," said the messenger of heaven. He was born in poverty, this virgin born Son of God. His first resting place was a manger. He was born in an obscure little land and brought up in Nazareth, of which it was proverbial, "Can any good thing come out of Nazareth?" The "shalls" of prophecy came true. "For He shall grow up before Him as a tender plant, and as a root out of a dry ground; He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him" (Isa. liii:2). Yet the angel had said, "He shall be great." And the divine "shall" was realized. He is great in every way. Great in His person, so wonderful and un-

searchable; great in His moral glory, equally unsearchable, the One who is altogether lovely, whose beauty of holiness is indescribably glorious. Great in the words He spake, for never man spake like this man. So great are His words that the master-minds of the race have bowed before them and none has ever been able to fathom His divine teachings. And great He is in His works. He who was born in poverty displayed the power of Godhead in His miracles of mercy, in healing the sick, in raising the dead. "He shall be great!" Yea, so great that He can never be surpassed.

"He shall be called the Son of the Highest." He was and is God's eternal Son. This is the only possible explanation of His Person. It explains all. Demons, the unseen evil intelligencies, confessed Him as such. The head of the powers of darkness, knew Him to be the Son of God. The demons believed and trembled before Him. Peter confessed Him as Son of God; so did the centurion before the cross. And since then millions of human beings have believed on Him and repeated with the fisherman of Galilee "Thou art the Son of the living God." And believing on Him they found in Him the soul's direst need supplied, they found in Him life, peace, joy and eternal hope of glory.

But there are more "shalls" in the message of Gabriel. "The Lord God *shall* give unto Him the throne of His father David, and He *shall* reign over the house of Jacob forever and of His kingdom there *shall* be no end." These are the "shalls" of the future. We wait for their literal fulfilment.

A few nights ago we read a masterly address in the original edition, given by Jonathan Edwards in 1741, the day after commencement at Yale in New Haven, Connecticut. The great preacher spoke on "the distinguishing marks of the operation of the Spirit of God." He spoke of the great awakening which at that time swept over New England. He spoke as an eye-witness, for under his great preaching thousands were converted. Then he declared that the spiritual second coming of Christ was near at hand. That the manifestation of the Spirit was the evidence that He would receive the kingdom over all and be the king on the throne of David.

This spiritualization of the future "shalls" is still the leading conception of many who believe the Word of God. According to their view the throne of David is a spiritual throne is heaven; the reign of Christ is a spiritual reign; His kingdom is a spiritual kingdom.

But the many "shalls" in Old Testament prophecy forbid such an interpretation. The Spirit of God speaks through the prophets of the literal throne of David, of a literal reign and a literal kingdom. God, in His sovereign "shall," has promised Him more than a spiritual reign. "Ask of Me, and I *will* give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou *shalt* break them with a rod of iron, Thou *shalt* dash them to pieces like a potters vessel" (Psa. ii:8, 9). "He *shall* have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness *shall* bow before Him, and His enemies *shall* lick the dust . . . yea all kings *shall* fall down before Him, all nations *shall* serve Him" (Psa. lxxii:8-10). "A King *shall* reign and prosper, and *shall* execute judgment and justice in the earth. In His days Judah *shall* be saved, and Israel *shall* dwell safely; and this is His name whereby He *shall* be called, the Lord our righteousness" (Jer. xxiii:5, 6). "His dominion is an everlasting dominion, which *shall* not pass away, and His kingdom that which *shall* not be destroyed" (Dan. vii:14).

We could fill our sixty-four pages with the thousands of "shalls" which speak of the future. The "*shalls*" of Israel's coming restoration and glory; the "*shalls*" of coming glories for the nations and for all creation.

"He *shall*" . . . and "It *shall* be." For the fulfilment of the "shalls" of God's infallible Word we are waiting, yea all is awaiting today, the time when He shall receive the throne of His father David and the promised kingdom.



**And the
"shall" of
Our Hope**

This little word too is ours, who are waiting for the coming of His Son from heaven. "For the Lord Himself *shall* descend from heaven with a shout, with the

voice of the arch-angel, and with the trump of God; and the dead in Christ *shall* rise first; then we which are alive and remain *shall* be caught up together with them in clouds, to meet the Lord in the air, and so *shall* we ever be with the Lord" (1 Thess. iv:16, 17). "For yet a little while and He that *shall* come will come, and will not tarry" (Heb. x:37). "But we know that, when He *shall* appear, we *shall* be like Him; for we *shall* see Him as He is" (1 John iii:2). "And 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 *shall* reign forever and ever" (Rev. xxii:3-5). "And God *shall* wipe away all tears from their eyes" (Rev. xxi:4). "They *shall* be priests of God and of Christ and *shall* reign with Him a thousand years" (Rev. xx:6). "They *shall* hunger no more, neither thirst any more, neither *shall* the sun light on them, nor any heat. For the Lamb which is in the midst of the throne *shall* feed them and *shall* lead them unto living fountains of waters; and God *shall* wipe away all tears from their eyes" (Rev. vii:16, 17).

For this we wait, and we shall not be disappointed in our waiting. "For the vision is yet for an appointed time, but at the end it *shall* speak and not lie" (Hab. ii:3). Blessed are we if we trust in the sovereign "*shall*" of God.



**Born to die
the Sinner's
Death.**

This month the greater part of nominal Christendom celebrates in a carnal way the birth of the Lord Jesus Christ. The great and solemn purpose of His incarnation is forgotten and in modernism denied.

They speak of Him as a great teacher, bringing new conceptions of the spiritual, that He brought a new philosophy and the message of the Fatherhood of God and the Brotherhood of man. They speak of Him as a great leader of men. That He came to die, that the manger had for its goal the cross with its suffering and shame, that His death was sacrificial, is set aside and even ridiculed.

The child cradled in Bethlehem was born of the Virgin to die the sinner's death. He came from heaven to earth, took on the human body so that He might "give His life a ransom for many." Not the manger but the cross makes known the love of God and is man's hope of righteousness and eternal redemption. To find and to possess peace with God one must go to the cross, where "peace was made in the blood of the cross." And all can go there and find eternal salvation, and all need that the lost and guilty sinner has, abundantly supplied.

That great Gospel preacher of the nineteenth century, Charles H. Spurgeon, said in one of his sermons, "The man who lived a life of holiness and service, at last died a felon's death! Look upon His head girt with a crown of thorns! Mark well His cheeks whence they have plucked off the hair! Mark the crimson rivers which are flowing from His back where they have scourged Him! See His hands and His feet which are pierced with nails, and from which ensanguined rills are flowing! Look to that face so full of anguish, listen to His cry, 'I thirst, I thirst'; and as you see Him there expiring, can you think that He will spurn the sinner? As you see Him turn His head and say to the dying thief at His side, 'Today thou shalt be with Me in Paradise,' you dare not belie Him so much as to deem that you may not come to Him. You will outrage your reason if you keep back from Christ crucified. The cross of Christ should be the centre to which all hearts are drawn, the focus of desire, the pivot of hope, the anchorage of faith. You may come, sinner, black, vile, hellish sinner, you may come and have life, even as the dying thief had it, when he said, 'Lord remember me.'

"There is life in a look at the crucified One.' Surely, you need not to be afraid to come to Him who went to Calvary for sinners."

To the cross, to the cross, to the cross! write that upon the sign posts of the road to the city of refuge. Fly there ye guilty ones, as to the only sanctuary for the sinful, for "with His stripes we are healed." There and only there is redemption and peace. But this great message of the in-

OUR HOPE

327

carnate Son of God who came to die the sinner's death, who died the just for the unjust, that He might bring us to God, is forgotten today, and instead of it there is preached another gospel, which has not power to save and upon which rests the curse of God.



All ancient religions anticipated a coming
The Deliverer Deliverer. This belief is a faint echo of
has come! the Edenic promise of Genesis iii:15.

Dr. E. DePressense in his great work on
 "The Ancient World and Christianity" closes with the following eloquent paragraph.

"The Deliverer is at length come! He, for whom the old Chaldean was yearning, when, with terror-stricken conscience he used his incantation to his seven demons, and weeping for his sins, called upon God whom he knew not. The Deliverer is come! whom Egypt dimly foresaw when she spoke in words she understood not, of a God who was wounded in all the wounds of His creatures. The Deliverer is come! for whom the Magi of Iran strained their eyes, looking for a Saviour greater than Zoroaster. The Deliverer is come! for whom the India of the Vedas panted when she was lifted for a moment above her Pantheism by the intuition of a holy God—One who would satisfy the burning thirst for pardon, which none of the springs of her own religion would avail to quench. The Deliverer is come! the true Son of God, who alone can lead mankind to battle with full assurance of victory; the God, whose image dimly discerned, had floated in fantastic incarnations through the waking dreams of the Brahman. The Deliverer is come! He can have compassion on the sufferer and on all who are desolate and oppressed, without plunging Himself and the whole world into the Buddhist sea of annihilation. The Deliverer is come! He whom Greece had prefigured at Delphi and Eleusis—the God who saves because He also has suffered. The Deliverer is come! He who was foretold and foreshadowed by the holy religion of Judea, which was designed to free from every impure element, the universal aspiration of mankind. He has come to obey, to love, to die, and by dying to save.

"Whether men will have it so or not, the **Cross of Christ** divides two worlds, and forms the great landmark of history. It interprets all the past; it embraces all the future, and however fierce the conflict waged around it, it is still, and shall be through all the ages, the symbol of victory."

Great as these words are they do not contain the full truth. Very true, "The Deliverer is come!" He lived and died and rose again. But the same Deliverer will assuredly come again to complete the great victorious work of redemption. For the return of the Deliverer all is waiting today. The Church waits for her coming Lord and Bridegroom. Israel, the true Israel, not the infidel reformed Jew, waits for the Son of David, the Bethlehemite, who alone can claim the throne of David and bring to a glorious realization the dreams of the Ghetto. The struggling nations longing for permanent and universal peace are waiting for the coming of the Prince of Peace, who will speak peace to the nations and teach them to learn war no more. Creation, groaning under the curse of sin, groaning as never before, is waiting for deliverance which only the Creator-Saviour can accomplish. The Agnostic, the Atheist, the Infidel, the Destructive Critic, the Modernist, they also are waiting for Him who will silence for ever and ever their arrogant denials and end their human systems of philosophy in everlasting shame.

Triumphantly we can say, "The Deliverer is come," and triumphantly in faith and hope we also say, "The Deliverer will come!" Even so, Come, Lord Jesus; Amen.



An Incarnation Hymn Henry Vaughan was born in the year 1620 and belonged to an ancient and noble family. He studied medicine and received the degree of Doctor of Medicine. In 1650 a book of excellent poems written by him was published under the title "*Silex Scintillans*"—spark-giving flint-stone. Little else is known of his life, but he was a godly physician. Many of his poems breathe a devout spirit and have a very high literary value. We quote one of his best.

OUR HOPE

329

"Thou cam'st from heaven to earth, that we
 Might go from earth to heaven with Thee;
 And though Thou found'st no welcome here,
 Thou did'st provide us mansions there.
 A stable was Thy Court, and when
 Men turned to beasts, beasts would be men:
 They were Thy courtiers; others none;
 And their poor manger was Thy throne.
 No swaddling silks Thy limbs did fold,
 Though Thou couldst turn Thy rags to gold.
 No rockers waited on Thy birth,
 No cradles stirr'd, nor songs of mirth;
 But her chaste lap and sacred breast,
 Which lodged Thee first, did give Thee rest."



**Order My
Steps**

Much of the beauty of holiness lies in little things. Microscopic holiness is the perfection of excellence: if a life will bear examination in each hour, it is pure indeed.

Those who are not careful about their words, and even their thoughts, will soon grow careless concerning their more prominent actions. Those who tolerate sin in what they think to be little things, will soon indulge in greater matters. To live by the day and to watch each step, is the true pilgrimage method. More lies in the careful noting of every single act than careless minds can well imagine. Be this then our daily prayer: "Lord, direct my morning thoughts, that the step out of my chamber into the world may be taken in Thy fear. At my table keep me in Thy presence; behind my counter, or in my field, or wherever else I may be, suffer me not to grieve Thy Spirit by any evil, and when I come to lie down at night, let the action of casting myself upon my pillow be performed with a heart that loveth Thee, so that I shall be prepared to be with Thee, if wakeful, during the night." This brief prayer, "Order my steps," teaches us attention to the minutiae of life; may we have grace to learn the lesson.

Thus wrote Charles Spurgeon on practical, every day holiness. This is a different holiness than that which is preached by holiness sects, which consists in an emotional,

erratic experience. They teach an unscriptural sanctification theory which, as they claim, eradicates completely the old nature in the believer. Such claims of sinless perfection are sinful in themselves.



A part of the priesthood of believers is **The Prayer of Intercession** the prayer of intercession. How prominent it is in the New Testament! Our Lord on earth was given much to intercessory prayer. In His great prayer, recorded in John's Gospel, He said, "I pray for them; I pray not for the world, but for them which Thou hast given Me; for they are Thine" (John xvii:9). He must have done so when He arose early in the morning, when He spent nights on mountain tops and days in desert places. He is the great intercessor at the right hand of God His Father and our Father. He knows the needs of all His own and His prayers are always right and are always answered.

As we are priests with Him, we also are intercessors. The Holy Spirit makes this very clear in the New Testament epistles. We are exhorted to pray one for another; to pray for those in the ministry, as well as for all saints. Paul mentions intercessory prayer frequently. He had great confidence in the intercession of the children of God. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that believe not in Judea; and that my service which I have for Jerusalem may be accepted of the saints" (Rom. xv:30-31). "Praying always with all prayer and supplication in the Spirit . . . and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel" (Eph. vi:18, 19). "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men" (1 Tim. ii:1). "I trust that through your prayers I shall be given unto you" (Philemon, Verse 22). What a blessed privilege it is to pray the prayer of intercession, for the saints of God, for our friends, and for our enemies!

“O priceless grace,” wrote a servant of Christ many years ago, “if thou, believer, knowest how to ask by faith; thou mayest hand out to thy brethren wealth more precious than the gold of Ophir; for intercession is the key of the ivory palaces wherein are contained the boundless treasures of God. Saints in intercession reach a place where angels cannot stand. Those holy beings rejoice over penitent sinners, but we do not read of their being admitted as suppliants for the saints. Yet we, imperfect as we are, have this favor, we are permitted to open our mouth before the Lord for the sick and for the tried, for the troubled and for the downcast, with the assurance that whatsoever we shall ask in prayer believing we shall receive.” And intercessory prayer brings into our own lives joy unspeakable, great comfort and peace, for it is an exercise most pleasing to the Father, to the Son and to the Holy Spirit.



Certain Bible teachers who specialize in **Assumptions of Interpretation of Prophecy** made several years ago the assertion that the times of the Gentiles will terminate in the year 1934. We do not examine at this time the method of interpretation which led them to make such a statement. But we wish to say, what we have said many times before in our columns, that we do not share in this method of chronological speculation as to the exact end of the times of the Gentiles. We are sure as to the exact time when the times of the Gentiles began, that is with Nebuchadnezzar, the servant of the Lord (Jer. xxvii:5-8). The end of the times of the Gentiles is not made known in Scripture and no amount of research can discover what God has not been pleased to reveal. These brethren, like Mr. W. B. Blackstone and others, should remember that our Lord gave a very significant answer to his curious disciples, when they asked Him, “Wilt Thou at this time restore again the kingdom to Israel?” The query was concerning the end of the times of the Gentiles, for it will be then that the kingdom is given back to His chosen people. But what did our Lord answer them? “It is not for you to know the times or

the seasons, which the Father hath put in His own power" (Acts i:6-7). Should not this convince anyone of the hopelessness of speculation?

On account of the assumption that 1934 brings the close of the times of the Gentiles the assertion has been made by some that the year 1927 must bring the Coming of our Lord for His Saints, as promised in the First Epistle to the Thessalonians (1 Thess. iv:13-18). The years between 1927 and 1934, it has been claimed, cover the prophetic seven years of Daniel's great prophecy (Dan. ix:26).

But 1927 has come and is almost gone, and nothing has happened. It was the same in former years. Even good men during the late war permitted their imagination to run away with them and instead of interpreting prophecy, they began to prophesy and set dates. The delusion sect, known now as "The International Bible Student Association," founded by the late Pastor Russell, has suffered defeat upon defeat, the last time in 1925, the year they had set for the return of our Lord. What folly!

The Lord will return. He will return in person, visibly and gloriously. Every prophecy relating to the future depends on His return. Every prophecy will then be fulfilled. But when this will be is known to God only. The true believer waits for His coming, longs for Him, prays that He may soon come, and expects Him. To go beyond this, make predictions as to the year when it is to take place, is an assumption and a presumption as well. We should beware of it. The enemy has always used these wild speculations to discredit prophecy.



"And the Lord direct your hearts into the
Patient Waiting love of God, and into the patient waiting
for Christ for Christ" (2 Thess. iii:5). The Thessa-
 lonian believers, who had turned to God
 from idols and accepted the Lord Jesus Christ as their
 Saviour, had experienced great sorrow in the death of some
 of their loved ones. The Holy Spirit sent them, to com-
 fort their hearts, that great message, in which the coming
 of the Lord to raise those who have fallen asleep in Jesus,

and the translation of living believers, and the re-union, is revealed. We can well imagine how these simple hearted Christians began to wait eagerly for the gathering shout of the Lord. Perhaps daily they expected that this would happen. Some even went so far as to cease working with their hands, folding their hands in idleness, and thus they became "busybodies" (2 Thess. iii:11-12). They also had been disturbed by false reports and by a spurious letter of the apostle. So the pen of the inspired apostle told them to wait patiently for Christ.

Centuries have come and gone and this patient waiting among true believers continues. It is still our calling as His people to wait patiently for Him. Three things we should remember. (1) God can never be hurried in the execution of His eternal purposes. He does not need to be in haste; He takes His own time. The plan He follows was not conceived in time, but it was made before the foundation of the world. The hour was then set in which the Son of God should come to earth and the hour in which He should die on the Cross. The hour also of His coming and the hour of His visible manifestation is also the decree of eternity. (2) The Lord Jesus Christ is patiently waiting in glory. Ever since He ascended upon high and took His seat as the glorified man on the right hand of God, He has been waiting for the hour which the Father has appointed for His return. So when we wait patiently for Him, we share His own patient waiting. If centuries have come and gone without the realization of the hope of the Church, it is for an all-wise purpose and for the glory of God. (3) The patient waiting for Christ will end some day. It will end suddenly and there will come a literal fulfilment of all that is written. This daily patient waiting for Christ is a great spiritual power in the heart and life of the child of God.



**The
Hollowness
of Infidelity**

Infidelity is a lie. The infidel lies against his own consciousness. Infidelity is the exhibition of the worst phase of the corruption of fallen nature. One has well written on it in the following words: Man

is like a prisoner shut up in his cell, a cell all dark and cheerless, save that there is a window through which he can gaze upon a glorious landscape. Infidelity comes like a demon into the cell, and with desperate hand blocks up that window, that man may sit forever in the dark, or at best may have the boasted light of a penny candle, called free-thinking. All that infidelity can tell him is that he will die like a dog. Fine prospect for a man who feels eternity pulsing within his spirit! I know I shall not die like the beast that perisheth; and, let who will propound the theory, my soul sickens and turns with disgust from it, nor would it be possible by the most specious arguments so to pervert the instincts of my nature as to convince me that I shall thus die, and that my soul, like the flame of an out-burnt candle, shall be quenched in utter annihilation. My inmost heart revolts at this degrading slander; she feels an innate nobility that will not allow her to be numbered with the beasts of the field, to die as they must do without hope. Oh, miserable prospect! How can men be so earnest in proclaiming their own wretchedness? Enthusiasts for annihilation; why not fanatics for hell itself?

Godliness hath promise of the life that is to come, but infidelity can do nothing better than to deny the ennobling revelation of the great Father, and bid us be content with the dark prospect of being exterminated and put out of being. Aspiring, thoughtful, rational men, can ye be content with the howling wilderness and dreary voids of infidelity? Leave them, I pray you, for the goodly land of the Gospel, which floweth with milk and honey; abandon extinction for immortality, renounce perishing for paradise.



Splendid Fall Meetings

We had excellent meetings in *Winnipeg*. We arrived there after a good trip over the *Great Northern*, which runs an excellent train from St. Paul to the city of the Northland. Elim Chapel was crowded in every service of the three Sundays we spent there. An excellent work is going on in the chapel, both in Gospel ministry and Bible teaching. The brethren there also have a deep interest in foreign missions, giving last year nine thousand dollars for this purpose.

The meetings in Pennsylvania, *Grove City* and *Altoona*, were also well attended and brought blessing to many hearts. *Hamilton*, Ontario, we visited during the end of November.

Monthly meetings in December: *Boston*, Park Street Church, Thursday, December 1st; *Norristown*, Pa., Tuesday, December 6th; *Philadelphia*, Bethany Church, December 7th. God willing, we hope to again spend January with the Evangelical College of *Dallas*, Texas, lecturing daily to the student body. After that we plan to visit *Baton Rouge*, La., for some meetings. Please remember these services in your prayers.



December 31 Let us set apart again the closing hours of this year for prayer, and especially the prayer of intercession. We have done so for many years and always with great blessing.



Special Offers The offers which appear again in this issue will be withdrawn with January. Now is the time to stock your library and to put good books with a spiritual message at a very small cost into the hands of your Christian friends. Please make use of these offers.



The Two New Books Mr. Jennings's book on "*The Human Body*" is attracting considerable attention. It should be in the library of every believer. Next to nothing on this great theme is in print.

"*Christianity or Religion?*" by the editor, is a challenge and a call. A challenge to liberal scholars to meet a great argument in a scientific way. A call to re-examine the eternal and unshakeable foundations of Christianity. Christianity is not the product of evolution, but supernatural revelation. Christianity is final. Its goal is a glorious consummation. We shall wait and see if our challenge is taken up and what the modernistic press will have to say about this book on which we have worked for a number of years.

The Book of Psalms

The Twenty-Second Psalm (Concluded)

The first part of this great prophetic Psalm describes the sufferings of Christ. In verse 20 the prayer of the suffering One is mentioned for the last time and there is added the fact that He has been heard.

"Save me from the lion's mouth,
Yea, from the horns of the buffaloes,
Thou hast answered me."

The great sufferer on the cross, He who was crucified in weakness, looked to Jehovah and three times in the closing verses of this part of the Psalm, His cry for help is recorded. "O my strength, haste Thee to help me" (verse 19). "Deliver my soul from the sword" (verse 20, compare with Zech. xiii:7). "Save me from the lion's mouth" (verse 21). The lion must mean the great adversary, he who has the power

of death and whom, through death, He has destroyed (1 Peter v:8; 2 Tim. iv:17; Heb. ii:14).

In triumph now He breaks forth. God has heard Him, all His prayers were answered from the horns of the buffaloes, the wild oxen of the deserts. This is a poetic expression describing the power of God, which He manifested in answering Him, who died on the cross. This is God's power in raising Him from the dead. In Ephesians i:19-23 we read of this power which worked in behalf of Him who was forsaken on the cross. It is spoken of as "the mighty power" and "the exceeding greatness of His power."

With the next verse, the twenty-second, we hear the Spirit of Christ in David declaring the Glory that should follow. It is blessed to trace here the wonderful results of the death of the Cross. In the foreground stands the fact that the forsaken One, answered by God in His resurrection from the dead, makes known the Name of God to His brethren and praises God in the midst of the congregation.

"I will declare Thy Name unto my brethren,
In the midst of the congregation will I praise Thee"

While we saw Him alone on the cross, we see Him no longer so, but He appears in the midst of His brethren and we behold Him as the One who receives the travail of His soul. Redeemed ones, those whom He has brought to God, are with Him and He Himself in their midst sings praises to God; but more than that Israel and the nations bow in His presence, the ends of the earth turn unto Him and worship before Him. The present Glory of Christ and still more His future Glory in the day of His visible manifestation is here unfolded to our hearts.

On the very day of His resurrection He gave the joyful message, "Go and tell my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God" (John xx:17). Two things are noticeable here. He speaks of His disciples as "my brethren." In anticipation of His rejection He had mentioned this before the cross (Matt. xiii). But only after His passion on the day of His glorious resurrection do we hear Him address His disciples as "my brethren." All who believe on Him

and accept Him are brought into this blessed relationship. "He is not ashamed to call them brethren," because "He that sanctifieth and they that are sanctified (in Him and through His work) are all of one (God)" (Heb. ii:11). And He declares God's Name, "my Father and your Father; my God and your God." A new relationship is brought about for the enjoyment of all who trust in Him. We know God, the God and Father of our Lord Jesus Christ, as our God and our Father. Into this gracious relationship all believers are brought through the great work accomplished by the Lord Jesus Christ on the cross.

But in Hebrews ii we have still more light shed upon this passage. Here we find this twenty-second verse quoted, "Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praises unto thee." It is in the midst of those who are gathered unto Him that His own voice in praise to God is heard. He sings praises in the midst of His own; who are indwelt by His Spirit. The Holy Spirit in the New Testament applies this verse to the Church. In the foreground of the "Glory that follows," stands the Church, which He loved and for which He gave Himself.

"Ye that fear Jehovah, praise Him;
All ye the seed of Jacob glorify Him;
And worship Him all ye the seed of Israel.
For He hath not despised nor abhorred
The affliction of the afflicted.
Neither hath He hid His face from Him,
But when He cried unto Him, He heard."

Verses 23-24

This speaks of the Glory which He will receive from His own people; who rejected Him once. The seed of Jacob and all the seed of Israel will worship Him. But this does not mean what the evil Millennial Dawn system and others teach, that all Israel, even their wicked dead, will eventually be raised up and glorify Him and enjoy the blessings of redemption.

The 24th verse contains the confession of His people, who acknowledge then His death and resurrection. The affliction of the afflicted means the suffering and death of

OUR HOPE

the Lord Jesus, and they fully realized then that it was for their sins He was thus afflicted. It is that confession which is more fully revealed in Isaiah liii:4-5, "Surely He hath borne our griefs, and carried our sorrows, yet we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." They acknowledge that God's face is not hidden from Him. He was heard for God raised Him from the dead and gave Him glory. However, this acceptance of Himself and His salvation by the seed of Jacob will not be till He comes back to this earth in great power and glory. Then they shall look upon Him, whom they have pierced, and they shall mourn for Him (Zech. xii:10). What a glory will be His, when all the seed of Israel will worship and adore Him and He will come at last to all His glory as the King of the Jews!

Well did Charles Wesley, one of the founders of Methodism, express this Hope of Israel:

We know it must be done,
For God hath spoke the Word;
All Israel shall their Saviour own,
To their first state restored,
Rebuilt by His command.

Jerusalem shall rise;
Her temple on Moriah stand
Again and touch the skies.
Then Zion thou shall fully know
The King of Kings revealed below.

But this does not end his Glory. There is more Glory to follow for the blessed One, who endured the cross and despised the shame. Once more we read of a congregation of His praise and that the ends of the earth will turn to Jehovah and that all the families of the nations are to worship before Him.

"My praise is of Thee in the great congregation,
I will pay my vows before them that fear Him;
The meek shall eat and be satisfied,
They shall praise Jehovah that seek Him;
Your heart shall live forever.

OUR HOPE

339

All the ends of the earth shall remember and turn to Jehovah
 And all the families of the nations shall worship before Thee.
 For the Kingdom shall be Jehovah's
 And He shall rule among the nations (verses 25-28).

From the 28th verse we learn that this refers to the Glory of that Kingdom, which is to come. The Kingdoms of this earth will be His and in that Kingdom He will rule in righteousness among the nations. To receive the Kingdom He left this earth and now at the right hand of God He waits patiently for the appointed time, when God will make His enemies His footstool. When He returns He will receive that Kingdom. Blessed and glorious future of this dark and sin-cursed earth, revealed in these verses! All the ends of the earth, all the families of the nations will then turn to Him and do homage before Him.

Deep yet beautiful is the truth contained in the words, "I will pay my vows before them that fear Him, the meek shall eat and be satisfied. They shall praise Jehovah that seek Him; your heart shall live forever." It is the Lord, who pays His vows. But what were His vows, when He went into the pangs of death? They were the vows of praising God and making known His Name. Thus we read in another Psalm, which prophetically pictures the rejection and sufferings of Christ. "I will greatly praise the Lord with my mouth; yea, I will praise Him among the multitude" (Psa. cix:30). But we see linked with the paying of the vows the eating of the meek, so that they are satisfied. This must be brought in connection with the Peace offering (Lev. vii:11-20). Eating was connected with it and a feast was spread. In Leviticus the invitation to the poor to partake of what was left over is not given. But through Him who went into the jaws of death, who has fulfilled every offering which foreshadowed His own work, and paid His vows, a feast is spread to which the humble can come and be satisfied.

He Himself spoke of that feast in the parable of the great supper. But in connection with the Kingdom, the great congregation of nations, another prophecy is given which speaks of a great feast. "And in this mountain shall

the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people and the veil that is spread over all nations" (Isa. xxv:6-7). All is the result of His great atoning work on the cross. In all this we may also call to our mind the glory side of Isaiah liii, "When Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied; by His knowledge shall my righteous servant justify many; for He shall bear their iniquities."

"All the fat ones of the earth shall eat and worship;
All they that go down to the dust shall bow before Him;
Although He did not keep His own soul alive,
A seed shall serve Him; it shall be told of the Lord for a generation.
They shall come and shall declare His righteousness
Unto a people that shall be born,
That He has done it" (verses 29-31).

He is the Lord of the living and of the dead (Rom. xiv:9). And they who go down to the dust must kneel before Him and acknowledge the authority of Him, who did not keep His own soul alive. In Philippians ii we read of His humiliation, that He was obedient unto death, the death of the cross. Then His exaltation follows where it is mentioned that every knee of things in heaven, on the earth and under the earth must bow at His Name. This does not mean the salvation of the wicked dead.* It is a forced submission. "I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, every tongue shall swear" (Isa. xlv:23). "His seed" is now mentioned. The full revelation is not and could not be given in this Psalm, but with the greater revelation we have in the New Testament we know that He is the First-born among many brethren and those who are designated as "His seed" are the Church. It is that which

*In Col. i. Where the reconciliation of all things, the result of the death of the cross is taught, we find things on earth and in heaven mentioned. The "things under the earth" are significantly omitted.

is quoted in Hebrews ii:13, "Behold I and the children, which God hath given me." And that seed, His Church, will declare to the nation, yet to be born (the redeemed Israel) the righteousness of Jehovah. Prophecy here looks forward to the coming of that seed and makes the declaration "they shall come and shall declare His righteousness." How blessed that this Psalm closes with this and speaks of His righteousness! It is that righteousness, the righteousness of God, we are made in Him. He hath done it! It is all His own blessed work. What a wonderful unfolding of the present and future Glory of the Sin-bearer it is we find recorded in this great twenty-second Psalm!

Isaiah

BY F. C. JENNINGS
CHAPTER LVII

The Final Cleavage between the penitent and impenitent.

We are now looking at the closing scenes on this earth, just prior to the revelation of its true King, our Lord Jesus. The preceding chapter has given a picture of the profusion, luxury, and sensuous pleasure in which the mass are living, and now, in the strongest contrast with this, we have another smaller company who have for their portion prison and death.

- 1: The righteous man perishes—none lays it to heart!
The pious* are taken, and no one considers
That 'tis from the evil impending,
The righteous are taken away.†
- 2: He goes into peace—
They rest on their beds—
Each one who walketh uprightly.

We know well that sorrow will always grasp at every crumb of comfort, but that these two verses are being fulfilled today in the death of every Christian, can scarcely be esteemed satisfactory. For what discrimination is there in this respect between the pious and the profane? the be-

*"Pious." Hebrew "chesed," gracious both Godward and manward.

†The Hebrew word "asaph" has in it contrasted ideas, both swept away as in Ezek. xxxiv:29; "no more taken away" (mar) and "gathered home" as Gen. xxv:8: "And was gathered to his people."

liever and the infidel? Death is a very indiscriminating executioner; he takes away all equally, and it follows that what is true of the one is equally true of all, as far as impending evil on this earth goes: if the righteous are saved from it by decease, then so are the unrighteous.

The prophecy must therefore refer to some specific hour, when there is a peculiar call for light on the death of the pious alone, who are being "taken away," whilst the ungodly are in ease, luxury and profligacy, as in the closing verses of the preceding chapter. It is not the common lot of mankind that is in view here at all, but bitter persecution of the pious.

Today the bereaved have solid comfort in such words that it is "far better" for those they have lost awhile, and they look forward with cheerful hope for that hour, ever drawing nearer, when the Lord shall descend from heaven with a shout, and the dead in Christ shall rise first, and all together we shall be caught up to meet our Lord in the air. But suppose that hour to have passed; suppose the Jews back in their land with an autonomous government of their own; the mass, with Antichrist at their head, have erected an image to the "beast," and death is the portion of all who will not worship that image (Rev. xiii:15), just think of what **that** would mean for their friends. They stand between the two "hopes": that of being "caught up" is behind them; that of sharing in their Messiah's glorious return has not yet come; and lo, they are "swept away"! Would it not need some special word? And they get it! It is but as a whisper here, but it rises into a strong sure, divine voice in Revelations xiv. It is precisely such an hour as we have assumed is to come; and the pious Jews are the saints who are supplying their quota of martyr's blood to the river that has run, since the first trickle from Abel's wounds: and this is the comfort given them:

"Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Note the words: "From henceforth," they mark one special moment, and should not be appropriated by (at least

OUR HOPE

343

exclusively or indeed as if primarily intended for) anyone now. It is the harmony in the interpretation of prophecy that assures us of its correctness, and both Isaiah and John; both the Old Testament and the New refer to that "hour of trial," between the coming of the Lord for His present heavenly people, and His revelation on behalf of Israel. Those slain during that interval have a heavenly place and blessing, and it is **they** whose resurrection completes that which is called the "first."*

But now the address changes from the persecuted to the persecutors:

- 3: As for you, * ye sons of the sorceress,
Ye seed of th' adulterer and of the whore,
Come, draw ye nearer!
- 4: Over whom do ye make yourselves merry?
At whom do ye stretch your mouth wide?
And thrust out the tongue?
Are ye not brood of rebellion?
Are ye not seed of a Lie?
- 5: Enflaming yourselves with your idols,
Beneath ev'ry tree that is green, †
Slaying even the children
In valleys under the rock-cliffs? ‡
- 6: Among the smooth [stones] of the torrent,
There, there is thy portion §
They, they are thy lot,
Even to them thou hast poured a libation,
And laid a meat-offering on them!
Can I be contented with **these**? #
- 7: High on a mountain lofty, exalted—
There hast thou spread out thy bed,
Even there thou didst climb,
To sacrifice there thy slain off'ring ¶

*Note in Rev. xx:3, there are three companies that make up the first resurrection: (1) those that had been seen sitting on thrones (iv:4). (2) those who had been beheaded and their souls seen under the altar (vi:9), after the rapture but prior to the great tribulation and (3) those who suffered in the great tribulation. This hidden in American Version by the omission of the word "those" which had not worshipped the beast, etc.

*"You" emphatic.

†"Green," as flourishing with foliage. See Dan. iv:1.

‡The word "cliff" being a derivative from "cleave," I have felt free so to render. The picture is a valley flanked by high rocks—dark and forbidding, a suitable setting for the horrid rites that are described.

§Another play on the words, for "smooth" and "portion" are not "*chehleq*."

#"*Nacham*" first meaning "lament" if for others, to "pity," hence as here "Can these bring mercy?"

¶In Hebrews the whole line is two words only, mark the play: *zeboach zahback*."

OUR HOPE

- 8: Behind the door and the post,
Thou hast hid thy Reminder,
What time thou uncoveredst thyself
To another rather than me:
Thou didst go up—
Made thy bed broad—
With them made agreement—
Loved their bed—
Saw their nakedness**
- 9: Thou hast gone to the king with [thine] ointment:
Unstintedly measured thy spices.
Didst send thy messengers far,
And degraded thyself down to Sheol!
- 10: So long was the road, thou didst weary,
Yet said not: "Attainment is hopeless"
Thou didst find a revival of strength,
Therefore thou wast not exhausted. (as R. V.)
- 11: And of whom hast thou been so afraid?
And of whom so stricken with terror?
That thou becamest a liar?
And hast not been mindful of ME,
Nor laid to thy heart what must follow? ††
Have I not long held my peace?
And thou didst give me no rev'rence!
- 12: I will expose what thy righteousness is;
And thy works they shall yield thee no profit.
- 13: When thou dost cry let thy rabble †† deliver thee
A wind shall disperse them—a breath take them off;
But he that takes **me** for his trust,
Even he shall inherit the land,
And possess my mountain most holy.
- 14: Then shall a cry be heard:
"Cast up! Cast up!
Take from the path of my people,
Everything that might stumble them!"

While there is difficulty in interpreting the details, the broad view is perfectly clear. Jehovah brings an indictment against His witness upon earth, Israel, under the most scathing terms. They are commanded to draw near, and that part of the nation that are in downright apostacy are first addressed. Jehovah has marked their persecution, even

**A difficult line as the many vaying renderings evidence. I have adopted the translation of Del. who is followed by Darby, always a conservative. There is a natural shrinking from what is so repellent, but Scripture often uses very plain language for these secret abominations.

††Much too free as a translation, but giving the sense of "did not take it to heart."

‡‡"Rabble"—the prime meaning is a throng, but here, as the context shews the word is used most contemptuously rabble, would therefore correspond. Verse 14. The speaker of this cry is indefinite. Del. renders: "And He saith" the pronoun with a capital; but yet insists that it is not Jehovah. Darby: "And it shall be said."

though it might only consist in putting out the tongue in ridicule of the true-born penitent children of faith, whilst their character—the nature that must shew itself in some form of evil activity—that nature evidences them as the offspring of rebellion and falsehood. They follow in the path of that ancestry, violence keeping equal step with corruption, as witness those sacrifices even of little ones in the gloomy valleys under the shadow of the rockcliffs. Stones smoothed by the brook, such as once slung by the hand of faith killed the threatening giant, are themselves worshipped as gods: can Jehovah look on such scenes with complacency?

But even worse remains. The figures become more repulsive. Jehovah's witness, Israel, in the mass, is likened to an adulteress, and first putting that Memorial, that she was ever to keep in a prominent place, out of sight—behind the door instead of on it,* and then abandoning herself to the vilest impurity, not even ashamed of her shame, but exposing her lewdness on a lofty mountain, requiring toil and energy to climb, enlarging there her bed, inviting her lovers, and loving their unhallowed company.

Under such repellent terms is simple departure of heart from the Lord pictured. O how little is thought of that among men! No laws are aimed at it: no court takes notice of it; but well may we be sure, and lay it to heart, that the same unfaithfulness on the part of our God's present "witness," the professing Church, is not looked at with any greater complacency this very day; as it is written:

"Thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication" (Rev. ii:14-20.)

Let us not think for a moment that "Our God," who "is a consuming fire," can endure complacently in Christendom, what He so abhorred in Israel; or that greater privilege diminishes responsibility: it vastly enhances it.

*"And these words which I command thee this day shall be in thy heart—and thou shalt write them on the posts of thy house and on thy gates." (Deut. vi:8-9 and 11, 20).

Verse 9 is of deep interest. Israel, in insatiable lust, cares not how far she has to send her go-betweens; and all self-respect stifled, she so lowers herself that her abasement is likened to a descent to Sheol—here a term for the infernal regions (Comp. Matt. xi:23)—the lowest depths. The representative of that “Sheol” is here called “the King,” and again we have that agreement that in chapter 28 is termed: “the covenant with death, and agreement with Sheol”—which speaks of some alliance that has in it a voluntary connection with evil spirit-powers. But this leads up to a question the answer to which will govern our understanding of other prophetic Scriptures: who is that “king” to whom apostate Israel goes with her present of ointment?

Whilst there may be a pattern of this in the past, a pattern that shall serve us well, yet for the definitive fulfilment we must surely look to that “time of the end,” when all the powers of evil are being headed up, and the devil cast out of heaven, has his only sphere of activity here (Rev. 12). Many excellent commentators insist that this “King” will be found in him who is the Jewish Antichrist. Thus Mr. W. Kelly writes:

“This will be the climax of their heartless desertion of Jehovah and rejection of Messiah. They received not him who came in His Father’s name, they will receive another who will come in his own name. The spirit of this has been often verified, doubtless; but it awaits its full signature (sic) in the Antichrist of the last days”—“The king will be in the land and city destined for Messiah”—“The Beast and the false prophet, or ‘the king’ perish together.”*

Thus the writer identifies this “King” with the Antichrist, who is also the false prophet, and beast from the land of Revelations xiii. But we ask: How can that possibly be? Those that are here addressed are beyond all controversy (nor does Mr. Kelly dispute it) the apostate mass of Israel, and it is equally certain that the Antichrist, or False Prophet (for we are in full accord with Mr. Kelly, that these are different names for the same person) will be at the head of this last Jewish apostacy. But then it would follow that the apostate mass **make an agreement with their own king!** Surely no people need to make agree-

*From an “Exposition of Isaiah,” p. 439, by Mr. Wm. Kelly.

ment with, and win the favor of their own self-chosen leader.* But even if this be granted as a possibility, why should they send messengers "**far off**"; for as Mr. Kelly very justly says, the false prophet (whom he identifies with this "king") will be "in the land and city destined for Messiah." Surely he will; but then why send messengers **far off**? That in itself would appear enough to condemn the interpretation we are examining; nor has it, as far as I am aware, any support in any other Scripture—it must surely be abandoned.

But assume that "the king" here is the head of the revived Empire—"the party of the first part" in that covenant of which Daniel ix:27 speaks:

"And he ('the prince who shall come,' of the previous verse) shall confirm a covenant with the many, for one week."

that is, the Roman prince, the "prince of the people" who destroyed the city Jerusalem, and who at that time had not come. The Romans destroyed it, but that leader who should be active in the events of the last "week" was still to come, the head of the confederated nations—now called a league, but then under this Federal Head, made into the Empire—makes a covenant with the mass of the apostate Jews, who are addressed as seeking that alliance in our prophecy. For that purpose **they** might send their "messengers afar," bearing with them presents. That surely is as reasonable, as it is in accord with all Scripture.

Further, as Delitzsch points out, we have a pattern of this covenant in the history of Israel:

"Ahaz sent messengers to Tiglath-pileser, the king of Assyria to, say to him, 'I am thy servant, and Ahaz took the silver and the gold that was found in the house of the Lord, and in the treasures of the king's house, and sent it for a present to the **king of Assyria**'" (2 Kings 16, 7-8.)

Ahaz, heading the revolted ten tribes, was a fitting representative in the past, of the foretold leader of a revolted mass of Jews in the future. Nor is the Gentile Assyrian

*For we are looking forward to the day figured by "iron and clay," and thus the democratic principle of the authorities being elected by the people will have a large place.

king a less fitting representative and type of him who shall hold precisely the same political position in the future: the "coming prince" of a future world-empire. That covenant between the Jew and the Gentile our prophet tells us in the words: "thou wentest to the king with ointment," shall be repeated in the future.

This "king" then I take it, is **not** the false prophet, the "beast from the land," the Jewish Antichrist; but "the Beast from the **Sea**," the **Gentile** world-ruler of the last days, who, since he becomes completely possessed and energized by the Devil, whose "own place" is the "bottomless pit" is "the beast that ascendeth thence" (Rev. xvii:8), and thus that covenant **is**, as Chapter 28 tells us, "with death and sheol," terms expressive of the lowest source. This, again I say, would appear to accord with all Scripture, and to throw its light on other texts that have, for the lack of it, been misunderstood; for prophecy is like knitting, it is so interlaced that drop one stitch and all will be weakened, and may ravel. Again it strengthens the suggestion that the mightiest world-monarch with whom the inspired historian when he wrote was acquainted, was "**The Assyrian**," and that his place in the future will be taken—not by one occupying the same **geographical** position of ancient Assyria, but the same **political** place of world-power. But on such subjects, overweening dogmatism does not become us, for we are all only "disciples" or elementary learners in this school of prophecy.

In verse 10 there begins to appear a slight change to pity, even for the wanderer, as Jehovah says: "'Tis a weary road thou art travelling, meeting constant disappointments, yet never despairing of finding something that will satisfy thy ever-hungry heart; with every novelty, thinking that in **it**, at last thou hast a panacea for all thy troubles; and so, with that reviving of a false hope, never taking the place of being sick and thus needing a physician. How perfectly that applies to poor man at all times! Those Pharisees to whom the Lord spoke, really needed Him as Physician as much as the veriest publican and sinner, but resenting such a thing they perished in their pride.

Verse 11. "I know there is a fear overhanging thee, and this has led to that covenant with death and agreement with Sheol, but thus making a Lie thy refuge, thou hast shewn thyself to be a liar; and because I have held my peace, and not interposed in wrath, thou hast not feared Me." Note the reverential fear of God is the best possible antidote to any other fear.

Verse 12 is strongly ironic: "I will tell abroad thy boasted righteousness, and expose its hollowness; and when I am dealing with thee according to its real value, then, in thy trouble, let that rabble in whom thou hast placed thy confidence, save thee! **They** be of help! Why a breath disposes of them: a puff of wind blows them away. But those who make Me their trust, shall possess the land, and have his claim allowed to my holy mountain. Aye, and not only that, but smooth shall the road be made for them to come there, for them a highway shall be cast up, and never, in any dispensation, will I permit without penalty an offence to those who are returning to Me. Better far that a millstone were hanged about his neck and he cast into the sea, than that he should offend one of the least of these" (Matt. xviii).

Christianity Or Religion?

This is a most vital question. Is Christianity a religion like Buddhism or Confucianism, or is it supernatural revelation? The most important facts are related to this question. The great importance of this question at this time is apparent to all thinking men and women. The volume which bears the above title, written by the editor, enters deeply into all this. It is a study of the origin and growth of religion and a constructive setting forth of the supernaturalism of Christianity. Those who have read the manuscript declare that it is the strongest possible argument against evolutionary religion and the strongest possible defense of the supernatural character of Christianity.

We give a synopsis. The first chapter takes up the ques-

tion, "What is Religion? Religion has baffled logical definition. We are still waiting for a satisfying answer, one which covers the many phases and expressions of this term. Hundreds of attempts have been made by pagan thinkers, by almost every school of philosophy, as well as by leading theologians, yet we are still wrestling with this problem. Many authorities are quoted as to what religion is, but all are lacking in something.

The second chapter deals with "The Universality of Religion." Religion is confined exclusively to the human race. Angels, above man, have no religion; animals, below man, lack the religious instinct. The great fact is that the religious and moral phenomena which are present in the entire human race isolate mankind from animals. The religious sentiment is the distinctive trait of humanity. No race has ever been found destitute of some kind of a religious belief. Different instances are cited verifying this statement.

The third chapter takes up "The Origin and the Development of Religion." How is it that man, and only man, has a religious instinct and a craving for the unseen? What is its source? The origin and growth of religion is explained by modern scholars by the naturalistic theory, that man having a simian parenthood, gradually developed not only physically, but mentally, and originated from some anthropoid ancestry the religious sentiment. The evolutionist in attempting to explain the origin of religion claims that certain savage races living on earth today, possessing an undeveloped religious sentiment, are a perfect picture of what man was many thousands of years ago, when he started on his upward march from his animal ancestry. Some go still further. They claim that primitive man was very much lower intellectually and spiritually, than the very lowest savages of today. These claims do not rest upon scientific knowledge, but are only an assumption. Then the whole evolution assumption is disproved. In spite of the boasting claims of scientists, we still affirm, without hesitation, that modern science has not advanced a single step toward the proof of the purely naturalistic evolution; and

that therefore, all those theories which assume such a semi-bestial condition as characteristic of the first man, and from this assumption argue as to what was and was not possible to primitive man in religious thought, are essentially unscientific; unscientific in that they assume that to be proved, which as yet is not established as fact, but still remains in the region of pure hypothesis.

Then the argument of Rabbi Browne's book, "This Believing World" is taken up. This book, highly recommended by "The Christian Century" and other modernistic journals of religion, is one of the best sellers, especially among the young. In a number of pages the argument of Rabbi Browne is taken up and successfully answered. The writer of "This Believing World" after stating his views as to the origin of religion, makes an honest confession. He says, "Despite all the 'perhapses' and 'probablys' scattered throughout the story, it still reads as though the writer knew for certain just what had happened. Actually he knows nothing of the sort. All he knows is what many learned anthropologists, after much painstaking research, have **surmised** to be the truth. Of course they might have surmised quite badly. Their underlying theory may be entirely wrong, and religion instead of having been originally created to elude fear, or conquer fear, may have arisen quite independently of it. Religion may be an altogether primal instinct in the human race, something just as old and fundamentally innate as fear itself. Who knows?" This frank admission is then taken up. In an argument covering many pages and quotations from leading anthropologists that primitive man did not start as a half-ape to worship inanimate objects, it is shown that the primitive religious beliefs were monotheistic. This is proved first of all by the linguistic evidence. But the stronger and conclusive fact is that Fetishism and Polytheism are the expressions of a purer form of religion. It is proved that the present-day savages which still worship fetishes have along with fetish worship the belief in one supreme God, and that all the ancient religions started with Monotheism.

The fourth chapter deals with the origin and growth of

religion in the light of the Bible. The final chapter of some sixty pages, after the enigma of religion has been solved through Bible revelation, shows that Christianity is supernatural. This concluding chapter shows that Christianity is final, that there cannot be "another religion," that no "better religion" is possible. All the great supernatural facts of Christianity are presented in a constructive way. The Person of Christ, His supernaturalness, in His birth, His life, His character, His work, His death, His resurrection, are unfolded. So is the message of the Gospel and the power of the Gospel, and the return of the Lord.

This is a brief and very unsatisfactory outline of the book on which the editor spent years in research. We believe it will be widely used under God, and we desire to ask our readers to join us in prayer that a way may be found by which this book may have the widest possible circulation throughout the English-speaking world.

Current Events In the Light of the Bible

The Closing Year, 1927. A Retrospect. Another year has come and gone. During this year also the signs of the times have increased in every direction, heralding the nearing great crisis and the soon coming fulfilment of prophecy.

The outstanding disaster of 1927 has been the Mississippi inundation. It is the greatest physical disaster which has visited our land. Millions suffered; there was great loss of life and the damage done to property has been estimated at a thousand million dollars. But when the disaster was at its height it was crowded off the front page of the newspapers by the achievement of a young man, who flew in his plane across the ocean. In the enthusiasm which followed the great disaster seemed to have been forgotten. Such is the spirit of the closing age! No matter how loud God speaks and sends His warnings, the god of this age has always something in store to divert the attention and to blind the eyes of those who believe not. There has come

during this year a veritable craze to fly over oceans, continents, and to develop aerial navigation. Many attempts were unsuccessful and resulted in the death of a score of young men and several women, till finally the government had to halt many of these ambitious endeavors.

In the ecclesiastical world the onward march of the apostasy has been very marked, as may be expected. In spite of the heroic efforts from the side of individuals and organizations to arrest the advance of infidelity in the camp of Christendom, Modernism has spread in every direction. The New Testament predicts that this age will end in a universal departure from the faith once and for all delivered unto the Saints. We are unquestionably living in the days when this departure is going on. The leaven of Sadduceism is leavening theological seminaries, colleges and universities. This process of evil cannot be arrested; it will go on till some day all will be leavened by it.

We have already spoken in this department of the magazine of the significance of the World Conference in Lausanne. This is another sign of the times. It is the first step towards the unification of Christendom and its final merger with Romanism. More efforts in this direction will be made in the near future.

Still greater has been the increase of lawlessness during 1927. The program of a world-revolution, planned and financed by Soviet Russia has been carried out. In every continent the signs of restlessness and lawlessness have appeared, notably in China. Behind the civil war of that great land stands Russia, and the revolution has been also helped more or less by misguided modernists. It is impossible to estimate the thousands upon thousands which have been slaughtered in cold blood. Many mission stations have been closed and in some parts mission work has well nigh become an impossibility. The same agitation is now going on in India and elsewhere.

In our own country the spirit of lawlessness is on the increase likewise. There are signs among the masses which are ominous. Nor do we forget the efforts which are being made by an organized and incorporated society for the

advance and spread of atheism. It operates mostly among the young, and different branches are now established in colleges and universities. These different "chapters" are characterized by a vicious opposition to all forms of religion.

Though reports were sent out that on account of certain laws, like the "Baumes law" in New York, crime is decreasing, the facts at the close of 1927 show that it is not so. The United States still lead all the other nations in the number of crimes of violence, murder and self destruction. Morally the corruption continues also. "Lovers of pleasure more than lovers of God" is, according to Scripture, to be the character of those who "have the form of godliness and who deny the power thereof." The show houses, the dance halls and other places of amusement are crowded to the doors. One of the sad sights is to see parents with their young children flocking to the motion-picture places. Immoral plays are given everywhere. Questionable books in which the sexual question is the dominant note are eagerly devoured by young and old. Then there is the desecration of the Lord's day. Such are a few of the leading evidences of the downward tendencies of our times.

In Europe the situation is unchanged. That striking figure, Mr. Benito Mussolini still occupies the center of the stage. He is pressing onward in the accomplishing of his program to make Rome once more the mistress of Europe. The goal, to restore the Empire of the Caesars, seems to be nearing. The secret pacts with the Vatican have been hinted at but cannot be verified.

The restoration movement among the Jews continues. The great earthquake which shook Palestine and the near East resulting in the loss of many lives, has not dampened the enthusiasm of Zionism. The budding fig-tree continues to bud and there is an unquestionable revival of the national spirit of Judaism which is world-wide. Under such conditions the year 1927 closes.

The true Church of the Lord Jesus Christ waits for the promised day of His appearing. In the signs of the times we see that day approaching. Our redemption draweth nigh.

Let us therefore wait for Him, till the day breaks and the shadows flee away.

An Attempted Revival of Darwinism. "Darwin was right!" These were the words spoken by Sir Arthur Keith before the British Association for the Advancement of Science. Sir Arthur has the reputation of being one of the leading anthropologists of today. But there have been equally great anthropologists before him, like the late Dr. Ebrard and others. There are strong and painstaking scientists living now and they join in the verdict with men like Ebrard, Virchow, Dawson and others, and say "Darwin was wrong."

The "London (England) Evening Standard" made noteworthy comment on Sir Arthur Keith's sweeping statement.

"When Sir Arthur Keith, speaking more specifically, declared that Darwin was 'right when he said that man, under the action of biological forces which can be observed and measured, has been raised from a place among anthropoid apes to that which he now occupies,' he committed himself to something in the nature of a false analogy. He spoke of himself as returning his verdict in the capacity of 'foreman of a jury which has been empaneled from men who have devoted a lifetime to weighing the evidence.' Sir Arthur Keith's claim to be foreman of the jury can not be disputed. He is the most brilliant of living anthropologists. But clearly the 'evidence' is largely a matter of inference.

"The conclusions may be right or they may be wrong, but they are not proved in the sense that a mathematical or chemical problem can be proved. There is a legitimate field for inference, but there remains a distinction between intelligently founded conjecture and demonstrated fact.

"Indeed, the ordinary man probably attaches too much importance to these speculations, highly interesting in themselves, because he regards 'science' as a mysterious something which is equally infallible in all its pronouncements. The material triumphs of experimental science cast a glamour on a great deal of guesswork in other departments. And while anthropology, in some aspects, is genuinely objective and scientific, it does in other directions deal largely in guesswork."

Dr. Thirtle, the Editor of the "London Christian," makes the following remarks on Sir Arthur's hasty and unguarded assumption:

Sir Arthur Keith's address at the British Association on present-day position of Darwinism has had interesting results. The "certificate of character" which he gave so enthusiastically to Evolution has provoked reasonable people to ask whether there are satisfactory grounds for the assurance which Sir Arthur and others display. Fifty years ago,

laymen were much more inclined to accept the verdict of the expert than they are today, and Darwinism is being examined afresh by men and women with open minds who care for the **value** of evidence. And many are beginning to suspect that the evidence for Evolution, though voluminous, is very largely fallacious. Dr. Maurice Relton speaks appositely when he suggests that Sir Arthur Keith and his friends are slumbering in a "valley of dry bones," and that so long as they refuse to consider the operations of a spiritual influence "so long must they stumble at the question, 'Can these dry bones live?'" A widespread spirit of intelligent inquiry is to be welcomed in regard to Evolution, since the headway made by that doctrine in past decades was largely due to the unquestioning acceptance of a body of hasty assumptions. Meanwhile, those who, on grounds not appreciated by unbelievers, accept the Holy Scriptures as inspired of God, will continue to hold by the ancient doctrine that "all things are of God," who, in the work of creation, made living things "after their kind," which involves a difference—physical, moral, and spiritual—between men, "in His image and after His likeness," and living creatures of other forms and orders. Let devotees of speculative philosophy go on to speak of man as "a little higher than the ape," but all the while Christians will continue to believe that He was made a "little lower than the angels" (Psa. viii:5).

The Unsettled Balkans and the Near East. The British Foreign Office is watching with some uneasiness the growing ill-feeling between Turkey and Persia, two countries allied by a close defensive treaty. Recent articles in London papers have declared that Turkey suspects Persia of encouraging the raids of Kurds across her frontier, but according to information received at Downing Street both from Angora and Teheran, such an explanation is ill-founded, the true one being that Soviet agents at both capitals are egging on the Governments.

Agents at Teheran are said to have inspired the raids complained of by the Angora Government, while at Angora, it is alleged, they seek to persuade the Turkish Govern-

ment that Great Britain is behind the Persian Government in encouraging the raids.

Ever since the Mosul settlement, which gave the British a mandate over Iraq, a new province out of the old Turkish Empire, Anglo-Turkish relations have been not only peaceable but most friendly. Moscow is said to wish to disturb these relations, lest the two Moslem nations should combine with Afghanistan, at the instance of Great Britain, to prevent Bolshevik penetration within their borders.

On the other hand, Downing Street is said to possess abundant evidence to show that Moscow resents the Turkish attitude in at least three respects, to wit: She wishes to keep Turkey out of the League of Nations and, therefore, would like her to quarrel with Persia over Moslem representation on the League Council; she is angered at Mustapha Kemal's drastic measures against Russian Communist propaganda and at the permission granted refugee Russian reactionaries to remain in Constantinople and Thrace; and, finally, the Soviet leaders have revived the old Czarist policy for the possession of Constantinople, prospects of which seemed bright until the recent visit there of the Ghazi.

In this visit Moscow sees his determination to re-establish the commercial pre-eminence of the old capital and to turn its littoral into a great Summer resort.

Moreover, neither Tchicherin nor Stalin favor the role that Turkey has begun to play in the Balkans by concluding ententes with Yugoslavia and Bulgaria, which at any moment may develop into a Balkan Federation and thus erect a united barrier between Russia and the Straits.

All is drifting towards the fulfilment of Bible prophecy. Russia is playing a desperate game and will ultimately become the head of a great northeastern confederacy as predicted in Ezekiel xxxviii and xxxix.

Physicians on the Immortality of the Soul. Several months ago some sixty physicians were asked by a certain monthly magazine as to scientific evidence that the human soul exists after death. Many of these doctors, though

unable to give any scientific proof of existence after death, maintained a firm belief in life after death. One of the noteworthy answers was given by Dr. W. W. Keen of Philadelphia, Pa.

“The moment before a human being dies he weighs so much, his height is so much, and his structure is of a certain character, both macroscopic and microscopic. A moment after he dies he is the same in appearance, in height, and in structure, in every respect, really, except one, namely, that life has gone out of him—a thing that you can not feel, you can not discover by any of the human senses, but the greatest reality in the world. It is the great imponderable. Science can not deal with it, but faith can and does. ‘The things that are seen are temporal; the things that are not seen are eternal.’

“My friend Osler in his Ingersoll Lecture on Immortality at Harvard concluded by saying, ‘I am of the opinion of Cicero who had rather be mistaken with Plato than be in the right with those who deny altogether the life after death.’ This, Osler declared, was his own *confessio fidei*. Fifteen years later on December 23, 1919, six days before his death, note the triumphant certainty which he felt when, at close quarters with death, he wrote this last message, ‘Dear Friends: The harbor is nearly reached, after a splendid voyage with such companions all the way; and my boy is waiting for me.’

“For centuries science has been making the experiment of death in countless human beings and has asked the tomb for news of the other world, but the tomb has been silent. Science stops when life ceases, but faith o’erleaps science and declares that our mortal body ‘is sown in corruption, it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown a natural body; it is raised a spiritual body.’

“Our Lord himself has told us in no uncertain terms that ‘God so loved the world that he gave his only begotten Son that whosoever believeth in Him shall not perish but have—everlasting life.’

“If I believe Michelson when he tells me that light travels at the rate of 186,284 miles a second and George Ellery Hale when he tells me that the nebula in Andromeda is so far away that it takes light at this wonderful speed one million years to reach my eyes, I accept their statements because they know about these things and I do not. When Jesus Christ made his statement that I have just quoted, I believe him, because he knew of the other world as well as this and I do not. Dare we disbelieve the positive declaration of Jesus Christ himself?

“I am fully convinced that when I pass from this world I shall meet my dear wife who was taken from me forty years ago last July, and I thank God for that belief.

“I thank God for faith as well as science.”

It is refreshing to find a scholarly medical man giving such a clear testimony to the truth. It is the age-long question, “If a man die, shall he live again?” It is answered to the full by the Lord Jesus Christ. Life and immortality are brought to light by the Gospel.

OUR HOPE

359

Nature, Nature, Nothing but Nature! This is what infidelity and atheism says. Nature is all. Nature has produced the universe, nature has made its laws by which all is governed. No intelligent Being is responsible for it! No supernatural power and wisdom is displayed in the things of creation! There is no intelligent power which controls it! Nature, nothing but nature! And nature is irresponsible.

When the tornado had swept over a part of St. Louis, a great New York daily, "The Herald-Tribune" had the following editorial.

In the space of some four or five minutes St. Louis has seen hundreds of her people killed or wounded and perhaps \$75,000,000 worth of property simply erased. A dark cloud, a few crowded instants of inconceivable confusion, and then the rain, clearing away to a bright sunshine. It is all over, but in the interval disaster has walked that way.

It has the finality, the completeness and the irresponsibility of Nature's dealings with men, who are nothing to her. It is a challenge for which there is no answer except the contempt which men accord it. Nature can crack humanity between her little fingers; but humanity can despise Nature, and Nature cannot despise humanity. Mankind sets her to ripening his fields, feeding his herds, carrying his ships, driving his trains, running his errands, building his houses and weaving his clothes. Nature can make her sudden wild responses—she can send earthquakes, floods, tornadoes, tidal waves, conflagrations, pestilences—but they pass, and when they are over the men who are left set themselves to repairing the damage, reharnessing her forces and devising ways of teaching her better manners next time.

So it has always been. The Mississippi Valley has been swept by flood and tornado ever since man lived there; certain parts of the world are given to volcanic eruption or earthquake devastations; other areas have their own threats and dangers, but man has never been frightened from any of them. Wherever life is possible, man continues to assert his intention of living.

This is cold comfort is it not? No Christian believes in such logic. Tornadoes, cyclones, earthquakes, tidal waves and disastrous floods carry with them the mystery of providence. But the believer knows, as Pope said, "behind nature there is nature's God." What He permits to remind man that his world is a ruined creation must be all wise. Though we cannot understand it we trust His providences.

"There is none other Name under Heaven given among men whereby we must be saved" (Act iv:12).

A Hymn of Heavenly Love

Edmund Spenser, perhaps the greatest English poet, wrote this hymn, which has forty-one verses. He also wrote "The Fairie Queen." Edmund Spenser was born in 1553 and died in 1598. We quote a few verses from his celebrated hymn.

"Begin from first, where He encradled was
In simple cratch, wrapt in a wad of hay,
Between the toilful ox and humble ass,
And in what rags, and in how base array,
The glory of our heavenly riches lay,
When Him the silly* shepherds came to see,
Whom greatest princes sought on lowest knee.

"From thence read on the story of His life,
His humble carriage, His unfaulty ways,
His canker'd foes, His fights, His toil, His strife,
His pains, His poverty, His sharp assays,
Through which He passed His miserable days,
Offending none, and doing good to all,
Yet being maliced both of great and small.

"And look at last, how of most wretched wights
He taken was, betray'd and false accused;
How with most scornful taunts, and fell despites,
He was reviled; disgraced, and foul abused;
How scourged, how crown'd, how buffeted, how bruised;
And, lastly, how 'twixt robbers crucified,
With bitter wounds through hands, through feet and side!

"Then let thy flinty heart, that feels no pain,
Empierced be with pitiful remorse,
And let thy bowels bleed in every vein,
At sight of His most sacred heavenly corse,
So torn and mangled with malicious force;
And let thy soul, whose sins His sorrows wrought,
Melt into tears, and groan in grievéd thought.

"With sense whereof, whilst so thy soften'd spirit
Is only touch'd, and humbled with meek zeal
Through meditation of His endless merit,
Lift up thy mind to th' author of thy weal,
And to His sovereign mercy do appeal;
Learn Him to love, that lovéd thee so dear,
And in thy breast His blesséd image bear.

"With all thy heart, with all thy soul and mind,
Thou must Him love and His behests embrace;
All other loves, with which the world doth blind
Weak fancies, and stir up affections base,
Thou must renounce and utterly displace.
And give thyself unto Him full and free,
That full and freely gave Himself to thee.

*Simple.

“Thenceforth all world’s desire will in thee die,
 And all earth’s glory, on which men do gaze,
 Seem dirt and dross in thy pure-sighted eye,
 Compared to that celestial beauty’s blaze,
 Whose glorious beams all fleshly sense doth daze
 With admiration of their passing light,
 Blinding the eyes, and lumining the spright.

“Then shall thy ravish’d soul inspired be,
 With heavenly thoughts far above human skill,
 And thy bright radiant eyes shall plainly see
 Th’ idea of His pure glory present still
 Before thy face, that all thy spirit shall fill
 With sweet enragement † of celestial love,
 Kindled through sight of those fair things above.”

A Divinely Directed Heart

“The Lord direct your hearts into the love of God, and into the patient waiting for Christ (2 Thess. iii:5).

Both the epistles to the Church at Thessalonica are full of Advent truth. The writer frequently refers to it, either in words of information, of exhortation, or as prayerful utterances, the purpose of each of these being that the saints might be fully prepared for that most blessed event. He reminds them that they had turned from idols to the worship of the true God, that they might wait for His Son from heaven, therefore the whole trend of life should be a series of aspirations and efforts toward a state of full preparation for their translation at their Lord’s return. This he declared would be to him a source of rejoicing at that day: hence the prayer that their hearts might be established unblamably before God at the coming of the Lord. Because this event was as certain to come as that the dear Lord had risen again from the dead, and because it rested on His unchanging word: it was therefore a source of comfort to all those who had laid their loved ones to rest in the grave. He assured them that those who had gone before would not be forgotten at that day. He also reminded them, that because that day would come suddenly, and unexpectedly to the world, there was no reason why it should overtake them by surprise, but it shall be their concern to

†Rapture.

be ready to meet their Lord with joy. He also assured them that their final preservation was the will of their faithful God. While that day will bring trouble and anguish and eternal loss to the enemies of the Lord: it will bring rest and peace, and eternal glory to those who love His appearing; therefore steadfastness of purpose is one of the essential needs of every child of God. Hence this prayer that they might wait patiently for their Lord's return. It is not within the purpose of this paper to dogmatize about the meaning of the first and second verses of 2 Thessalonians ii:1 or whether it refers to one or two events, **but the thing that matters most is the fact of the Advent itself:** and for it we should be always prepared, because it is certain that what we are today will largely decide what we shall be at that day, and also henceforth forever. Hence the need for being Divinely guided into the love of God, and to a spirit of patient waiting for the Lord. This may imply a fuller manifestation of the love of God within our hearts, or a deeper devotion on our part toward Him, or both. But surely we cannot have too much interest in His love which passeth knowledge, and seeing that we are prospective citizens of His heavenly Kingdom, we should seek to love Him more fully every day. Nothing will so effectively produce in us a spirit of patience as a deep consciousness of Divine love, whether it comes to us as a possession, or goes out from us as a passionate feeling of devotion to our God. And whether the American Version or the Revised Version rendering of this verse is correct, the need for patience is nevertheless the same. To possess the "patience of Christ" will produce in us His spirit of long-suffering kindness toward sinners such as He manifested during His earthly sojourn. So also "patient waiting for Christ" is something that can only be accomplished in us by the Lord himself, hence the prayer that the Lord should direct our hearts into this blessed way of peace.

Impatience is ever the result of self interest, and only the knowledge of God's patient love, and by its presence in us shall we be patient toward all men, and also resigned to

OUR HOPE

363

the will of God in the trials of life. We need to remember that even a desire for our Lord's return, may only be the cry of a discouraged soul, and just as some may impatiently long for relief by death from the stress of life, we may even yearn for our Lord's return as a relief from the weary pilgrimage or from the battlefield. If we call to mind that sure rewards will not be given to **cowards** but only to **over-comers**, our impatience may receive an effective check. It is only by the patient continuance in well doing that we shall be fitted for the eternal glories that await the faithful. It is because this spirit of waiting cannot be produced by self efforts, that we are called to continuous acts of submission to the will of God, even tribulation has its place in our experience towards our knowledge of the fulness of the love of God. If as our Lord directs we willingly obey, we shall thus be made meet for the eternal companionship of our meek and lowly Saviour. Let us once learn, that it is only as we live in submission to our heavenly Father, we can manifest the right attitude of mind toward that great event. If we are to meet our Lord with joy; or should He tarry, we may patiently endure the discipline of life. We must have a daily and hourly experience of our Lord's indwelling presence. His love, and His will must be more to us than either deliverance or "crown of glory." Our souls must watch for the Lord more than they that watch for the morning, not in feverish haste, but in quietness and confidence. It is only in our patience that we **possess** our souls.

"Not to escape the ills and woes of life,
But to be proof against all worldly strife
We seek, by constancy of faith and prayer
More fully for His coming to prepare.
To know the love of God in grace and power
Our only aim, our joy each passing hour.

F. J. Atkinson.

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Hebrews xii:28).

God's Fire In The Heart

BY DR. NORTHCOTE DECK, F. R. G. S.

Solomon Islands

South Sea Evangelical Mission

"Stir into flame" (2 Tim. i:6)

"Stir up the Gift of God which is in thee." Here the translators have missed the real meaning of the word "stir up." The Greek word (which is used here only in the New Testament) means to **rekindle**, to **stir into flame**.

What, then, does the anxious Apostle mean when in this, his second letter, he writes again to Timothy, his "dearly beloved son," to "stir into flame the gift of God which is in thee"?

"The Gift of God." How many precious gifts come from His hand of love! How He "daily loadeth us with benefits," life and health, food and clothes, a clean heart, a pardoned past, an assured future. These all come from Him. But "stir into flame" takes one back in thought to the upper room, the waiting, trembling disciples, the shut doors, the opened Heavens, and the "mighty rushing wind." Then as a wondrous climax, "there appeared unto them cloven tongues like as of fire, and it sat upon each of them." So, the "unspeakable gift" of the Holy Ghost is clearly the gift here referred to, which young Timothy is to "stir into flame."

But having been endued with the Holy Ghost, is that not enough? Is **He** not enough for all the future? Is continued blessing and fruitfulness not thereby assured? Why should stirring into flame be necessary? Ah! That is the secret of the human heart.

In the Solomons we have, what we call, the "island blanket." Often one has been glad of it at night. You will find it by every bedside, in every house. On the ground at each sleeper's side are four small logs, their ends together like an X, smouldering as a slow fire at the centre of the X, just hot enough to keep the sleeper warm, yet set to burn for a good long time. Almost devoid of clothes as they are in the islands, every sleeper has his "blanket"

burning quietly at his side. After a time, he wakes in the dark, cold and shivering, and instinctively sits up, pushes the burnt ends together, and blows the dying embers into a blaze. Then, warmed and content, he lies down for another sleep. On the mountains he may have to "stir into flame" his primitive island blanket half a dozen times before daylight comes.

But why? Why does he continually trouble to wake and stir the fire by his side? **Because he has learned the law of the body.** Every old bushman has learned it! And the law of the body is that **of itself, the body tends to become cold.** No sickness is needed; the cooling off is automatic and inevitable at night. And does the native become resigned to this law? Is he content to lie and shiver the long night through? Of course not! Without a second thought he makes it his business to "stir up" the embers into flame, that he become warm again.

And the soul? Does it, too, tend to become chilled and cold? Ah, yes! **And even more quickly, more surely than the body. The cooling off of the soul is automatic and quite inevitable,** unless it is continually counteracted.

Now there are two laws of the soul which every saint should know and realize:

(1) Unlike the "island blanket" of smouldering sticks **the spiritual fire can never entirely die out.** There is a prophetic ordinance in Leviticus vi:13: "The fire shall ever be burning upon the altar. It shall **never** go out." Having its primary application to the Saviour, this is yet a picture, a prophecy, a promise to every true believer. For, thank God, once the Spirit has entered in "to abide with you for ever," He never leaves, never abandons a soul. But alas! the fire of the Holy Ghost may become so feeble, so diminished in the heart, that it is not seen or felt by the world around, and is little felt even by the believer himself. Still, thank God, "the fire . . . shall **never go out!**"

(2) But this, too, is only too true: **Every heart, ever and always tends to become cold of itself.** Even without known sin, this cooling off is automatic. This fatal tendency cannot be eradicated. It will, it must, persist to

our dying day. However honored, and sanctified, and hoar-headed the saint may become, the cooling tendency is always there. It may be counteracted for long periods, but it never disappears. There must be continuous, conscious **seeking after God**, or there is occurring unconscious inevitable **drifting from God**.

And it was because the aged Paul knew the acuteness of this danger that he again, the second time, "put in remembrance" the younger Timothy to ever guard against coldness by ever stirring up the precious gift.

How, then, am I to stir into flame this "gift"? How am I to continue "filled with the Holy Ghost"? There need be no mystery about it. There are certain simple conditions which must be fulfilled, and then a burning heart, an abundant life, and a flaming testimony are inevitable. Any old bushman could tell us the laws of fire for the body, and they are the same for the soul.

(1) If in the night a great stone rolled into the middle of the four burnt sticks, it would be useless to spend time trying to make a fire round the stone. The ends of the sticks might burn feebly, but there could be no united blaze. And such a stone is **sin**, sin known but unconfessed; sin tolerated in the heart. And stones in the fire and sins in the heart are both incompatible with a fire. So if, in the early morning, I want to rekindle my heart into a blaze, all these stones of stumbling, and sins on the conscience **must** be confessed and removed. **A "clean heart" is the first essential to the fire of the Holy Ghost.** Be very sure of that, dear friends.

(2) Then there must be **fuel for the fire**. The stones removed, the sticks must be brought together to make fuel for the flame. And the fresh fuel of the Holy Ghost is **the quickening, life-giving Word of God**. It is what the Spirit feeds upon. And business and novels and newspapers make poor fuel for the heart; they make only ashes of vanity. They are all that too many believers are feeding into their souls. They will never "rekindle the gift" of God thereby. Thank God, the only Book circulated in the islands is the Word of God, and all the efforts of the whole

mission are directed to providing the teachers and the converts with a good and continuous supply of this "fuel of the Holy Ghost."

(3) But when a bushman builds his sticks together, he does more. **He fans the embers into a blaze** by blowing on them. How often I have seen it done in the night, lying on the floor of some native house! The low, dark hut, the sleeping men around, the curling smoke, the flickers of flame lighting up the face of the firemaker, as he bends over and blows the embers into a blaze! How illuminating! How true to life, to spiritual life! For as we bend over the precious Word of God, and **fan it with simple believing prayer, how quickly fresh beauties and truths and messages leap to life on its sacred pages**, warming the heart and enlightening the eyes!

But it is important to realize that **the flame will burn low of itself, merely because the fuel is consumed**. How often one has found this after a month's hard visiting on the "Evangel." For, living aboard a seventy-five-foot vessel, cooped up with about thirty natives, as day after day is crowded out with pressing duties, interviewing teachers, dispensing medicines, writing letters, and having at least three devotional meetings a day, as well as traveling daily from port to port, the spiritual drain is very great. And one gets back to Onepusu quite tired out, "burnt out" physically and spiritually. And there is only one thing to do, and it is the happiest doing, to "come apart awhile," and to take a few days in quiet reading, and praying over the Word, before the next trip. Thank God, He "has not given us the spirit of fear" (verse 7) as to where the blessing for long lines of waiting schools is to come from in the future. For there is an inexhaustible supply of the fuel of the Holy Ghost at our disposal in the Word of God, to kindle all hearts and lives.

But it takes time and patience to coax a fire into flame; a few desultory puffs will not do it. And equally **it takes times to be holy**. It takes quiet "praying with . . . perseverance" to again "build up yourselves on your most holy faith." And if in the rush of modern life we will not **make**

time to be alone with God, to set on fire His Word with prayer, the soul will not be "restored," the fire will not blaze, and we cannot continue to be "filled with the Holy Ghost."

And as the movement begun in late years at Onepusu, of each teacher taking a definite "quiet time" to be alone with God and His Word, has begun to spread to the district schools, most blessed have been the results. And I am very sure that the promise "them that honour Me I will honour," was never truer, never more gladly fulfilled by God, than to the man who will not let the vampire of modern life rob him of his sacred time over the Word of God.

And this fire of the Holy Ghost, how we need it!

(1) **It is part of our glorious inheritance in Christ.** The world, with all its wealth and wisdom, has never yet devised a way to buy or to kindle a "burning heart." That is the monopoly of the Spirit-filled Christian. "Did not our hearts burn within us" may still be our habitual experience. No words can describe the richness of such "burning." It must be felt to be understood. Every human experience pales beside it. Do you often enjoy a "burning heart?" Are you enjoying it now? It is for you. For still, today, "Joy and the Holy Ghost" may be your daily portion through believing faith.

(2) **It is the surest, clearest testimony** of the Saviour's presence, the best sermon we shall ever preach. Any man that is really a "burning bush," is still a "great sight," even to the world. Only, if you are on fire for God, see to it that you keep on burning, week in, week out. That is the most convincing modern miracle, a man burning out for God, yet not consumed. And the heathen, how soon they sense the difference between the ordinary Christian and the man on fire for God! "Heart burning!" How much more convincing it is than "mouth-preaching!" God make us each "a burning and a shining light!"

(3) **The Fire of the Holy Ghost** is needed in each heart to burn out the dross. Can jealousy and malice and sin "dwell with the devouring fire"? (Isa. xxxiii:14). And that quiet consuming of all that is unworthy in us, is that not

the greatest, the most wonderful present reward to those of us in God's service, whose business it is to continue "filled with the Spirit"? For it is here and now that the dross of hearts must be burned. And if we are not willing for that, **if God's Fire is not burning out the dross in us here and now, then that same fire is sure to burn up much of our "works,"** at the Judgment Seat of Christ, to our eternal loss.

(4) And just as the fire in the kiln burns in the pattern, and makes it permanent and indelible, so the gifts, the graces, the fruit of the Spirit, love, joy, peace, must become part of our character by this continual stirring into flame of the gift of the Spirit.

We are engaged down here in a task which is humanly impossible, the task of feeding and sustaining and setting on fire the spiritual life of thousands of converts. Thank God we are not being sidetracked by mere education. But God has shown us that the one true and needed knowledge for ourselves, for our people, is **"that I might know Him."** But He has graciously ordained that very often such knowledge must first be passed through the soul, often the suffering soul, of the teacher, before it is available to the people. **It is in our hearts that the miracle of kindling must first take place.** May your prayers so **fan the flame of love in each of us** (who are still so "slow of heart to believe") that first, we ourselves shall be afresh stirred into flame, and that then, through the Word ministered, the fire may break out in many hearts, and God's ancient promise may again and again be fulfilled in our people: **"He shall baptize you with the Holy Ghost and with fire."**

Higher Criticism Once More

This, not Higher, but lower and lowest and most destructive, Criticism, with its usual arrogance and boast of scholarship, claims that literature was unknown among the Hebrews until 900 B. C., at least 600 years after the exodus of Israel from Egypt. It may be well, therefore, to cite

the evidence of Professor Sayce, who knows a vast deal more than the critics on the subject.

It has been reserved for the end of the nineteenth century to reverse the continuous tradition of the Christian Church, as well as of the Jews—as far back, at all events, as the time when the Samaritans adopted the faith of the Jews—to make the law of Moses the last, and not the first stage in the development of Hebrew religion. The new teaching also involves the belief that considerable portions of the Pentateuch lay claim to an age and authorship which do not belong to them, and that when Hilkiyah declared that he had “found the book of the law” he was intentionally misleading both king and people. The grounds are twofold upon which this reversal of the tradition of the Church is based. On the one hand, it is asserted that literary analysis has shown that the Pentateuch is the work of a number of writers, all of them of comparatively late date, who have combined their several contributions so skilfully as to deceive every one except a few higher critics at the end of our nineteenth century. On the other hand, it is alleged that as those writers all lived long after the events they profess to record, and as they frequently contradict one another in recording them, the events themselves are unhistorical. In reading the works of the German critics and their disciples there is one curious fact which cannot fail to strike us. They deal with the literature of the Old Testament as if no other literature had ever existed in the ancient Oriental world, and, while professing to regard Old Testament history as merely a part of the general history of mankind, they nevertheless treat it as if the Hebrew people had lived by themselves in a desert island. The truth, however, is that from Egypt, from Babylonia, from Assyria, nay, from Palestine itself, old literatures and inscribed monuments are pouring in, coeval with the age of the patriarchs and of Moses, and offering numberless opportunities for testing the truth and the antiquity of the Biblical record.

We now know that the Mosaic Age in the East was a highly literary one, as literary, in fact, as the Age of the Renaissance in Europe, and that it would have been a miracle if the Israelites, whether in Egypt or in Canaan, had not shared in the general literary culture of the time. In the century before the Exodus an active correspondence was constantly going on from the banks of the Nile to those of the Euphrates, and this correspondence was in the foreign language and foreign spirit of Babylonia, necessitating the existence all over the civilized East of schools and libraries, of teachers and pupils. The antiquity of Babylonian literature was equally great. The chief cities of the country boasted of their libraries; some of which had been founded 6,000 years ago, and at the very time when Abraham was born in Ur of the Chaldees one of its poets was composing an epic in twelve books, which formed the close of a long preceding period of epic verse. So far as the ancient East is concerned, we cannot too soon rid ourselves of the notion that literature is a modern invention. Moses, then, could have written the Pentateuch, and those to whom it is addressed could have read and understood it. The books of the Old Testament are but a fragment of the Hebrew literature which once existed, and, even apart from possible corruptions of the text, the meaning of numerous Hebrew words and grammatical constructions is merely a matter of conjecture. The Assyrian monuments have already proved helpful in determining the signification of Hebrew words, and they have proved still more helpful in another way. They

have shown that the Semitic peoples of the East did not compile their works as the critics would have us believe. In most cases, at all events where history is concerned, the older materials were thrown into shape by the author who employed them. It is only now and then that he quotes the precise words of the earlier writer from whom he derived his narrative. This brings us to the second contention of the newer criticism—that the narratives of the Pentateuch are unhistorical and derived for the most part from popular legend. Against this contention Oriental archaeology is raising a constantly-growing body of counter evidence. Contemporaneous documents are continually being discovered, which prove that the discredited statements of Genesis are, after all, true and historical. Take, for example, the account of the campaign of Chedorlaomer and his Babylonian allies against the Canaanites. We know that long before the age of Abraham the Babylonian kings had led their armies to Canaan, and that for many centuries the government and civilization of Babylonia had been dominant there. Less than a century after Chedorlaomer's campaign a Babylonian monarch still calls himself king of the land of the Amorites, or Palestine, and Professor Hommel has just pointed out a text which describes the capture of Zemar in Phoenicia (Gen. x:18) by a king of Ur who reigned several centuries previously. In the name of the Elamite King of Larsa, Eri-Aku, Assyriologists have long seen that of Arioch of Ellasar, and Eri-Aku describes his father, Kudur-Mabug, as the "father of Western Syria." Now, Mr. Pinches, to whom Biblical and historical students are so much indebted, has discovered a broken tablet in which this same Eri-Aku is associated with two other princes, Kudur-Lagamar or Chedorlaomer the Elamite and Tudkhal, the Tidal of Genesis. The proof of the historical accuracy of the narrative in the fourteenth chapter of Genesis is thus complete.

But a discovery, still more important for establishing the truth and authenticity of the historical sources of Genesis, has also lately been made by Mr. Pinches, who has allowed me to make it known for the first time on the present occasion. Before doing so, however, a few preliminary remarks are necessary. Arioch, or Eri-Aku, to whom I have just been alluding, was overthrown, along with his Elamite allies, by Khammurabi, the rival King of Babylon, and his kingdom annexed to that of his conqueror. Henceforth Babylonia, which had previously been divided into more than one kingdom, became a united monarchy, with Babylon as its capital. Now the names of the kings of the dynasty to which Khammurabi belonged are not Babylonian, or, as we generally term it, Assyrian, the words with which they are compounded not being found for the most part in that language. The Babylonians consequently found a difficulty in spelling them, and in the contract tablets which were drawn up at the same time the name is written in different ways. Five years ago I pointed out that the dynasty must have come from South Arabia, or have been connected with South Arabia, since similar names are met with in the early inscriptions of that part of the Semitic world. Since then I have further pointed out that the names also offer curious resemblances to Hebrew names, and that the words of which they are composed belong quite as much to the lexicon of Canaan as to that of South Arabia. On the top of this comes Mr. Pinches' discovery. Among other names which remind us of those of the Old Testament he has found in contract tablets dated in the reigns of Khammurabi and other kings of the dynasty the names of Yakub-ili and Yasup-ili, or Jacob-el and Joseph-el. The names are distinctively Hebrew, and prove that in the very century to which the Bible assigns the lifetime of Abraham, Hebrews with Hebrew names must have been living

in Babylonia. The Egyptian monuments of the eighteenth and nineteenth dynasties mention places in Palestine called Jacob-el and Joseph-el, so that it has long been assumed that in the familiar Jacob and Joseph we must see an abbreviation of Jacob-el and Joseph-el, and last year Professor Flinders Petrie actually found a scarab bearing the name of a Pharaoh, Jacob-el, who must have reigned over Egypt in the obscure period when it was ruled by Asiatic conquerors. As for the name of Abram, that has already been noted in Babylonian contracts of the time of Arioch. But you will observe that the discovery of the names of Jacob-el and Joseph-el does more than prove the presence of Hebrews in Babylonia in the days of Abraham. It proves also that I was right in believing that the Babylonian kings under whom Abraham was born were related in language and race, not only to South Arabia, but to the Hebrews as well. In other words, the Hebrews and the tribes of Southern Arabia must have had a common ancestor, and their common meeting point was in Babylonia. Now turn to the tenth chapter of Genesis. There we read that "unto Ebor was born two sons; the name of one was Peleg," the ancestor of "Abram the Hebrew"; the name of the other was Jotkan, the ancestor of the tribes of Southern Arabia. Could any better verification be needed of the truthfulness of an account which even conservative critics have been accustomed to look upon as referring, not to individuals, but to tribal relations? Or could we wish for any stronger confirmation of the statement that Abraham himself was born in "Ur of the Chaldees"?

Christ in the New Testament

"Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name **Jesus**; for He shall save His people from their sins. Now all this was done, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us" (Matt. i:18-23).

Thus at the beginning of the New Testament we are brought face to face with a fact that stands entirely alone

in the world's history. Christ is presented as both human and divine. He is born of a virgin, but He is "Jehovah the Saviour," who by Himself saves His people from their sins. He is certainly a man, but He is no less certainly God with us; and a voice comes from the sacred and unadorned story, as it came to Moses from the midst of the burning bush at Horeb, "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground" (Ex. iii:5). There is no attempt to explain or to establish the story, but reason is commanded to uncover in the presence of the sublime mystery, and faith is summoned to bow with adoring gratitude before God manifest in the flesh.

A little later we are told that "there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke ii:8-14). Never before nor since have such demonstrations of angelic interest attended the birth of a child; and hence the very mode of His entrance into the world makes it impossible to classify Him with other members of our race.

Thus too His entrance upon His public ministry was marked by the appearance of a forerunner or herald, of whom He Himself said, "Among them that are born of women there hath not risen a greater than John the Baptist" (Matt. xi:11). This great forerunner gave a sevenfold testimony to His Master, which is worthy of special notice, not only because it shows how high the latter stood in the estimation of the witness, but because it is the keynote of the testimony found elsewhere in the New Testament.

First, in a chapter that contains twenty-one titles of the

Babe so miraculously conceived, He announced that Christ is the Lord. This designation is borrowed from Isaiah, who speaks of Him as Jehovah, and hence it is the strongest possible assertion of His deity. No wonder John adds, "He was before me," and "He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose" (John i:15, 23, 27).

Second, he announced that Christ is the Lamb of God. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. . . . Again the next day after John stood, and two of his disciples; and looking upon Jesus as He walked he saith, Behold the Lamb of God." To a Jew familiar with the fact that the blood of a spotless lamb redeemed Israel from the righteous judgment of God, and that a lamb was offered every morning and evening as a substitute for the sin of the people, this was a marvelous proclamation, particularly as the blood of God's Lamb touches the sin of the whole world (John i:29, 36; Ex. xii:1-13; xxix:39).

Third, he announced that Christ is the Son of God, which must have meant more than it implied with respect to any other man, because it was made known to him by direct revelation. "I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God" (John i:33, 34).

Fourth, he announced that Christ is the Bridegroom, sustaining to the Church a relation that can be held by none other. John's followers were evidently disturbed by the waning reputation of their beloved teacher, when they saw his glory fading in the splendor of the new Light that had risen upon the world, and he said to them, "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the Bridegroom: but the friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bride-

OUR HOPE

375

groom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease" (John iii:28-30).

Fifth, he announced that Christ is above all. "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all." Not only does John here distinctly declare the pre-existence of Christ, but His pre-existence in heaven, and His sovereign right to the place of supreme authority and dominion. He is above men, and angels, and principalities, and powers, and things present, and things to come, for He is above all (John iii:31).

Sixth, he announces that Christ has the Spirit without measure, and that He is the object of the Father's love, who "hath given all things into His hand." He is therefore the disposer of every man's life, and sways the sceptre of universal empire, decreeing, directing or permitting whatever occurs both on the earth, and through the illimitable regions of space beyond. But if His deity is thus proclaimed in the most positive manner, it is no small comfort to know that it is a deity forever linked with humanity, and that it is of a brother man it is said, "The Father loveth the Son, and hath given all things into His hand" (John iii:35).

Seventh, he announces that Christ is the only Saviour, destiny of soul and body turning upon the question of faith in Him, so that the believer has as a present and priceless possession a life that knows no end in the fulness of its bliss, and the unbeliever bears the weight of a fearful doom while eternal ages roll. "He that believeth on the Son hath eternal life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John iii:36).

After such an introduction by such a witness, it is not surprising to find that Christ is the beginning and the end, the centre and the circumference, the sum and the substance, of the New Testament. It is not a large book, and one may easily read it in a day, but His name as Christ appears 566 times; His name as Jesus occurs 973 times; and the name of Lord, usually applied to Him, is found 730 times. No other book is pervaded by so intense a personality. His power is felt in every chapter, and His pres-

ence is seen in every section. Christ is the first, Christ is the last, Christ is everywhere, Christ is all and in all, the aim, the doctrine, the hope, the motive, the object, the principle and purpose of each writer.

The Evangelists and Apostles who give us sketches of His life, and impart instruction in His name, frankly confess their own failures, and include the entire race of man in the sweeping condemnation of sin, but make a notable exception in His behalf. Paul says, "We have before proved both Jews and Gentiles, that they are all under sin" (Rom. iii:9); and he says of himself, "I know that in me, that is, in my flesh, dwelleth no good thing" (Rom. vii:18); but he says of Christ, "who knew no sin" (2 Cor. v:21). Peter says of Him, "Who His own self bare our sins in His own body on the tree"; but in the same connection he says of Him, "Who did no sin" (1 Peter ii:22, 24). John writes, "If we say that we have no sin, we deceive ourselves, and the truth is not in us"; but he writes of Christ, "In Him is no sin" (1 John i:8, iii:5).

These men speak of themselves as the servants or slaves of Christ, and in their Epistles invoke Him in prayer as the source of grace and peace. "Grace to you, and peace, from God our Father, and the Lord Jesus Christ" (Rom. i:7), is their almost invariable mode of commencing their letters. Nor is this astonishing when we find Paul speaking of Christ as "over all, God blessed forever" (Rom. ix:5); and James describes Him as "the Lord of Glory" (James ii:1); and Peter tells us, He "is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him" (1 Peter iii:22); and John declares, "This is the true God, and eternal life" (1 John v:20); and Jude bids us to be "looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21).

Even the glorified in heaven are represented as falling before the Lamb, and saying, "Thou wast slain, and hast redeemed us to God by Thy blood" (Rev. v:9). Christ as Son of God, Christ as God, Christ sinless, Christ dying for us, Christ risen from the grave, Christ ascended to the right hand of the Majesty on high, Christ saving through

faith in His blood, Christ sympathizing with His people, Christ interceding for us, Christ coming again, is the theme of the New Testament. So much is obvious even to a careless reader of the marvelous book. To him who looks beneath the surface, and makes a serious study of their testimony, entering somewhat into the faith that controlled them, it is still more evident that they breathed the atmosphere of Christ's abiding presence. They were constrained by His love, they were consecrated to His glory, and each of them could echo the sentiment of the one who exclaimed, "To me to live is Christ, and to die is gain" (Phil. i:21). He sweetened every joy, shared every sorrow, lightened every burden, animated every hope, dictated every belief, inspired every duty, directed every step, and engaged every energy of soul and body. From the first verse of Matthew, which opens "the book of the generation of Jesus Christ," to the last verse of Revelation which pronounces the benediction, "The grace of the Lord Jesus be with the saints," there is nothing but Christ.

Righteous Wrath

There is such a thing, notwithstanding the sugary sentimentality which in these days condones crime, and smooths over sin as a slight misfortune. It has come to pass that the greater the scoundrel the greater the hero, and he who throws the reins loose upon the neck of his passions is sure of large popular sympathy. The most brutal murderers receive bouquets from ladies, and in one instance, at least according to the testimony of a Christian judge who tried the case, mothers held up their little children for the honor of a kiss from the polluted lips of a villain who by his own confession squandered the money, taken from the body of his slaughtered friend, in houses of prostitution.

But "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. i:18). There are those who after their hardness and impenitent heart treasure up unto themselves "wrath against the day of wrath, and revelation of the righteous judgment of God," who will visit

“indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile” (Rom. ii:5, 9). Of His people in ancient times it is said, “They made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts sent in His Spirit by the hand of the former prophets: therefore came there a great wrath from the Lord of hosts” (Zech. vii:12); and it is still said, “He that believeth on the Son **hath** everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (John iii:36).

In a series of places do we read of the wrath of God coming upon the children of disobedience, and even of the wrath of the Lamb, that shall one day strike terror to the heart of a Christ-rejecting world. Nay, our Lord explicitly declares that He hates the deeds and doctrines of the Nicolaitans (Rev. ii:6, 15); and the Christian who cannot enter into sympathy with this, who has a moral apathy, an obtuseness of spiritual perception, which makes no distinction between a lie and the truth, between false doctrine and sound doctrine, between virtue and vice, is a poor weakling at best. It is said that when a man, who was pestering an eminent Christian by palliating in a maudlin, mawkish way some gross offence, left the room, the latter remarked, “Now I can breathe more freely. I cannot bear that man; he has no indignation in him.”

So one feels when he finds many, the most indeed, excusing those who assail the word of God, and deny the essential doctrine of grace. Under the pretext of liberality these goody-goody people roll up the whites of their eyes in horror of “heresy hunting,” when all they mean is that it is a matter of utter indifference to them whether Christ and the Scriptures are honored or despised. A letter was received not long ago from a namby-pamby brother who stated he was not exactly a higher critic, but he is sure that there is “room in the church for scholarship and opinion.” At the top of the page on which he wrote was printed in gold letters his motto: “Keep sweet and move on”; but such balderdash is very wearisome when it is made to shield funda-

mental errors. You might as well talk about a manure heap keeping sweet.

The Psalmist deliberately wrote as he was moved by the Holy Ghost, "Do not I hate them, O Lord, that hate thee? and am I not grieved with those that rise up against thee? I hate them with perfect hatred. I count them mine enemies" (Ps. cxxxix:21, 22). To this Spurgeon adds, "To hate a man for his own sake, or for any evil done to us, would be wrong; but to hate a man because he is the foe of all goodness and the enemy of all righteousness, is nothing more nor less than obligation." We can be charitable to the person while hating his teaching, conduct or influence, and it may be well to say with David in our prayers, "Thou hatest all workers of iniquity" (Ps. v:5).

The Heart of the Lesson

BY ARTHUR FOREST WELLS

ISAIAH TEACHES RIGHT LIVING

December 4. Isaiah v:1-12. Golden Text, James i:27.

Daily Reading

Mon., Nov. 28, Ps. lxxxviii:1-18. Tues., Nov. 29, Jer. ii:20-25. Wed., Nov. 30, Rom. xi:11-24. Thurs., Dec. 1, Isa. vi:1-13. Fri., Dec. 2, Matt. xiii:11-17. Sat., Dec. 3, Rom. vii:1-6. Sun., Dec. 4, John xv:1-16.

I. THE LESSON OUTLINE

I. The Resolve to Sing about the Vineyard (1a). II. The Condition of the Vineyard (1b-2). III. The Challenge (3-4). IV. The Judgment, (5-12).

II. THE HEART OF THE LESSON

This lesson comes to us in the form of a parable. Judging from what the Lord said in Matt. xiii:11-17, we must conclude that the children of Israel lived in a spirit of antagonism in Isaiah's day. This is all the more apparent from the passage which the Lord quotes from the prophecy of Isaiah: "By hearing ye shall hear, and shall in no wise understand;" etc. The heart of God would rather speak to His people as Friend to friend in plain speech. That He spoke to them at all, when they were in such a disobedient state of mind, is one of the marvels of His grace; and greater marvel still, that the ultimate note is always that of restoration for the penitent.

The chapter opens with a remark about Isaiah's desire to sing. The meaning of his words is precious, no matter whether we read, "Let me sing *for* my Well-beloved," or "Let me sing *of* my Well-

beloved." Either preposition makes good sense, and both set forth one of the happy exercises of God's children, namely, singing of and for the Lord. I have long been of the opinion that the hymnody of the redeemed embodies the finest kind of music ever known to men. May God hasten the day when Christians will do more of Christian singing, in the home and in the church. Let us stop letting the choirs sing for us, that is, in our place. Choirs that sing the praises of God from their hearts, have the blessing of God, we know; but may it be our prayer and effort that the congregational singing everywhere be greatly improved! Read carefully Ephesians v:18-21.

The song before us concerns the vineyard of Jehovah. Verse seven explains that "the vineyard of Jehovah of hosts is the house of Israel." We are told that this vineyard had every advantage to fulfil the desire of its owner to bring forth fruit. But the unfaithfulness of His children disappointed Him, and what promised to be a doxology is turned into a dirge and lament, and then a prosaic announcement of judgment. The high hopes of Eden fall to the bottomless pit, where they would have stayed forever if it had not been for the grace of God in Christ Jesus our Lord. So runs the history of man, not only in Israel, but everywhere else. "For there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. iii:22-24).

Let us not fail to see and to teach that God expects fruit from his vineyard. The lesson is Jewish. It deals with the failure of the children of Israel to satisfy Jehovah. And Palestine today shows the fulfilment of the determination of the Lord, as set forth in our text, to chastise His people Israel. Of course, there is to be a restoration; but we are not speaking of that now. Let us learn from this what God expects of us. Our Lord says in John xv:8, "Herein is My Father glorified, that ye bear much fruit." In Romans vii:4 Paul writes, "Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to Another (even) to Him Who was raised from the dead, that we might bring forth fruit unto God." God is not interested so much in the *things* that we may *manufacture*, as in the *fruit* that He enables us to *bring forth*. Read that fifteenth chapter of the Gospel according to John, and you will see that fruit is the result of union with Him. When something happens to that union, the crop fails, and God's heart is grieved. Now, we should be careful to note that such a failure of the crop does not mean no fruit at all. The lesson makes it plain that there was fruit, but it was wild. "For when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death" (Rom. vii:5). There is no neutral ground for the believer. His is either a case of bringing forth fruit that is the result of Divine life and Divine culture, and so a delight to God; or, it is a case of bringing forth the natural result of the flesh, which cannot please God (Rom. viii:8), and which God must judge.

ISAIAH COUNSELS RULERS

Dec. 11. Isa. xxxvii:5-11, 14-20. Golden Text, Isa. xxvi:3

Daily Readings

Mon., Dec. 5, Isa. xxii:15-25. Tues., Dec. 6, Isa. xxvi:1-21. Wed., Dec. 7, Hosea xiii:1-16. Thurs., Dec. 8, Isa. x:15-27. Fri., Dec. 9, Isa. vii:1-25. Sat., Dec. 10, 2 Kings xix:1-37. Sun., Dec. 11, Isa. xxxvi:1-22.

I. THE LESSON OUTLINE.

1. Hezekiah Sends Messengers to Isaiah (5).
2. Isaiah's Reply (6-7).
3. Rabshakeh's Attempt to Discourage Hezekiah (8-11).
4. Hezekiah's Prayer (14-20).

II. THE HEART OF THE LESSON

Satan's ways always reveal themselves to a discerning soul. The Assyrian general had made some progress against the children of Judah, but he was not able to take Jerusalem. It was, however, his ambition to take it. The lesson begins with an account of Hezekiah's action after hearing a report of Rabshakeh's tactics. Let us analyze the Assyrian attack. Sennacherib's forces came down upon Judah like roaring lions and devoured whatever they could. When force failed, they resorted to propaganda. These are Satan's two methods of attack. He assails either with a gun or with a trap. Sometimes he comes as an undisguised lion, but sometimes he appears as a wolf in sheep's clothing. His purpose, however, is always the same. He deceived Eve, and so brought the whole race into sin. In the opening pages of the New Testament, we find him trying to kill the Infant Jesus by guile; but when that plan failed, he resorted to murder. Herod was his instrument in that case. A discerning mind will be able to trace these two satanic approaches through all human history. May we be alert and watchful through prayer concerning them!

Rabshakeh's only reason for talking was that he could do nothing else. In his shortcoming strength, he sought to weaken the hearts of Judah. Discouragement is one of the devil's chief tools. There is a story to the effect that Satan once had a bazar at which he offered all his goods for sale save one tool which he used to dishearten the children of God and others. Or have you ever heard of the comforts of the devil? Here we find the Assyrian ridiculing the people of Judah and berating Jehovah. Think of how many people are held back from a life of faithful Christian living because of the ridicule which Satan hurls at them through the world! That is one of the vital problems of the youth of every age. Goliath laughed at David's sling and stones. Just now there is a great deal of ridiculing done to the faith that has been once for all delivered to the saints.

"They call me old-fashioned because I believe
That the Bible is God's holy Word,
That Jesus, Who lived among men long ago,
Is Divine, and the Christ of God.

"Old-fashioned, because I am bound to do right,
To walk in the straight narrow way;
Because I have given my whole life to God,
Old-fashioned, because I pray.

"Old-fashioned, because I am looking above
To Jesus, my glorified Lord;
Because I believe He is coming again,
Fulfilling His holy Word."

That song, as many others, was written as a triumphant protest against the sneers that are at times directed against God's believing people. That God will allow scoffers to berate Him year after year is one of the evidences of His long-suffering mercy in which He desires the repentance of all men (2 Peter iii:9).

Now, the best thing to do in the presence of satanic propaganda is to refuse to answer the devil's agent, unless we resist him by quoting Scripture as the Lord Jesus Christ did. Hezekiah understood the

wisdom of this principle, for he had commanded his servants not to answer the Assyrian (Isa. xxxvi:21). Nothing can be gained by trying to justify ourselves before Satan. The devil is beyond help. He neither wants it, nor can he receive it. When Satan attacks, it is to our interest to turn to God. This is what Hezekiah did. The church's progress lies in the way of intercession before God, more than in arguments against the infidels. We might answer to the infidel, but fail to prosper in the grace of God ourselves. When Hezekiah turned to Jehovah, he was not only saved from the powers of Sennacherib, but revived in his own soul. After all, that is what counts: spiritual progress.

"Tho some should sneer, and some should blame,
I'll go with all my guilt and shame;
I'll go to Him because His name,
Above all names is Jesus."

REVIEW: THE EARLY PROPHETS OF ISRAEL

Dec. 18. Golden Text, Heb. i:1-2

Daily Readings

Mon., Dec. 12, Deut. xviii:9-22. Tues., Dec. 13, Acts iii:11-26.
Wed., Dec. 14, Ex. iv:1-17. Thurs., Dec. 15, Jude i:8-25. Fri., Dec.
16, Eph. ii:11-22. Sat., Dec. 17, Eph. iv:1-6. Sun., Dec. 18, Matt.
xxiv:3-26.

I. LESSON OUTLINE

I. Elijah on Mount Carmel, (1 Kings xviii:30-39). II. Elijah Hears God's Voice (1 Kings xix:9-18). III. Elijah in Naboth's Vineyard (1 Kings xxi:5-10, 16-20). IV. The Call of the Prophet (1 Kings xix:19-20; Amos vii:14-15); Isa. vi:1-8. V. Amos Denounces Sin (Amos ii:4-12). VI. Amos Pleads for Justice (Amos v:1-2, 10-15, 21-24). VII. Hosea Preaches God's Love (Hos. xi:1-4, 8-9, xiv:4-8. VIII. Micah Champions the Oppressed (Mic. ii:1-3, vi:1-13.) IX. Isaiah Teaches True Worship (Isa. i:1-20). X. Isaiah Teaches Right Living (Isa. v:1-12). XI. Isaiah Counsels Rulers (Isa. xxxvii:5-11, 14-20).

II. THE HEART OF THE LESSON

The lessons of this quarter have dealt with the call, the training, and the work of some of the prophets in Judah and Israel. The need for prophets lay in the ignorance and the weakness of the people, Ignorance and weakness are two things that have characterized man ever since the fall. This ignorance is sometimes the result of our finite natures, but very often it is the result of our sinfulness. In either case we are dependent upon the good grace of God who has condescended to declare His will unto us. The darkened intellect of man needs the inspired prophet of God. Some of the lessons have also introduced us to the weakness of God's people in the presence of mighty foes. In the case of the Mount Carmel encounter, it was the issue between the true and the false religion. Israel seemed to be helpless before that Baal-worship until the prophet of God appeared and settled the issue. Then we found that the poorer classes of people were in distress with no champion but the spokesman of Jehovah. The oppressed needed comfort and encouragement; the oppressors needed to be denounced. The prophet of God filled this need, also. The greatest force in the world has always been the Word of God. By that Word He made the world (Heb. xi:3), and by it He upholds the world (Heb. i:3). When the writer to the Hebrews described the

nature of the Old Testament economy, he called attention to the Word of God spoken through the prophets. And when he put down the chief mark of this dispensation, he referred to God's spoken Word through the Living Word. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in (His) Son."

With so great an emphasis upon the Word of God, it might seem quite unnecessary to make special mention of the fact that prophets came forth only by Divine call. But this is a matter of so great importance that we do well to emphasize it. No man ought to presume to speak for God unless he know that God has spoken to him. And in these days of doubt and confusion, sinners and saints alike ought to be careful to whom they listen in matters of the things of the spirit, and not run after any and every self-advertised preacher or teacher of "religious" subjects. Again, while it is always interesting to observe the human element in Scripture, it is important that we be certain of the Scripture's Divine origin. The prophets were God's messengers. Just as a telegraph messenger has neither to create nor interpret the message that has been delivered unto him, and as his duty is accomplished in the faithful delivery of that message as it is given to him; so the prophets' primary purpose, and often the only purpose, was to tell the people what God had said without comment. The prophets were not prognosticators. They did not foretell from signs and symptoms, like our weather prophets who give their own guess. The true prophets simply gave the message that came from God, be it about heaven or hell, law or grace, time or eternity, etc. The more that we see this, the more will we see how purely and wholly Divine the Old and the New Testament are.

CHRISTMAS LESSON

Dec. 25. Luke ii:8-20. Golden Text, Matt. i:21.

Daily Readings

Mon., Dec. 19, Matt. i:1-17. Tues., Dec. 20, Matt. i:18-25; Wed., Dec. 21, Luke i:26-38. Thurs., Dec. 22, Luke ii:1-20. Fri., Dec. 23, Mic. v:1-15. Sat., Dec. 24, Heb. ii:5-18. Sun., Dec. 25, Isa. vii:1-16.

I. THE LESSON OUTLINE

I. The Appearing of the Angel (verses 8-9). II. The Angelic Message (verses 10-14). III. The Shepherds' Visit (verses 15-19). IV. The Shepherds' Return (verse 20).

II. THE HEART OF THE LESSON

The revelation connected with the birth of the Lord Jesus Christ is another of those grand proofs of the precious intervening grace of God. "For the grace of God hath appeared to all men, bringing salvation" (Titus ii:11). The voice of God had been silent for a number of centuries. That silence might have been broken by announcement of judgment; but God chose to break it with the glorious news of the coming of the Saviour and Lord. "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life" (John iii:16). God gave His Son: that is a truth which evolution cannot assimilate. The blunt fact is, if Jesus is the product of evolution, then He is not God's *only* begotten Son; but if He *is* God's only begotten Son, then He is not the product of evolution. The birth of the Lord Jesus Christ was a Divine intervention into human affairs. No evolutionary theory can explain the Son of God. It must either explain Him away, or collapse as false teaching. Indeed, not only is the Lord Jesus the gift

OUR HOPE

of God's pure grace to us, but He is a Gift which is "exceeding abundantly above all that we ask or think" (Eph. iii:20). Who ever dreamed even that God would save us by not sparing His own Son, but delivering Him up for us all (Rom. viii:32)? The contrast between the infinite worth of God's Son and the unworthiness of sinners is the thing that adds marvel to the Christmas story. May it move us to humility and gratitude!

And that wonderful announcement was first made to shepherds! Why not first to Herod, or to the priests, the scribes, or Pharisees, etc.? Why to the shepherds first? Was it because the Lord is the "Good" (John x:11), the "Great" (Heb. xiii:20), and the "Chief" (1 Peter v:4) Shepherd? Was it because of the fact that shepherding was to be one of the outstanding characteristics of the Church age as well as that of the preceding dispensation (John xxi:15-17)? Or was it because the Babe of Bethlehem is "the Lamb of God," that was to take "away the sin of the world" (John i:29)? Or was it because these men were simple believers who would accept the announcement with holy joy and proclaim it to the glory of God? Our Lord once took occasion to say, "I praise Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in Thy sight" (Matt. xi:25-26). "Blessed are the pure in heart: for they shall see God" (Matt. v:8). Only believers saw the Lord Jesus Christ depart from the earth some thirty-three years later (Luke xxiv:50-53).

The angelic message set the stamp of the message that we are to preach in this age. We are to proclaim a heavenly message, of good and joyful tidings, to all people, concerning the Lord and Saviour Jesus Christ. This glorious message is epitomized in the Christmas titles of the Son of God. He is Saviour, Lord and Christ. These titles also speak of three tenses of salvation. See 2 Cor. i:10. As Saviour, He saved from the guilt of sin; as Lord, He saves from the power of sin; as Christ (Messiah), He will save from the presence of sin.

Christmas, what a wonderful day! Who can measure its happy influence? We never tire of Christmas. We are ready for it all the time. It is indeed a great day. Now, who makes Christmas the blessed day that it is? We Christians say, "God." Ah, do we really believe that God is the Author of all this joy? If so, then let us bear that testimony to the world, which doubts that the Christian life is a joyful life. Let us tell the world that what the calendar would be without Christmas, that is what life is without Christ. But, that life with Christ is life December with Christmas. Christmas is a great argument for the grace and the joy of God. It is a marvelous testimony that God would have men, who will believe Him through Christ Jesus our Lord, experience a life-time and an eternity of blessed joy in the Holy Spirit.

But let us guard our celebration of this glorious day against a despoiling of its Christ-centered character. Let our souls be on guard, lest we let other things become substituted for a worshipful, thankful, and obedient relation to God Who is so good to us. Let this be a day when we bring our hearts to Him afresh. We have thought of our friends, and we have remembered some of them with gifts. Let us not forget to give to God, Who gave us His Son, all that is due Him. The wise men brought gifts to the Lord Jesus, the shepherds did not. I am sorry for the contrast between the two groups. Did the joy of the shepherds end in selfishness? Oh, Christians, let us, by His grace and power, bring our hearts and wills and minds to Him this day, so that He may rejoice in the possession of them as our Christmas gift to Him!

OUR HOPE

Vol. XXXIV

JANUARY, 1928

No. 7

Editorial Notes

Such are His blessed names in the beginning of the last Bible-book, the book which **The Witness, the First-Begotten and the Prince** contains His own revelation, the unveiling of His Person and His glory. Throughout the Holy Scriptures He is unveiled and revealed in His matchless Person and glory. But the most wonderful unveiling is found in the first chapter of the capstone of the Bible "the Revelation of Jesus Christ."

The beloved disciple had written words of greeting to the seven churches in the province of Asia. He sent these greetings from the Lord Jesus Christ; when he mentioned His adorable name he adds to it three of His many titles: "Who is the faithful witness, the first-begotten from the dead, and the prince of the kings of the earth. These three titles unfold to our hearts the wonderful story of God's redeeming love and the great work and glory of the Son of God.

"*The faithful witness.*" Such He was on earth, when He dwelt among men, in the form of a servant. He was sent into the world to bear witness of the Father and witness of the truth. In all His blessed ministry He bore this witness. His whole life, His sinless character, His moral glory, all was a witness. He witnessed to the truth as revealed in the Old Testament. His witness confirmed every portion of it as the Word of God. He witnessed to the unseen things above. He witnessed of heaven; He witnessed of the Father's house, His eternal dwelling place. He witnessed of the Father and His oneness with Him. He witnessed of sin and the author of sin; He witnessed of the eternal punishment for sin. He bore witness with the Father. "I am one that bear witness of Myself, and the Father that sent Me beareth witness of

Me" (John viii:18). And when He stood before His judge, the Roman Pontius Pilate, He witnessed a good confession (1 Tim. vi:13). Pilate asked Him "Art Thou a king then?" And He answered "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John xviii:37). And in all His witness He was faithful; He could be nothing else but the faithful witness. His witness is altogether trustworthy; there is no possibility of Him having been mistaken. He could speak no error for He is the Truth.

But He also said before Pontius Pilate "Every one that is of the truth heareth My voice." Alas! if there is anything evident in Christendom of today in the beginning of another year, it is the fact of the increasing rejection of the testimony of the faithful witness. His witness to the Word of God, to Moses and what he wrote by inspiration is rejected. What the faithful witness, sent by the Father, declared to be the truth, is branded by modernistic leaders as folklore, unreliable and unscientific. The witness our Lord bore as to man being a lost sinner is no longer tolerated because evolution makes such a belief impossible. The witness He bore as to the person of Satan and the world of demons is also denied. His own self-witness as to His person, that He came from above, that the Father sent Him and that He is God manifested in the flesh, is no longer accepted. Every other truth He witnessed to so faithfully is today questioned, not in the world, but in the camp of professing Christendom. Thus the faithful witness is no longer believed. It is written "He that believeth on the Son of God hath the witness in himself; he that believeth not God *hath made Him a liar*, because he believeth not the record that God gave of His Son" (1 John v:10). What a horrible and intolerable thought that thousands upon thousands of so-called Christians by rejecting the faithful witness of Christ make Him, Him, who is the Truth, a liar!

What shall we do, who are of the truth, who know Him? There is but one answer. We must listen to His voice as never before. We must bear witness to all the truth He witnessed to as well as to Himself. He told us that we are

called to be His witnesses. We must contend earnestly for the faith once and for all delivered unto the saints. Our life must witness for Him and bear witness to the truth. This is our great responsibility as we enter upon another year.

“*The first-begotten from among the dead.*” This is His second title in the opening chapter of His Revelation. The cross and His sacrificial death is not mentioned but it is indicated in this expression, for in order to be the first-begotten from among the dead, He must have died. His own voice witnesses to this in this chapter. When John fell at His feet as dead, He laid His right hand upon him and said “Fear not! I am the first and the last; I am He that liveth, and was dead, and, behold, I am alive for evermore.” His faithful witness led Him to the cross of Calvary, where peace was made in the blood of His cross; where His own self bore our sins in His own body on the tree; where He died the just One for the unjust that He might bring us to God, so that being justified by His blood we shall be saved from wrath through Him. In His sacrificial death alone is our redemption; apart from His finished work on the cross there is no peace, there cannot be peace with God. On the third day He arose physically from among the dead. The Only begotten of the Father, whom God sent into the world, became the First-begotten from among the dead. As such John beheld Him in the midst of the seven golden candlesticks. He saw Him not as a phantom, or a spirit, but as the Son of Man. He arose in the body which He had received in His Virgin birth and which He had offered as the sacrifice unto God. John saw Him in His glorified but real humanity. As the first-begotten from among the dead He is all our hope. If He were not the first-begotten we would be hopeless. He is the hope of our own resurrection; He is the hope of the resurrection of our loved ones; He is the hope of a coming everlasting reunion with those who have fallen asleep in Him. Deny the fact that He is the first-begotten from among the dead and the soul is set adrift to wander into an everlasting night of despair.

But this core-truth of Christianity is also denied in our

days. Less than fifty years ago such a denial was almost exclusively confined to the Unitarian denomination. The great evangelical denominations were unaffected by it. But the leaven of the Sadducees has spread and is doing its deadly work in nearly all of the evangelical churches. Modernism is everywhere denying that Christ died for our sins, and if He did not die for our sins His body remained in the grave. Liberalism robs us today of our living Christ, the Christ of our hope, the Lord of Glory. With the beginning of another year the true Church, the household of faith, faces these dreadful denials and there seems little hope, or no hope, that it will change.

What shall we then do in the midst of these conditions of apostasy? There can be but one answer. As never before we must confess His Name and with the confession of His name we must continue to declare that Gospel wherein we stand and by which we are saved. "Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." This is our solemn responsibility. This is His claim on us, that we exalt His name. And while we keep His Word and do not deny His Name, in doing so we must reach out after a better knowledge of Himself and a deeper fellowship with Him. While the masses give up the true Christ, deny Him in His redemption work, we must cling closer to Him, find Him still more precious, find Him more real. Surely as the days of darkness increase we may confidently expect that the Lord Jesus Christ will be especially near to those who are remaining true to Him; we may confidently expect that the Holy Spirit will take of His things and show them unto us for our strength and our comfort.

"*The Prince of the kings of the earth.*" This third title concerns the future. Politically this poor, dying age is all in confusion. Thrones still remain but they are all tottering. Republics and democracies are becoming increasingly unstable. Throughout the world, in every continent there stalks the red spectre of vicious lawlessness. Ten years ago a great world-war was on. Ten years ago it terminated in an

OUR HOPE

armistice. And now, according to the testimony of the keenest observers, statesmen and others, another war is threatening. Shall the sword devour forever? Is there never a better day coming? Are the glowing words of the inspired seer concerning nations turning swords into plowshares, and spears into pruninghooks, never to be fulfilled? Will there ever come lasting righteousness and lasting peace? Thank God, with His Word in our hands, we can answer all these questions. We know from His Word that a true government will come into existence, which will establish righteousness and peace on earth; that war will cease and all nations will receive blessing and glory. But that happy time will not come till He, the faithful witness, the first-begotten from among the dead, becomes the Prince of the kings of the earth. And He will not become that ruler of all rulers, the King of kings and the Lord of lords, till He returns to this earth in person. Of this great event this great book, His Revelation, bears a wonderful testimony. "Behold He cometh with clouds; and every eye shall see Him, and they also which pierced Him, and all kindreds of the earth shall wail because of Him. Even so, Amen." The heavens closed and silent for such a long time will surely some day open and He who once passed through the heavens upward to take His place at the right hand of God, will pass through the heavens downward, come back to earth again and claim His crown rights over this earth. Then He will become the Prince of the kings of the earth.

Needless to say this other great doctrine of our faith, this essential part of the Gospel, is also denied. It is not alone denied but it is ridiculed, it is mocked and scoffed at; it is treated with contempt. What else can they do who deny that Christ is the faithful witness and the first-begotten from among the dead! Nothing else is left to them than to ridicule a second, visible and glorious return of our Lord.

But we, who love His appearing, with the beginning of another year, must look as never before for "that blessed hope." It is written that "hope deferred makes the heart grow sick." We as His people are often in danger of losing the reality of that blessed hope. We need to have it revived

in our hearts and in our lives. And the only thing which can give us a revival of that blessed hope is the Word of God and the Spirit of God, who is in the world "to show us things to come."

In thinking and praying over this first editorial of another year it seems to us that these three titles of our Lord, the faithful witness, the first-begotten from among the dead and the Prince of the kings of the earth, should be remembered by us every day, and in remembering what He is, what He has done, what He will do, we shall daily grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. How short our time may be for this! How soon our witness-bearing for Him, and bearing in a little measure His reproach may end! Then, face to face with Himself.

We cannot close these meditations without quoting the words which are so closely connected with the threefold titles of our Lord. "Unto Him who loveth us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen." It is the worship-song of all the redeemed. It is the never-ending glory song. We sing it here; we shall sing it in the full redemption chorus before the throne of God and the throne of the Lamb.

What assurance, what peace, what joy and what hope it contains! Here all our need is seen covered. He loveth us! He loved us with an everlasting love; He loved us before we ever existed; He loved us in the past; He loveth us today; He will always love: He can never ceasing loving His own. Oh! my soul, cast yourself upon that mighty love "which many waters cannot quench, neither can the floods drown it" (Sol. Song viii:7), which knows neither measure nor end.

Oh! sing the song of praise, of peace and joy. The day is coming when He shall have the glory and the dominion and we shall share it all with Him.



**Trust and
be Quiet**

"In quietness and in confidence shall be your strength" (Is. xxx:15). Thus spoke Jehovah to His people at the time of a crisis, when they looked to Egypt for help.

OUR HOPE

391

And before, when another invasion threatened, Isaiah was commanded to go forth and meet the unbelieving king and to say to him: "Take heed, and be quiet; fear not, neither be faint-hearted" (Isaiah vii:4). It is well to remember these divine messages, along with many others, in these days of distress and uncertainty which have so suddenly come upon this age. The world has many reasons to fear and to tremble. He, who is ready to judge (1 Peter iv:5) will execute His judgment upon a world which has despised the riches of His Love and Grace He has so long offered in His ever blessed Son, our Lord. Tribulation and wrath are predicted in His Word and they will surely come. It will surely come to pass, what our Lord said: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken" (Luke xxi:26). Then comes the climax of all. They will have to meet the rejected One, who comes as judge. "And then shall they see the Son of Man coming in a cloud with power and great glory."

But God's children, who know Him as Father in the Lord Jesus Christ, the Beloved of God, His saints, those who belong to Him, bought with the great price, have nothing to fear. His message to us is "Fear not." We are in His hands. Nor do we look forward to threatening judgments, to the cloud which brings Him back to earth as judge. We look for Himself, who loves us. Everywhere in His Word He has given words of comfort and assurance to His own. He therefore expects us that we trust Him and be quiet, resting in His love. This quietness, born of faith, this confidence in His love, is our strength. It gives strength; it keeps; it is victory over this passing age. But all this requires also the close walk with Himself. How can we have the reality of quietness, restfulness and confidence, deliverance from the fears of the world, unless we please Him and walk in obedience to His will! Such must be the walk of all His children. Happy the lot of the obedient, trusting child of God!

*"In perfect peace Thou wilt him keep,
Who in Thy place is dwelling;*

OUR HOPE

The storm may rage, and waters deep
 Around him may be swelling;
 But fixed is he, Thy word is sure,
 No storm can reach that place secure,
 Nor foe touch that Pavilion.

Let man and devil do their worst!
Shall God be beaten? Never!
 Their raging waves may madly burst,
 To sink in foam for ever—
 And still God's rock unshaken stands,
 For neither Satan, nor man's hands
 Dare touch or reach *God's Centre.*"



When Moses communed with the Lord, he
His Presence said to Him: "Now therefore, I pray Thee,
and His Rest if I have found grace in Thy sight, show
 me now Thy way, that I may know Thee,
 that I may find grace in Thy sight, and consider that this
 nation is Thy people." Then the Lord answered his prayer
 and said: "My presence shall go with thee, and I will give
 thee rest" (Ex. xxxiii:13, 14).

This is a good word to remember in the beginning of
 another year. "My presence" means literally "My face."
 His face is upon us. His all seeing eyes follow us each day
 and each moment. He beholds our needs, our struggles, and
 He knows our burdens and perplexities. His face is following
 our very footsteps and in faith we can look up into His face
 and have blessed communion with Himself. What a com-
 fort this should be to all our hearts!

"I will give you rest." He who spoke these words to Moses
 spoke the same words on earth when He had taken on the
 human form and walked among men. "Come unto Me all ye
 that labor and are heavy laden and I will give you rest."
 True rest is only found in Him. In Him we find rest for our
 guilty conscience, for we know He bore our sins in His own
 body on the tree. In Him we have perfect rest in a restless
 world. When we come in faith and cast our burdens upon
 Him, give over to Him our cares and anxieties, when we hand
 it all over into His hands and trust Him with it, we have
 rest. He gives rest in the midst of the storm; rest when all is
 dark; rest in the midst of toil. We can come to Him what-

ever our circumstances may be and claim the blessed promise and He will not disappoint us but give us rest.

Some day He will give us rest, that rest which is for all His people. Many of our beloved readers of a year ago have been gathered home during the past year. Others will have to go the same way during this new year. But for the believer death is no longer the terrifying foe, for dying is "falling asleep in Jesus," it is true rest from all the labor and conflict down here. But we are looking for that great rest which remaineth for the people of God, when He will gather us all into His own presence, when we shall see His face in glory. Then we shall find out what it means, "I will give you rest." May it come during this year.



It is a good word to remember in the **Things Behind** beginning of another year. "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before" (Phil. iii:13). There are of course, "things behind" which we cannot forget. We cannot forget His wonderful grace and mercy; we cannot forget the wonderful answers to prayers He gave when we cried in distress and deepest sorrow; we cannot forget His gracious leadings and His merciful providences. Yet there are other things which we must leave behind and reach out more and more unto the things which are before. And what is before us? Who can answer the question for us individually? What sorrows, losses and other trying experiences may be before us? Yet there is one thing before all the children of God of which we are sure, and that is "Glory." This is what the Apostle means when he adds "I press toward the mark for the prize of the high calling of God in Christ Jesus." We must reach out for the things which are above "from whence we also look for the Saviour, the Lord Jesus Christ." And the things behind, what are they? That spiritual poetess Frances Ridley Havergal expressed it in the following words:

OUR HOPE

“Leave behind earth’s empty pleasure,
 Fleeting hope and changeful love;
 Leave its soon corroding treasure;
 There are better things above.

Leave, oh, leave thy fond aspirings,
 Bid thy restless heart be still;
 Cease, oh, cease thy vain desirings,
 Only seek thy Father’s will.

Leave behind thy faithless sorrow,
 And thine every anxious care
 He who only knows the morrow
 Can for thee its burden bear.

Leave the darkness gathering o’er thee,
 Leave the shadow-land behind;
 Realms of glory lie before thee;
 Enter in, and welcome find.



Young’s Dr. Edward Young was born in 1684 in
Testimony England. The work which made him
 famous is the volume known as *Night*
Thoughts. While some of it is morbid,

it contains many brilliant passages and is wholesome to read, for it reminds the reader of the uncertainty and insecurity of life and directs the path to the eternal, to that which is abiding.

In the *Fourth Night* we find a beautiful testimony to Christ our Lord and His blessed work on the cross:

“Ye brainless wits! Ye baptiz’d infidels!
 Ye worse for mending! wash’d to fouler stains!
 The Ransom was paid down; the Fund of Heav’n.
 Heav’ns inexhaustible exhausted Fund,
 Amazing, and amaz’d, pour’d forth the Price,
 All Price beyond: Tho’ curious to compute,
 Archangels fail’d to cast the mighty Sum:
 Its value vast ungrasped by Minds Create,
 For ever hides, and glows in the Supreme.

And was the Ransom paid? It was: and paid
 (What can exalt the Bounty more?) for *You*.
 The Sun beheld it—No, the shocking scene
 Drove back his Chariot; Midnight veil'd his Face
 Not such as This; not such as Nature makes;
 A Midnight, Nature shudder'd to behold;
 A Midnight new! a dread Eclipse (without
 Opposing Spheres) from her Creator's Frown!
 Sun! did'st thou fly thy Maker's Pain? or start
 At that enormous load of human guilt,
 Which bow'd His blessed Head; o'erwhelmed His Cross;
 Made groan the Centre; burst Earth's marble Womb,
 With Pangs, strange Pangs! deliver'd of her Dead?
 Hell howl'd; and Heav'n *that* Hour let fall a Tear;
 Heav'n wept, that Men might smile!
 Heav'n bled, that Man might never die!—

Read these beautiful lines several times and meditate on some of these choice expressions this poet used. It is a deep and great conception in speaking of the ransom Christ paid on the Cross as "the fund of heaven," as a fund inexhaustible and yet exhausted. Who can estimate the price He paid?

Well did Dr. Young address these lines to brainless wits—to baptiz'd infidels, to the deniers and enemies of the Cross of Christ.



God blesses the faithful testimony of those **The Word of an Unknown Sailor** truth. To bear such witness is the privilege of every true believer. We may not see the fruit of it at all times, but the day will come when we shall find a blessed harvest.

James Haldane, when a young man, commanded the man of war, the "Melville Castle." In a fierce battle with an enemy ship he ordered new men on deck to take the places of those who had been killed and wounded. The men, seeing the mangled, bloody bodies of their comrades, fell

back in horror. Captain Haldane began to swear frightfully and wished them all in hell.

At the close of the fight, a Christian sailor stepped up and said respectfully to the young captain, "*Sir, if God had answered your prayer just now, where would we have been?*" This faithful word of rebuke went home to the conscience of Haldane. It led to his sound conversion. He abandoned his career in the navy and became a Gospel preacher, preaching the Gospel for fifty-four years. But this was not all. James led his brother Robert to Christ, who also became a preacher and an able commentator of the Bible. Nor was this all. Robert Haldane was the means of salvation, under God, of Felix Neff, a philanthropic Swiss preacher and leader of Protestantism; of Merle D'Aubigne, the great historian of the Reformation and Frederick Monod, the eloquent French Protestant preacher, who were all students in Geneva. These and thousands of others will be the stars in the crown of the unknown Christian seaman, and will be his rejoicing, when the coming Lord shall say to him "Well done, thou good and faithful servant."

"A word fitly spoken is like apples of gold in pictures of silver" (Prov. xxv:11).



Anti-Bible Society The American Anti-Bible Society is sending out a great deal of literature. We have one of their sheets before us and it starts with this statement, "The object of the American Anti-Bible Society is to discredit the Bible." Then the program follows, what they are going to do.

In pursuance of that object, it will publish and distribute anti-biblical literature; hold meetings and debates on the Bible; broadcast lectures telling the truth about the book; agitate for the repeal of laws enforcing its religious teachings; translate anti-biblical works into foreign languages and publish them for world-wide distribution; establish state and local branches: and, by propaganda, bar the Bible from the public school; dislodge it from guest rooms in hotels; discourage its use at gubernatorial and presidential inaugurations; remove it from the witness stand; check and ultimately

stop its unsolicited distribution among soldiers, seamen, patients, and prisoners; and counteract the work of societies circulating it as the word of God.

This surely is some program! It would be utterly ridiculous if it were not so sad. The men who stand behind this foolish attempt ought to know that what they are trying to do has been attempted over and over again, and each time it has resulted in shameful and often disastrous failures. Surely "He that sitteth in heaven shall laugh and hold them in derision" (Psalm ii:6). No Christian fears for the matchless, divine book which has outlived all kinds of attacks, the victorious book, the Word of God, which liveth and abideth for ever. All we can do is to pity the poor men and women who make another attempt to discredit the Word of God, which is increasingly accredited all over the world. And while these Atheists are sending out their poor little sheets, the Bible printing presses all over the world are kept busy day and night to print Bibles in hundreds of languages to satisfy the ever increasing demand for the bread of life. Out of every continent comes the cry for Bibles. Even out of darkest Russia come the great appeals for more Bibles and still more Bibles. And here are a few people trying to stop all this and discredit the Bible!

But here is another significant appeal of the circular before us.

"The American Anti-Bible Society is an independent organization, having no connection with any other society or association. It has no religious test for membership, except disbelief in the Bible as divinely inspired. It offers *a broad platform upon which Modernists, Higher Critics, Unitarians, Evolutionists, Rationalists, Freethinkers, Agnostics and Atheists may unite to discredit the Bible as an infallible book. Members of these groups are invited to join the Society. Their cooperation will be welcome. Liberals of every shade are eligible for membership.*"

Come on all ye Modernists, baptized infidels, Bible rejectors, Critics, Professors, Unitarians, Evolutionists, come on and join hands with your brothers of the Anti-Bible and Atheistic Societies!

Come on! you can make common cause with them because you are standing upon the same platform. Your brethren, the infidels give you a cordial invitation. You professors of Union Theological Seminary, Chicago University, Harvard, Yale and scores of other institutions, ye who are branding Genesis as folklore, who sneer at prophecy, who deny the Virgin birth and all other miracles, to the front with you. Come into the open and join hands with your brethren of the "American Anti-Bible Society"! Here is the fellowship to which you belong! Stand by these your brethren, they will help you in your endeavors to discredit the Bible, the work you are now doing in your institutions, and your hope may yet be partly realized, to get the Bible out of the way.

But we fear most of these Bible and truth destroying professors are not manly enough to accept the invitation. Most of them are nothing but miserable cowards. The whole thing shows where this age is heading for. Evil days are coming just as the Word of God has predicted. This new year will bring still greater rejections of God's Word and the Christ of God. And as this goes on this land will face still greater disasters than ever before.



Men and women go from house to house **Selling Poison** selling religious books, out of which they make a handsome profit. One of them came to a preacher's home. He was selling certain modernistic books written by several of the prominent liberalists who teach what Thomas Paine and Robert Ingersoll of forgotten fame used to teach. The agent wanted the preacher to give him an endorsement so that others might be induced to purchase the volumes.

"Supposing," said the preacher, "you were selling a new article of food in which arsenic, strychnine and other deadly poisons are used as ingredients, which slowly but surely kill the men and women who use this food, would you expect me to recommend it to others?" The agent readily answered "Most certainly not."

"But it would not be so bad," replied the preacher, "selling

such a food as selling books labeled 'religious' which contain the most soul destroying poisons invented by the father of lies." Every book which denies the authority of the Bible, which rejects any portion of it as untrustworthy, and every book which denies the Deity of the Lord Jesus Christ, which rejects His virgin birth and His atoning death, or His physical resurrection, should be labeled "Deadly Poison."



Misleading Teaching A reliable brother informs us that a certain Fundamentalist Evangelist "threw a scrap of paper on the floor of his pulpit and stamped on it, declaring that thus is the Old Testament and the Gospels to be treated in 'this age'." Our readers will exclaim "most astonishing!" and some want to know what reasons this evangelist has for speaking disparagingly, or more than that, insultingly of the Old Testament and the Gospels. Does he believe that the Old Testament and the Gospels are inferior to the other New Testament books? This brother has accepted *Bullingerism*. This fanciful and far-fetched "ism" has led him to commit such an outrageous action. The late Dr. Bullinger, a Church of England clergyman, invented certain hair-splitting theories which are *now being circulated by a number of Fundamentalist Bible teachers, evangelists and pastors of churches*. These men mostly follow the Bullinger-lead and are more than echomen. We knew one who landed, through following certain suggestions, in serious error.

According to Bullingerism one's Bible reading should be confined to the prison epistles of the Apostle Paul. The Old Testament, these teachers say, is Jewish, so are the Gospels, and a Christian should have nothing to do with them. The final book of the Bible, the Revelation, is likewise judaized, and the declaration is made that all is future and the Church has nothing to do with this book. This strange teaching is founded on the misinterpretation that the "Lord's day" means not the first day of the week, but "the Day of the Lord." Now all this is most subtle and dangerous. If a man speaks of treating the Old Testament and the Gospels in a manner as indicated above, he dishonors with such an

action the author, God the Holy Spirit, of these portions of God's holy Word. Furthermore, as every believer knows, the Bible is a harmonious whole, and its message can only be fully grasped by studying every part of it and by comparing Scripture with Scripture. It is quite true not everything in the Old Testament concerns us, and that the synoptics have a dispensational setting, but this does not mean that we should reject these great and majestic portions of the Word of God. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto, all good works." (2 Tim. iii:16, 17). This one text alone answers Bullingerism with its claim that only the prison epistles of Paul should be studied. The rejection of any portion of Scripture, or the refusal to read what is written, will bring bad results. A one-sided Bible study will produce a one-sided Christian life and service.

Then these teachers of Bullingerism teach that the Church did not begin on the day of Pentecost, the entire Book of Acts is Jewish also. The Church came into existence in the last chapter of Acts. We wonder how the Apostle Paul could persecute the Church of God and waste it, when there was no Church to persecute. Bullingerism denies that the Church is the bride of Christ, it judaizes this blessed symbolical term, and declares that Israel is the bride. Then Baptism and the Lord's Supper are not ordinances of the Church but belong to the kingdom and for this reason some of these teachers do no longer practice either one. Soul sleep is more or less suggested.

We are grieved to see these theories being spread by Bible teachers. Bullingerism is creeping into certain Bible Conferences and monthly meetings and Bible Institutes. Some who teach it do not mention this "ism" at all, nor the source of their theories, rather creating the impression that what they teach is original with them. As a result of these subtle and strange teachings many Christians are perplexed and become confused. Some came to us and asked the question "what shall we believe? What we heard from

(naming a certain Bible teacher) has greatly upset us and we hardly know what to say." To the law and to the testimonies! We must test all these theories by the Truth of God. By this test Bullingerism is found wanting.



**European
War-Clouds**

The old year closed with war clouds hovering over Europe once more. As usual the Balkan states are the storm center. The following was prominently displayed in the daily papers:

New war clouds in and around the Balkans, the "cockpit of Europe," are revealed in cable dispatches. The day's developments, in brief, follow:

Hundreds of civilians and soldiers were reported slain in street fighting as a revolt against Soviet rule spread through the Ukraine.

Russia officially warned Poland that she would resist with force any attempt by Warsaw forcibly to obtain domination over Lithuania.

French citizens and officials expressed heated resentment over Italy's treaty of defense with Albania, declaring it to be in retaliation for France's recent pact with Jugoslavia.

The Rumanian political factions agreed to a truce until next Monday, after the funeral of Premier Bratianu.

The First act of Prince Carol's supporters after the death of Bratianu was to invite him to return to Rumania. Carol was reported in conference with friends debating his future course.

Experts in Europe predict that another great war is inevitable. Some put it off a few years; others think it is imminent and that when it comes no league of nations or other political combination can avert it. Surely in the beginning of 1928 "the sky is red and lowering, and it will be foul weather" (Matthew xvi:3).



Stop Missions This cry was recently raised by a professor of Yale. He urged the abandonment of missionary enterprises and the establishment of a league of religions. This league is to include

Mohammedans, Buddhists, Hindus, Christians and all other religions. He said "No small objective of a League of Religion might be education in mutual tolerance and the promotion of international good will. Certainly this solution of the religious problem of the world would be better than mutual suspicion and recrimination and the age long rivalry for men's allegiance, implicating men, as has often happened, in international strife."

This is another modernistic attempt. But as long as the Lord Jesus Christ is at the right hand of God and the Holy Spirit here on the earth to do His work foreign missions will continue. They may establish a League of Religions, but the true Church will always follow His command "Go ye into all the world."



So many of our beloved readers are remembering the editor in prayer that we
His Gracious feel we owe them now and then a personal
Protection word. Many times we have seen the Lord's loving and gracious hand in shielding us from bodily harm. In all the traveling of some thirty-five years, covering hundreds of thousands of miles from ocean to ocean and the Canadian Northwest to the Gulf of Mexico we have never suffered any injury, but many times we have seen His miraculous providences. Such we had recently.

We had to leave early one morning from Grove City, Pa., for Pittsburgh. It was on the morning when that frightful explosion took place which brought such havoc, loss of life and the injury of hundreds. Just ten minutes before this catastrophe shook the city of Pittsburgh we passed in an automobile through that district. If we had been delayed ten minutes we would have been right in it. We were in the act of buying our ticket when the Union Station was shaken by the explosion. We thank Him for His kind protection and bringing us home safely. "He shall cover thee with His feathers, and under His wings thou shalt trust" (Ps. xci:4). Surely the Lord is good and we know He will continue in His mercy to keep those who put their trust in Him.

**Good Things
in Store**

We have many splendid articles ready for publication during the next five or six months. Next month we shall have an article by the editor on "Anglo-Israelism," that queer, unbiblical theory which claims that Anglo-Saxons are the ten lost tribes. Another good article is by Mr. Jennings on the "Lower Lights of the Tabernacle." We also mention a study in William Cowper, giving quotations from his works showing what a believer he was in the Word of God and especially in prophecy. "Current Events" will increase monthly in interest. We have subscribed to additional European papers to keep in touch with the situation there. But there are other good things which our readers will greatly enjoy. Please have some one else enjoy these blessings.

**Christianity or
Religion?**

In our next issue we shall print a number of reviews to show what others say about this latest book from the pen of the editor. We have started in a wide distribution of this volume. We want to see a copy in every College, Seminary and University library here and in Canada. It should be in the hands of all missionaries in China and in India especially. A Chinese Christian has written us urging its translation and publication in Chinese, as the message it contains is most vital at the present time. Have you read the book?

**Our English
Agency**

Pickering & Inglis, London and Glasgow, are our agents in Great Britain. All subscriptions to the magazine should be renewed through them, also new subscriptions. When we occasionally offer the magazine to strictly new subscribers at a reduced rate this offer does not include foreign subscribers. It is impossible to furnish the magazine at the reduced price to foreign countries inasmuch as we have to pay two cents postage on each copy. Pickering & Inglis also keep our books in stock. You can order them from London or Glasgow.

**The Oral
Ministry**

The editor hopes to spend the entire month of January in Dallas, Texas. He will lecture daily except Lord's day, in the Evangelical Theological College. We expect to preach each Lord's day and probably hold an extra Bible Conference.

We also hope to have a week's meetings, following Dallas, in the First Presbyterian Church of Baton Rouge, La.

Other engagements made include Wilkes-Barre, Pa.; Baltimore, Md.

The 28th Annual Conference for Boston and New England will be held, God willing, in the Park Street Church, March 19-22. Pray for all these meetings.

The Coming Day

Dr. Ford C. Ottman has given us a fine treatise on the coming day of His Return. It ought to be in the hands of all believers, and as it is inexpensive it should have a wide circulation. See advertisement on inside cover.

Do not trifle; earth is groaning
Under wrongs and burdens sore;
Be in earnest: put thy shoulder
To the work that lies before.

The Book of Psalms

The Twenty-Third Psalm

This Psalm is the most beloved and the most used Psalm in the whole book. Perhaps there are more expositions of it in existence than of any other Psalm. The saints of God have always delighted in it. The orthodox Jews love it, and the unorthodox, so called reformed Jews, also make use of it in their synagogical services. It has often been pointed out that in the preceding Psalm the Messiah, Christ our Lord, is seen prophetically as the good shepherd. Thus he announced Himself when on earth. "I am the good shepherd; the good shepherd giveth His life for the sheep" (Jno. x:10). The suffering of the good shepherd as He gave His life for the sheep is wonderfully foretold, as we have seen, in the twenty-second Psalm. The twenty-third reveals Him as the great Shepherd of the sheep whom "the God of peace hath brought again from the dead, through the blood of the everlasting covenant" (Heb. xiii:20). Without the twenty-second Psalm there could be no twenty-third. Without a Christ who died for our sins there could not be for guilty sinners the comfort and the gracious provision announced and promised in the psalm of the risen Christ. He who denies that Christ died as the good Shepherd for our sins has no claim on the comfort of the Christ as the Shepherd of the sheep. Nor has the unsaved a right to say "the Lord is my Shepherd, I shall not want." Years ago we noticed in a Unitarian book-store a magnificent engraving of a shepherd with his staff and carrying a sheep in his arms. Underneath was printed "The Lord is my Shepherd." What claim has the man and woman upon Him, who reject, His Deity and His sacrificial death? He is not their shepherd for the simple reason that they are not His sheep.

Before we quote the text and give a partial devotional exposition of this inspired gem, we must consider another fact. While we apply this Psalm, and apply it rightly, to ourselves, we must not forget that Christ is not alone our shepherd, but He is the shepherd of Israel. The interpretation of this Psalm to Israel and their covenant promises

has been mostly overlooked. Throughout the Old Testament the Messiah is spoken of as the Shepherd of His people Israel. Jacob was the first who used this expression. He was himself, like David, a shepherd, keeping flocks. In blessing Joseph (that blessed type of Christ) he said "the God which fed me all my life long unto this day" (Gen. xlviii:15). The Hebrew is different for it contains the words "my shepherd" and the sentence should be rendered "my Shepherd who fed me all my life long unto this day." And when finally on his dying bed he prophesied, the aged patriarch mentioned the shepherd again in connection with Joseph, for he said, "from thence is the Shepherd, the stone of Israel" (Gen. xlix:24). That he spoke of the Lord as Shepherd only in connection with his beloved Joseph is significant in itself. Joseph, as is well known, had been rejected by his own brethren; he had been sold by them into the hands of the Gentiles. As the prime minister in Egypt he became their saviour; through him the wants of Egypt were supplied and finally he became the saviour of his own brethren.

In Psalm lxxx. we read of the Shepherd of Israel again. "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the Cherubim, shine forth." And in Psalm xcvi:7 the pious in Israel confess themselves as His sheep. "For He is our God, and we are the people of His pasture, and the sheep of His hand." Isaiah, and his contemporary, the prophet Micah, mention the Lord as Israel's Shepherd. "He shall feed His flock like a Shepherd; He shall gather the lambs with His arms, and carry them in His bosom, and shall gently lead those that are with young" (Isaiah xl:11). Micah calls Israel "the flock of Thine inheritance" (Mic. vii:14). The greatest prophecy of the Shepherd of Israel is found in the prophet Ezekiel. A whole chapter is devoted to this theme. In this chapter the false shepherds of Israel are exposed. The condition of the sheep of Israel is described, they are a scattered flock and become the prey of wild beasts. "My sheep wandered through all the mountains, and upon every high hill; yea, My flock was scattered upon all the face of the earth, and none did search and seek after them." Then He speaks of

what He will do for His scattered sheep. "For thus saith the Lord God, Behold, I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them among the mountains of Israel by the rivers, and in all the inhabited places of the country" . . . "I will feed My flock, and I will cause them to lie down, saith the Lord God" (Ez. xxxiv:11-13, 15).

When the Shepherd and Stone of Israel appeared on earth in the form of a servant, He came first of all for "the lost sheep of the house of Israel." He sent His messengers to none but to the sheep of Israel. He had great compassion for them "because they were like sheep without a shepherd." In the Gospel of John we hear Him speak of the sheep who come forth from the Jewish fold, and the other sheep who will hear His voice and become one flock (the Church). But the Shepherd of Israel was rejected by His own nation. The prophecy of Zechariah was fulfilled, "Awake, O sword, against My Shepherd, and against the man that is My fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered: and I will turn Mine hand upon the little ones" (Zech. xiii:7).

Some day He will act as the compassionate Shepherd of Israel. He who was rejected, as Joseph was rejected, will come again and gather the outcast of Israel. He will gather them as a Shepherd gathers the sheep. Then the believing remnant of Israel, when the day of spiritual and national restoration and blessing has come, will break forth in singing, and we take it that in the glorious hymnology the twenty-third Psalm will have a prominent place.

And now we turn to the Psalm itself. Like the first Psalm it is best divided into two sections, each of three verses. Over the first (verses 1-3) we put the word "Assurance"; over the second (verses 4-6) the word "Comfort." We shrink from making any changes in the translation. As it

is, the authorized version, can hardly be improved upon. The miserable paraphrases, like Moffat's and others, are unworthy of consideration. We do not care to disturb the wording of the King James version, which for over three hundred years has brought such unspeakable assurance and comfort to millions of His children.

I. Assurance. (Verses 1-3.)

The Lord is my Shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside the still waters.
He restoreth my soul;
He leadeth me in the paths of righteousness
For His Name's sake.

To be able to say "The Lord is my Shepherd" one must belong to Him and be one of His sheep. By nature we are not. "All we like sheep have gone astray; we have turned every one to his own way" (Is. liii:6). He came to seek and to save that which was lost. In the parable of the lost sheep (Luke xv:3-7) He speaks of Himself as the seeking Shepherd. Not the sheep which is lost seeks the Shepherd, but the shepherd seeks the sheep. So He comes and seeks us individually, and when we believe on Him as the Shepherd who died in our stead we become His sheep and He becomes our Shepherd. "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (1 Pet. ii:25). "And when He hath found it, He layeth it on His shoulders, rejoicing" (Luke xv:5). Nor does He put His found sheep from His shoulder till home is reached. He carries His sheep upon His shoulder, which is the symbol of power; He carries them in His bosom, the symbol of His never ending love. As we who know Him and belong to Him, can say "The Lord is my Shepherd," we can add in full assurance of faith, "I shall not want." He is the all-mighty, the all-wise, the all-loving, the never changing Lord. Neither His power, nor His love can ever diminish. In His Shepherd's love He provides for all His sheep need; in His Shepherd's care He watches over them. How different our lives would be as His children if our hearts were ever centered upon Him as our Shepherd and if we would continually expect all things from Him only! All we need is found in Him. As we say "He

is my Shepherd" we should be delivered from all anxiety and from all care. If we worry and are anxious with such a One who loves and cares, it is because we do not trust Him fully. Faith should say "I cannot want."

"He maketh me to lie down in green pastures." Pasture and rest He gives to His sheep. This also is mentioned by Himself in the Gospel of John. "I am the Door; by Me if any man enter in he shall be saved, and shall go in and out and find pasture" (Jno. x:9). It brings before us a peaceful scene. A flock of sheep quietly grazing in pasture and then, after feeding, lying down in the green pastures to chew the cud. The sheep, like other ruminants, after having taken food, rest, and the food comes up to be chewed over again. The contented posture of resting sheep, chewing the cud, shows what a pleasure it must give them. And so have we, His sheep, green pastures where we feed. Needless to say the place He has provided for His sheep to find pasture is His Word. Therein is provided the food the sheep of Christ need, the food which is He Himself. To eat of Him and to drink of Him this is our pasture. Then to rest in the pasture and resting to absorb it in assimilation so that it becomes a part of ourselves! He also leadeth beside the still (quiet) waters. There we find as His sheep refreshment. He supplies the pasture; He gives the rest and leads beside the quiet waters, where all is rest. "He restoreth my soul; He leadeth me in the paths of righteousness for His Name's sake." Some have changed the word "restore" to "refresh."* But this is incorrect, for the Hebrew word *Shuv* means "to turn about"—"to be converted" and "to repent." The sheep of Christ often wander away from the Shepherd; they stray into by-paths and then having wandered into the desert of the world, where there is no pasture for the sheep of Christ, they have lost the sense of their fellowship with Him. We ever need to be reminded how true it is

"Prone to wander, Lord I feel it,
Prone to leave the God I love."

*So Luther translated "*Er erquicket meine Seele*"—He refreshes my soul.

Some of the people who call themselves "holiness people" and claim to possess perfect sanctification through some kind of an experience, deny this tendency of the human heart. This delusion is often answered by the gross sins of these unscriptural perfectionists. All spiritually minded believers know this tendency to wander from His side. But when we have strayed from Him He brings us back by His gracious power and the result of this restoration is, that we are led afresh in the paths of righteousness for His Name's sake. He is the righteous, holy Lord, that is His Name, and His sheep, for whom He died, for whom He cares, and whom He never leaves nor forsakes, must follow Him in the same paths of righteousness which the Shepherd trod while on earth. "The restoration of the soul, as connected with His leading us in righteous paths, would naturally be, therefore, correction by His grace of that continual tendency to wander, which the more we "hunger and thirst after righteousness" the more we shall discover and confess to be in us. How greatly we are His debtors for this keeping grace of His, eternity alone will tell. Our resource is that tender ministry of His which He invites us to receive, not simply when we are conscious of straying, but when we may be still unconscious of it. The dust of evil settles easily, and without giving alarm, in a world in which Satan is "the prince of the power in the air"; and the mirror of conscience becomes quickly dimmed. Thus our constant need of recourse to Him who, girded and ready, desires to use the water and the towel on our behalf, and whose word is "Except I wash thee, thou hast no part with Me." Was it because they knew the need? or because He knew it? And the words with which we come to Him are not "Lord I have searched and tried myself—and I have seen," but rather "Search me, O Lord, and try me; and see if there be any wicked way in me; and lead me in the way everlasting."*

II. Comfort. (Verses 4-6.)

Yea though I walk through the valley of the shadow of death,
I will fear no evil; for Thou art with me;

*F. W. Grant in the "Numerical Bible."

OUR HOPE

Thy rod and Thy staff they comfort me.
 Thou preparest a table before me in the presence of mine enemies,
 Thou anointest my head with oil,
 My cup runneth over.
 Surely goodness and mercy shall follow me all the days of my life
 And I will dwell in the house of the Lord for ever.

While the valley of the shadow of death includes, as it is generally stated, the passing out of this life, it has also a wider application. The shadow of death is indeed upon everything in this life. It all bears the stamp of decay and death. All seen things are but for a moment. In the midst of these earthly scenes of uncertainty and change, the believer can say in utmost confidence, "I will fear no evil, for Thou art with me." Come what may I belong to Him who is my Shepherd and He will take care of His sheep! Let trials and afflictions come, let sorrows be multiplied, I will fear no evil, for under His loving care evil cannot reach me, and if that comes which men call evil, it too must be good.

Metaphysical cults like "Christian Science" and "New Thought" and others make much of this sentence, "I will fear no evil." Why should not we who believe on Him? Fear is the common and the most subtle expression of distrust. Is He to be distrusted? Fear is unworthy of a true believer for it dishonors Him. "I will trust and not be afraid" should be our daily aim.

And if we **should** have to enter the valley of the shadow of death (for not all Christians will enter into that valley—1 Cor. xv:51), there is no need to fear, when the silver cord is about to break. The Shepherd of the sheep passed through death; He conquered death and the grave and triumphantly the child of God can say "O death, where is thy sting? O grave where is thy victory?" With Him alongside, the dying believer does not see the opening of the jaws of death, but the opening of the gates of glory. Many times have we written to those who were facing serious illness, or a serious operation, to fix this one sentence in the mind, "I will fear no evil for Thou art with me" and never to relinquish this thought of His gracious and almighty presence. His rod and His staff are our comforts. The Shepherd carries a rod and a staff and both are for the com-

fort of the sheep. The rod is the emblem of authority. Moses' rod stretched across the sea parted the waves and made a way through the sea. His rod is still outstretched in behalf of His people. The staff is that on which the shepherd leans. He, who is our great Shepherd, risen from the dead, needs no staff. The staff which He has for His sheep is His Word; on this we lean as we trust Him. So all must be and will be well.

Then the scene changes. The Shepherd has a table spread for His sheep in the presence of their enemies. Here we can think of the Lord's table with the bread and wine, the symbols of His love. As we worship at that table we remember Him, the good Shepherd who died for the sheep. We show forth the Lord's death. And while we remember Him there are onlookers. The Lord Himself is in the midst and angels behold the worship. But our enemies too are looking on. The table spread, telling forth His conquering love, is the table of victory. Here triumphantly the heart can sing: "If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is He that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. viii:31-34). At this spread table we look forward to the final victory when the chief Shepherd of the sheep will appear with the reward crowns. The head is anointed with oil, the symbol of the gift of the Holy Spirit. There is overflowing abundance, overflowing joy, for we are blessed in Him with every spiritual blessing.

Then eternity comes before us, the blessed thought with which this Psalm closes and with which the next begins. Goodness and mercy will surely follow all the days of our lives. Yea in Him, under Him and with Him all must be goodness and mercy. And then "the house of the Lord!" "I shall dwell in the house of the Lord for ever." This thought was the greatest for a Jewish believer, for it expresses the thought of being in His presence in His dwelling place.

But for us "the house of the Lord" is "the Father's House" with its many mansions. He who left the promise, "I will come again and receive you unto Myself that where I am ye may be also," will come again and take us to the Father's House, to be for ever with Him. "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes" (Rev. vii:16, 17).

The Lord is my Shepherd, I shall not want. What shall I not want? I shall not want pasture, rest, drink, quietness, restoration, guidance, companionship, comfort, victory, the Holy Spirit, joy, overflowing joy—I shall not want anything in time; I shall not want anything in all eternity.

Studies in Isaiah

By F. C. JENNINGS.

CHAPTER LVII

(Continued)

The closing pleading with Israel on account of rejection of Christ. Jehovah's announcements of His chosen dwellings. Contrast between the penitent and proud: Peace to the one—no peace to the other.

This brings us to the last few verses of our chapter and we will again attempt a paraphrastic metrical translation:

- 15: For thus doth he speak: the High and Exalted—
 Even the One in eternity dwelling,
 Whose name is ever "The Holy"—
 I have for my dwelling the High and the Holy
 Yet 'tis with him who is contrite and lowly
 To revive the lowly one's spirit—
 To revive the heart of the contrite.
- 16: For not everlastingly will I contend,
 Neither be angry forever;
 For then would the spirit faint from before me
 The breathing I've causèd would cease.
- 17: For the iniquity of his self-seeking,
 Have I been angry and smote him.
 But still he went on ever turning
 In the way of his own evil heart.
- 18: His ways I have seen and will heal him.

OUR HOPE

- 'Tis I who create the fruit of the lips:
 "Peace, Peace to him who's afar,
 And to him who is near" saith Jehovah,
 "And I'll make him perfectly whole."
 19: But as to the wicked—they are as the sea,
 Storm-tossed, nor able to rest,
 But its waters are ever upheaving—
 Upheaving the mire and the dirt!
 21: No peace can there ever be,
 So saith my God
 Unto the wicked!

With what solemn grandeur is this part introduced! It becomes in itself a challenge to every opponent of the Scriptures; for we are bold to say that it could not have been conceived by the man who held the recording pen, had he not been himself moved by the Spirit of God. To claim to be the very mouthpiece of God without any justification, is only possible to one insanely fanatical, or inconceivably debased, with conscience so seared that he does not shrink from being a false-witness of God—the very climax of wickedness short only of assuming to **be** God. Yet being that he has given such a conception of the one true God as cannot be found in all human literature, in its blendings of majesty and condescension.

Note how the dwelling and the Dweller correspond as they ever will. God has His own place—High and Exalted is He—high and exalted His place, and as He is ever the Holy, so can He only dwell **in** the holy.

The verse divides into two parts: Jehovah first introduces Himself as "high," that is what He is in Himself alone. Then "exalted" as in relation to all creation. He is alone in unrivalled supremacy—there is not one on the same level as Himself. It would be "robbery" for the highest archangel to claim equality with Him! Take the wings of light and speed high, high and ever higher and higher till the finite mind can conceive no more, and still is He infinitely far above that feeble conception! Nor does His nature ever vary—He is ever The Holy!

Well may we veil our faces, put hand over lip as we say, as two of old: "Lord, where dwellest Thou?" The answer is: "I dwell in Eternity"—a word far beyond our finite powers to compass; but using our own lives as a stepping stone,

we may at last reach its meaning. Man is said to inhabit three score years and ten: call on him during that time, and you may find him, as we may say, at home; but soon after that, man leaves his dwelling, and the place that has known him, knows him no more. But He—God—His dwelling is from everlasting to everlasting, and thus is ever the “I AM,” and ever “Holy” is His Name. But He, the infinitely high; infinitely exalted; infinitely holy chooses one other dwelling-place: it is the contrite and lowly spirit! And what is the effect of this infinitely exalted One thus coming to dwell? Is it a shrinking fear, a terror, a blasting and withering of all life, as when a conqueror overwhelms a feeble opponent? Nay, but always the revival of true life with its hallowed accompaniments of love, joy and peace.

How thoroughly this breaks down all barriers of social caste; all national and all mere ecclesiastical distinctions! Jew and Gentile; King and Peasant; Romanist and Puritan—with all the divisions that man has made—all go to the common dust, and penitence, contrition, confession of sin, and a low estimate of self form the only discriminating boundary. 'Tis with such He dwells, and their spirit (the highest, or reasoning, part of man's being) and their heart (the seat of emotion and feeling) are both revived by that indwelling.

Not one word as to ecclesiastical position being correct or the reverse: not a whisper of any discrimination because of clear intelligence in the Scriptures. The religious, the reputable and the moral are not selected, but solely a distinction that will make a strange severance in all our ecclesiastical companies. Many a self-satisfied heart, in the most perfectly scriptural outward position will have no such Visitant. Many a lowly and contrite heart, although it may be in a very unscriptural church-association, will (and is today) entertaining that “high and exalted” Guest. But does my reader ask: “How can I, even I, prepare a chamber that shall attract so wondrous a Dweller? Shall we seek an answer together? Let us not then look within to see if we can discover any lowliness there; for even should we assume that we have found it, it will turn instantly to pride because of that very assumption. But let us not be discouraged,

but turn our eyes to the Cross, take a long, long look there, and as we discern **Who** is upon it, and **why**, we shall see

“How vile our low estate

Since our ransom was so great.”

We shall soon take our place with penitent Job, and say: “I see Thee with the eye and I abhor myself and repent in dust and ashes” and thus shall we “pour contempt on all our pride.” Nor shall we then esteem this an act of piety: **assuming** to accept a lowly place, because we know that it is the right thing to do; but simply owning what is the bare fact.

But we may, if grace permit, go a little further. Another has used this same language, and One with Whom we poor sinners of the Gentiles have had some (although all too little) intimacy, for He said:

“If a Man love Me, he will keep My words, and my Father will love him, and we will come and make our abode with him” (John xiv:20).

O what a divine ray this scripture throws on the other. Isaiah is again seeing the glory of Jesus, and speaking here of **Him** (John xii:41): it is He who thinks it no robbery to be equal with God the High and Exalted One who inhabiteth eternity: it is He who, by His Spirit, with His Father dwells in the contrite heart that knows something of His love, and would respond by submissive obedience.

But Jehovah’s address continues: “Were I forever to be angry with My frail creature, man, not one of them could endure it. The spirit indeed could not cease to exist, but it would faint or fail, and that breath whereby man became a living soul would cease.”

This verse has been much used in the interests of annihilation of the impenitent; but it gives no footing whatever for such an insistence. The prophet gives no revelation here of heaven, paradise or the lake of fire, but deals solely with the earth and its government, which indeed provides a pattern of eternal things. Here the object is the humble and contrite, and for **such** there is a limit to their affliction under the chastening Hand of God; but no such limitation is predicated, where there is no contrition. **Eternity of**

penalty rests on eternity of character, and if scripture gives no hope of any change after this life, then equally is there no hope of limitation of penalty—varied however as this is by the measure of privilege enjoyed.

This hungering heart of man **must** seek satisfaction, and if Christ does not satisfy, it will, by the law of its own fallen nature, seek that satisfaction somewhere else. Nor will chastening apart from accompanying grace serve to counter-vail that law, but when He heals, recalls us from all our foolish wanderings, sheds once more the sweet sunlight of His love on our spirits—heals, guides, and restores—then mourning ceases, and comforts once more abound. The “fruit of the lips” is a poetical form for the noblest use to which the lips can be put. So from God manward, it is that gospel that comes both to those nigh (Jew) and those far off (Gentile), while from man Godward, it is “praise continually” (Heb. xiii:15).

Note the last words of verse 18: “and to those who mourn with him,” to all who show that mark of true relationship with the true Israel of God, by mourning over the defection first of himself then of others. Mourning in a day of apostacy, is a very sure and prominent mark of the true child of God; and the mocking cry of “Pessimist,” only completes the picture according to this Scripture. It is sorrowful that the Scriptures never end with universal peace, and responsive praise. So here in verses 20-21 the prophecy closes with the rejectors of grace. Such, not merely the profligate, profane, and morally debased are here in view. The very word for “wicked” (*rasha*) has in it the idea of restlessness,* and is the opposite of “tzadaq” righteous, and since that, when applied to sinful man, means a confession of sinfulness: the opposite (*rasha*) means a **denial** of such confession. Abel was righteous, because of those “gifts” by which he confessed his need of a propitiatory sacrifice (Heb. xi-4). Cain was wicked, because, although “religious,” he denied that need, and stood on his own works. The publican in the temple was righteous, the pharisee was wicked. The

*First meaning “to make a tumult.”

prodigal was righteous, the elder brother was wicked. The self-judged penitent is always the righteous: the self-complacent religious one, ever the wicked.

The ocean may as soon refuse to respond to the gales that blow upon it, and remain calm as a mirror, the while the storm-blasts tear over its surface, as the restless heart of man find rest apart from Christ!

Current Events

In the Light of the Bible

Waiting Zionism. For a number of months Zionism, the significant Jewish restoration movement, has experienced a serious set-back, which, in the estimation of competent observers, endangers the whole movement. Immigration has been suspended. This suspension is the result of an economic crisis throughout Palestine. Two years ago many new dwellings were put up to satisfy the increasing number of colonists. When the demand had been met all building operations ceased and this meant non-employment for thousands. It is said that there are at least 8,000 unemployed persons in Palestine and of these 2,500 are dependent on charity. As a result of these conditions more Jews are now leaving Palestine and returning to their former homes than are entering Palestine.

Dr. Ervin S. Acel in an article on "The Crisis in Zionism," in "Current History" (November) shows that the trade balance of Palestine for last year shows a deficit of \$23,408,000. He makes the following statements:

Figures for the previous four years show similar deficits and reveal that in order to buy the necessary foodstuffs, raw materials and machinery, Palestine has lost every year most of the capital which the Jewry has sent her or which the new immigrants brought with them. As Professor Roscher, the well-known German economist, once said, "the country losing capital must export its population." The Zionists are trying to stop this loss by developing agriculture and industry. Besides individual holdings, land has been bought from Arabs by the Jewish National Fund which issues forty-nine-year leaseholds to settlers but retains ownership for the Jewish people. But there is here a great obstacle in the fact that the land must be bought at very high prices from the Arabs and that the products from it must compete in the

world market with those more cheaply grown. The Jewish rural population numbers about 32,000. Industry is only in the initial stages, as the main purpose has been to solve the agricultural problem. In July, 1926, there were 598 Jewish factories employing an average of ten workers each. Most of these "factories" are but small workshops, and Professor Franz Oppenheimer says that there are "perhaps three enterprises of any size in the whole country." Another writer observes that "those factories that are actually ready to work properly in the European sense * * * can be counted on the fingers of one hand. The others either lack operating capital, being able to carry on either sporadically (and with money borrowed at fantastic rates) and mostly at a fraction of their potential capacity, or else they did not have even sufficient investment capital to instal complete machinery." Not only capital and experience are lacking but the Jewish workingmen are strongly organized for high wages; they have unionized even the desultory and cheap Arab worker. The possibilities of industry are, of course, limitless in any country which can compete in the world market. For Palestine a market exists in Beirut, Aleppo, Damascus and other cities of Greater Lebanon and Syria containing about 4,000,000 consumers, poor though they be.

But this is not the only problem which Zionism is facing today. It is also a significant fact that Zionism has its enemies in the ranks of Jewry. Liberal Jews do not fall in line with it, nor will the prosperous Jews with their business interests stand by this movement. The real orthodox Jews, who hold fast the Messianic hope of their prophets, also keep away from commercial Zionism. When Zionism came to the front a number of years ago, the association of orthodox Rabbis in Germany disapproved of the movement by stating that "the attempts of the Zionists to establish a national state in the Holy Land are contrary to Messianic promises." They believe that the promised restoration and the attending glory for Israel will be brought about by the coming of the Messiah, the son of David. In this they are correct.

Zionism is therefore today in a waiting attitude. They are waiting for a certain person to appear. This person is spoken of by Daniel as "the Prince that shall come." This Prince is not the Lord Jesus Christ, as mistaken commentators of this book declare, but it is the Roman Prince, the little horn which Daniel saw arising out of the ten-horned beast, the Roman empire. When he appears on the scene and shapes the Roman empire once more, taking the headship of it, he will make a covenant with the Jews, not with all, but with many (Daniel ix:25-26). This covenant will undoubtedly demand of the Jews the acknowledgment of the

authority of this leader, the endorsement of his schemes. From his side there will be given authority to the Jews to carry out their Zionistic schemes. For this Zionism is waiting. How much longer will they have to wait?

A Great Find and What Became of It. Some time ago there was discovered in Glozel, France, certain so-called pre-historic relics, consisting of pieces of pottery, several bricks with curious inscriptions and a pebble on which an elk's figure had been scratched. The learned scholars of evolution began at once their guesses and they surmised they had found another wonderful proof of the great antiquity of man. In French scientific circles a regular dispute began to rage over this find. In newspaper articles and in monthly magazines in our land the matter also was dished up. While they were guessing, surmising and assuming, all as real evolutionists must do, an Englishman came to the front and confessed that he had "planted" these pre-historic things. This man says: "With another man now in America, I went to France with a collection of stones, implements, vases, etc., and seeking help from a farmer, dug them in. The idea was that we should wait until next year, when I would lead a party of discovery. Unfortunately I ran out of money, and the farmer in a hurry to benefit himself, began discovering things too soon." He added that it was easy to deceive experts. The same man two years ago astonished the world with Shakespearean relics, which later proved spurious. He did the same with Milton, William Penn and Gray, claiming to have discovered rare relics, when all was a fraud. He said himself, "I am the world's champion hoaxer—channel swimmers are simply poor imitations."

The Restless Balkans. A storm is brewing in the Balkan states. Plots and intrigues are the order of things there with a few assassinations and murders thrown in. Italy is deeply concerned in it. Mussolini is aiming at Italian control of the different Balkan states and kingdoms. Statesmen fear when the war cloud, now threatening, bursts and another war is started, that Italy will step in with its well-organized

army and take over the entire Balkans. That would be a master stroke!

There is another rumor. It is said that Great Britain is tired of the Protectorate she has assumed over Palestine and that ere long Italy will receive an offer to assume this responsibility. That would fall in line with Mussolini's great program. What would hinder them to make a covenant with the Jews? We do not know if this rumor has any foundation. This year may bring strange and significant things to passing Europe.

Russia's Supremacy in the Air. Russia is far ahead of all other nations in aerial, commercial navigation. It has nearly five thousand miles, consisting of different lines, over which freight and persons are carried by huge airships. They are also developing fast planes, and it is said some of them possess secret devices and improvements of which other nations are ignorant. Navigation through the air, all that is connected with aeronautics, is taught to the children in the schools. One trembles at the thought of what may happen in the future. Crossing oceans in air ships has been demonstrated as feasible. Ere long such ships under the right conditions may travel from Europe to America in 36 hours and less. What will happen if Sovietism persists in the program of world revolution and world anarchy and she uses her aerial machineries in carrying out such a program? It can hardly be imagined. Other nations are forced to keep step with Russia's aerial development. Italy seems to do so and France and Germany do the same. The United States are far behind in this direction.

This is still the time when the following message must be heeded by all nations: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruninghooks into spears; let the weak say I am strong" (Joel iii:9-10).

The Papal Status a Burning Question. That the Papacy is aiming at the recognition of sovereignty in temporal

affairs is well known. What will be done by Premier Mussolini in the readjustment of Church and State is at present a matter of speculation. But this new year will probably bring matters to a head. The following is taken from the leading Fascist organ the *Popolo Romano*. It appeared recently in the *N. Y. Times*.

"There is no hurry; Fascist Italy is young and has many years yet to live, while the Church, as a supernatural gift, will never grow old. Time, which through its incessant action imposed the necessity of a solution, will also decide the moment of that solution. Probably the Roman question will solve itself automatically; therefore there is no hurry."

According to the same newspaper, one of the most dangerous rocks ahead is the problem of finding suitable representatives of the Holy See and of the Italian Government in the negotiations which must take place.

"All the rest is a question of almost secondary importance," the *Popolo* observes. "It is not difficult to change into juridical possession of the apostolic palaces by the Holy See that 'enjoyment of them,' as it is phrased in the Law of Guarantees of 1871, which the Papacy has never accepted.

"Furthermore, the dignity of Italy would certainly not be compromised if the Vatican Gardens were widened, nor the equilibrium of the Mediterranean be disturbed if the mystic Bark of St. Peter should float at anchor at the mouth of the Tiber."

Concluding, the *Popolo Romano* says:

"The cornerstones of a possible accord between Church and State are substantially there; namely, no concession from the Italian State to the Holy See without a mutual agreement; no solution without taking as its basis the territorial sovereignty of the Pope, even though very small; no foreign interference in the solution.

"Both sides are in perfect accord over this last condition. Indeed, the Holy See has always refused any form of international interference in the Roman question even when suggested by such men as Napoleon III, Bismarck and Gladstone, being convinced that any assistance from foreign countries would have meant having the Church under secular tutelage."

How the Newspaper Views It. Our readers will find in "Editorial Notes" the statement of Professor John Clark Archer, of Yale, concerning foreign missions. The *New York Herald-Tribune*, of November 24, 1927, contained the following editorial on this question. It makes interesting reading.

When Dr. John Clark Archer, of the Yale Divinity School, suggests the abandonment of foreign missionary effort and the substitution of a world league of religions in which missionary rivalry would cease, one is abruptly conscious of how far the wheel has turned. The nineteenth and the twentieth centuries present few more striking contrasts than in the fading of the missionary spirit—a failure of that passionate enthusiasm which led people to civilize the heathen at the utter ends of the earth and expend themselves in the service of an ideal which today seems so often to have turned either to dust or to improved sanitation. Of course, even in the nineteenth century the irreverent did not fail to gibe at an effort which seemed to remember South Sea Islanders (who were quite well enough off already) at the price of forgetting the slums around the corner, but the logical gibe fell flat against a fervor which could never have been a matter of logic. The Protestant missions spread through all the new continents in a wave like that which carried the Catholic propaganda in the galleons of the sixteenth century, while the mission-boxes at home were regularly filled with a piety that was only a part of the great spiritual adventurousness of the age.

The times have changed, and the missions have changed with them. This can have little to do with religion itself, or with theology; it is only that the world has come round with so new an aspect. In its secular as well as in its religious attitudes the nineteenth century betrayed the missionary urge—as innumerable clever historians of the twentieth have ironically pointed out—and if missions have now become a matter of doubt and questioning, it must be as much because of a failure of natural self-confidence as because of a failure of religious vigor.

Stephen Grellet

Probably not many Christians have ever heard the name of Stephen Grellet. But it is a name well known in heaven; and when our Lord returns it will shine in His glory, and stand very high on the list of His faithful servants. He was born in France in 1773, the son of a nobleman whose property was confiscated during the French revolution. The boy was well educated, but grew up as an enthusiastic disciple of Voltaire. He records the fact that once when surrounded by an angry mob, that threatened to hang him to a lamp post, he stood with his hands on his pistols, "and resolved, after destroying as many of them as I could, to take my own life with the last. No thought of eternity was then before me—no sense or remembrance that there is a God."

Many were the perils through which he passed in those awful days, but at length he escaped and came to this country in 1795. Making his way to Philadelphia he engaged in a lucrative business. One day a young lady with whom he was conversing spoke of a book by William Penn, called "No Cross, no Crown," and he determined to read it as a curiosity, and to perfect himself in the knowledge of the English language. It was the turning point in his life. He saw Christ on the cross; he saw the crown which Christ will give to the believer, and from that day he was a changed man. He became identified with the Society of Friends.

His clear and practical views of the truth, his quick mind and ready utterance, his earnestness and fidelity, soon made him conspicuous in the meetings of the humble and peaceful Quakers. He began to bear testimony for his Lord. Business was nothing to him; money and success and distinction and ease formed no part of his plans; and he sought to be a witness for his Master, not only in Philadelphia; but in the surrounding country. At the close of a visit to a town in New Jersey he writes: "My heart is full of gratitude, because He, when He puts His servants forth, goeth before them. I have the reward of sweet peace for my small endeavors to labor in His cause, in this little service, which causes me anew to acknowledge that I do not serve a hard master, but a rich Rewarder of all who love and serve Him."

Then he enlarged the range of his journeys, visiting every State in the Union, going unheralded into villages and obscure neighborhoods, speaking to a few, or even to one, of the Lord Jesus Christ and of the precious blood that cleanseth from all sins. After a while he was constrained to go to Europe with the glad tidings, a voyage that was renewed four times; and he had the privilege of telling the lost the way of salvation in England, Scotland and Ireland, and afterwards all over the continent. We find him in Paris, Marseilles, Nice, Genoa, Turin, Rome, Geneva, Lausanne, Berne, Zurich, Munich, and later in Norway and Sweden, Finland, St. Petersburg, Moscow, the Crimea, the Islands of the Mediterranean, Germany, Austria, Hungary, Holland, and indeed everywhere, now in prison and now in palaces,

but always proclaiming the divine power and the atoning sacrifice of his Lord.

He visited hundreds of places found in history, and gazed innumerable times upon sublime or beautiful scenery, but in his journals and letters there is not a word of all these. With him it was Christ first, Christ last, Christ only. He had audiences with Statesmen, and Cardinals, and Kings and Emperors, and with the Pope, all of whom treated him with the utmost respect and deference, and to all of whom he spoke tenderly and faithfully of his Saviour. He was backed by no human authority, the representative of no powerful organization, but he was welcomed by people of the highest rank, and Queens and Princesses delighted to have him in their drawing-rooms. He had one purpose from which he never wavered, and this he pressed with an eagerness that left neither inclination nor leisure for any other object. "Seest thou a man diligent in business? he shall stand before Kings" (Prov. xxii:29).

It would be interesting to give a full account of his remarkable interview with the Emperor Alexander of Russia, whom he found to be a sincere Christian, with the Pope who thanked him for his faithful service in behalf of the poor and prisoners, and with Tom Paine to whom he preached Jesus on his dying bed. At last the old man, worn out with labors, came home to enter upon his rest. A little while before his departure in 1855 he wrote: "I have to make the confession that I have no works of righteousness to trust to, no desert, no merit, but on my Lord's mercy only, and on the continued extension of that same grace and love which He extended to me before I knew Him, and consequently loved Him, I depend. Surely it is with an everlasting love He hath loved me."

Why can not any Christian be as useful in his measure as this devoted servant of the Saviour? It may not be necessary to give up business, and to travel the world over, as he did, but surely if there is a heart for Christ, a way will be discovered or made to speak His praise, and to make known the riches of His grace. Dr. Van Rensselaer, a prominent Presbyterian minister of that day, said of Stephen Grellet

in a funeral sermon: "Perfectly free from every trace of egotism, he preached 'Jesus Christ, and Him crucified.' The sufferings of his Lord for the sake of sinful man, deeply and abidingly affected his soul. * * * With demonstration of the Spirit, and with power, he illustrated his subjects with passages brought from various parts of the sacred volume, and which the hearer found presented in a light in which he never saw them before."

Ah! this was the secret of his useful career. He thought not of himself, but of his Master, and was thoroughly acquainted with the Word of God. He received no theological training for the ministry and he needed none. A plain man, connected with one of the feeblest and most obscure of the religious bodies, knowing Christ and the Bible, he went forth, and Kings and Queens revered him. To despised slaves the Holy Spirit wrote, "Whatsoever ye do, do it heartily, as to the Lord, and not unto man; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ" (Col. iii:23-24). The slave who follows this advice will be transformed into a free-man, and the humblest believer who acts upon the injunction will be known and honored, when the memory of the world's greatest men shall have perished.

This Year Also

(Luke xiii:6-9)

The fig tree is the scriptural emblem of Israel. There can be no doubt that such is its meaning, when our Lord taught by it a solemn and searching lesson on His last visit to Jerusalem. "Seeing a fig tree afar off, having leaves, He came, if haply He might find anything thereon; and when He came to it He found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter forever. And His disciples heard it. . . . And in the morning, as they passed by, they saw the fig tree dried up from the roots" (Mark xi:13-20).

Thus, too, He primarily referred to Israel, when He said: "A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, behold these three years I come seeking fruit on this fig tree and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it, and if it bear fruit, well, and if not, after that thou shalt cut it down."

Many have been the surmises about the significance of the three years, some supposing that they refer to the times of Israel before the law, under the law, and after the law; others to the times before the Babylonian captivity, after the return from exile, and during our Lord's personal ministry; others to the three years of His public service; and others to the periods of childhood, manhood and old age. But where Scripture is silent, it is useless to speculate. We only know that abundant testimony had been given, and ample opportunity afforded to bear the fruit God came seeking.

So there have been various opinions about the dresser of the vineyard, whether our Lord intended to represent by him every saint who makes intercession in behalf of the unfruitful, or the Holy Spirit, or Christ Himself. But the principal point that concerns us is the fact that the fig tree remained barren, notwithstanding all that the dresser had done. It was most favorably situated, for it was in a vineyard, and therefore carefully tended, but it was unfruitful still. Nay, it cumbered the ground, the word being elsewhere rendered "to make of none effect," "to make without effect," "to bring to naught," "to fail," "to vanish away"; and it is suggestive to find that it is the same word used to express the doom of the antichrist, whom the Lord "*shall destroy with the brightness of His coming*" (2 Thess. ii:8).

But what was true of Israel is true of us in principle, and at the beginning of another year, well may we ask ourselves in the presence of God, whether the intercessor is or is not saying for the last time: "Lord, let it alone this year also." To thousands in the Church He has come, not only three

years, but ten years, twenty years, thirty years, seeking fruit, and finding none. How long He will wait no man can tell, but this may be the last year for many unfruitful professors of religion, who are not possessors of Christ. It is to be feared that there are multitudes in all the churches of the land, self-deceived souls, that are hanging on the verge of perdition; and what if the voice of entreaty is going up to the throne of God for the last time, "This year also"?

"Every branch in me that beareth not fruit he taketh away [*airei*]; and every branch that beareth fruit, he purgeth it [*kathairei*, cleanses, cleans by pruning], that it may bring forth more fruit" (Jno. xv:2). Our Lord expects fruit, and unless it is exhibited, the merely nominal Christian will find himself at last a withered branch to be gathered and cast into the fire and burned. Every saved sinner is born of the Spirit, "but the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v:22-23).

Observe, it is not said the fruits of the Spirit are, but the fruit of the Spirit is, for all are one as linked together, and all constitute one under-ground fruit, springing from within. The first three set forth our relation to God; the second three our relation to our fellow men, and the third three describe our own character and conduct. "And they that are Christ's have crucified the flesh with the affections and lusts." The aorist tense is used, for the act was accomplished more than eighteen centuries ago, once and forever. Every new man is two men, but the old man was nailed to the cross when Christ died.

Under the law God came seeking fruit and found none, but under the gospel He comes seeking worshipers (Jno. iv:23), and grace, instead of seeking fruit in the natural man, sows in order to produce fruit. If therefore there is no fruit in the life, there is no grace in the heart, and as the Spirit has been given to abide with us forever, He has a right to look for the manifestation of His indwelling presence and power in all believers, of whom it is said, "being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God" (Phil. i:11). Well, then, may

we take heed to the testimony of John the Baptist, which is as true "this year also," as when it fell from his lips: "Now also the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire" (Luke iii:9).

The command was given to cut down the barren fig tree, not because it brought forth bad fruit, but because it bore no fruit. It cumbered the ground. It made the soil, which might have been occupied to good purpose, of no effect; and it exactly describes the condition of myriads of professing Christians, to whom the Lord might send the awful message delivered to the church of Sardis: "These things saith he that hath the seven spirits of God, and the seven stars, I know thy works, that thou hast a name that thou livest, and art dead" (Rev. iii:1). A man attended a service conducted by a faithful servant of Christ, and left the building in a heat of anger, exclaiming, "He made me out a sinner for doing nothing." Just so, and this is the most hopeless kind of sinner.

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty" (Judg. v:23). This curse was not pronounced by Deborah and Barak, but by the angel of the Lord, the Old Testament designation of our Lord Jesus Christ. The inhabitants of Meroz were cursed, not because they had done any harm, but because they had done no good. Alas, how many inhabitants of every town, and how many members of every church, belong to Meroz. They attend service in the morning, if it suits their convenience, and if they are not traveling on the Lord's day, but this is all that is known of them as Christians. Is it true of any of them that the prayer is going up for the last time, "Lord, let it alone this year also?"

—*The Truth.*

Leader of Thine host,
 I Thy triumph boast:
 Over sin, death, hell victorious,
 Thou hast won salvation glorious,
 Thine own blood the cost,
 Leader of Thine host.

An Interesting Chapter

Isaiah xviii

“Ah, the land of the rustling of wings.” What a strange commencement for a chapter! Like a great sigh breathed over the whole of its short seven verses one feels that something remarkable lies behind a chapter “difficult in expression but very plain in its purpose,” as Darby remarks.

“The land.” What other can it be but that in respect of which God says that He will never take His eyes off Palestine (Deut. xi:12; 1 Kings ix:3)? As the time of the fulfilment of the Gentiles draws nearer and nearer, so more and more the centre of Jehovah’s thoughts geographically come into prominence. That centre is certainly “beyond the rivers of Ethiopia,” as mentioned in the concluding portion of the first verse.

“The land of the rustling of wings.” What does that beautiful poetical expression signify? Now we know that in Scripture “the wing” conveys the notion of protection. David sings “I will take refuge in the covert of thy wings” (Ps. lxi:4). We also find it used by Daniel in respect of that terrible half of the seventieth “week” when the desolating invader of the pleasant land comes “upon the wing of abominations” (Dan. ix:27), a phrase equivalent to “on account of the protection of idols.” The expression “rustling,” or its alternative reading in the Revised Version “shadowing with wings,” makes the receptive reader sense the unseen presence of Jehovah Himself, aloof in His dwelling yet regardful of the Holy Land and the last of its long sufferings.

Having challenged attention with this remarkable opening the inspired son of Amos, directed by the Spirit, proceeds forthwith to sketch a picture of grave import, the dispatch by sea (the Mediterranean, since it is the great sea of Scripture) of ambassadors, “swift messengers,” in a westerly direction “to a nation, tall and smooth,” to a people **terrible** from their beginning onward, a nation that meteth out and treadeth down, whose land the rivers divide.” Here we see the overture for a protective alliance made by the Jewish

nation to another Power in the Mediterranean basin. Who that other power is, Scripture elsewhere leaves us in no doubt.

Daniel and St. John saw "the Beast," the revised Roman Empire, arising as a covenant making nation, in the end days. It is Daniel's "fourth beast **terrible** and powerful" (Dan. vii:7). Rome did indeed mete out and tread down, and was ever characterized for order in conquest. "All roads led to Rome." Even the subject Jews cried out "We have no king but Caesar."

The expression "whose land the rivers divide" is like all else in the chapter, of strange import and puzzling detail. Again we call in aid of interpretation what we learn elsewhere in Scripture, and as we recall how the sea, floods, rivers and waters symbolize in the prophecies the masses of mankind, we perceive it is a land distinguishable by a marked democratic element.

Again we recall Daniel's information that the toes of "miry-clay" of Nebuchadnezzar's great metallic image mean "the seed of men." So we see a characteristic, absent in the days of the Caesars, in the revised form of the Roman Empire in the last days, and pondering the matter feel no apter description could be given of the Fascist rule in Italy today. Further we look, and know that the rule of the seed of men is to be displaced by that of the Son of Man—the seed of the woman.

The phrase "tall and smooth" (A. V. peeled) presents little difficulty. "Tall" would signify international stature. The same word is used elsewhere in Scripture and translated "crafty." "Speak unto us smooth things" (Isa. xxx:10). Who more crafty than Satan, the incarnated antichrist, the deceiver of the whole world?

It may be noted that the Hebrew word (Marat) is given by Ezekiel a military significance (Ezek. xxix:18). Dealing with Nebuchadnezzar's army against Tyre (also a type of the end) he describes the soldiers as being bald from service "and every shoulder peeled." Just as a rod is peeled or polished, so we have a figure here of a nation famous for conquests, as it were "polished for war."

This embassy is no other than what the same writer prophesies about later on. Addressing the future rulers of the Jews in Jerusalem he tells them "your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it" (Isa. xxviii:18). The pointed reference to "death" and "hell" prefigure "the prince of the people that shall come," antichrist.

History will repeat itself. The Jews in the days of the Messiah committed the great national crime of betraying their Redeemer "that the whole nation perish not." They were delivered into Caesar's hands, and thus fell into what they feared and thought they would escape. So again the Jews will accept the antichrist in order to safeguard themselves by an alliance of a protective character. They will turn to the help of man instead of the help of God, ignoring their own Scriptures, "Give us help against the adversary, for vain is the help (salvation) of man" (Prov. lx:11).

How terribly clear and particular is Daniel's pronouncement for his "people," this "holy city" in the time to come, "to finish transgression":—"And he shall make a firm covenant with many for one week (7 years); and for the half of the week (3½ years) he shall cause the sacrifice and the oblation to cease" (Dan ix:27).

Here is the epoch making covenant, its commencement, duration, and its breach, which will have such dire results for "the many," or the Jewish masses, but to which "the elect" will not be a party.

What a clarion call rings out to all the world in verse 3. The prophet puts to his lips as it were a trumpet to warn all, when this embassy is to be seen going out on its fatal political mission.

"All ye inhabitants of the world, and ye dwellers on the earth, when an ensign is lifted up on the mountains, see ye, and when the trumpet is blown hear ye."

Here, with, as it were, the alarms of war, the world is put on notice, the disbelieving world that will murmur "Peace and safety," the slogan of the latter day optimists of human progress and civilization!

While high in His heaven the all knowing one says "I will be still, and I will behold in my dwelling place; like clear heat in sunshine, like a cloud of dew in the heat of harvest" (v:4).

Providentially all works below on the earth. What a "harvest" is preparing! "They shall be left together unto the ravenous birds of the mountains and to the beasts of the earth" (verse 6).

Ezekiel foresees the same; "I will give thee unto the ravenous birds" (Ezek. xxxix:4). "Ravenous birds" recalls the anti-christ reference in Isaiah as a ravenous bird from the east (Ch. xlvi:11).

The chapter then closes by a repetition of the description of the great covenanting Nation, so as to make it emphatic, and in ironical terms that great and terrible nation is brought as "a present" unto the Lord "to the place of the name of the Lord of Hosts, the Mount Zion" (verse 7).

Ah, yes, a league with the Jews is to profit no one (Isa. xxx:5). Zion is the place of judgment (Isa. xxxiii:5).

"From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed shall bring my offering"—writes Zephaniah (Ch. iii:10).

How wonderfully do the Scriptures dovetail! But then the Scripture cannot be broken, and we look towards the Ethiopia of the ancients, and find along the Red Sea border of it—Eritrea of today—Italy triumphant!

Let us thank God for His revelation! H. Campbell.

A New Departure in Theological Training.

During the last few years a large number of pastors and Bible teachers have voiced their conviction that there is a demand for a vital and extended course of study for ministerial students who seriously desire to "preach the Word." This verdict did not carry with it a criticism of the foundational courses of the present standard training which is being given by time-honored and doctrinally sound seminaries. It rather suggested that to these foundational courses which have long been proven of inestimable value some important material might be added with resultant profit.

For more than thirty years it has been my lot to travel extensively, first as an evangelist and later as a Bible teacher. When thus brought

into close intimacy with hundreds of pastors and many teachers; naturally such technical subjects as the preacher's training, his sermonic material, and his methods of study, came up for discussion. In connection with these conversations it was my aim to secure the preacher's innermost conviction as to the value of the theological courses he received and to ascertain his ideas concerning the value of certain possible courses which he did not receive. These conversations have disclosed a universal agreement that certain additional courses of study might be offered which would more fully qualify the minister as an expository preacher making him more accurate in doctrinal interpretation and equipping him more thoroughly as a spiritual guide. It was also usually recognized that these proposed courses should be quite in advance of those lines of study which rightfully belong to the Christian worker's preparation offered in Bible Institutes. I discovered, likewise, that practically all of these men held a favorable attitude toward any commendable attempt that might be made to provide these courses of training.

The actual realization of these ideals has long been delayed. However, in 1924 a new theological college with an international constituency was opened with the sole purpose of providing the desired training. The history of this new institution is as interesting as it is brief:

In the year 1921 the late W. H. Griffith Thomas, D.D., of Philadelphia, an Episcopalian, Mr. A. B. Winchester, of Toronto, a Canadian Presbyterian, and the writer, then of New York, a Southern Presbyterian, concurred in the early plans for the establishing of a new theological institution. As soon as our tentative plans became known, many pastors and teachers as well as Christian laymen from various denominations gave assurance of their prayerful sympathy and support. Though the new institution was to be in no wise local in its interests it was by evident Divine leading established at Dallas, Texas. It was chartered under the laws of the state of Texas in 1924 with the name, *The Evangelical Theological College*, and in October of that year opened its doors to students, having selected a board of trustees composed almost exclusively of Christian laymen from Dallas and the various parts of the United States and Canada. As only first year courses were to be offered the first session a limited portion of the faculty became active that year. The policy of the College which is to select students in compliance with exacting demands as to true piety, spiritual gifts, and educational fitness, was put into operation from the beginning. The first entering class numbered ten students and these represented about ten per cent of the men who corresponded with the registrar with a view to admission. Nine of these original men now comprise the first senior class which will graduate on May 10th. At the present time the full complement of teachers—a most carefully selected faculty of Biblically taught men—are serving the college and the regular three-year course leading to the degree of Th.B. and additional courses leading to the degrees of Th.M. and Th.D. are being pursued by a student body numbering thirty-three. However, in order that quality work may be done through vital, personal contact between teacher and pupil the student body is limited by the constitution to a maximum number of one hundred men. Since the beginning in 1924, upwards of four hundred prospective students have corresponded with the registrar.

The Evangelical Theological College lays stress upon the time-honored subjects which are taught in standard theological courses, but with the special purpose in view of developing through these the student's knowledge of the Scriptures. To this standard group of

subjects new courses have been added and this added material, together with the above aim, especially characterizes this new undertaking.

In this article only the briefest mention of this added material can be presented:

First. The courses in Systematic Theology are greatly extended, especially Soteriology, Ecclesiology, and Eschatology. An entire semester is given to Soteriology since one important aim of the college is to prepare men to be technically accurate and effective in the presentation of the Gospel of Divine Grace. These studies incorporate an extensive analysis of the whole divine undertaking in the salvation of men. In the study of Ecclesiology due recognition is given to the organized Church and her functions, and this aspect of the subject is supplemented likewise by another curriculum course which covers the organization and policy of each of the leading denominations. However, the emphasis in Ecclesiology falls especially on the Pauline revelation of the "Church which is His body." Fully six weeks are given to a careful analysis of the various Biblical aspects of Ecclesiology. The study of Eschatology is also greatly enriched, incorporating as it does all of the Scripture that was prophetic at the time it was written—in all, about one-fifth of the Bible. In order that the student may more clearly grasp the whole field of Biblical doctrine the usually incorporated historical matter is largely eliminated from the course and is reserved for a special course entitled, "The History of Doctrine," which course is offered in the senior year. In addition to this, the third-year study in theology consists in a recapitulation of Bible doctrine that covers an analysis of over one hundred Bible doctrines, which are treated separately and from the viewpoint of individual constitution.

Second. In addition to all exegetical and doctrinal treatment of the Scriptures in the original languages as offered in other courses, an incomparable introduction to the English Bible is provided. This course extends over the full three years from the junior course beginning in Genesis to the senior course ending with Revelation, and is taught in seriatim divisions of one month each by visiting teachers, who are recognized as representative of America's leading expositors and most effective platform preachers. No expense is spared in seeking to make this the most extensive and intensive English Bible course obtainable. It is recognized that beyond all else the preacher should know the Word of God, and, as has been implied, this college exists primarily for the realization of the highest spiritual ideals in the ministry. These studies are supplemented by special courses in expository preaching.

Third. Since the preaching of the Word is divinely appointed to be wrought in the power and demonstration of the Spirit, no man is prepared to render this high and holy service who cannot intelligently function in the sphere of a truly spiritual life. To this end this college offers a special course in the realization of the spiritual life, which course extends through the junior year and consists of a heart searching before God and a prayerful penetration into those great laws which govern all true and effective life and ministry in the enabling power of the Spirit. This devotional study is proving of value beyond all estimation.

Fourth. The Biblical emphasis on the teaching ministry of the Holy Spirit is given particular recognition. In a very real sense the college has a faculty of but One, though the One may have various

human instruments, and in recognition of the teaching ministry of the Spirit, every effort is made to secure that peculiar heart-attitude on the part of the student which is receptive to divine instruction. As always when these conditions are met progress, otherwise inexplicable, is made under the unhindered teaching of the Spirit.

Fifth. This college is demonstrating that true Christianity is not even remotely related to sectarianism, and since only the most vital things of God are being promoted there is complete harmony in the board of trustees, the faculty and student body, notwithstanding each of these groups include men from various denominations.

At least two reasons demand that this institution be, as it is, denominationally unrelated as to management: First, being conceived, founded, and projected by men of various denominational fellowships who are happily united in the one common aim that men may be fitted to preach the Word of God wherever God may place them, it was essential that the institution be organized upon an undenominational basis. Second, a unified doctrinal interpretation on the part of the faculty is deemed to be imperative. The time when ministers of a given denomination were practically at one in matters of doctrine has passed, and since almost every denomination now embraces preachers of widely divergent views and since men within any denomination holding differing beliefs have a right to appear on the boards and faculties of the denominational institutions, the college that would be unified and remain so must be entirely free to select and restrict its faculty. Discussion as to the relative merits of Modernism, Fundamentalism, or various millenarian views, is not called for here. It is sufficient to state that the simplest laws of pedagogy and any true solicitude for the progress of the student demand that in any institution only one system of interpretation be set forth as the standard. There is no more justification for a theological seminary to employ professors holding different systems of theology than for a medical college to use instructors from schools teaching divergent systems of medicine.

Though not denominationally governed, the Evangelical Theological College is in no way opposed to spiritual and Biblical work being done by denominational organizations. Its faculty is composed of men who have standing in their respective communions, and a welcome is being accorded to the members of the present graduating class on the ground of their merit by the various denominations to which they belong.

This college is creating its own constituency for support both in prayer and finance from among those who, realizing the importance of securing a spiritual leadership for the next generation which is both Biblical and scholarly, are happy to invest in this unique work.

The experimental stage is now past. The high standards and spiritual ideals of this college are proving effective and practical to a degree far beyond the expectation of its founders.

Lewis Sperry Chafer.

“But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him” (Phil. iii:7-9).

The City

Heb. xi:10

These streets, how many a stride away .
From bowers of sweet content,
Which man by sinning lost, one day,
His pure environment.

Yet bears he, wheresoever he tread,
An Eden in his breast,
If he has to the Saviour fled
And at the Cross found rest.

All that his pride has builded high
Dims in his spirit's sight—
Becomes the burden of his sigh,
No longer his delight.

For lovely with supernal beams
All pure, with naught to dim.
Fair, fair the holy City gleams—
And lo, a place for him!

A. E. G.

A Message for Each Day

January 1928

January 1. *"Thy years shall not fail"* (Heb. i:12).

This cannot be said of us. We are all a year older than last January. A year of decay is on all that our hands have touched. But thank God while everything outward is failing, everything inward is being renewed (2 Cor. iv:16). We are a year older in grace; a year nearer the Kingdom; a year closer to the coming of our Lord.

January 2. *"But thou hast not called upon me"* (Isa. xliii:22).

God's storehouse is full of provisions. Yet we hunger, we thirst, we worry, we falter. Let us learn to cast ourselves upon His care. Believe that there is no desert without the Cloud, and no wilderness without Manna. When no caravans come along to bring clothes, God will keep your shoes from waxing old.

OUR HOPE

437

January 3. “*Upon this rock I will build my church*” (Matt. xvi:18).

We are thus identified with Christ, the Kingdom Stone (Dan. ii:34). We are not of the Jews who have stumbled upon the Stone; nor of the Gentiles upon whom it shall fall to crush them. Thank God, that which was disallowed of men, is precious to us. Upon Him, the foundation, we are built up a Spiritual house.

January 4. “*Prove me now herewith*” (Mal. iii:10).

“Herewith” is a great word of *testing*. Israel were in such strait circumstances they economized by withholding God’s *dues*. It is a word for individuals, and for assemblies. The Kingdom must be *first*. The last mite and the last loaf must be His. Then, not till then, will He open the windows of heaven upon us.

January 5. “*The fruit of the Spirit is love, joy, peace*” (Gal. v:22).

Perhaps you are a person who has daily business relations with various people. How quickly you can tell a spiritual person by their temper under difficulties. What is more startling, you can measure how *much* or *little* a professed Christian has of the Spirit by his tone. Verily we all do carry windows in our hearts.

January 6. “*What portion hath a believer with an unbeliever*” (2 Cor. vi:15).

Yet in the face of such decisive words, the sin of unholy alliances prevails everywhere. Some bad Ahab, says to some good Jehoshaphat, “Let us go up and take Ramoth-gilead.” And because it is a *common weal*, like good citizenship, or temperance, the godly join the ungodly. Read the story and avoid the sin (2 Kings xxii).

January 7. “*He will keep the feet of His saints*” (1 Sam. ii:9).

These are good words to remember in these days when *accident* and *injury* are of daily occurrence. You do well to assure yourself by them in the morning, when you start out to business, and fling yourself into the whirl of the street. Just remind your Lord of them when you step into the train or trolley. Believe that He can, and will keep you *immune*.

January 8. “*Commit thy way unto the Lord*” (Psa. xxxvii:5).

Roll off whatever troubles you. It is the figure of a camel *kneeling* till his burden is rolled off him. You will be tired, and prod wearily till you learn this knack. “The Spirit also helpeth our infirmities”; another figure to show, how, when one end of our load is too heavy, the Spirit takes up the other, and thus Romans viii:32 will be fulfilled to us.

January 9. “*And she had a sister called Mary, which also sat at Jesus’ feet, and heard His Words*” (Luke x:39).

Here we are to rest and to learn at His feet. The place is the lowly

one, the place of dependence, but the place of nearness. Oh, how God's Spirit woos us to take that place and how the life in us wants it. And oh! how the flesh tries to keep us from it.

January 10. "*The world knoweth us not*" (1 John iii:1).

More and more it must grow upon the spiritually-minded believer that he bears about a divine secret, that he cannot, if he would, impart to the unbeliever. We no longer see issues with the same eyes. We judge all matters from different viewpoints. And as we grow in grace, the chasm must certainly widen.

January 11. "*O Lord, thou knowest*" (Jer. xv:15).

Have you seen a person rushing about and telling every one their troubles? Have you seen another, truly under heavy burdens, yet absolutely silent, calm and cheerful? Would you know the secret of the difference? Here it is. When you have learned to say, "Lord, thou knowest," concerning every vexation, you will not have the slightest desire to seek human sympathy.

January 12. "*He is altogether lovely*" (Song v:16).

Nothing you can buy in the world's markets *perfectly* satisfies. *Some* defect mars everything. Turn the telescope on This Man. See Him in the Father's bosom! Behold Him in the typical submission of Isaac, and the purity of Joseph! Turn the microscope upon Him. Find one flaw in all His ways. How precious to know one perfect, heart-satisfying thing in this disappointing world.

January 13. "*My burden is light*" (Matt. xi:30).

Doubtless this chiefly refers to the exactions of the law, in contrast to the freedom of grace (Gal. v:1). But let us make it a working text today. All the world's burdens are heavy. You cannot by any device lighten them. But you can *shift* what are really loads *upon* you, for a padded yoke which will enable you to draw the same burden easily *after* you.

January 14. "*Let your moderation be known unto all men*" (Phil. iv:5).

Be *yielding* or *gentle*; the same word as James iii:17. Prove it by demonstration in your home or business today. It simply means giving up your will or opinion to somebody else. If *you* are not persistent, no quarrel can go on. For *self-will* is the breeze which fans every small disagreement into a big fire of wrath.

January 15. "*Blessed is he that waiteth*" (Dan. xii:12).

It is pathetic that Daniel who so longed for the kingdom, must die before its consummation. So Moses could not enter Canaan. Let this comfort us. We may fall asleep ere the Lord comes. But when we all stand in our "lot at the end of the days," the *richest* of God's blessings will be for those who *watched* and *waited*.

January 16. "*They knew not until the flood came*" (Matt. xxiv:39).

These are words always to be remembered. Whatever our views of the end time may be, one thing is sure; a day of sudden crisis shall

fall upon men, in the midst of all their busy affairs. How will the statement, "*took them all away*," apply to us? Shall we be taken for judgment? Or taken to be with the Lord in glory and joy?

January 17. "*I will go in the strength of the Lord God*" (Psalm lxxi:16).

A mighty Scripture to begin a day of crisis. You have something hard before you. Some painful surgery or dentistry to endure. Some complication in business to face. Some delicate case requiring reproof to administer. Maybe some confession to make some one. *Alone* you will flounder. *With God*, it will all be perfectly successful.

January 18. "*I will never leave thee, nor forsake thee*" (Heb. xiii:5).

What does *never* mean? Not in any place, nor in any time, past, present, or future. This is the Lord's promise to us; in pain, in poverty, and in sorrow. It is a very old promise. It was ratified to Jacob, to Irsael, to Joshua, to Solomon (Gen. xxviii:15; Deut. xxxi:6-8; Jos. i:5; 1 Chron. xxviii:20). Why should we doubt it will be fulfilled to us as it was to them?

January 19. "*The Lord will hear when I call unto Him*" (Psalm iv:3).

He may not respond immediately, but He always *hears*. The *omniscience* of God is the strength and wonder of His saints. Other gods are deaf. Baal was asleep when the prophets called. Every hour in every land some saint is making a petition. Not a word is *lost*, not a groan *missed*. Do we realize that intercession in our behalf *never ceases* in heaven?

January 20. "*Art thou called, being a servant?*" (1 Cor. vii:21).

If you are truly a menial, you know what comfort these words give. Our most prayerful sympathy should go out to that multitude of Christians, whose sordid calling keeps them on the jump all day; and gives them no moments for holy communion, until sleep claims their jaded powers. If you are a person of *leisure*, use it as a choice endowment.

January 21. "*The Lord was with him*" (1 Sam. iii:19).

This brief sentence explains nearly all the miraculous doings in Scripture. How else could Moses have endured Israel's provocation forty years? How else could Daniel have been a blameless statesman, under the rule of eight ungodly kings? What was possible to them is possible to you. Face difficulty today and say, "I will go in the strength of the Lord God."

January 22. "*The talk of the lips tendeth only to penury*" (Prov. xiv:23).

Godless talk produces soul leanness. Listen to the babbling crowds one daily meets. How seldom you hear a single spiritual, uplifting sentence. Let us who fear the Lord, be careful to speak only such words as that He who hearkens and hears may write them down in

His book of remembrance. *Thinking* on His Name is sure to lead to holy silence.

January 23. “*Set a watch, O Lord, before my mouth* (Psalm cxli:3).

The tongue is the great *aggressive* organ for sinning. Christian *hands* seldom steal or strike. But Christian tongues quarrel, vilify, utter foul jokes, and betray secrets. The *silence* of our Lord made His accusers wonder. James tells us that he who offends not in word, is a perfect man, and able to bridle the whole body.

January 24. “*Turn away mine eyes from beholding vanity*” (Psalm cxix:37).

Sins of the eyes, unlike those of the tongue, are directed against *ourselves*. They alone produce inward lusts and discontent. Sharp carnal eyesight is sure to result in moral blindness. Thank God for eyelids; and close them often on worldly scenes, that the transcendent beauty of heaven may be unveiled to you.

January 25. “*Be ye thankful*” (Col. iii:15).

Nothing can more deeply grieve the heart of our Lord than an unthankful spirit. You may be in the darkest of sorrows, but the knowledge of your *salvation* should always call out your gratitude. Beside this, compare yourself with others about you. Would you exchange your lot for theirs? After all, hasn't the Lord dealt very kindly with you and very patiently?

January 26. “*Called to be saints*” (Rom. i:7).

This is the designation of all God's people, though they might have previously been vile heathen. It is not pre-eminent *holiness* that makes us saints. It is the value of the *blood* that sets us apart as God's peculiar treasure. It is our part to see that out of this sacred birth-right, there flows forth the joy of practical sanctification.

January 27. “*Faithful brethren in Christ*” (Col. i:2).

Towards God, we are *saints*. Towards other believers we are *brethren*. Moreover, we are called to be *trusty* brethren. Imitate Moses who was faithful over God's house. Study Samuel, and Epaphras and Onesimus. Their duties and sphere varied from royal Daniel to slaughtered Antipas. But each filled full their *calling* in God.

January 28. “*What is that in thy hand? And he said, A rod*” (Exo. iv:2).

God's law in grace is always to take weak things to overthrow the strong. Perhaps you are complaining because you have not riches or opportunity to launch out and do a large work in the Lord's cause. You may be sure that so long as that is your attitude of mind you are not fit to do the things you long for (Jud. vi:14-16).

January 29. “*He shall reward every man according to his works*” (Matt. xvi:27).

There is a great marvel in this. By nature we all do the deeds of the flesh. Yet the Son promises to *reward* us for deeds which He

Himself puts into our hearts to do; which He Himself makes us willing to do, and often with great reluctance on our part. So that the soul must always sing, "O, to grace how great a debtor."

January 30. "*He that believeth shall not make haste* (Isa. xxviii:16).

The idea is, He who trusts on Christ need never fear being ashamed (Rom. ix:33; 1 Peter ii:6). But it is a very practical text for our rushing times. Hold yourself back. Do not let the world drive you faster than the Lord would. Be content to leave some things unfinished. Your heart will always carry you further than your hands, and cheat you of time to be holy.

January 31. "*In such an hour as ye think not, the Son of Man cometh*" (Matt. xxiv:44).

Keep these words in mind daily. They are meant for us who look or the Lord, not for unbelievers. The order of prophecy may seem perfectly clear to you. And yet—do not forget it, at the crucial hour, there shall arise an element of *surprise* that will set aside all your speculations. And the Lord will come in some such time and manner as you had not counted on.

The Heart of the Lesson

BY ARTHUR FOREST WELLS

JOHN THE BAPTIST AND JESUS

January 1. Mark i:1-13. Golden Text, John iii:30

Daily Readings

Mon., Dec. 26, Gen. xi:31 to xii:9. Tues., Dec. 27, Mal. iii:1-18. Wed., Dec. 28, John i:19-35. Thurs., Dec. 29, Matt. iv:1-11. Fri., Dec. 30, Mark vi:14-29. Sat., Dec. 31, Isa. xl:3-11. Sun., Jan. 1, Mark i:1-14.

THE OUTLINE OF THE LESSON

I. The Theme of Mark's Gospel (verses 1-3). II. John's Preaching of Repentance (verse 4). III. The Results of this Preaching (verse 5). IV. John's Manner of Life (verse 6). V. John's Preaching of Christ (verses 7-8). VI. The Baptism of the Lord Jesus (verses 9-11). VII. The Temptation of the Lord Jesus Christ (verses 12-13).

THE HEART OF THE LESSON

The testimony of this lesson is, in a very marked way, about the Lord Jesus Christ. We might put it in this way. We have here, directly or indirectly, seven proclamations concerning the Son of God; and, if we were to add the fourteenth verse, the number would be eight, for in that verse we have the Lord's testimony concerning Himself. But within the span of our lesson there are at least seven. They are, the testimony of prophecy, of John the Baptist, of the Father, of the Holy Spirit, of Satan, of the wild beasts, and of the angels.

The Prophetic Testimony concerning Christ (verses 1-3). If the A. V. be followed here, there will be no difficulty with the text. There

we have the words, "As it is written in the prophets," and then there are two quotations, one from Malachai and one from Isaiah. The A. S. V., which agrees with my Greek Testament, reads, "Even as it is written in Isaiah the prophet," and then follows a quotation from *Malachai* and one from *Isaiah*. Here some see a difficulty, because the citation speaks of Isaiah, whereas the quotations are from Malachai and Isaiah. An independent version, which is also before me, puts it as follows, "As it is written in (Isaiah) the prophet," and then come the quotations from Malachai and Isaiah. The idea of this translator is that the reading was originally, "As it is written in the prophet." But that does not help matters much, because there seems to be so little proof for it; and, besides, two prophets are quoted, not one. One man, who stands by the American version here, makes the helpful suggestion that we put a comma at the end of verse 1, instead of a period; then put a period after "prophet" in verse 2, instead of the comma; and then another period after "way" in verse 2, instead of the semicolon. His idea is that Mark is giving us a picture of the Lord Jesus Christ as He is set forth in the prophecy of Isaiah. This is interesting inasmuch as both Isaiah and Mark present the Son of God to us as the Servant of God.

The Testimony of John the Baptist (verses 4-8). Here we ought to read John i:6-8, 19-36. Note especially verses 33 and 34. Jesus was John's Cousin. John corroborates the statement of the Lord Jesus to Peter later that flesh and blood cannot reveal God to the human heart (Matt. xvi:17). This is the work of God Himself. John the Baptist seems to be the first one in the New Testament to preach the cross of the Lord. His message, according to Mark, concerns the need of repentance, and then very specifically, the Lord Jesus Himself. It would help no one to preach against sins and sin, if we did not preach about the Lord and Saviour from sin.

The Testimony of the Holy Spirit (verses 9-10). According to John i:32-34, the descent of the Holy Spirit witnessed to John that Jesus baptizeth in the Holy Spirit and that He is God's Son. When the Son of God left heaven, so to speak, He laid aside the independent use of the Divine attributes with the purpose to live here under human limitations through the guidance of the Holy Spirit. We find that He did nothing in His own will or power. His words and His deeds were the obedient response to the will of God, and they were exercised in His power. Run through the Gospels and see the truth of this. Compare, e. g., Luke iv:16-22a; John v:19-20.

The Testimony of the Father (verse 11). Some one passed on to me recently the happy thought that the Father gave this testimony of the Lord Jesus at the beginning of His ministry, before He had said or done any official thing. The idea expressed to me is that the Father was pleased with the home life of His Son, and that we need not have to do great things to win the Father's approval. We can rejoice His heart by faithfulness in the little things of the home. Think now also what it means to us to open the Gospel and have the Father's assurance that Jesus satisfies Him. How can men find fault with the Lord Jesus after the Father has said that He pleases Him!

The Testimony of the Temptation (verses 12-13). We are led to think of John xiv:30, as a commentary on this passage, "The prince of the world cometh: and he hath nothing in Me." The Lord is driven into the wilderness, but not because He did not want to go voluntarily. We would often shun tests, because we are afraid to be exposed; but there was no need of such fear in the Lord Jesus. His temptation was a demonstration of His holiness. It is very significant to note the remark about the wild beasts. Adam was in Eden before the beasts

were wild; our Lord was in a desert with wild beasts! What a contrast in the environments of the two Adams! The beasts did not harm Him. They too were subject to Him. There is not a case on record in which either the vegetable, animal, mineral kingdom, or the world of spirits failed to obey Him. Only man dares now to disobey God! Angels ministered unto Him. This ministry at the beginning of the Gospel shows the true place of these heavenly servants of God. They are obedient subjects of the Lord Jesus Christ.

What a wonderful sevenfold testimony concerning Him who is our Saviour and our Lord!

JESUS AND THE SICK

January 8. Mark i:21-45. Golden Text, Mark vii:37

Daily Readings

Mon., Jan. 2, Mark vii:24-37. Tues., Jan. 3, Mark viii:22-26. Wed., Jan. 4, Ps. ciii:1-8. Thurs., Jan. 5, Luke iv:31-44. Fri., Jan. 6, Matt. viii:1-17. Sat., Jan. 7, Matt. xi:1-19. Sun., Jan. 8, Mark i:21-45.

THE OUTLINE OF THE LESSON

I. Our Lord's Ministry in Capernaum (verse 21). II. The Effect of His Teaching (verse 22). III. The Result of His Presence (verses 23-24). IV. Our Lord's Dealings with the Demoniac (verses 25-26). V. The Result (verses 27-28). VI. Various other Cases (verses 29-34). VII. Our Lord's Reaction (verses 35-39). VIII. The Healing of the Leper (verses 40-44). IX. The Outcome of this Healing (verse 45).

THE HEART OF THE LESSON

It does not take Mark long to tell us that the Lord Jesus Christ is the Servant of God. Matthew and Luke must stop to give genealogies and other introductory facts about the King and the perfect Man. John must write a prologue to the deep but simple story of the Son of God. But Mark, after a brief introduction, begins as early as the fourteenth verse to describe the activity of Him who came from God to serve God in our behalf.

But although there are four accounts of our Lord's life on earth, there is but one Gospel. These four evangelists told the same story in four different ways. One might think that the purpose of John was far removed from that of Mark; but I am struck by their similarity. John sets forth some of the words and some of the works of the Lord Jesus to prove His Deity. Are not these the very things around which this lesson in Mark moves? Mark tells us two things about Jesus in this passage: He said something and He did something. It is commonly thought that the works of Christ are the greater proof of His person; but I think that a moment's thought must reveal that His words are mightier than His works, if we may be foolish enough to make such a comparison. God might enable a prophet to even raise the dead; but, of course, such a resurrection could never prove the prophet to be the Son of God. Nicodemus said to Jesus, "Rabbi, we know that Thou art a Teacher come from God; for no one can do these signs that Thou doest, except God be with him" (John iii:2). It must be evident that such a statement does not say that Nicodemus recognized Jesus to be God Himself. Even Peter stopped short of that conclusion on the day of Pentecost, for he said then in the beginning of his argument that the mighty works and wonders and signs which God did by Him in their midst showed Him to be a Man approved of God (Acts ii:22). Now I know that the miracles of the Lord spelled His Deity to Peter, and they do to me also. All I am trying to say is that the argument

OUR HOPE

from the works of the Lord Jesus are not as convincing as the argument from His words, if we may make such a distinction. Prophets and apostles could be empowered to raise the dead as well as heal the sick, etc.; but no prophet or apostle or any other mere human being can say some of the things that the Lord Jesus Christ said. If you are ever tempted to think that you are as Divine as the Lord Jesus Christ, then stand upon a street corner and say in all sincerity what the Lord Jesus Christ said about Himself. Try, if you can, to say about yourself: "I am the Bread of Life;" or "I am the Resurrection and the Life;" or, "I am the way, and the truth, and the life: no one cometh unto the Father, but by Me." You cannot say that, even tho God would enable you to raise the dead, you cannot say those things, simply because you are not God. Now, if I am convinced by the words of Christ concerning His Deity, then I can turn to His works and find a new confirmation for my belief.

There is a sense in which these two things, the words and the works of the Lord, produce the proof of His person in just the reverse order to that which we have given above. The first thing that the Lord Jesus Christ did was to tell people who He is. In the 15th verse of this chapter, He says, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel." That is Mark's way of having Jesus introduce Himself to the people. Matthew sets Him forth as delivering a much longer declaration in what is commonly called the Sermon on the Mount. The order then is, first, the declaration of who He is and what He proposes to do; then, secondly, the bringing forth of credentials to substantiate these claims. Thus His miracles prove His words to be true. See Mark ii:10-11. But in the last analysis, the words are the greater proof of His person and His work.

Note also how the Lord emphasized the preaching of the Gospel. When people thronged Him with the sick, as if the healing of the body were the end of His ministry (let those who over-emphasize or falsely emphasize bodily healing take note), He went into a desert place to pray, and then departed into the next towns to preach. He guarded the purity of the proclamation of His Gospel. He would have men see that His message is not contrary to the Old Testament; and He would not allow a representative of the evil world preach the truth concerning Himself. The Lord wants consecrated believers to be His witnesses.

JESUS AND SINNERS

January 15. Mark ii:1-17. Golden Text, Mark ii:17

Daily Readings

Mon., Jan. 9, Psa. xxxii:1-11. Tues., Jan. 10, Luke xix:1-10. Wed., Jan. 11, Luke xv:1-32. Thurs., Jan. 12, Luke vii:36-50. Fri., Jan. 13, Luke xviii:9-14. Sat., Jan. 14, John iv:1-26. Sun., Jan. 15, Mark ii:1-17.

THE OUTLINE OF THE LESSON

I. Our Lord's Second Entry into Capernaum (verses 1-2). II. An Act of Faith (verses 3-4). III. Our Lord Forgives and Heals the Sick of the Palsy (verses 5-12a). IV. The Result of His Action (verse 12b). V. The Call of Levi (verses 13-14). VI. Our Lord's Attitude towards Sinners (verses 15-17).

THE HEART OF THE LESSON

It will always be noised about when Jesus Christ, the Lord, is welcomed wholeheartedly into a house. Faithful Christians cannot keep

Him hid away. May it be that we need more of the Lord Jesus in our houses in order to have the Gospel make better headway? Many churches resort to all kinds of print to advertise their work. I wonder whether it would not be true that we would get a better hearing for the Lord if we received Him more faithfully into our houses; and into our churches! I say this with a bit of hesitation, because there is another element that may enter to change the results of the proclamation. I have heard of ministers who are faithful to the Word who do not have the largest attendances at their services. It may not be right to say that more people would come to church if our ministers were more faithful in preaching the Gospel. I can think of a possibility of having more stay away if the Gospel were more generally and faithfully proclaimed. Read the sixth chapter of John to see how the crowd thinned down even in the presence of the preaching of Christ Jesus Himself. But that is another thing. It remains true that the best way to get the people to know of the presence of the Gospel, is to get the Lord Jesus into our houses.

Here is a case of a man being saved in a house into which our Lord had entered. Has any one ever been saved within the walls of your home? I trust that your children have. Why should we turn to ministers and Sunday School teachers for such instrumentalities? Why shouldn't sons and daughters be saved through the testimony of their father and mother? Fathers and mothers, do you give the Lord Jesus a warm enough welcome into your home to be used by Him that way? Ah, yes, have your neighbors ever been saved in your home? Why expect all people to be saved in churches and missions? Why not have personal work conferences in the home? And cottage prayer-meetings, too? You see, it was noised about that Jesus was in this house, and then some neighbors brought in a man who needed the Lord. The result was that he was saved and healed.

The accounts of these miracles of the Lord explain themselves. We need but apply the message to our own hearts. Do we feel the need of the Great Physician? If so, are we willing to turn ourselves over to Him? The hour in which a man realizes his absolute hopelessness, can become the hour of greatest hope. There is nothing so restful as the possession of the knowledge that the Lord Jesus Christ came to save those who were altogether lost.

JESUS AND THE LAW

January 22. Mark ii:18; iii:6. Golden Text, Matt. v:17

Daily Readings

Mon., Jan. 16, Psa. cxix:33-40. Tues., Jan. 17, John i:1-18. Wed., Jan. 18, Rom. x:1-15. Thurs., Jan. 19, Rom. vii:1-16. Fri., Jan. 20, Rom. vii:17-25. Sat., Jan. 21, Rom. viii:1-17. Sun., Jan. 22, Mark ii:18 to iii:6.

THE OUTLINE OF THE LESSON

I. The Question about Fasting (ii:18-22). II. The Question of the Sabbath (ii:23-28). III. Further Proof of the Lordship of Jesus over the Sabbath (iii:1-6).

THE HEART OF THE LESSON

Truly John was right when he wrote, "He was in the world, and the world was made through Him, and the world knew Him not. He came unto His own, and they that were His own received Him not" (John i:10-11). There is something so sad about a people that appear to be zealous for the law, and yet despise the Lawgiver. It was inevitable that the question of the law would arise at some time, because there was

so much in the old law that was about to come to an end. "For Christ is the end of the law unto righteousness to every one that believeth" (Rom. x:4). This whole question is handled thoroughly in the Epistle to the Hebrews. The argument there is about the betterness of the new covenant. But that word "better" must have its full meaning. Take, e. g., the question of the high-priesthood: Christ is not only a better High Priest than Aaron, as if belonging to the same class, but of greater value; no, Christ is the Great High Priest, introducing a new order altogether which did away with the temporal high-priesthood of Aaron. This does not mean that the Lord Jesus despised the law, nor that He came to destroy it. We know otherwise. He is the Fulfilment of the law; but this Fulfilment brought in a new order of things: the law of faith (Rom. iii:27). It would be well also to read Paul's discussion of questions concerning the law in Rom. vii-viii, and Gal. ii-v, etc.

Our lesson brings before us Mark's first account of the Lord's announcement that He would "be taken away from them." Think of it, hardly have two chapters of his Gospel been written, when he finds it necessary to tell us of the Lord's departure! Do not read into this passive verb what is not there. The Lord Jesus does not mean to say that He is going to be a helpless victim of the hatred of the people. When He did leave them, it was not as one who was defeated, but as the great Conqueror who "went away" for us in authority and power from His Father.

This note concerning His departure comes in one of those beautiful statements of our Lord. "Can the sons of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast." This is a proclamation of the joy which characterizes the dispensation of Christ. When He was born, the angel of the Lord said, "I bring you good tidings of great joy which shall be to all the people: For there is born to you this day in the city of David a Saviour, Who is Christ the Lord." (Luke ii:10-11) And Paul can even command, saying, "Rejoice in the Lord always: again I say, Rejoice" (Phil. iv:4). And again he can say; "For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father" (Rom. viii:15). See Rev. xix:1-16.

The cure of the man with the withered hand shows how much salvation is of God. If such healing were not all of grace, it would have been mockery to have told that man to stretch forth his withered hand. But, of course, the emphasis of the lesson is not upon the grace whereby God saves, but rather upon the Lord's right to do good on the Sabbath. (Cp. Acts iv:8-10).

THE GROWING FAME OF JESUS

January 29. Mark iii:7-12, vi:53-56. Golden Text, Mark xii:37.

Daily Readings

Mon., Jan. 23, Isa. lx:1-9. Tues., Jan. 24, John ii:1-25. Wed., Jan. 25, Matt. xv:21-28. Thurs., Jan. 26, John iii:1-36. Fri., Jan. 27, John v:1-18. Sat., Jan. 28, Matt. xi:25-30. Sun., Jan. 29., Mark vi:45-56.

THE OUTLINE OF THE LESSON

I. Our Lord Preaches from a Boat (iii:7-12). II. Our Lord's Ministry in Gennesaret (vi:53-56).

THE HEART OF THE LESSON

It may be well to begin this lesson with a reference to John vi:26-27. "Jesus answered and said, 'Verily, verily, I say unto you, Ye seek Me

not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for Him the Father (even), God, hath sealed'." And, again, see John ii:23-25 "Now when He was in Jerusalem at the passover, during the feast, many believed on His Name, beholding His signs which He did. But Jesus did not trust Himself unto them, for that He knew all men, and because He needed not that any one would bear witness concerning man; for He Himself knew what was in man." In John vi:67, after He had seen the crowd unravel, our Lord said to the apostles, "Would ye also go away?" Such was our Lord's own idea of the crowds that followed Him. Only a handful were with Him at the end. They did not really want Him in the capacity in which He came to them. Their thoughts were selfish and temporal.

Nevertheless, our Lord made His appeal to the masses. At present mass evangelism is under fire. I do not say that the modern evangelistic campaigns do not need criticism and cleansing; but it would be foolish to abrogate them. Now, I suppose that the most of the Lord's converts were the result of personal work. And that may be the case in the church to-day. But there is a place for the preaching to the crowds. The Lord Jesus Christ did it, and we must do it. May God give the crowds to us when we preach and teach! Yet it would be wrong to judge an evangelist by the number of people who raise their hands, etc. The Lord Jesus was not deceived by numbers. "For Jesus knew from the beginning who they were that believed not, and who it was that should betray Him" (John vi:64). There must be a sober appraisal of the masses.

See also, how the Lord kept His program pure of all things that were not pertinent to the purpose of His mission. He did the unusual. He preached from a boat. But He was never sensational. He was often paradoxical. But He was never extreme or untrue. He healed the sick. But He did not permit temporal blessings to take the place of the eternal. When they thronged Him once, evidently to have Him heal their sick, He said, "Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth." (Mark i:38) You will see, also, that He never permitted the forces of evil to testify concerning Him. The messengers of His Gospel had to be such as love and believe Him. Our Lord was a great open air Preacher. This is the kind of work in which every church and Sunday School should have a greater interest. I do not know of any command which urges the unsaved to come into a church or Sunday School; but I do know of a great commission in which the believers are commanded to go out into all the world to make disciples (Matt. xxviii:82-20). May God bless us in such endeavors!

Book Reviews

My Faith in Jesus Christ. By James M. Gray, D.D.
Fleming H. Revell Company, New York. Cloth, 186 pages.
\$1.50.

There is a peculiar value in personal testimony. Particularly is this true in matters religious. The mere statement of the erstwhile blind man, "This one thing I know, that, whereas I was blind, now I see," far outweighs as evidence many an intricate argument. But personal testimony, of course, is impressive chiefly in relation to the personality

from whom it comes. Consequently a volume of testimony from the President of the Moody Bible Institute is a publication of importance. Dr. Gray's scholarship and ability as a Christian administrator are widely known and generally recognized. His life has been fruitful in service for the evangelical faith. And so a statement of his personal beliefs is significant and interesting.

But Dr. Gray has done far more than to satisfy curiosity regarding his theology. He has given us an unusually clear and vital presentation of the cardinal doctrines of our faith. Though the chapters are brief, they are forceful and entirely scriptural. It is worthy of note that Dr. Gray writes among other things of the bodily resurrection, the advocacy of our Lord, the second advent, and the Church as the body of Christ. His faith therefore is rounded and embraces the essential doctrines taught in Scripture, whether or not they be popular in these days of superficial intellectualism.

Lord, I Believe. By Robert G. Lee. George H. Doran, New York. Cloth, 183 pages, \$1.50.

This is one of the most unique pieces of religious writing that we have seen in recent years. Originality stamps its plan and presentation. The author, Dr. Robert G. Lee, pastor of the Citadel Square Baptist Church of Charleston, S. C., gives a ringing testimony to the truth of all Scripture. His method is to select those portions of the Word that are most often questioned as beyond the bounds of possibility. With no attempt at compromise but with an unusually apt application of the achievements of modern science, he records in stirring manner his absolute faith in the credibility and veracity of the miraculous passages under consideration. A large number of miracles are thus considered. The individual treatment is brief, the effect being cumulative. The book should be read if possible without a break, if one is to experience its strongest impact.

Conscience: Its Use and Abuse, by Thomas Baird. John Ritchie, Ltd., Kilmarnock, Scotland. Cloth, 100 pages, \$1.25.

This is a second edition revised and enlarged of material originally delivered before the famous Fulton Street Noon Prayer Meeting. Mr. Baird has given us a book that is valuable as a symposium or anthology on conscience. It abounds in illustrations, and its teaching stems in the fertile soil of the Word of God. The book might perhaps be made stronger if the author were to organize his material more systematically and in a less fragmentary manner. Nevertheless Mr. Baird has written a most helpful work on a theme that in these days needs emphasis.

Present Tense Salvation. By Evangelist John W. Ham. The Bible Institute Colportage Association, Chicago, Ill. Cloth, 176 pages, \$1.25 net.

It is always interesting to examine the sermons of a successful evangelist. In some cases they are a distinct disappointment; in other cases one is pleasantly surprised. The latter is true of Mr. Ham's volume. These sermons make stimulating reading. That they are sound in the faith is at once evident. It is also worthy of note that Mr. Ham knows how to be forceful and colloquial without losing the dignity of expression that ought ever to mark the ambassador for Christ.

OUR HOPE

Vol. XXXIV

FEBRUARY, 1928

No. 8

Editorial Notes

Wisdom is one of the names of our Saviour-
The Wisdom. Lord. The Lord Jesus Christ is made
unto us wisdom (1 Cor. i:30); in Him is
manifested the wisdom of God (1 Cor. i:22); in Him are hid
all the treasures of the wisdom and knowledge of God (Col.
ii:3). But He is more than all this, He is Wisdom Himself.
This is beautifully revealed in the book of Proverbs.

This book contains mostly the proverbs of Solomon, the
son of David, the King of Israel.(Prov. i:1). Solomon is a
type of the Lord Jesus Christ. Solomon's wisdom was
proverbial and is still so today. When the Lord said to him
"ask what I shall give thee," he had requested that he might
receive an understanding heart. The Lord therefore gave
him great wisdom. "God gave Solomon wisdom and under-
standing exceeding much, and largeness of heart, even as the
sand that is on the sea shore. And Solomon's wisdom
excelled the wisdom of all the children of the east country
and all the wisdom of Egypt * * * and he spake of
trees, from the cedar tree that is in Lebanon even unto
the hyssop that springeth out of the wall; he spake also of
beasts and of fowl, and of creeping things, and of fishes.
And there came of all people to hear the wisdom of Solomon,
from all kings of the earth, which had heard of his wisdom"
(1 Kings iv:30-34). Such was the wisdom of the king.

Besides revealing the wisdom he received from above,
Solomon also bears witness to the fact that wisdom is a
person, one who was always with God.

"Jehovah possessed me in the beginning of His way,
Before His works of old.
I was set up from eternity, from the beginning,
Before the earth was.

OUR HOPE

When there were no depths, I was brought forth;
 When there were no fountains abounding with water.
 Before the mountains were settled,
 Before the hills was I brought forth;
 While as yet He had not made the earth,
 Nor the fields, nor the beginning of the dust of the earth.
 When He prepared the heavens, I was there;
 When He ordained the circle upon the face of the deep;
 When He established the skies above;
 When the fountains of the deep became strong;
 When He imposed on the sea His decree,
 That the waters should not pass His commandment;
 When He appointed the foundations of the earth;
 Then I was by Him, beloved of Him,
 I was daily His delight, rejoicing always before Him;
 Rejoicing in the habitable part of His earth;
 And my delights were with the sons of men." (viii:22-31)

This is a great Old Testament revelation. From the greater revelation in the New Testament we know who is this personified Wisdom. None other than the Son of God, our Lord Jesus Christ. The One of whom Solomon speaks as the Wisdom is the same of whom John writes: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made" (John i:1-3). The two facts of John's inspired testimony, that He is eternal, pre-existent and has been and always is with God, we can trace in Solomon's inspired words. And the Apostle Paul bears the same witness. "Who is the image of the invisible God, the first-born of all creation; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by Him, and for Him, and He is before all things, and by Him all things consist" (Col. i:15-17). Such is the great testimony of the Spirit of God to the Person of our Lord. And He who spoke through Solomon a thousand years before He appeared in human form, witnessing to His existence with God before the earth was, bore the same witness when He spoke on earth in the days of His humiliation. He bore witness to His pre-existence, to His oneness with God, His Father. He was before Abraham ever was; He had glory with the Father before the world was created (John viii:58; xvii:5).

OUR HOPE

What a wonderful Person He is! How unfathomable is His Being! How true, what He said Himself, "No one knoweth the Son but the Father."

How needful it is to bear a continued testimony to these great facts as to His Person, that He is God, always with God, in eternal glory-fellowship with Him, the object of His Love. The attacks of the enemy are centered upon these facts. We hear so much of the character of Jesus, the leadership of Jesus, the companionship with Jesus, the philosophy of Jesus, and the ethics of Jesus. But all these terms are used more or less at the expense of His Deity. They do not deny Him as to His actual existence and life on earth, but they deny Him in His Godhead, that He is the true God and the eternal life. They do not deny His moral excellency but they deny that He is the Holy One. They do not deny that He walked on earth, but they deny that "His goings forth have been from of old, from everlasting." The widespread denial of His Virgin-birth and the equally prominent denial of His physical resurrection are the results of unbelief in His pre-existence and His eternal Godhead. Such denials will not decrease. There will be much more of it in the near future, for the end of the age brings with it the increasing "denial of the Lord that bought them" (2 Peter ii:1).

It is therefore needful that we remind ourselves of the great rock-foundation of our faith and hope, the Deity of our Lord. We are His witnesses. Our heavenly Father expects from us a witness to His Son, our Lord Jesus Christ. The Holy Spirit, who dwells in our hearts, will, if unhindered, bear that witness. That witness must consist in a testimony of our lips and a testimony of our lives. If we confess Him as the Son of God, the mighty Lord of Creation and our great Redeemer-God, then we must yield Him obedience and keep His words. This witness to Him in our days demands separation from men and from institutions which dishonor His holy and His worthy name. How can we have fellowship with that which rejects Him, or with men who betray Him with that which is worse than the kiss of Judas? Let us remember that it is written, "if there come any unto you,

and bring not this doctrine (the doctrine that Christ is God) receive him not in your house, neither bid him God speed; for he that biddeth him God-speed is partaker of his evil deeds" (2 John Verses 10-11). There is one blessed and great result in exalting His Deity and witnessing to it. It will cement us more firmly upon Himself, the Rock of Ages; it will make our great redemption in Him increasingly sure and precious; it will fill us with holy fear and it will be a mighty incentive to prayer and a life of trust. And these are some of our greatest needs today.



Wings and Feathers. A wing is for protection, shelter and comfort. To be under His wings is a beautiful symbol of His gracious, loving care. Boaz spoke to Ruth, the Moabitess, under a curse according to the law, "the Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust" (Ruth ii:12). So have we, sinners of the Gentiles, found through grace the place of care and protecting love under His wings. Frequently the sheltering wings of the Lord are mentioned in the Psalms. "Hide me under the shadow of Thy wings" (Psalm xvii:8). "How excellent is Thy loving kindness, O God! therefore the children of men put their trust under the shadow of Thy wings" (Psalm xxxvi:7). "Be merciful unto me, O God, be merciful unto me; for my soul trusteth in Thee. Yea, in the shadow of Thy wings will I make my refuge until these calamities be overpast" (Psalm lvii:1). "I will trust in the covert of Thy wings" (Psalm lxi:4). "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice" (Psalm lxiii:7). These are all Davidic expressions. How he loved to speak and sing of the shadow of His wings! What wonderful experiences he had of His protecting care! May this comforting symbol also be daily enjoyed by us, knowing wherever we go as His own, whatever we do, in good days and in evil days we are under "the shadow of His wings."

But once, and only once we read of His feathers. "He shall cover thee with His feathers, and under His wings shalt

thou trust" (Psalm xci:4). We picked up last fall an abandoned bird's nest. How beautifully it was made! But the outstanding lesson was the expression found in that nest of the loving instinct of the mother bird. She searched probably everywhere till she found the soft downy feathers and the whole nest was delicately lined with them. And when finally the expected birdlings arrived the mother bird covered them with her feathers. This loving instinct is not the creation of nature; it comes from the Creator God of whom it is written "God is Love."

In the Son of His Love, the Lord Jesus Christ, He has feathered our nest of salvation in which we are born, believing on Him. And as His "bairns," His born ones, He covers us with His feathers. What gracious comfort He has provided for us His children! What a blessed thing it is to trust under the shadow of His wing and to enjoy the comfort of His feathers!



**Riches
Uncountable**

A Swiss jeweler, who was requested by the Turkish Government to estimate the value of the treasures left in the palace of the late Sultan at Constantinople, returned to his home in Geneva, having failed in his mission because "the riches were uncountable." He reported that in order to reach the jewel room he was obliged to pass through a number of doors. Each was guarded by a heavily armed soldier. The last door was of solid bronze and so heavy that it took eight men to swing it back. Then he saw trays piled with the most costly precious stones, emeralds, diamonds and rubies. There was a great throne chair of pure gold, inlaid with twenty thousand pearls of enormous value, and thousands of rubies and emeralds. He expressed his opinion that no human being could possibly give a valuation of these wonderful treasures. They are riches uncountable.

The poor Sultan who possessed these treasures is dead and gone. He could not take a single stone along. But what are these riches uncountable in comparison with the riches unsearchable which belong to Him, who is the Lord of creation and the Lord in redemption, Christ Jesus, the heir of all

things! Let them bring together these Turkish riches and add to them the precious stones, the uncountable riches of every Rajah in India, and bring to them the riches of China and Japan, and last but not least the riches of America and every other continent. What are they all in comparison with His riches! And these unsearchable riches of Christ belong to His children, to us for whom He died. He died for our sins and He died that we might be sharers of His unsearchable riches, heirs of God with Him and His co-heirs. The day comes when earth's riches will disappear, but then our riches will begin. Oh! shout for joy, child of God and heir of glory!



**Increasing
Warfare**

The great revelation in the Epistle to the Ephesians is the Church, the body and the bride of Christ, and therefore the glory of Christ. What the true Church is, as well as the glorious destiny of the Church, is fully made known in this great document. At the close of this Epistle, after the message is given as to the worthy walk of those who are members of the one body, we read of the conflict which the children of God are always facing. We have a warfare, and this warfare does not decrease as the end of the age is upon us, but it increases. The Apostle writes: "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the wicked spirits in the heavenly places" (Eph. vi:10-12).

Christian warfare is much misunderstood. We are never told to fight the flesh. The flesh, the old man, was put to death in the death of Christ; we are exhorted to reckon ourselves dead and keep in the place of death the old man with its lusts (Col. iii:5-9). We are never told to war against the lusts of our old nature. God tells us to abstain from fleshly lusts (1 Peter ii:11) and to turn our backs upon them (2 Tim. ii:22).

True Christian warfare is with the devil and his wiles,

with the principalities and powers of the kingdom of darkness, with the wicked spirits in the heavenly places. The book of Joshua illustrates this typically. Israel was brought into the land of promise. The power of God brought them in. There was no need of fighting to get in, but the fighting began after their entrance, because enemies, the tenants of the land, opposed them on all sides. The death of Christ (typified by Israel's passage through Jordan) has brought us into a heavenly possession. Our calling is to live in this heavenly sphere in Christ, to walk in the Spirit and to lay hold increasingly on the spiritual blessings which belong to us, to make them our own. In doing this we are opposed by enemies, as Israel had to war with nations which held possession of their land. The enemies which Israel had to fight were flesh and blood; ours are the devil and the wicked spirits, and rulers of the darkness of this age. The Scriptures teach that there is a vast dominion of darkness over which Satan is head, and that, as the god of this present age, he has rulers over this age and a large army of wicked spirits, whose domain is above the earth. How mighty these unseen beings are, what powers they possess, the vastness of their dominion and their great numbers, no saint has ever fully realized.

These agencies of evil hate Christ and also hate those who are in Christ. True believers whose aim is to walk in the Spirit, whose desire is to possess their possessions, to know Christ in all His fulness, to walk worthy of Him and to exalt Him, will have to face these unseen enemies and wrestle with them. Their aim is to keep us from taking hold and enjoying what is our portion in Christ, to disturb our fellowship with Him and in other ways to hinder a real spiritual progress. If these enemies of ours succeed in this they have dislodged us from our stronghold and then they can attack us.

But notice it does not say that we should stand against the power of the devil, but against the wiles of the devil. In Joshua's day the enemies used wiles to sneak in among the people of God to do them harm. The Gibeonites, with their pretensions, their old garments, shoes and mouldy bread, did

this. Wiles are the tactics of Satan. He transforms himself into an angel of light and in this guise he attempts to pervert and counterfeit the truth of God. He is the liar from the beginning and the father of the lie. Such is the testimony of our Lord (John viii:44). As he did in the beginning, so he does still, he lies about God and His Word. The confusion God's true Church is facing today is produced by this dark shadow. All the errors, delusive and fanciful inventions, contrary to sound doctrine, the spurious psychical manifestations, claimed as the true manifestations of the Spirit of God, denials of certain doctrines, are his wiles by which he tries to harm the devoted believer. Then there are the grosser wiles. The polished, cultured, smooth and suave gentleman, who poses as a Christian, but denies the Truth and the Gospel of Jesus Christ, camouflaging himself as a worker of righteousness, who devotes himself to the uplift of the human race, is one of his choicest instruments. The different cults like Christian Science, Spiritism, New Thought, Bahaim, the Unity School, Theosophy, the gift of tongues and faith-healing delusion and others belong to his wiles.

As the head of the wicked spirits, who promulgate these false doctrines, knows that his time is short, that soon he will be made helpless by the coming One, Satan manifests an astonishing energy in these days. Therefore we have an increasing warfare. All who stand true, who do not swerve to the right or to the left, but hold to the straight line, who remain steadfast in the faith, who reject false doctrines and delusive theories, experience his continued attacks. Satan is never discouraged. He may fail again and again, but he never gives up. Still more subtle will be his wiles in the near future. False teachers will multiply and false prophets also, and if it were possible, to deceive the very elect. Delusion will follow delusion till finally the great end-delusion will come of which the Apostle writes in 2 Thessalonians, chapter ii. The true Church will not see this. When it comes our warfare will be ended and we shall be with the Lord.

God wants His people to be a victorious people. There is no need of defeat. He wants us to be a bold, a courageous people, in nothing terrified by the enemy (Phil. i:28). We are not to fear him, nor fear his wiles, but he must fear us, providing we possess what the Spirit of God says concerning our warfare and are clothed in the whole armor of God. In the same passage in Ephesians we are told to "be strong in the Lord, and in the power of His might." Our strength in the conflict is our weakness, as Paul wrote, "when I am weak, then I am strong." Confessed weakness casts us upon Him, who is our strength and who can keep us from the wiles of the devil. This conscious weakness keeps us in close touch with our Lord. Our dependence on Him leads to prayer. The consciousness of inherent weakness is our safeguard. Then we read, "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Eph. vi:13). God expects us to withstand and to stand. Our attitude therefore is not the offensive, but the defensive. We are not asked to attack the enemy. Nor are we asked in Scripture to be occupied with the devil and his works; the Holy Spirit asks us to be occupied with Christ and His glory. When the devil comes with his wiles we are to withstand him and stand firm resisting him. The promise is, "Resist the devil and he shall flee from you." The evil day mentioned is this present age, and the days in which we live are especially evil, for they are the predicted perilous times, times of apostasy and times of delusions. We must therefore put on the whole armor of God, not one or two pieces of it, but each piece must clothe us in order to gain the victory. It is God's armor, prepared and provided by Himself. Let us see what it is. (Ephes. vi:14-20.)

I. The loins are to be girt about with truth. Our Lord exhorts us, "Let your loins be girded about" (Luke xii:35). The truth of God is the girdle. The garments typify our outward lives. The truth of God holds up our garments, our habits so that they may not be dragged in the mud of the world and give the enemy occasion to attack us.

OUR HOPE

II. The breastplate of righteousness. This covers the heart. It means having a good conscience. It means more than knowing that we are the righteousness of God in Christ. It means a walk consistent with our position in Christ and the relationship into which we are brought by the grace of God. Covered by this the devil cannot touch us. Practical righteousness, "love out of a pure heart and of a good conscience and of faith unfeigned," keeps us in the enjoyment of our relationship to God. It is also written: "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck" (1 Tim. 1:19).

III. The feet shod with the preparation of the Gospel of Peace. This does not mean the preaching of the Gospel or soul-winning. We have peace with God through the Gospel. This perfect peace with God, as well as the peace of God is our preparation. Israel wandered over the desert for forty years and their shoes never wore out. We too wander through the wilderness, the feet shod with the preparation of the gospel of peace, a peace which will last as long as God is, for ever. Knowing this peace, assured of it, knowing that we are in His hands, we can stand and withstand the wiles of the devil. He cannot touch the soul which trusts on Christ and rests in the peace of God.

IV. The Shield of Faith. This is to be over all (not above all as in the Authorized Version). Faith in God, in His promises, in His Word, simple, child-like faith covers the believer. When we exercise unwavering confidence in God the fiery darts of the enemy will be quenched. His poisonous darts are indeed fiery. How often he tries to make us doubt our eternal security. How often he uses our failures to assail us. The shield of faith will repulse them all.

V. The Helmet of Salvation. The helmet resting upon the head covers the seat of intelligence. This helmet is the symbol of our past, present and future salvation. We have a salvation which is secure. No power in earth, nor the devil with all his power and wiles can ever spoil us of it. This gives boldness and confidence in the conflict. Sad

it is to see thousands of believers without this helmet of salvation, destitute of the assurance of salvation and therefore an easy prey of the devil's wiles, driven about by every wind of doctrine. How often we have found those who drifted into one of the most subtle delusions, Pentecostalism, ignorant of the blessed truth of the assurance of salvation. Those who know it not are ever seeking something in an experimental way, which the grace of God has freely given. Well has it been said: "Girded by the truth applies to the judgment of the inner man; practical righteousness guards the conscience from the assaults of the enemy. The power of peace gives character to our walk; confidence in the love of God quenches the poisonous arrows of doubt and the assurance of salvation gives boldness to go forward."

VI. The Sword of the Spirit. This is the only offensive weapon in the armor of God. The sword of the Spirit is the Word of God. Our Lord, when the devil tempted Him, used this sword and defeated the enemy with all his wiles. The same sword is in our possession, and if we meet the adversary with "it is written" as our Lord did and yield obedience, the devil cannot harm us. Was there ever a time when God's people had greater need of laying hold with a firm grasp of the sword of the Spirit! Satan has succeeded with his wiles to dull the edge of that sword. How great is our need to go constantly to the Word of God and use this sword. We must search the Word and let the Word search us. We must have the Word in our heart and our heart in the Word. Thus alone can we meet the enemy and resist him.

VII. Praying Always. This also belongs to the armor of God. Praying always with all prayer and supplication in the Spirit (not for the Spirit), is with the Word of God the most powerful weapon against the wicked spirits and their influences. And as we pray in the Spirit we are to watch also and remember all the saints of God, the fellow members of His body.

Such is the armor of God, and unless we use it daily and daily in confessed weakness cast ourselves upon Him we shall not be able to withstand and to stand.

**The Nearing
Victory**

The conflict will not last for ever. It will end some day, and when it ends it will be victory for God and for His people. The Word of God does not leave us in doubt about it. It is triumphantly certain of the coming victory. The victory belongs to Him, who defeated the devil, who "through death stripped him of his power." According to the infinite wisdom of God, a wisdom which the finite mind of a child of God cannot comprehend, the bruising of the serpent's head is still a future event. But it will come when God's time for it has come. The devil offered to the Lord Jesus Christ on the mountain the kingdoms of this world and their glory. The Son of God said, "Get thee behind Me, Satan." The day must come and will come, when the Lord Jesus Christ will receive the kingdoms of this world. Satan is still the prince of this world and the god of this age. His dethronement will come when the Lord Jesus Christ comes in great power and glory. When finally the great dragon, that old serpent, called the devil and Satan, is forced out of the heavenlies, and the wicked spirits with him (Rev. xii:9), it is written, "And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of His Christ, for the accuser of our brethren is cast down, which accused them before our God day and night." And, finally, the victorious Christ, when He comes as the triumphant conqueror, will put the Devil in the pit of the abyss.

When the Lord Jesus Christ gathers His people together and we shall meet Him up yonder, Satan will be completely bruised under our feet. Then our conflict ends, and we need no longer the armor of God. This glorious day of victory for Him and for the redeemed is nearing. What encouragement it gives in the battle strife to remember the day of victory is at hand and not far off. So let us hold on and let us hold fast. In the midst of all the evil around and about us the outlook for God's children has never been so bright as now.

The monk of Wittenberg, who became
Monk Luther's the great reformer, the chosen instrument
Glorious of God, has left a glorious testimony. It
Confession is wholesome reading, for the days of
 rationalism and ritualism in which we live.

The confession carries with it blessing. The holy boldness with which it was uttered is the energy of the Spirit of God.

"Although I was a holy and blameless monk, my conscience was nevertheless full of trouble and anguish. I could not endure those words 'the righteousness of God.' I had no love for that just and holy God who punishes sinners. I was filled with secret anger against Him. I hated Him, because, not content with frightening by the law and the miseries of life of us wretched sinners, ruined by original sin, He still further increased our tortures by the Gospel. But when by the Spirit of God I understood these words, 'The just shall live by faith,' when I learnt how the justification of the sinner proceeds from the free mercy of our Lord through faith, then I felt born again like a new man; I entered through the open doors into the very paradise of God. Henceforth, also, I saw the beloved and holy Scriptures with other eyes. And as previously I had detested with all my heart these words, 'the righteousness of God,' I began from that hour to value and to love them, as the sweetest and most consoling words in the Bible."

"I see that the devil is continually attacking this fundamental article by means of his doctors, and that in this respect he can never cease or take any repose. Well, then, I, Doctor Martin Luther, unworthy herald of the Gospel of our Lord Jesus Christ, confess this article, that *faith alone without works justifies before God*; and I declare that it shall stand and remain for ever in spite of the emperor of the Romans, the emperors of the Turks, the Tartars and the Persians—in spite of the Pope and all his cardinals, with the bishops, priests and nuns—in spite of kings, princes and nobles, and in spite of all the world and of the devils themselves; and that if they endeavor to fight against this truth, they will draw the fires of hell upon their heads. This is the true and holy Gospel, and the declaration of me, Doctor

Luther, according to the teaching of the Holy Spirit. There is none who has died for our sins, if not Jesus Christ the Son of God. I say it once again, should all the world and all the devils tear each other to pieces and burst with rage, that it is not less true. And if it is He alone that taketh away our sins, it cannot be ourselves and our own works. But good works follow redemption, as the fruit grows on the tree. That is our doctrine—that is what is taught by the Holy Spirit and by all the communion of the saints. We hold fast to it in the name of God. Amen.”

We are fighting today for this great heritage of the Reformation. The ever increasing liberalism denies that man is a lost sinner; it denies the fact that Christ died for our sins. If man needs salvation it may be procured by his character, by his works. It has swept aside Luther’s great text “the just shall live by faith.” The ever increasing ritualism puts priests, sacraments, prayers to the saints, penance, good works as the necessary means of salvation. Throughout Great Britain, Rome-possessed Anglicans raise the cry that the Reformation was a mistake and they are doing all to undo its work and land England once more in the bosom of the Papacy. Protestantism is exactly that which the omniscient Lord in His prophetic utterance declared it would be, “thou hast a name to live, and art dead” (Rev. iii).

Dear reader, you know the truth. You believe in redemption by blood and salvation by grace. Realize your solemn duty to confess your faith by your lips and your life! Contend earnestly for the faith. Hold fast what thou hast, that no one take your crown.



A writer in “The Pilgrim Elementary
The Old Teacher” (Congregational) December,
Hymns Must Go 1927, published in Boston, makes the
following remarks (page 494):

“One of the greatest factors in our teaching about God is our hymnology. Some one has said, ‘I care not who makes the laws of a country as long as I can write the songs.’ At a young people’s meeting recently there were two songs sung. One was ‘The Son of God Goes Forth to War’ and the other

was 'Onward, Christian Soldiers.' The associations and the music of these hymns are wonderful, and yet what are the teaching and the picture they present? Many of our old hymns are based on the thought of the blood of Jesus Christ and center about a theology which is no longer adequate for this day. Yet we continue to sing these hymns, glossing over the words we no longer believe with mental evasions and reservations. Is it not time that a new type of hymn was written, throbbing with the great social outlook of the gospel, and giving a picture of Christ and God, not as a God of war marching on to conquest to the strains of martial music, but winning his way by the strength of his teachings and the power of his ideals? More hymns of consecration and service are needed; more hymns of brotherliness and friendship. This is what we need and this is a part of the problem of what we shall teach."

Away then with the old hymns! Here is Toplady's blessed hymn sung for more than a century and a half by the living and by the dying:

"Rock of Ages, cleft for me,
Let me hide myself in Thee,
Let the water and the blood
From Thy riven side which flowed,
Be of sin the double cure,
Save me from its guilt and power."

Take it out and sing it no longer! Here is another great Gospel song—William Cowper's hymn, like Toplady's, sung the world over in many languages, sung with the heavenly peace in hearts and joy upon lips:

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

Strike it out for it tells of the blood! Do the same with the never-dying hymns of Isaac Watts, John and Charles Wesley, Martin Luther, and other men of God who sang the story of God's love and grace manifested in Him who died for our sins. The hymns of blind Fannie Crosby and devoted Frances Havergall must not be tolerated any longer! How obnoxious is another hymn:

"Just as I am without one plea,
But that Thy blood was shed for me,

OUR HOPE

And that Thou bidst me come to Thee,
O Lamb of God, I come, I come."

Since there is no Lamb of God to come to, and His shed blood has no power, what is the use singing it?

But why confine this censure to hymns about the blood? Since Christ, according to the Congregational-Unitarian conception was not the Virgin-born Son of God, the hymns which tell out the mystery of godliness must also be omitted. Then what about the resurrection hymns? Inasmuch as Christ never rose from the dead, so strenuously taught by these liberalists, they should stop singing resurrection hymns. But inasmuch as they reject the sacrificial death of the Son of God and deny redemption by blood and salvation by grace, the mass of Gospel songs—"I love to tell the story," or "I heard the voice of Jesus say," and scores of others are now unsingable. Take them out! What about the Holy Spirit? According to Modernism there is no such person as God the Holy Spirit. Then why sing about Him? And Mr. Congregational-Unitarian you must also stop singing the hymns of hope and glory, that blessed, precious treasure of the true Church of God. How can you sing, how dare you sing, of the resurrection of your loved ones and meeting them again in His presence, when you teach that Christ's body remained in the grave and that heaven is not a place!

Well, produce your new hymn-book! What will it be? A collection of life-less, blood-less, peace-less, joy-less, power-less and hope-less twaddle. The true Church will continue to sing her songs which will some day merge in the never ending song "Unto 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, to Him be glory and dominion for ever." And you, enemies of the cross and of the blood, what will you sing then? There will be weeping, wailing and gnashing of teeth.



**Enemies
of the Cross**

The Pastor of the Church of the Divine Paternity in New York City preached recently a sermon on "The Fading Cross." This is what he said:

“The Cross, with its connotation of sacrifice, is fading out of Christianity, because it was a savage survival from pre-prophetic Israel. The Cross must pass and fade away as the central doctrine of Christianity, or Christianity itself will pass.”

Poor fellow! The Cross is not fading out of Christianity. It never shone as bright as it shines today in the faith and life of the true children of God. Nor is it true that the Cross is a savage survival from pre-prophetic Israel. The Cross has stood out prominently in all past history, ever since man became a sinner. The very opposite is true, if the Cross fades out of Christianity, Christianity will pass, and never can true Christianity be maintained without the Cross. The Cross is Christianity and Christianity without the Cross is a powerless and hopeless system. Rave on poor fellow and in thy delusion demand a fading Cross. Thou wilt fade away, but the Cross will stand and ultimately will pass the sentence of eternal night upon thee. (Phil. iii:18, 19.)



One of them is an Anglican, Bishop E. W. Barnes of Birmingham. **Two Bishops** Certain Bishops of the Church of England have strong leaning towards Rome, but this Bishop is an infidel. He declared in a sermon that the theological doctrine of the fall of man has been shot to pieces by Darwinism. With him the Old Testament is nothing but unreliable folk lore. Man never was created in the image of God; he is nothing but “a rising animal, slowly gaining spiritual understanding and rising far above his distant ancestors.” With his denial of the fall this Bishop wipes out the whole scheme of redemption, as well as the Deity of the Lord Jesus Christ. How such a fellow dares to call himself a Christian and put on robes, posing as a Bishop, is hard to understand.

Another Bishop answered him and his words are well worth recording in our pages. Every true believer will agree with what Bishop Joseph Schrembs of the Roman Catholic diocese of Cleveland, Ohio, has said.

“Christianity and all its institutions stand or fall with the acceptance of the fundamental principles of man’s creation

by God, man's fall through sin and his redemption through the blood of Christ. Given these, Christianity becomes the intelligent and powerful force for the upbuilding of human character and the promotion of Christian civilization that has placed Christian nations far ahead of all others.

"It will be a sorry day when such principles as those enunciated by the Lord Bishop of Birmingham are accepted by those who call themselves believers in Christ."



**The Vile
Corruption of
the Young**

There are now different advocates of what is termed "companionate marriage," that is, young people should marry with the understanding that their union may be dissolved by mutual consent after a few years of cohabitation. Among the advocates of such a contract, which in the future may mean nothing else but legalized fornication, are several judges and a number of modernistic preachers. Before us is a good sized brochure with this title, "*Psychoanalysis, or filthy dreamers, and other insidious teachings under guise of science.*" This timely pamphlet contains some terrible information of what is going on in tax supported institutions of learning. Among other things, this pamphlet contains a questionnaire submitted to a class of seniors in advanced sociology at Smith College, a college for women. To show what this questionnaire of this Smith College is, we give the following facts, taken from the above mentioned brochure.

Mr. Frank A. Goodwin gave an address in Lawrence, Mass., before the Kiwanis Club. This address was printed in the "Manufacturers' Record" of August 18, 1927. We quote from this periodical part of Mr. Goodwin's address.

"Another obstacle [to radicalism] is the home and the family, and a widespread assault is now being made on the sanctity of the marriage and sacred family relations, and it is being made with great success in the leading colleges for women, and small wonder, for we find the presidents and professors in most of them members of the Baldwin-Foster committee, or its alleged organizations.

"Let me read you a few questions submitted a senior class of girls at Smith College, and I understand they were also sent to others. After you hear these questions I would

ask you if it is not time either to clean out those responsible for *this filth*, or for parents to keep their daughters out of such an unclean atmosphere. Would you wish to have such questions as these asked of your daughter?"

But the editor of the "Manufacturers' Record" made at this point a foot note in the report of Mr. Goodwin's address. We print it herewith:

"The Questionnaire quoted by Mr. Goodwin is so objectionable because of *the obscenity of its suggestions* that while it was entirely appropriate for use by Mr. Goodwin in his address to a group of business men, it is not suitable for publication in the 'Manufacturers' Record' and it is therefore omitted."

Nor dare we defile the pages of "Our Hope" by quoting the *nasty, vulgar and filthy suggestions* made to girls and young women in that college, which we believe still retains the name "Christian."

The seed sown by evolutionists, modernists, destructive critics, social radicals, who as professors teach in modern colleges, the creed that embraces immorality and advocates the nationalization of children, that dragon seed is springing up on all sides. We received some horrible and unprintable information as to the gross immoralities practiced in different institutions. How will it end? Let it go on, this modern infidel teaching, and in a few years this country will be a sink of vileness and iniquity such as we have never dreamt of, and then will follow the overthrow of righteousness and this land will be plunged into a catastrophic revolution unprecedented in all history. What can bring salvation? Nothing else but a return to the Word of God, and a real revival of true Christianity through the preaching of the true Gospel of the Lord Jesus Christ in the power of the Spirit of God. But can such a revival come without the deepest humiliation and confession of sin?



Birds of a Feather "Birds of a feather flock together." In the "New York Herald Tribune" of December 5th appeared an article on the new telephone book of New York City,

containing over three million names. In this article we found the following item:

“A Herald Tribune reporter reviewing the new telephone book, came upon a name so curiously spelled that it occupied a unique position in the Manhattan and the Bronx volume. The mysterious name, suggesting no one less exotic than a Hindu mystic, a Swami or an oom, did not appear in the June issue and, therefore, seemed to need investigation by the reviewer. He called it. The man who answered, speaking in excellent English, refused to comment on reincarnation or give the name of his favorite flower. He revealed his real name only on condition that his telephone name be withheld.

“‘I am Lewis Browne,’ he explained, ‘and I am the author of ‘That Man Heinie’ and ‘This Believing World.’ I am also a rabbi, and as such officiated at the recent companionate marriage of Hendrik Willem van Loon and Frances Goodrich. No, the fantastic name in the new telephone book is not my real name. I adopted the name so that my friends might find my telephone number easily and so that the scores of nuisances who harass an author would not be able to search me out and take up my time.’”

Rabbi Lewis Browne is the author of “This Believing World,” a rationalistic presentation of the origin of religion, which we have taken up in our book on “Christianity or Religion?” and answered: Hendrik W. van Loon is also a rationalistic writer, who denies the revelation of God, an outspoken evolutionist, and whose well written books are highly endorsed by modernists, and do so much harm among the young. Here then are two of your leaders, ye modernists, whom you follow!



**Worse than
Hallucination** Somebody sent us from Los Angeles a small tract published by a so-called “Tract Society.” The frontispiece shows a young woman, evidently with bobbed hair, with a chain around her neck. She gives her experience in this sheet. She claims that she had a great experience when the “divine power” laid hold on her and she fell over backward. Here is what she says happened:

OUR HOPE

I heard the voice of Jesus saying quite plainly, "Child, talk with me."

I said, "Lord, I would be crucified with you."

Immediately my arms were stretched out upon the floor and my whole body assumed the form of the cross. And the Voice now said, "Now, my child, you are crucified with me."

Then I was led to ask that I might drink the cup that He drank and at once a Hand came to my mouth and I felt the sensation of drinking. The Voice said, "Now, child, you have drunk the cup that I drank."

I said, "O Lord, that I might clasp you to my heart." And my arms went up and I clasped with divine rapture the Saviour to my heart.

* * * * *

I now asked to be emptied of everything worldly, and immediately my body was shaken like a bag is shaken to empty it. Then I asked that I might be given the beautiful lesson over again lest I forget; and once more, step by step, in exactly the same order and in the same way the experiences came again. Then the Voice said, "Kiss me goodbye, child, before I go," and I felt a pair of lips press mine in a divinely sweet kiss. Then turning on my side as though to sleep my two hands, palms together, went under my head and a deep sigh of peaceful rest brought to an end two hours and a half of the most wonderful experience.

Hallucination is too good a word for this stuff. It is worse than hallucination, for it is down right *blasphemy*. She may have had such an experience in her imagination, but the Lord Jesus Christ *never* spoke to this woman in the words she claims to have heard. And how horrible to read the rest of her so-called experience! Surely behind this must have been a subtle demon.

Evidences are multiplying that the present day Pentecostalism as represented by women of the stamp of Mrs. McPherson and others, as well as girl evangelists of doubtful age, is a strong delusion. It is nothing new. A hundred years ago the same delusion was on earth in the Irving movement. We have in our possession a copy of the original edition of Robert Baxter's "Narrative of Facts characterizing the Supernatural Manifestations in members of Mr. Irving's congregation and other individuals." He describes

the same gift of tongues delusion and the same visions and experiences which are the stock in trade of the Pentecostal movement. But it was not of God, but the work of demons. A hundred years before Edward Irving were the Camisards, the so-called French prophets. The same delusions were then practiced, and so on through Church history.

The havoc which these delusion cults work cannot be estimated. They divide churches and families. They bring to many physical and mental collapse, especially the latter, as confirmed by insane asylums. Often underneath these pretended Spirit manifestations are found such wicked unnameable deeds of the flesh which leave no doubt that evil spirits are at work. All we can do is to sound our warning against it. May others take it up also.



**For Your
Prayerful
Consideration**

Our readers find elsewhere in this issue a number of the endorsements and commendations of our latest book, "Christianity or Religion?" We cannot possibly print them all. Many tell us of their firm conviction that this volume has a mission especially among college students. We have a heavy burden about it. The book was written after long study with much prayer, and since its publication we have prayed daily that it may please the Lord to give the book the widest circulation and to use it in mighty blessing. We know that the present day apostasy will not be stemmed by this presentation of the truth, but we know it will save not a few.

The religious world has made such books as "The Book Nobody Knows" and "The Man Nobody Knows," as well as Rabbi Browne's "This Believing World," the best sellers, and hundreds of thousands of these books have found their way into the hands of a half of a million people. These books have been sent also to many hundreds of libraries throughout this land.

"Christianity or Religion?" answers these modernistic books and gives a new and striking constructive presentation of supernatural Christianity.

We know we can do nothing to make it "the best seller," for the world does not buy and read books which teach the truth of God. Nevertheless we have a responsibility in this matter. What can we do to put this timely volume into the hands of those who need it?

We have a suggestion. The readers of "Our Hope" live in about 1,200-1,500 cities, towns and villages. Nearly every place has a public library which is always glad to receive new volumes. You could present a copy of this book to your home library and in this way make it accessible to many others. Another way is that you procure a copy and write your name in it with the request to return it to you after it has been read, then lend it to your neighbors to read.

We are preparing a list of hundreds of colleges, seminaries, universities and other institutions to whom we expect to send free copies.

We wish to add that we shall furnish copies of the book for the above purposes at the lowest possible price. Please pray about this.

The Book of Psalms

The Twenty-Fourth Psalm.

This Psalm completes the series of Messianic Psalms which began with the Sixteenth Psalm. In these Psalms we traced every fact connected with the suffering and glory of Christ. The concluding three Psalms picture Him in His Shepherd character; as the good Shepherd in Psalm xxii; as the great Shepherd in Psalm xxiii, and in this Psalm as the chief Shepherd who will be manifested with glory. Tradition claims that this Psalm was composed when the ark was brought from Kirjath Jearim to Mount Zion, where David had it set up in a tabernacle (2 Sam. vi). The construction of the Psalm shows that it was probably sung in antiphonal measure. The Jewish historian Josephus says that seven choirs of singers and musicians preceded the ark at this occasion and the Psalm was beautifully chanted. We give a possible arrangement of the Psalm as it may have been used in worship.

OUR HOPE

*The Chorus of the procession**

The earth is the Lord's and its fulness,
The world, and they that dwell therein.
For He, He hath founded it upon the seas,
And established it upon the floods.

A single Voice

Who shall ascend into the hill of the Lord,
And who shall stand in His holy place?

An answering Voice

He that has innocent hands and a pure heart,
He that does not lift up his soul to vanity,
And sweareth not deceitfully.

The Chorus of the procession

He shall receive the blessing from the Lord,
And righteousness from the God of his salvation.
This is the generation of them that seek Him,
Who seek Thy face in Jacob.

On entering Zion the Chorus sings

Lift up your heads, ye gates,
And be ye lifted up, ye everlasting doors,
And the King of Glory shall come in.

A Voice from the gates

Who is this King of Glory?

The answering Chorus

The Lord strong and mighty,
The Lord mighty in war.
Lift up your heads, ye gates,
Yea, lift up, ye everlasting doors,
And the King of Glory shall come in.

Another Voice

Who is this King of Glory?

The answering Chorus

The Lord of hosts,
He is the King of Glory.

We divide the Psalm into two parts. In the first part (verses 1-6) we find a description of those who will dwell with the Lord in the day of His glorious manifestation. In the second part we see the manifestation of the Shepherd-King after His glorious conquest.

*After Prof. F. Delitzsch.

I. Who shall dwell with Him. Verses 1-6. The Psalm begins with the majestic declaration that the earth is the Lord's and the fulness thereof, as well as the world and they that dwell therein. The Lord is seen here claiming what is His by right of creation. This Creator-Lord is He by whom and for whom all things were made, and who is also Creation's redeemer, because He paid the redemption price in His sacrificial death. He whom we saw in the Twenty-second Psalm as the suffering One, and in the Twenty-third Psalm as the risen One, the great Shepherd of His sheep for whom He died, is now seen in possession of the whole earth. The day of His triumph has come and He receives "the uttermost parts of the earth" for His possession "and the nations of the earth for His inheritance" (Psalm.ii).

The words, "He hath founded it upon the seas (*) and established it upon the floods," must be connected with the third day in the first chapter of the Bible. In that day the waters were gathered together and the dry earth appeared out of the waters which had submerged it, the first great type in the Word of God of the great truth of "life out of death," or resurrection. But here is another establishment of the earth. In Genesis i:9 the earth comes out of the chaos of a great pre-historic judgment. When sin and death came into God's good creation, the earth was plunged into another chaos. But now the earth is established, it has experienced a regeneration (Matt. xix:28). That regeneration, or new birth, was preceded by travail pains and sorrows. This is indicated by the word "floods" which typically means, strife, and opposition against God. (See Psalm xxxii:6; Isaiah lix:19; Jer. xlvii:2; Dan. ix:26). In the Ninety-third Psalm, where also the reign of the Lord is celebrated, and the world is seen established, we read of the floods which precede His coming to claim the throne over all the earth. 'The floods had lifted up' their voice, the floods lifted up their waves, but the Lord manifested Himself mightier than the noise of

*The Vulgate version (used by Romanists) reads "*super maria*"—upon the seas. Roman Catholic interpreters have changed this text and have made out of it "*Super Maria*"—upon (the Virgin) Mary. Here is a sample of Rome's perversion.

many waters and the mighty waves of the sea (Psalm xciii:2-5). The days of the predicted great tribulation, the time of Jacob's trouble, are passed. The Lord displays His power and, above all the tumultuous waters and floods of opposition, the earth, and on the earth His throne, is established.

But when He comes and establishes His throne upon the holy hill of Zion, when He is manifested who is the Holy One of Israel, the holy Lord and righteous King, who can ascend to that hill, or stand in His holy place? The answer follows. Before we meditate on it briefly we remind our readers that the Church of the Lord Jesus Christ has no place whatever in this Psalm. It concerns the remnant of Israel. True believers in our dispensation do not wait for the great tribulation, for the manifestation of the powers of evil and for the visible return of Israel's King, nor do they expect that in that day they will go to the holy hill of Zion and worship before the King. This is the Jewish hope. Ours is a better hope. We wait for the Lord to take us, not to an earthly place, but to the Father's house. Here it is the question of fitness to be in His presence when His millennial reign begins over the earth. The answer given demands practical righteousness, clean hands and a pure heart, and who does not lift up his soul, in self-exaltation, to vanity and swears not deceitfully. But clean hands, a pure heart and humility are the fruits of faith. The remnant of Israel is here before us. During the tribulation they believed and were therefore born again. They turned to the Lord and manifested, as believers must manifest at all times, their faith by practical righteousness. They are the generation of them that seek Him (verse 6). And besides this converted remnant of Israel, fit to be in the earthly, millennial kingdom, there are the nations which turn to the Lord in repentance during the tribulation-period, and these nations, accepting the final offer of mercy before He appears, learn righteousness then. "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Is. xxvi:9). It is the great truth that the new birth is needed in order to be in the kingdom of God. Israel to be in the kingdom must be born again, and so must the Gentiles.

Such then, who have believed; not the apostates, the unbelievers; and those who manifest their faith in a practical righteousness, shall ascend to Jehovah's hill and shall stand in His holy place. Such shall receive the blessing from Jehovah, the millennial blessings, and also righteousness from the God of his salvation. Righteousness is the gift of salvation and salvation is obtained by those who believe.

II. The King of Glory entering in as the great Conqueror. Verses 7-10. Revelation xix:11-16 should be read with this sublime description of the King of Glory entering in. He is the rider upon the white horse, symbolical of His all prevailing; He comes after, His conquest to enter His temple. Read also Isaiah lxiii:1-6. The conquest of Zion by David in the power of God may be the historical background of this portion of the Psalm. It was a great day when David had conquered Zion and gained the victory, when the gates of Zion opened to let him in. But how far greater will be the day when the true King comes, so long rejected and dishonored by Jew and Gentile! The gates which were so long closed against Him are commanded to open for the entrance of the King of Glory. Every obstacle is now removed. All opposition is downed. The question asked; "Who is this King of Glory?" is answered in a different way from what we hear today. They speak in Christendom of the kingship and leadership of Jesus, but they deny His Deity or His Saviourhood. They speak of social conditions and their betterment as the kingdom of God, and that Jesus is king in this sense of the word. But when He comes, He is manifested as Jehovah, the Lord almighty, the Lord all victorious, before whom His enemies must lick the dust (Psalm lxxii:9). He has dealt with them and they are now the footstool of His feet. Once more the appeal is made, "Lift up your heads, ye gates; and lift them up, ye everlasting doors, and the King of Glory shall come in." Then the question again, "Who is this King of Glory?"

"As when of old, in the presence of the risen Lord, the disciples 'believed not for joy and wondered' so here the wondrous truth is too great for sudden admittance; it is not easy for the gates to lift themselves so high. * * *

Listen, long desolate Zion! Listen O earth, planet that hast been indeed a 'wanderer' among the stars, lost, prodigal, darkened with the dust of thy servitude, and stranger to the heart of God; there is to be merriment and gladness over thee, restored, prodigal, brought back into the brotherhood of stars that shine forever. Listen! Jehovah of hosts, He is the King of Glory."*

What wonderful days will come when He is upon the throne! What glorious times are in store for this earth when all groans will cease and songs of praise and gladness will be heard from every continent, from every nation and tribe! Vain is all hope for man to bring in the Hallelujah times of the ages, by his own efforts. All that is written will surely come when the King of Glory comes, when the Chief Shepherd appears.

The Anglo-Israel Delusion

Occasionally some of our readers request the editor to say something about the theory that the Anglo Saxon race are the ten tribes of Israel. This queer theory goes by the name of "Anglo-Israelism." A better name would be "Anglo-Ishmaelism," for as Abraham on the suggestion of Sarah took Hagar, the bondmaid, to hasten the fulfilment of the promise of God concerning the promised son, so this theory tries to help God in the fulfilment of His promises given to Israel, the descendants of Abraham. In order to disprove the far-fetched historical, ethnological and philological assertions of Anglo-Israelism, we would have to devote a good many pages of our magazine, which we cannot do. But if we were to do so we would show that there is no evidence whatever for the claims which are made; in fact these claims are so utterly ridiculous that one can hardly believe that intelligent Christians can consider them for a single moment. If these Anglo-Israelites (who also have condescended to include in their fellowship the United States), had a true knowledge of what the Bible teaches as to the past history of Israel, their present condition and also their great national hope,

*F. W. Grant.

always linked with their own national home, they would never have fallen for such a fine spun, unbiblical invention.

When Israel was entrusted with the responsibility of preserving the knowledge of the one God, the Creator of Heaven and of earth, because the whole world had gone into polytheism and all forms of idolatry (Ex. xx:1-6; Josh. xxiv:1-3), God promised to them great blessings if they would be faithful, and sore judgments if they turned away from God to serve false gods. Here we must remember that the blessings promised would be enjoyed by them in their own land; while long continued judgments would come upon them on account of their sins, and they would be carried away to Gentile lands. There is no blessing from God for Israel as such outside their own land. Of course individual members of the people Israel, who believe the Gospel, are saved and share in the same salvation Gentiles have in Christ. But Israel cannot possess Israel's predicted blessings in the earth, except in their own land. Israel scattered is Israel under judgment. (Deut. iv:23-40). And let it be remembered that the book of Deuteronomy was written by Moses. There was no house of Israel and house of Judah then, as many centuries later. The blessings and the curses cannot be divided as Anglo-Israelism does, by giving the blessings to England and America, and the curses to the Jews. It is, as it is many times over again in the prophets, Israel, the term which includes both the house of Israel and the house of Judah.

If, then, the Anglo-Saxon race is Israel, as Anglo-Israelites so positively assert, they should be bearing the judgments predicted in Leviticus xxvi, Deuteronomy xxviii and other Scriptures. The very fact that these national judgments are *not* inflicted upon the Anglo-Saxons proves that they are *not* Israelites. But it is strenuously claimed that the Anglo-Saxon race is receiving marked temporal blessings from God. But this fact proves, if it proves anything, these are *not* Israel's blessings, for they are *not* in Israel's land; furthermore this is *not* the time of Israel's blessing at all. The time of Israel's blessing, when they will be the head of all the nations, does not come till their once rejected King comes back.

The claim that King George of England is a son of David, etc., is so foolish that we need not waste any of our space on it.

The present age is the age of Gentile supremacy, while Israel is set aside in judgment, and become few in number, as predicted (Deut. xxviii:61, 62), so that the ten tribes are spoken of as the lost tribes. But they are only lost to man, not to God. Men are so wise in their own conceits that what they do not know, they think cannot be. But it is far safer to trust the Word of God than the most plausible conclusions we may draw from our limited and imperfect knowledge. God certainly knows where the descendants of the ten tribes are, and what He has spoken about them He will fulfill in His own time and in His own way. So keep your hands off. One thing is sure, that the promises made to the house of Israel are not being fulfilled now, for we are still living in the times of the Gentiles, and before Israel can have her blessings the times of the Gentiles must end. They will not end till the predicted events connected with that end have been. What these are every student of prophecy knows.

Israel will then receive the promised blessings and glory, but never outside of their land. Here we also must remember that in the land Judah and Israel will be joined and enjoy together all the great blessings. But for this they will have to wait till their own Messiah, the Lord Jesus Christ, returns from heaven. And then only those who receive Him will receive the blessings. At present Israel is "Lo-Ammi," not my people. Then they will be "sons of the living God," (Hosea i:8-11). For this they will be born again and Ezekiel xxxvi:26, 27 will be fulfilled.

The greatest blessing that God bestows, is the blessing of the new birth, to which the earthly blessings of Israel are only sequel. *This is completely lost sight of by Anglo-Israelism: the new birth as a necessary preliminary to any blessing is ignored; and worldly prosperity is supposed to be blessing.* This is not the case at the present time (Luke xviii: 24-27). These facts make the whole theory a dangerous delusion.

Repentance towards God and faith towards the Lord Jesus Christ is the only way now of salvation for Jew and

Gentile, as it will be for all Israel in the future, when God will make a new covenant with the house of Israel and the house of Judah. (Jerem. xxxi:31-37.) Then will also be fulfilled Zechariah xii:10 and xiii:9. That is the kind of blessing God gives. The present time is the evil day of Ephesians vi:13, when Satan is dispensing his favors to the nations of the world (Luke iv:5, 6). Anglo-Israelism would have us believe, in this age when Satan rules, that the worldly power and glory of the Anglo-Saxon race comes from God and are Israel's covenant blessings. It is but another effort to turn away from what really does come from God, viz., the Gospel, the only way of blessing. No wonder that this foolish theory attracts the unsaved and fills them with an abominable national pride.

But let us look at Romans xi:25, 26: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

If the Anglo-Saxon race is Israel, then blindness in part should have happened unto it, until the full number of the saved from the Gentiles are brought in by the Gospel. But the fact is that the Anglo-Saxon race has been specially blessed with Gospel light, and great numbers have been saved, while the literal Israel has remained in blindness. But this is now about to change. The so-called Christian nations, especially Great Britain, are abandoning the true faith and the Gospel, and therefore a great judicial blindness is coming upon them. The Gentiles have not continued in the goodness of God, and will, therefore, be cut off, and Israel will be reinstated. The final judgments on apostate Israel and apostate Christendom now impend; we live in the midst of that which will bring them on. Therefore let us follow the divine exhortation "let us not be highminded, but fear" (Rom. xi:19-23). Anglo-Israelism is a phase of the high-mindedness on account of which God will deal with the age in judgment. We have said enough to warn against this

invention. Turn to the Word of God; divide it rightly; compare Scripture with Scripture and you will be kept from the ever increasing delusions of these last days (2 Thess. ii:10). Anglo-Israelism is one of them.—*Editor.*

The Lord's Day or the Day of the Lord

We read in Revelation i:10, "I was in the Spirit on the Lord's day." Dr. S. R. Maitland (born in 1792) invented the theory that the apostle John was transported in spirit into the actual Day of the Lord, that is the day of His visible manifestation. The late Dr. Bullinger adopted this theory and taught that the entire book of Revelation has nothing whatever to do with the Church, not even the seven messages to the seven churches. This is taught in an appendix of the "Companion Bible" of which he is the author. We shall briefly examine the question "*Does Rev. i:10 mean the Lord's day, the first day of the week or is it the Day of the Lord, when He appears for judgment?*"

We believe that it means the Lord's day, that is, the first day of the week and we give our reasons for this.

I. John beheld on that day, when he was in Patmos, the Lord Jesus Christ in the midst of the seven candlesticks, holding the seven stars in His hand, and about to transmit through John seven messages to the seven churches. He was therefore occupied with the things concerning the Church and its condition during this present time, and not with the things of the Day of the Lord. The wonderful prophetic messages of the seven church epistles, showing the history of the entire Church during this age are sufficient evidence that these messages concern not a future period of time.

II. It is evident that John's being in the Spirit on the Lord's Day came to an end when the seven letters had been dictated. This we learn in the beginning of the fourth chapter. According to the Maitland-Bullinger theory it should continue throughout the entire book.

III. John saw in fact the judgments in connection with the day of the Lord. But when was it? It was "after these

things," that is after the Lord had dictated these seven letters. Then "after these things" John is again in the Spirit. This time we do not read anything about the Lord's day. John was caught up to heaven, there he saw no longer the candlesticks, but a throne in heaven. Judgment is about to begin. Then the Lamb of God, the Lion of the tribe of Judah receives the seven sealed book, and with the breaking of the seals the judgments of the coming Day of the Lord are introduced, covering the seventieth week of Daniel (Dan. ix:26) and also described by our Lord in Matt. xxiv:1-44. None of this can take place until after the Church is gone from the earth. Consequently John did not see the judgments of the day of the Lord from an earthly standpoint. Those who make Rev. i:10 to read, "I was in the Spirit in the Day of the Lord," involve themselves in the error that John saw these judgments on the world when he was on earth, which would indicate that the Church will be on the earth at that time, instead of having been caught up to heaven as John was (Rev. iv:1-3).

IV. The Greek does not permit any such translation. Our readers are not familiar with the Greek and therefore we do not enter into a lengthy argument. Those who have access to Dean Alford's Greek New Testament can read there how this great Greek scholar answered the suggestion and showed that such a translation is wholly untenable. A literal translation of the Greek *Kyriake hemera* can never be made to mean "the day of the Lord"; but it is "the Lordly Day" just as "the Lord's Supper" (1 Cor. xi:20) is "the Lordly Supper." This accounts for the name given to the first day of the week. The early Church came together on that day to partake of the Lord's supper (Acts xx:7). It was for the remembrance of the Lord (1 Cor. xi:23-26). So the day on which this was done became characterized by it also; in fact it is a matter of Church history that the first day of the week was called from the very beginning "the Lord's day." On that day He arose from among the dead; on that day the risen Lord appeared twice in the midst of His disciples; on that day the Holy Spirit came from heaven to earth and baptized the assembled believers into one body, making them to be the body of Christ.

These are sufficient reasons to reject this theory that Revelation deals exclusively with the future, that the Church has no mention in it, that John was not in the Spirit on the Lord's day, but was projected to the Day of the Lord.

We mention one more fact. Every Bible book has a divinely made division, for the reason that the author is the Spirit, not of confusion, but of order. If the division is ignored, havoc and confusion follow. Such is the case today when new books are sent forth with attempted expositions of this majestic book. One, for instance, revives a theory that there is no great tribulation to come, that the tribulation is all passed and gone. Another book is sent out claiming that Revelation is not exactly an *apokalupsis*, but something else. And there are other books which follow similar lines. But all ignore the divinely made division of this final book of the Word of God. What is it?

Revelation i:19 shows that John was commissioned, when he had seen the glorified Christ, to write down this revelation. What is this commission? "Write, therefore, what thou hast seen, and the things that are, and the things that are about to be after these." John was obedient, and for this reason we find the contents of this book to be arranged in the following manner:

- I. *What thou hast seen.* Chapter i:9-18.
- II. *The things that are.* Chapter i:20-iii:22.
- III. *The things that are about to be after these.* Chapter iv:1-xxii:5.

Those who refuse to be controlled by the three divisions which the Lord points out are in hopeless confusion in their interpretations and appreciations of what is in the book.

It seems the enemy is busy in these days of ours in a most subtle way to confuse believers. Many have discovered that "the new light" which certain teachers on prophecy claim to bring is "old error," which, instead of establishing in the truth, unsettles. We doubt not these confusing theories of no future tribulation, and others, are aimed at the waiting remnant of His people, to make them careless and rob them of the comfort of that blessed and imminent hope. Every true believer wants to study Revelation. The Holy Spirit puts this book upon the hearts of His people, for the time is at hand.

Studies in Isaiah

BY F. C. JENNINGS

CHAPTERS LVIII-LXVI

"The salvation of Jehovah fully manifested"

We now begin the third subdivision of the third main division of Isaiah, and by translating both the name of Isaiah, and the number 3, we get the divine heading to this part: **"The salvation of Jehovah fully manifested."**

But as in that book in the New Testament that might well have the same title: Romans, we are carried to that same goal in chapter viii, by and through the dark path of exposure and judgment on all that is of the flesh in chapters i to iii, and vii; and are then led out into the noonday light of a new creation in our risen Lord Jesus Christ, so here, our chapter gives us the wrestling of the Spirit of God with us foolish, Jacob-like men, who ever seek to maintain our "standing" in the flesh before Him; and touches, in verse after verse of convicting power, the hollow of the thigh till we too hang helpless, dependent and yet happy on Him who thus overcomes, only that He may bless, without any sorrow accompanying the blessing.

Nor can it be seriously questioned that this sub-division will still show the striking numerical symmetry of its predecessors, in the 9 (or 3 times 3) sections, of which this chapter forms the first.

Once more I must caution my readers that the attempted metrical rendering is not intended as a substitute for any other translation, but is a paraphrase by which the meaning of the text is endeavored to be expressed, while keeping as close to a literal translation as that endeavor admits.

- 1: Cry aloud!* Spare not! Lift up the voice!
 Yea, lift it up as a bugle†
 Show to the house of Jacob their sins,
 Their rebellion unto my people.
 2: Day after day they seek after me—

*Lit. "In the throat," that is, with the loudest voice possible.

†"Not a trumpet or any metallic instrument, which is quite a different word, but a bugle or signal-horn, as that blown on New Year's day" (Del.) A ram's horn.

Take delight of my ways to be learning, †
 As though t'were a nation that always did right,
 Nor the judgment of God had forsaken.
 They call upon me for the judgment of right,
 In approaching to God they take pleasure.

This opening chapter is almost a repetition of the first in the book. The prophet is told, not to whisper, but to cry aloud so unpalatable a truth, bringing home to God's responsible Witness on earth, what is its true condition—(how little did they think it!)—it is one of rebellion! They would never have recognized, or owned to it, apart from the voice of prophecy. If a reasonable degree of "religion" be maintained, the dull sleepy conscience readily acquits of so heinous a condition as "rebellion." Is it then to be wondered at, that the gift of "prophecy" is by no means popular? (1 Thess. v:20). People do not love unpalatable truths, and when they have the alternative of listening to moving eloquence, pleasing illustrations and entertaining anecdotes, they not unnaturally avoid the scathing rebukes of the prophet and "prophecy" is despised (1 Thess. v:20). **They** rebellious! What steady attendants they are at the Temple! How consistently we "go to church," or attend some "meeting," as we should say. What more **can** they (or we) do? So confident are they of their own religious correctness, that they shrink not from calling on God to intervene in the most thorough judicial investigation, which can but issue in their being justified; for do **they** not take pleasure in temple-ritual? Do **we not enjoy** the "Church-services" and the "meetings" of **our** day?

Nay, still further, they actually indict Jehovah for not responding to their religious fidelity, for they say:

3: Why do we fast? Thou dost not see?
 Why humble our souls? Naught thou carest?

and He answers:

Lo, in your fast—'tis your pleasure ye find,

†The Heb. **yahda**, evidently cognate with the Greek **oida**, "to discern" may mean: "to acquire knowledge," hence simply "to be learning," and does not necessarily imply a true knowledge of God's ways. (Cf. Heb. iii:10; 2 Tim. iii:7).

§Delitzsch on the other hand, render: "They desire the drawing near of God" a parallel to the preceding line. I have hesitated long before adopting the alternative as in the text, nor have I strong convictions now,

OUR HOPE

485

- Exact a full tale from your labor*
- 4: Lo, ye do fast with wrangling and strife,
And smite with the fist closed in anger. †
Your fasting today doth not avail
To make your voice heard in the heavens.
- 5: Is it such fast as **this** that I chose?
A day for a man's soul's affliction?
Is it to bow his head as a rush?
To spread sackcloth and ashes beneath him?
Wilt thou indeed call **this** a true fast—
A day of delight to Jehovah?
- 6: Is not this rather the fast that I choose:
The bondage of wickedness loosen?
That ye unfasten the bands of the yoke
And let the oppressed go in freedom,
Break every yoke into pieces?
- 7: That thou divide with the hungry thy food,
And bring to thy home the poor outcasts?
When thou seest the naked, provide him with clothes,
And from thine own flesh never hide thee?
- 8: Then shall thy light break forth as the dawn,
And thy health shall speedily spring up:
Then shall thy righteousness march in thy van—
The glory of Jah be thy rearguard.
- 9: Then shalt thou call, and Jehovah respond—
Thou shalt cry—**Here I am**, shall he answer.
If thou dost banish the yoke from thy midst—
Cease pointing the finger; stop slander:
- 10: If to the hungry thou draw out thy soul;
Comfort the soul of the mourning:
Then shall thy light stream out of the gloom,
Thy darkness be as the noonday!
- 11: Then shall Jehovah constantly guide,
Thy soul in dry seasons replenish—
Infuse with [new] vigor thy [wearying] bones,
Thou shalt be as a well-watered garden:
As a fountain whose waters deceive not.
- 12: The ruins of ages thy children shall build,
Thou shalt raise up again the foundations.
So shalt thou be called: "Repairer of Breach
Restorer of streets for man's dwelling."
- 13: If thou shall turn from the sabbath thy foot
On my holy day doing thy business*
Calling the sabbath a day of delight
The holy day of Jehovah,
The day he hath honored
And thou give it honor

*This is a literal rendering, the meaning is given by a free reading of Delitzsch: "Ye carry on your business." In the second line the word "Labor" is used as we employ it for **those** who work, as when we say: "Labor does this or that," Delitzsch renders: "Ye oppress all your laborers."

†When thus fasting, they are quarrelsome, and strike with shut fist—from a root "to clench."

*Here I have felt compelled to give the sense of the words "doing thy pleasure" partly for the sake of metre, and partly because of the "delight" with which the sabbath was to be kept: their own pleasure was **business**.

OUR HOPE

- Thine own ways not walking †—
 Thy business not doing—
 Thine own words not speaking.—
 14: Then shalt thou have delight in Jehovah;
 And on earth's high places I'll cause thee to ride.
 Will give the lot of Jacob thy father,
 For the mouth of Jehovah hath said it!

Here then we have Jehovah's probe going deep into the wound that sin has made. Here we see the contrast between religious man's idea of fasting and Jehovah's. As to man, self and self-interest being the center of all his thoughts, even while he fasts he seeks his own profit by making others work for him. Further the very fasting—the very abstinence from food results in an increased irritability that leads to wrangling, and even smiting with clenched fist. ‡ Is **that**, says Jehovah, the conception you have of your God? Does **that** show that you have any true knowledge of Him? What pleasure can He take in seeing a man merely put on sackcloth, sit on ashes, and bow down his head as a bull rush. Prayers rising from such self-centering can never rise higher than the petitioner's head—can never reach Him on high—the very fasting fills you up full with pride; the very humbling is a source of boasting!

But this is what delights Him: to see the bonds that sin has brought among men—those works of the devil—unloosened. That the burdened conscience be relieved: hungry be fed: that thou take to thine own house the homeless, and clothe the naked, finding thy “neighbor” wherever there is **need** among **men**, for remember thou sharest their flesh, withdraw not thyself then from any in suffering, sorrow or need.

Long had He to wait before He saw that which perfectly answered these desires in any on earth. But at length One comes, who goes about doing good, healing all oppressed by the devil, feeding the hungry in thousands, clothing the naked till they sit in their right mind at His feet. On Him, the Spirit of God as a dove that had long sought a resting place as He hovered over this sea of humanity, at

‡Possibly this may have been the reason the Roman Church permits a full meal on fish and calls it fasting!

†Lit. “doing.”

last found a congenial home, and whenever that atoning death was most clearly shown forth in figure as at His baptism, or was the theme of heavenly discourse, as on the Mount, the very heavens broke under the weight of God's delight in Him. So He went on, never hiding Himself from His own flesh—that is from any man. Let the publican, Matthew, make Him a feast, He despises not the company of poor publicans and sinners. Let the pharisee invite Him to dine and he refuses not the cold invitation; till at length that “path uncheered by earthly smiles,” led Him to the Cross, and there, the very spear that pierced His side—the spear at the point of which all man's hate may be said to have been focussed, became the point at which all God's love was also focussed, for it drew forth the blood to save.”

Yes, One and One only, ever thus gave to God perfect delight; but here is a sweet and precious secret: **as we abide in conscious helplessness in Him shall even we too please God, and in no other way.** He—Christ—is the Fountain whence flows perennially floods of all goodness. We are but leaky vessels, yet abiding under the flow of that Fountain, we—even we—shall be channels of those living waters (John vii:37). O, that they may not be hindered in flowing in the few days that may be left to us by our own self-sufficiency!

Note the lovely circle of blessing that these verses 6 to 12 put before us; grace leads to self-forgetful holiness, and this receives such tokens of approving love as He told of in John xiv:21-23. Does one speak for any beside oneself in mourning the rare enjoyment of these tokens? Then let us not indict His truth, but draw nearer to Him in assured confidence that it is not due to any change in **His** love; nay, nay, but He ever longs so to make us each a channel of that goodness that actually needs human channels for its outflow.

The address is indeed to Israel on earth, but we are dull indeed if we cannot hear under that address a word for ourselves. The gloom of Israel's sorrows shall all pass away; the gracious light of His love shall shine upon her in her remnant, not at first with that noonday brilliancy

that would blind under present conditions (for we need to be ourselves like Him to endure that (1 John iii), but in the lovely rose of dawn, Then, by a second figure, sickness shall give place to perfect health, and Israel (and we) shall be led in triumph, as He here speaks: "Then shall thy righteousness march in the van and the glory of Jehovah be thy rear-guard." Surely that is nothing but a triumphant procession of safety, certainty, and enjoyment; for Jehovah here puts Himself as listening for the very first appeal or cry, and at once answering, "Here am I." Think of that, my fellow believers—think of the "high and exalted One who inhabits eternity" waiting on such poor creatures as we, and instantly responding to our cry with "Here am I!"

But there may still be some obscurity as to the precise force of "**thy righteousness shall go before thee.**" Might we not say: "**My** righteousness, Lord, why what righteousness have I, when it is, at its best, only filthy rags, and does not all Scripture confirm this verdict? Both Old and New Testament concur in crying: "There is none righteous, no not one." What righteousness then have I?"

But both Old and New Testament also concur in this, that there is another righteousness that is still ours: "**Not having my own righteousness which is of the law but that which is through the faith of Christ, even the righteousness which is of God by faith**" (Phi. iii:9). And with this our prophet is in perfect harmony: "**And their righteousness is of me saith the Lord**" (chap. liv:17) and again another prophet writes (Jer. xxiii:6): "**The Lord our righteousness,**" **Jehovah Tzidkehu.**

Thus this precious promise surely cannot refer to our own "filthy rags"; our works of whatever character they are, do not go **before**, but ever follow after; but it is Christ our Lord, who of God, is made unto us "**righteousness**" (1 Cor. i:30), and who; thus preceding, is indeed our Guide and Protector. We are on our way to God: Apollyon bestrides the way and by constant accusation, opposes our advance. Let **our Righteousness** answer him, and this is what we hear: "**Who shall lay anything to God elect? It is God who justifieth who is he that condemneth? It is**

Christ who died, yea, rather is risen again" (Rom. viii: 33-54). Can he answer **that?** No indeed, he flees from "**our Righteousness**", and our **van** is secure.

Well then may "**the glory of Jehovah,**" the perfect outshining of His highest divine excellencies, bring up the rear. For there are always some weak stragglers, who cannot, for one cause or another, keep up with the main body. Shall these be cut off by the flying squadrons of the foe? O how much the "glory of God" would suffer, and it is secured by gathering up* those poor, feeble, halting ones with whom some of us have much sympathy. God be thanked for both vanguard and rearguard.

In verse 9 we have **three** present evils that prevent the expressions of the Lord's love; first **oppression** of those over whom some social or financial advantage may give that power. Then **scoffing** at those on the same social level; and lastly, feigning friendliness publicly, yet **speaking evil** of those in some superior position to ourselves. These are the muddy waters from the cesspool of the first Adam, and not the clear crystal spring that flows from Christ Who is the Fountain, the clear sweet spring of love; and apart from whom all human love is but a shadow of what flows from His gracious heart.

Nor does this good Shepherd leave His poor sheep to find their way by themselves: He so leads them by the waters of quietness, that let the drought be ever so prolonged, they shall not be affected. Nay more, they themselves, shall not be as a mirage that deceives the thirsting traveller, but their ministry shall be refreshing to all. And those old foundations, that have been covered up with earth for many generations, shall be again built upon, till far and wide shall Israel's fame spread, and the very name of "Breach-repairer" shall be given her.

This reference to the dirt-covered foundations being again used, has surely its first application to the cities of Palestine; but who can fail to see the striking spiritual correspondence in the history of the Church of God. We

*The very word rendered "rearward" is **asaph** "to gather up," "to bring up the rear."

know well that at the Reformation there was a marvellous uncovering of the Foundation-truth of justification by faith: and that uncovering has gone on ever since, till within comparatively recent years the Lord's return as a present hope has been uncovered, and given great joy to myriads.

The chapter closes with another strong reference to the Sabbath, which shall be in the millennial day the "sign" of Israel's complete restoration. For man by nature loves his own way, and ever looks after his own interests. The legal sabbath, calling him from this, is, and ever will be anything but a delight, for it severs him from what **is** that, so that if his pursuit for gain be prevented by long-established custom, he will turn what is thought to be the "sabbath" to an opportunity for his pleasure as the crowds of pleasure-seekers do on Sunday. If then he can genuinely and sincerely find his truest joy in cessation from everything that is for his own profit or fleshly pleasure, it evidences a new-birth, and then indeed restored Jacob's portion shall be his.

Does this mark out **our** path as to the Sabbath? Must the Christian if he would please God (and there can be no true Christian to whom this is not the first desire) observe, by absolute rest, the seventh day of the week, and let tradition, say what it will, Scripture at least, knows no day as the Sabbath, **but** the seventh? Nay, he is in a sphere where, as far as true "rest" goes, of conscience and heart, his Sabbath is perpetual; and he neither knows nor looks for a sabbath but that future rest of God—that sabbath-keeping that remains still for the people of God (Heb. iv:9) and to enter into which he now "labors."

As to any day being observed as a religious obligation, that is, from a scriptural point of view, impossible. The Christian does indeed delight in the law of God after the "inward man": and what scripture calls "the righteous requirements of the law"* are indeed fulfilled in him as he walks after the Spirit, but the sabbath as given to the Jew, and never to any but the Jew (although its primary institution was for man **as man**, but he soon lost all claim to

*A strictly literal rendering of the Greek **dikaioma**—see Revised Version, margin.

it which became lodged alone in the "Son of man" Matt. xii:8, (the observance of the sabbath) is never pressed in the New Testament as one of those "righteous requirements" but rather is he warned against any who would judge him "in respect of a sabbath," for to him even that is but a shadow, the substance of which he has in Christ (Col. ii:16).

Here the addressed are the children of Jacob; a word that with peculiar force attaches the mind to that people whose path has nationally reduplicated that of their father Jacob, in its wandering from their home: in its long toiling service: in its sure restoration to its land, in its there passing through that time called "Jacob's trouble", and finally in its complete restoration to Bethel. How patient the grace that waited on Jacob, and that blessed portion is **ours**.

But, the sabbath must be considered in the light of the present place of our Lord Christ, the Son of God, in the heavenlies, above the sun, and all those divisions of time that result from the earth's revolutions around it. He now is not resting on the seventh day; nor do angelic Principalities and Powers observe the sabbath: in the world we have tribulation whether on the seventh or any other day; but in Christ, and in Christ alone, have we rest and peace. The very observance of days, months, times and years (apart from that love which would not stumble any) is in itself a practical denial of the Christian's position (Gal. iv:10).

Current Events

In the Light of the Bible

■ **Can Russia be Believed?** A Soviet delegation appeared during December in Geneva at the sessions of the League of Nations with a document which proposes the immediate disarmament of all land, sea and air forces and also the abandonment of military training and propaganda and of chemical warfare. They challenge the whole world to face the issue, and if not "to perish in war." We give the fourteen points of this Soviet suggestion.

The Soviet Government suggests the following measures for the realization of this proposal:

A. The dissolution of all land, sea and air forces and the non-admittance of their existence in any concealed form whatsoever.

B. The destruction of all weapons, military supplies, means of chemical warfare and all other forms of armament and the means of destruction in possession of troops or military of general stores.

C. The scrapping of all warships and military air vessels.

D. The discontinuance of calling citizens for military training, either in armies or public bodies.

E. Legislation for the abolition of military service, either compulsory, voluntary or recruited.

F. Legislation prohibiting the calling up of trained reserves.

G. The destruction of fortresses and naval and air bases.

H. The scrapping of military plants, factories and war industry plants in the general industrial world.

I. The discontinuance of assigning funds for military purposes, both state budgets and those of public bodies.

[No "J" is indicated.]

K. The abolition of military, naval and air ministries, the dissolution of general staffs and all kinds of military administrations, departments and institutions.

L. The legislative prohibition of military propoganda, the military training of populations and military education both by state and public bodies.

M. The legislative prohibition of patenting of all kinds of armaments and means of destruction with a view to the removal of the incentive to the invention of the same.

N. Legislation making the infringement of any of the above stipulations a grave crime against the state.

O. The withdrawal or corresponding alteration of all legislative acts, both a national and an international scope, infringing the above stipulations.

The document, the complete text of which we have carefully read, is remarkable in more than one way. It would take too much space to dissect it. There are passages in it which do not sound right, and the creed of Sovietism crops out more than once. For instance in the following paragraph: "The Soviet Government adheres to the opinion it has always held, that under the *capitalist* system no grounds exist for counting upon the removal of the causes which give rise to armed conflicts. Militarism and big navies are essentially natural consequences of the *capitalist* system. By the very fact of their increase they intensify existing differences, giving a vast impetus to all potential quarrels and inevitably convert these into armed conflicts." But can Russia be believed and trusted? Or is this a great scheme, a gigantic plot, to carry into effect the program of Sovietism to foster and bring about a world revolution? The Soviets should

explain, first of all, their revolutionary activities in all civilized countries, including the United States, and their activities in China, India and Africa. Are they willing to terminate these activities at once? Should this disarmament scheme, proposed by Sovietism, be adopted, and the great nations become defenceless, it would be an easy matter for Sovietism to carry out her program. We do not wonder that the socialistic and radical element is jubilant over this proposal of pacificism. The socialistic and radical men and women professors in different colleges, these "parlor bolsheviks," will join in shouting for the suggestion of the Russian Reds. But statesmen everywhere see in the whole proposal a very cleverly conceived Soviet plot; some brand it as insincere and dangerous. The near future will show what becomes of it.

European Peace Prospects Fade. A European correspondent writes: "A great race in armaments preceded the world war. Today, with that war over nine years back in history, another race in armaments is on." All of Europe, except in the Scandinavian countries and some smaller ones, is arming. Hammers clang and forges glow in the shipyards where cruisers and submarines are being put together. Munition factories are again working overtime. Drilling is going on from the Volga to the English channel. In the air is the whirr of many hundreds of motors. Laboratories are busy with test tubes that contain samples of new explosives and new gases for the next war. France has a most powerful army and has a strong fighting force in the air. She refused to participate last summer in the Geneva naval disarmament conference because she intends to build all the cruisers and submarines she pleases. Italy has an army only second to the French. She has a constantly growing air fleet. England has the biggest fleet of all. As we have stated before the situation in the Balkans, the war breeding territory, is again serious. What will this new year bring forth?

Anti-Semitism and Jewish Distress. Recently serious anti-semitic outbreaks occurred in Hungary as well as in

other Eastern European countries. Anti-semitism never dies out in Europe. It may not be very active at times, but it is sure to break out again. In the recent outbreaks in the Ukraine many Jews suffered severely and many were killed.

As to the condition of the Jews in Russia, the "Jewish Tribune" gives the following information:

"A Riga dispatch to the 'Jewish Morning Journal' states that according to the Jewish press in Russia a recent investigation of the Jewish villages in Soviet Russia shows that the condition of the Jews in them is extremely wretched. In all the villages, it is said, pitiable poverty prevails and many are suffering from hunger. In the village of Linetz, Podolia, for example, the survey showed that an average of twelve persons live in one room, and an entire family eats only one-half pound of meat per week. Only ten families in the village ever have butter. Similar conditions prevail in dozens of villages and townlets in the Ukraine and in White Russia.

"The Jewish press expresses deep concern over these conditions and insists that something be done about it, but can propose no comprehensive plan."

These continued Jewish sufferings are the increasing signs of their coming day of trouble and beyond that their glorious national deliverance by their coming King, the Messiah, our Lord Jesus Christ.

Still Finding Things. They are still finding skulls and old bones. This time they found a skull in Santa Barbara, California.

Finding of a human skull with an upper jaw sharply pointed, has suggested to scientists the possibility that it may have belonged to a primitive man who lived before speech was developed.

Dr. A. H. Ousdal, a Santa Barbara anthropologist, who examined the relic unearthed seventeen feet below ground by sewer diggers, expressed the opinion that it antedated the Neanderthal and Java skulls and that "it comes nearer to connecting man with the ape than anything every before uncovered." The skull was found imbedded in hardpan, where, says Dr. Ousdal, it could have lain for aeons of time.

"There is a three-cornered wound in the skull, made by a flint, I should say, either from a war club or an arrow," explains the anthropologist. "The skull is certainly of a man who lived further back in the period of history than anything we have a record of. Just how far

back it goes I don't know that any one can say. No person to whom I have submitted it will venture the opinion that the owner of the skull could speak. I do not see how the man could have done more than grunt.

"I am familiar with the excavations made by the Smithsonian Institution in Santa Barbara, when a Chumash skull was extracted that was declared to be the oldest ever found. The owner of this one was more primitive than that."

This Dr. Ousdal, of whom we never heard before, seems to be a very smart man. By examining this old, decayed skull, he tells the world that the owner of that skull could not speak at all; he only grunted. He is cocksure about it. The good thing about these finds is that they are eagerly picked up, then labeled, and after that most of them are dropped like a hot potato. Why? Because some other anthropologist proves the skull is not ancient at all. Bring your proofs gentlemen! Guesses do not count.

These are Better Finds. New Vindications of the Bible. Discoveries made at Beisan, in Palestine, which threw a flood of new light on the early religions of Palestine, and, incidentally, on certain passages in the Old Testament, were revealed to-day in a report received by the University of Pennsylvania Museum from Alan Rowe, director of the museum's expedition now engaged in excavating the site of the Biblical Bethshan.

Chief among the discoveries reported was a brick altar of sacrifice reminiscent of sacrificial rites described in the Book of Samuel, and more than 100 cigar-shaped objects of mud, believed to be votive objects representing small rolls of bread and cakes similar to those referred to in the seventh chapter of Jeremiah.

In addition, the excavators uncovered fine scarabs of jewelry, of gold and stone, a beautifully made bronze top of a military standard, representing the head of Hathor and suggesting the presence of a Hathor regiment of the Egyptian army at Belsan in 1400 B. C., and a number of stone weights, fine fragments of painted pottery and other objects.

Of particular interest among the pottery found was a pottery bowl bearing the figure of a serpent in high relief. This bowl, which is the oldest example of a cult object thus

far found at Belsan, is considered of unusual importance in that it reveals that ophiolatry, or the worship of serpents, which was so prevalent in the town during the reigns of Amenophis III, Seti I and Rameses II, was already practiced there in the time of Thothmes III.

All of the new discoveries described by Mr. Rowe resulted from the excavation of two temples belonging to the reign of Thothmes III, who held sway about 1500 B. C. and whose scarab, adorned with the figure of a bull and bearing the name of the king, was found on the floor adjoining one of the temples.

"One of the temples," the report from Mr. Rowe states, "is now sufficiently cleared to give the plan, which includes a large courtyard, behind which is an inner sanctuary containing two altars. Corridors lead to adjoining rooms and to a small stable for the sacrificial animal, where is the socket of the pole for dressing the carcass.

Thus the vindications of the accuracy of the historical portions of the Word of God continue. Destructive criticism has suffered its most shameful defeats through these excavations, generally carried on by men who deny the authenticity of these historical records. Still greater finds will be made in the future.

Peace on Earth. The United States Government has set aside almost a billion American dollars for the construction of seventy-one ships for the navy. This enormous sum of money will be spent on twenty-five cruisers, nine destroyers, thirty submarines and five airplane carriers. Strange! Only a short time ago warships were destroyed by order of our Government to set a good example for disarmament on sea and land. And now such a rush into the building of an adequate American navy! In case a disarmament conference takes place the President is authorized to suspend the construction of these ships.

Peace on earth is a great way off. In fact it will never come till He who alone can bring peace is enthroned. Till then warfare on sea and land will continue. There will come the huge Armageddon and after that the God of heaven will

set up the government which governs, in which righteousness will rule and peace be established world-wide. That government will be given to Him who alone is worthy. The once thorn-crowned Christ will receive the crown over all the earth.

Christianity or Religion?

Our volume bearing the above title has received splendid endorsements from those who love His Word and who know the truth. We were in hopes that modernist scholars would criticize the book and that some one would write an answer. Though we sent the book to a number of the liberal leaders, professors and college presidents, we have heard from two only. We give a few of the commendators words we have received:

Professor Charles R. Erdman, D.D., LL.D., of Princeton, N. J., writes:

You have given an admirable summary of the conservative position. I only wish that all who are defending the faith could do so in your kindly spirit. Great injury is being done to the cause of the so-called Fundamentalism by the rashness, and unfairness and bitterness of its defenders.

Mr. H. A. Ironside, Bible teacher, of California, writes:

Your book on "Christianity or Religion?" is exceedingly timely. I read it with keen interest, and only wish I could get it into the hands of thousands all over the land, particularly theological students and young ministers. I trust the book will have a splendid circulation.

Dr. Clarence Edward Macartney, former Moderator of the General Assembly, and Pastor of the First Presbyterian Church, Pittsburgh, Pa., says:

In this book Dr. Gaebelein draws the line between the religion and philosophy of men and revealed supernatural Christianity. Certainly no one will deny that the line needs to be drawn, for, perhaps as never before in the history of the Christian Church has supernatural Christianity been confused with the opinion and activity of men * * *. The book contains many interesting facts which are not known to the general reading public.

The book comes to a close in a very fitting manner with a declaration concerning the last act in the Divine drama and in the jurisprudence of the human race, the second advent of the Lord Jesus Christ. The author steers clear of those dangerous waters, the times and the seasons, where many a ship has come to grief, and lays the emphasis upon the great truth of Christ's advent as the hope of the Church and the final vindication of all that for which the Church has prayed and to which it has witnessed through the ages.

From *Dr. W. Irving Carroll*, Pastor of the First Presbyterian Church, Marshall, Tex., and lecturer in the Dallas Theological College, we received the following lines:

A most timely book! Forceful, clear, scholarly, direct, adequate! It has required a vast amount of research, but Dr. Gaebelien has so digested his material and so clearly presented the facts of the "Religions" of the world in such severe contrast with "Christianity" and with such reasoning logic, that the book holds your attention from start to finish. It fascinates and delights the mind, while it warms the heart as it vindicates the Gospel as being not the best of its kind, but the only one of its kind.

It is the best book there is on the subject. I have adopted it as one of the text books in a course I am teaching on "Religions" in the Evangelical Theological College of Dallas.

Another *Southern Presbyterian* preacher sent the following words after reading the book:

It is a mighty presentation of the truth. It would be a fine text book to be used in our schools of so-called "Religious Education." The evolutionary theory has colored our life in all departments. So many think that it has to do only with the idea that man evolved physically. Many who repudiate such a theory seem to accept its explanation of "How we got our Bible" or "How Christianity reached its present form."

"Serving and Waiting" says:

We sincerely wish that every reader of *Serving and Waiting* might read and help to circulate this book. There is very great need that we all should learn the truth of Dr. Gaebelien's statement that "Christianity is not a religion" and that our Lord Jesus Christ is not "the founder of a religion." There is as much difference between Christianity and religion as between day and night. "Is Christianity a religion?" our author asks; then he answers, and in italics "*No! Christianity is supernatural revelation.*"

The book contains valuable data on the definition of religion, the universality of religion, the origin and development of religion; and then it shows in sharpest contrast the vast gulf between the religious systems of men and the salvation of God in Christ.

Dr. Don. O. Shelton, President National Bible Institute, in reviewing the book in a public meeting said:

A signal service has been rendered to the cause of evangelical Christianity by Dr. A. C. Gaebelien in his book "Christianity or Religion?" Dr. Gaebelien writes ably and illuminatively on religion—its antiquity, universality, origin and development. One chapter considers the "true origin and growth of religion in the light of the Bible." The concluding chapter, the longest in the book, is on Christianity, "But is Christianity a religion?" he asks. "No!" he answers, "Christianity is supernatural revelation."

The author shows that Christianity is neither "a human religious system" nor "the result of a religious evolutionary process." On the contrary, it is supernatural throughout—in its foundation, the Person of Christ, work of redemption, in its message, power and consummation.

To earnestly commend this book to Christians and to non-Christians is a pleasure and a privilege. Ministers, missionaries, evangelists and Bible teachers, who give it a careful reading will be brought face to face with the menace of the pseudo-scholarship of our time which seeks to destroy faith in God and in His revealed Word.

The book is filled with knowledge, with opportune admonition, with enlightening suggestion and with faith renewing teaching. Christian stewards who would help Dr. Gaebelien to place this book in the hands of every theological student in America, would make an investment which would yield large returns in Christian faith and in fruitful Christian service.

The senior Pastor of New York City, *Dr. I. M. Haldeman*, who bears such a unique and loyal testimony to the truth of God in our great metropolis, after describing the leading arguments of the book, which he glowingly endorses, says:

For the complete unfolding of what Christianity is as set forth in the infallible Word of God, this book is unsurpassed * * *. It is a book that should be in the hands of every preacher, teacher and sincere student of the Word of God.

We have not sufficient space to give other equally excellent reviews and commendations, but the above show that the work is highly appreciated.

A Message for Each Day February, 1928

February 1. "*I am the way*" (John xiv:6).

It is very awful the manner in which men *now* talk of entering heaven *without the blood*. All distinction between saint and sinner is scouted by modern thought. Be careful, beloved of the Lord, lest you too be moved from the old foundation. There is no future bliss for any person who does not approach God through Christ (Heb. x:19-23; Rom. v:1-2; Eph. ii:13-18).

February 2. "*Be blameless and harmless, the sons of God*" (Phil. ii:15).

Our adoption as children is a fact to be *shown* by our filial obedience. The world does not acknowledge that they are "children of wrath." They think their natures just as good as ours. If we do not live *straight*, we prove God untrue; for He says that the whole world is "crooked," except the saints He has made straight (1 John iii:9, 10).

February 3. "*What wilt thou give me, seeing I go childless*" (Gen. xv:2).

Many a disappointed heart has found expression in similar words. You and I fret if our prayers remain unanswered a few *months*. How long and sad must have been the *years* to Abraham with neither the child or land God promised. How mysterious the Lord's delay. But let us not be behind Abraham in *patience* and *faith*.

February 4. "*The soul of the people was much discouraged because of the way*" (Num. xxi:4).

Probably you would have been too. They could not read the story of their lives to the end, as we read it and understand God's *faithful-*

ness. Notice they were discouraged right after a *victory* (verses 2, 3). So Elijah went from the *honor* of Carmel to the *fear* of the juniper tree. So changeable is man! But how unchangeable is God, who still bears us up as on eagle's wings.

February 5. "*But David encouraged himself in the Lord his God*" (1 Samuel xxx:6).

Read the story. It was a time of acutest distress on every side for David. Nothing darker can befall you. Can you not believe David's God is your God to-day? Some time, if not immediately, Christ your King will *recover to you all* (verses 18, 19, 20) that your worldly enemies have taken from you. Tell your heart, "All things are yours" (1 Cor. iii:21-23).

February 6. "*The long-suffering of our God is salvation*" (2 Peter iii:15).

You and I wonder, when the whole earth seems ripe for judgment, that the Lord Jesus delays His return. This is the explanation. The same long-suffering waited in the days of Noah. It sent Daniel to his grave unrewarded. It made John a "companion in the patience of Jesus Christ." May this patience possess us, to wait as Jesus waits (Heb. x:13).

February 7. "*We walk by faith, not by sight*" (2 Cor. v:7).

Let us not overlook the *contrasts* between the old and new dispensations. The Israelites *saw* their goodly leaders, Moses and Joshua. They *saw* the Cloud. They *saw* the Manna. They *saw* their shoes preserved. They *saw* the Amalekites. We *see* nothing. Our Leader is in heaven. Our promises are future. Even our enemies are in the invisible places.

February 8. "*Put ye on the Lord Jesus. And make not provision for the flesh*" (Rom. xiii:14).

The whole scheme of adorning is inimical to Scripture. Fashion teaches handsome clothes *glorify* the wearer. Scripture says they are a *necessity*, and the mark of our *humiliation*, till we "be clothed upon with our house which is from heaven." In nothing do we pay heavier tribute to Satan, in money and strength, than in clothes. The Lord keep us to Scripture ideas of raiment.

February 9. "*The God of hope fill you with all joy and peace in believing*" (Rom. xv:13).

Notice it is a *present* joy because of a *future* hope. Like as the Israelies *shouted* before the walls of Jericho fell we are to rejoice now. Study the great words which here rise like a scale of music. God is author of "hope." He "fills" you with "joy." Present ways look dark to you. Get "filled," and you will see clear over the battlements of Jericho, into the city of treasures.

February 10. "*Faint yet pursuing*" (Jud. viii:4).

How these words appeal to us as the daily tasks of a strenuous world confront our feeble strength. We dare not give up. We hardly know how to go on. Let us comfort ourselves with the good company we are in. Remember Eleazar, David's mighty man (2 Sam. xxiii:9, 10). Is your hand and sword identified? That is, are you oblivious to fatigue in your zeal for the Lord's work?

February 11. "*Bringing into captivity every thought to the obedience of Christ*" (2 Cor. x:5).

This is a very exalted standard. Murders, adulteries, and all other open sins are the fruit of *thought* (Jer. vi:19; Matt. xv:19). By nature we obey the promptings of the flesh. And the Devil rules the flesh. All this is to be reversed. My every intention is to be submitted to Christ. I am to plan or do nothing without first asking, Would the Lord Jesus allow it?

February 12. "*The name of the Lord is a strong tower*" (Prov. xviii:10).

Name stands for what God is to His people. He was *Shield* to Abraham; *Presence* to Moses; *Rock* to David; *Hiding Place* to Isaiah. To His Church He is *Father*. All that a parent does, and gives, and bears for a weak child, our Father is pledged to do for us. You may gather up every title and attribute of Deity, and find all Yea and Amen in Christ Jesus.

February 13. "*In honor preferring one another*" (Rom. xii:10).

A constantly disregarded principle. "Every man for himself" is the world's working rule. Try to be modest and decent. How people jostle you. You are pushed out of line at the bank; crowded in every other public place where you have precedence. Nevertheless, obey God's command. Lose a little time. Let others go before. The day comes when "the *last* shall be *first*."

February 14. "*O Lord, to us belongeth confusion of face*" (Dan. ix:8).

Thus spake the *blameless* Daniel. God's holiest servants have always identified themselves with the sins of others. So Moses offered himself on behalf of Israel; and Paul wished himself accursed for his brethren (Exod. xxxii:30-32; Rom. ix:3). It is a great mark of spirituality, if you have no sorrows of your own, to take on you the burdens of others.

February 15. "*My God shall supply all your need, according to His riches in glory by Christ Jesus*" (Phil. iv:19).

Notice the *source*—the Almighty God. The *assurance*—shall supply. The lavish *promise*—all need. The *limitation*—not all you want, but all you require. The *process*—"according to" all His Acts in grace. The *ability*—from riches inexhaustible. The *channel*—Christ Jesus; who loves and pities our necessity equally as the Father does.

February 16. "*They shall come again from the land of the enemy*" (Jer. xxxi:17).

A blessed promise for all the bereaved. Death is an enemy, not a friend; a divider, not a uniter; it brings weeping, never laughter. Some day scattered Israel shall realize our text; and every Christian believer held captive in the enemy's graveyards, shall come forth to bloom in life, in the deathless, frostless, Summer land of Beulah.

February 17. "*Saul sought him every day; but God delivered him not into his hand*" (1 Samuel xxiii:14).

The God of David is your God. Read the story of Keilah. It will revive your drooping faith. Your times are in His hands. You will live to fulfil all God has appointed for you. No weapon formed against you shall prosper, while you hide in "the Rock." Count how many times in Scripture it is written, "*The Lord delivered him.*" Heb. ii:14, 15, is the best promise of them all.

February 18. "*I would have you without carefulness*" (1 Cor. vii:32).

Read verses 29-32. In all Scripture there is no such complete compendium for daily Christian living. It is the antidote in these last times for the sins of Noah's age. Clothes must be made; food cooked; business carried on. The sin lies in worldly *absorption*, not in legitimate *occupancy*. Think of the Spirit's two short rules—*Use*, not *abuse*—and all your conduct will fall into righteous line.

February 19. "*Whatsoever things were written aforetime, were written for our learning*" (Rom. xv:4).

How dare we then refuse to look at the teaching of the days of Noah and Lot? It was our Lord's prime complaint against the Jews that "they knew not the time of their visitation." Brethren, a "visitation" is surely coming. Shall these brief awful words be written over against your name, "They knew not"? Or shall the judgment books have us tabulated, "Children of light"?

February 20. "*Henceforth I call you not servants, for the servant knoweth not what his lord doeth*" (John xv:15).

Abraham did not understand why the birth of the promised son was so long delayed. David was discouraged that he was so long kept from the throne. Daniel prayed much to know when his people should be restored. As servants all these were kept in *doubt*. But we as friends and sons have God's program spread before us; and the Spirit to give us illumination.

February 21. "*Jesus which delivered us from the wrath to come*" (1 Thess. i:10).

So there is wrath to come. No other religious book but the Bible teaches this. All try to show that after various processes of purgation, a state of *bliss* will be the common lot of mankind. This lowers the Atonement and undervalues the Blood. The wrath of God shall one day be a terrible fact (John iii:36; Rev. xiv:10, xvi:1). Praise Him, we are delivered by the Cross.

February 22. "*Whose names are in the Book of Life*" (Phil. iv:3).

To us they are nameless women. Probably never orated in public, but heaven heard their *secret* prayers. Do the words suit you? The aim of almost everybody we know is to get into print, and advertise themselves. Are you making it your aim to have a record on high, which shall endure when newspaper pictures are burnt up, and all human writings become chaff?

February 23. "*Choosing rather to suffer affliction with the people of God*" (Heb. xi:25).

There are so many things you might have done if you were not a

Christian. You could have afforded a fine automobile. You chose to give the money to missions. You might have been a money-earning fiction writer. You chose to study and teach the Bible. You might have built a fine mansion. You chose to dwell like a pilgrim. By all this choice you are laying up treasure in heaven.

February 24. “*Surely goodness and mercy shall follow me all the days of my life*” (Psa. xxiii:6).

All great personages, whose lives are worth preserving, have body-guards to attend them. David here mentions two by name. Our Lord calls them Legions. We are King’s sons, and the Devil hates us. We see not our escort, but they are as truly with us, as with David in the cave, Daniel in the den, and Paul in the prison. Walk calmly then, and be not afraid.

February 25. “*Exceeding great and precious promises*” (2 Pet. i:4).

They are *great*, because in all particulars they exceed the imagination or ability of ourselves. They are *precious* because they fit alike the poor and rich, the sad and the happy. They are *unchangeable*, because whatever else alters in earth or heaven, Jesus Christ, in whom all God’s promises are yea and amen—remains the same, yesterday, today, and forever.

February 26. “*Look now towards heaven*” (Gen. xv:5).

And what do you see? Everything calm, while all is racket on earth. What else? Myriads of stars, all differing in size and beauty. So shall our resurrection be. Those stars are the Father’s “many mansions.” There is a home for every saint, and individual glory for each. What else? Those million stars teach us a numberless seed shall yet praise Christ on earth and in heaven.

February 27. “*Look unto Me*” (Isa. xlv:22).

This is a look away from *nature*, and away from *man* (Acts iii:4), unto God *Himself*. The shortest way, and the shortest words, “look” and “come” are chosen to bring healing to the sinbitten soul. Even a child can see a *serpent* and a *cross*. You have no money to buy salvation; perhaps no legs to carry you to Him; no lamb to offer; but you have heart-eyes wherewith to believe.

February 28. “*Look on the fields*” (John v:35).

And what see you? Fields white for harvesting, and foul for weeding. The reaping is for you; the cleansing is for angels. Do not be discouraged by the tares. The angels will separate them. But hasten to mow the field. Another harvest needs the field. There is to be an Israelitish sowing for millennial reaping. The Church’s opportunity for gathering the elect is *now* or never.

February 29. “*The steps of a good man are ordered by the Lord*” (Psa. xxxvii:23).

What is a step? Three feet only for a grown man. The trouble with most of us is we want to look far *ahead*. Israel tried to save manna for tomorrow, and to dry quails for next week. Whereas *all* God’s *temporal* promises are just for today, moment by moment, step by step. Be content then to go slow with the Lord. If your momentary *steps* are under His eye, be sure your *whole way* is safeguarded.

Complete and Final

BY H. ARTHUR WOOLLEY

There is a difference between completeness and finality. A thing may be complete without being final. Here is a book of twenty-four chapters. Each chapter is complete, but only the twenty-fourth is final.

But when we come to the Bible, and to Divine things, we are confronted with that which is both complete and final. To many things the words "complete" and "final" may be rightly applied; but far more so do they fitly describe the Person and work of the Lord Jesus Christ, who is **the** theme of the Sacred Volume.

For instance, think of Him as the Revealer of the Father. That revelation was both complete and final (John xiv:9; xv:15). All that we know of the Father, or shall ever know, must come through the Son.

Pass in thought to Calvary. Into what transpired on that central Cross, amid the thick darkness, it is utterly impossible for us to enter. Yet Scripture affirms that the sacrifice offered was both complete—"one sacrifice"—and final—"for ever" (Heb. x:12). "It is finished" means that Calvary can never be repeated—**NEVER**. That mighty work is once and for ever done.

As with the work so with the Person. HE, too, is final. What does He say? Not only "I am Alpha: the First"; but "I am Omega—the Last." In times past God spake through prophets, but now—last of all—He has sent His Son. Christ is God's last word—His final message to sinful mankind. If He is rejected there can be no hope, absolutely no ray of hope, for the sinner.

But to those who know His Name, and have put their trust in Him, how precious is this thought of His finality. How it should comfort and stabilize our hearts in these dark, dark days when the perilous times are indeed upon us!

For Christ, being final, has no successor—He stands alone. Oh, how great and glorious He is! "Greater Thou"—to quote the words of another—"Greater Thou Thyself than all!"

Oh, that our gaze might be more firmly fixed upon Him who changeth not—our Great High Priest, whose Priesthood like Himself is unchangeable—“Jesus Christ the same yesterday, and today, and forever.” How we need to nestle closer to Him, and lean harder upon Him, as the way grows rougher and the storm beats more wild. For without Him, our Redeemer and Keeper, we are nothing, and can do—nothing!

The Heart of the Lesson

By Arthur Forest Wells

JESUS MISUNDERSTOOD AND OPPOSED

February 5. Mark iii:19b-27; vi:1-16. Golden Text, John i:11-12

Daily Readings

Mon., Jan. 30, Matt. xi:22-45. Tues., Jan. 31, Luke xi:14-23. Wed., Feb. 1, Deut. xviii:15-22. Thurs., Feb. 2, 1 John iv:1-21. Fri., Feb. 3, John vii:1-9. Sat., Feb. 4, 2 Thess. ii:1-12. Sun., Feb. 5, Mark iii:1-35.

I. THE LESSON OUTLINE

- I. Our Lord Accused of Dealing with Beelzebub (iii:19b-27).
- II. Our Lord Rejected in Nazareth (vi:1-6).

II. THE HEART OF THE LESSON

Our Lord had just appointed twelve Apostles. It is interesting to note the reason for these appointments. Mark tells us that “He appointed twelve, that they might be with Him, and that He might send them forth to preach, and to have authority to cast out demons” (iii:14-15). Three things are mentioned: fellowship, preaching, and casting out of demons. Note the connection of these with the contents of our lesson.

The text begins with a description of our Lord in the midst of His apostles. They appear to be gathered in the home of Peter. It was one of the social hours of the Lord Jesus Christ. He was with His apostles, and they were with Him. But there came an interruption. The multitude intruded into that precious fellowship. Is it not just like that these days? Just when one is enjoying a rich hour with the Lord, the multitude seems to come in. Many people seek to excuse their lack of devotional fellowship with Him, because of the multitude of things that come in when He is there.

Mark has been telling us about these multitudes. See chapter i:45 and iii:7. As soon as some of His “friends” heard of the disturbing crowd that gathered around Him, they thought it was time to rescue Him, because they thought that He was “beside Himself.” They may have been “relatives” that were not friendly toward Him; but let us think in terms of the printed text. See Mark iii:31; John vii:3-5. Friends, misguided by an ignorant zeal, “lay hold” on Him. They think that He has not been acting as He should, and they seek to save Him from further embarrassment. Let us suppose that they meant well. But, oh, what a path they opened for the awful criticism of the scribes! These friends may not have been in sympathy with the scheme of the scribes; but nevertheless their action paved the way for the enemies of the Lord to do their work. How careful we ought to be in what we do, and in what we do not do, lest the enemies of the Lord use our deeds as a means for their work of destruction! Much harm has been done by “friends” who thought to do good. The

cleansed leper was told to keep quiet. But he went out and published the fact of his healing far and wide. I suppose he meant well. I suppose he did it out of a new joy, and out of thankfulness to the Lord. But the result was "that Jesus could no more openly enter into a city, but was without in desert places" (Mark i:40-45). That is what unprincipled friendship can do.

The criticism of the scribes was as silly, as it was wicked. Satan can work miracles. But his miracles are "lying wonders" (2 Thess. ii:9), and they are wrought "with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved" (2 Thess. ii:10). Paul tells us that such a "lawless one" will be destroyed by the Lord Jesus Christ when He comes again (2 Thess. ii:8). Satanic wonders can and must always be distinguished from the signs of the Lord Jesus Christ. (See Deut. xviii:21-22; Isa. viii:20; 1 John iv:1-3). Awful as this criticism of the Lord's miracles is, it is yet an indirect testimony of their reality. The scribes could not deny the genuineness of the signs of the Lord Jesus Christ. If they could have done so, they would certainly have done it. But they could not, therefore they sought to despise them or to laugh them out of court. Unbelief will do anything but yield to true testimony. The Lord's kind answer is wonderful in its simplicity. A divided kingdom cannot stand. There are no divisions with God. Where Christ is, there is union and there is peace.

The second part of the lesson does not introduce so harsh a criticism as that first part of it; but it compares with the former in that it shows us how the Lord was rejected. His own townsfolk did not understand the truth that is revealed in Phil. ii:5-8. How ungracious people are to this day in berating the value of those that come from their own country. When churches think of having a special service, they frequently send to a far country to get someone; because it is true today that "a prophet is not without honor, save in his own country, and among his own kin, and in his own house." How lonely the Lord Jesus Christ was among His own people. No, He was not alone; for the Father was with Him. The ungraciousness of His own people was a handicap to Him in doing wonders among them. How much we lose by discrediting others! Their lack of faith had another effect upon the Lord. It set Him to wonder about their unbelief. Oh, that we might see the unreasonableness of unbelief as the Lord sees! Infidelity will take all the hard and foolish things of anti-Christian philosophy; but it balks at the simple and precious truths of the Scriptures. Our Lord Jesus Christ marvels at the credulity of unbelief.

JESUS PICTURES THE KINGDOM OF GOD

February 12. Mark iv:26-34. Golden Text, Matt. vi:10

Daily Readings

Mon., Feb. 6, Matt. xiii:1-23. Tues., Feb. 7, Matt. xiii:24-30, 36-43. Wed., Feb. 8, Matt. xiii:31-32, 44-52. Thurs., Feb. 9, Gal. vi:1-10. Fri., Feb. 10, Matt. viii:23-34. Sat., Feb. 11, Acts xxvii:27-44. Sun., Feb. 12, Mark iv:1-25.

I. THE LESSON OUTLINE

I. The Growth of the Kingdom (26-29). II. The Kingdom Like a Mustard Seed (30-32). III. Our Lord's Parabolic Teaching (33-34).

II. THE HEART OF THE LESSON

The subject of this lesson is the Kingdom of God. Emphasis must be placed both on the word *God* and on the word *kingdom*. The text is about the kingdom, not about the Church. The idea of the kingdom is bigger than that of the Church. The Church is part of, and

a means unto the kingdom. The Church is built up of men who have been saved by grace through faith. The kingdom includes all intelligent beings who love and obey God. The kingdom is universal. Rom. viii:28 seems to be a good kingdom text, "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." But, bear in mind, Mark speaks of God's kingdom. Emphasis must be placed upon God. The meaning of this text is not that of a contrast between the kingdom of God and the confusion of Satan. The world of evil is not mentioned in this parable. The thought is of the kingdom in its broadest dimensions. If the kingdom of heaven may be said to be heaven's rule upon earth, then the kingdom of God is God's rule everywhere.

The kingdom of God was the focus of all of our Lord's teaching and working. It was not enough for Him to save individuals separately; His thought went out to the organization of all believing and obeying creatures into the great kingdom of God. Paul wrote, "For as in Adam all die, so also in Christ shall all be made alive. But each in his own order; Christ the first fruits; then they that are Christ's, at His coming. Then (cometh) the end, when he shall deliver up the kingdom to God, even the Father" (1 Cor. xv:22-24). Run through the New Testament and see what important place the kingdom has in the preaching and teaching of the apostles. (See Acts i:3, 6, viii:12, xiv:22, xix:8, xx:25, xxviii:23; Rom. xiv:17; 1 Cor. iv:20; Gal. v:21; Col. iv:11; 2 Thess. i:5; Rev. xii:10.)

According to this parable, the kingdom of God begins with a seed-sowing. In John xii:24 the Lord Jesus says, "Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." According to this principle, the kingdom of God is the result of life from the dead. According to Phil. ii:5-11, the way up in by a right downward path: glorification is the result of humiliation. This earth is the recreation of the chaotic earth of Gen. i:2. The vegetable kingdom rests upon the mineral kingdom. The animal kingdom and man feed upon the kingdoms that are beneath it and him. It is life from the dead everywhere. Such is heaven, and such is the kingdom of God. The kingdom of God rests upon sown seed. According to Matthew xiii, the seed in one case is the word; in another, it is the children of the kingdom. The sown seed grows quietly. God is not a god of noise. One of the attributes of perfection is quietness. God, being perfect, works quietly. It is God's own power that introduces the kingdom, therefore men may rest. May we not think here of the resting Lord in the tomb of Joseph? He gave Himself in death for us, and He trusted His Father to bring Him forth as the First fruits of them that sleep (1 Cor. xv:20). The sown seed progresses according to an established order: "First the blade, then the ear, then the full grain in the heart. (See 1 Cor. xv:22-24.) The end brings in the harvest. Men sow in order to have a harvest. So does God.

Care must be taken also in interpreting the parable of the mustard seed. The kingdom of God is growing from small beginnings to a great end. But strangely enough the birds of the heavens lodge in its branches. According to the metaphorical use of the birds in verse 4 (see verse 15), their presence in this mustard growth is not a promising sign. May it be that this parable pictures to us Christendom with all its imperfections and additions; the kingdom of God with much that does not belong to it added to it? It is so easy for man to add to what God has said or done.

The reason for parabolic teaching is set forth in Matt. xiii:11-17.

OUR HOPE

TWO MIRACLES OF POWER

February 19. Mark iv:35-41, v:15-19

Golden Text, Mark iv:41

Daily Readings

Mon., Feb. 13, Matt. viii:1-18. Tues., Feb. 14, Matt. viii:19-34.
Wed., Feb. 15, Matt. ix:1-9. Thurs., Feb. 16, Matt. ix:18-38. Fri.,
Feb. 17, John ii:1-12. Sat., Feb. 18, John xi:1-44. Sun., Feb. 19,
Mark v:1-20.

I. THE LESSON OUTLINE

I. The Rebuked Storm (iv:35-41). II. The Gadarene Demoniac
(v:15-19).

II. THE HEART OF THE LESSON

Link this lesson with that of last Sunday. After giving the parables of the Secret Growth and the Mustard Seed, our Lord sets out for "the other side." The disciples did not know what was ahead of them; but they could be certain that they would reach "the other side" safely, because our Lord was taking them there. It appeared as if the disciples were taking the Lord; but before they came across the sea, they found out that it was the Lord who was taking them. But it is helpful to notice that, upon our Lord's suggestion to go across, they took Him "even as He was." That is the way to take Him, Take Him as He is. Take the Bible as it is. Attempt no alterations in anything that God is or says or does.

A storm arose. The life that is lived with Christ is not free from tribulations. It is never hard to lead a life of faith, because Christ's yoke is easy (Matt. xi:30); but the life of the believer is not free from trials. What is the cause of these trials? We cannot give a wholesale answer to this question. But there seems little room left for doubt that this storm originated from the enemy of God. Note that when the Lord awoke, He *rebuked the wind*; but He *said to the sea*, "Peace, be still." The sea seems to be a helpless victim within the grip of the wind. Why *rebuke* the wind? May it be that the wind here represents Satan? In Matt. xvi:23 our Lord "turned, and said unto *Peter*, Get thee behind Me, *Satan*: thou art a stumbling-block unto Me." The wind, like Peter, was being used of the devil. The objective of the attack in both cases was the Lord Jesus Christ. Satan was always after His destruction. But how futile were his efforts!

This is a touching picture of the Servant of God, who became man in order to save us through His death. Here He is asleep. But the plight of men did not permit Him to rest. It was so in Eden. Man's sin disturbed the rest of God. The Lord never really rested until He lay in Joseph's tomb after finishing the redemption for us. The miracles of the Lord easily demonstrate that He is more than a carpenter's son. (Contrast Mark iv:41 with vi:3.)

The second part of this lesson deals with the repossession of the Gadarene demoniac. The printed text does not give us the whole account of the miracle. The whole account can be outlined as follows: (1) Our Lord's Arrival, i. (2) His Reception, ii:6. (3) The Healing of the Demoniac, 7-13. (4) The Request of the Community (14-17. (5) Our Lord's Departure, 18a. (6) The Request of the Redeemed Man, 18b. (7) The Lord's Command to Him, 19. (8) His Response, 20. It was grace on the part of the Saviour to enter that country. But see what sort of a reception committee came to meet Him. Truly none but sinners who have a keen sense of their need ever go out to meet the Saviour. Study the verbs and the tenses of these verbs

which Mark used to describe the condition and the actions of this poor man. A great marvel was wrought among those Gadarenes; but a business-mad people had no use for such a Saviour. What did they care about the salvation of one of their most unfortunate citizens! Such is the sympathy (?) of the world. But the redeemed man is desirous to follow His Saviour. Our Lord, however, forbade this. Chadwick has significantly remarked: "Here is a lesson for these modern days, when the conversion of any noted profligate is sure to be followed by attempts to push him into a vagrant publicity, not only full of peril in itself, but also removing him from the familiar sphere in which his consistent life would be more convincing than all sermons, and where no suspicion of self-interest could overcloud the brightness of his testimony. Possibly there was yet another reason for leaving him in his home. He may have desired to remain close to Jesus, lest, when the Saviour was absent, the evil spirits should resume their sway. In that case it would be necessary to exercise his faith and convince him that the words of Jesus were far-reaching and effectual, even when He was Himself remote."

Note that the Lord gave this man capacity to live a sound life. He did not exterminate him; nor leave him to himself; nor give him some narcotic; nor did He give him crutches of one kind or another. Our Lord and Saviour is the Giver of life, with capacity to enjoy the goodness of God.

OTHER MIGHTY WORKS OF JESUS

February 26, Mark V:22-43 Golden Text, Mark v:34

Daily Readings

Mon., Feb. 20, Lev. xv:1-33. Tues., Feb. 21, John xiii:1-10. Wed., Feb. 22, Eph. v:22-33. Thurs., Feb. 23, Acts ix:32-43. Fri., Feb. 24, John xi:1-44. Sat., Feb. 25, Luke vii:1-18. Sun., Feb. 26, Mark 22-43.

I. THE LESSON OUTLINE

I. The Healing of the Woman (25-34). II. The Raising of the Daughter of Jairus (22-24, 35-43).

II. THE HEART OF THE LESSON

This lesson is about the healing of a woman who was sick twelve years, and the raising of a girl who was twelve years old. On the day, so to speak, that sickness began in the one, life came to the other; and on the very day that health came to the one, life came again to the other. Men and women of all ages and all conditions need the Saviour and Lord.

Sin puts the sinner in a bad plight. Of course, we are not saying that this woman was a sinner in any special sense. Her sickness simply lends itself as an illustration of what sin does. Her sickness made her unclean. For twelve years there was a ceremonial barrier between her and the full enjoyment of life. (See Lev. xv). Sin spoils fellowship. She suffered much. Sin robs one of the joys and comforts of life. It is possible to be hardened by sin so as to be insensible to the pricking of the conscience. But here is the story of a delicate woman who felt the pain of her condition. Thank God if you can still blush. Thank God if your conscience still hurts you when you sin.

"Blessed are they that *mourn*; for they shall be comforted" (Matt. v:5). This woman made many attempts to be freed from her trouble. She was not indifferent about her state. That is a good sign. Indifference is the rust of sinfulness. One of the coldest statements in the Bible is found in Matt. xxvii:36. It is said of the soldiers that

crucified Jesus that "they sat and watched Him there." This woman was not sitting down and watching her sickness with indifference. She was up after healing. I never saw a man or woman, who was conscious of his or her great need of the Saviour, who was indifferent or flippant about sin and salvation. But human efforts simply made matters worse for this sick sufferer. She spent a lot of money for nothing. One thinks readily of Isa. lv:2: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness." When she was utterly helpless, with all her money gone, she heard about the Lord Jesus Christ. When the disciples asked the Lord to teach them to pray, He responded with a parable of a man who was asked to entertain a friend in an hour when his own resources were all gone (Luke xi:1, 5-13). She touched Christ. That touch would have defiled another. But it could not defile Him who touched the leper after He came down from the mountain (Matt. viii:1-3), and by His word and touch cleansed him. This woman, knowingly or unknowingly, learned the lesson of Rom. iv:5, "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness." Christ makes us whole. He makes us healthy. Holiness is wholeness and healthiness of soul. The rest and refreshment that a bath brings to a tired and dirty body speaks of the peace and joy that justification and sanctification bring to the soul by the power and grace of God through Christ. An unforgiven soul is a dirty soul; and a dirty soul knows no peace. The cleansing of the Lord gives health, comfort, joy, and usefulness.

The second part of the lesson deals with the resurrection of a dead child. What a wonderful miracle! Let us not read this too quickly. Raising the dead is no small wonder. We will all admit that, I trust. What if that had been our child! Can we see the truth of this sign in that light? When our Lord overheard the news of the death of the child, He turned to the ruler and said, "Fear not, only believe." He would not have this heavy-hearted father discouraged to trust Him. He would have that father learn that all things are possible with Him through faith. That is the message that we had better take to heart. "Fear not, only believe." "All things are possible to him that believeth" (Mark, ix:23). All that the world can do in the presence of death is to weep bitterly, and to laugh to scorn Him Who knows what death is, and Who knows how to deal with it. But He Who came from God, and Who is Himself God, alone can vanquish it, and bring forth life and joy in its stead. What a Saviour Jesus is!

Book Reviews

BY FRANK E. GAEBELEIN

Christianity or Religion? By Arno C. Gaebelein, D.D.
Cloth, 176 pages. Index.

The publication of this volume is an event of importance in the religious world. During the last decade there has been a flood of books bearing upon the controversy in the churches. Significant and even vital issues have been treated. Questions such as the Virgin-birth, the Deity of Christ, the authenticity of Scripture in part and in whole have been discussed pro and con. But rarely, if ever, has an

author succeeded in penetrating to the root of the matter as has Dr. Gaebelien.

In "Christianity or Religion?" he has with fine discernment singled out the very heart of the modern denial of scripture and its Christ. Going deeper than the divergences of creed and interpretation, he strikes at the problem of origins. Can Christianity be explained as the result of a long process of religious evolution, beginning with the first searching after God of the fear-crazed dawn-man? Is monotheism but the topmost of a series of steps comprising fetishism, polytheism and other crudities of the spirit? Or is Christianity a revelation from God, and monotheism the primary-faith which later degenerated through sin into the corruptions of polytheism and fetishism? Finally, is Christianity merely one of a number of great ethic religions? Or is it a thing apart, in a separate category by reason of its inherent divinity—in short, not a religion at all, but rather to be classed uniquely as *supernatural revelation*? To those who know the author and his writings there can be no doubt as to his affirmative answer to the last question.

This book is convincing for several reasons. First it bears the marks of wide research. Its discussion of the origin and growth of religions is rational and far-removed from the all-too-common method of mere assumption of the modernist point of view. The author not only gives his own conclusions but also cites copiously the authorities whose works form the raw material of his thinking on the genesis of religion. Because of its thoughtful tone, the volume will appeal to the seeker after truth who desires candidly to examine evidences.

In the next place, the argument which it advances in regard to the supernatural origin of Christianity and the impossibility of the evolution of monotheism from primitive religions is impressively strong. Popular literal writers, such as Rabbi Lewis Browne, whose "This Believing World" Dr. Gaebelien so acutely criticizes, will search long and fruitlessly—for an adequate answer to the third, fourth and fifth chapters of this book. Finally "Christianity or Religion?" is convincing because of the manner in which it is written. The style is first of all interesting. Despite the scholarship of its background, the book says things simply. And accompanying this simplicity and readableness there is evident to the sensitive reader a fine spirit of earnestness. It is this that adds to the volume much of its effectiveness and that, particularly in the close of the last chapter expands into a climax of stirring eloquence.

"His" in a Life of Prayer. By Norman B. Harrison, D.D.
The Bible Institute Colportage Association, Chicago.
Cloth, 96 pages. 75 cents.

A companion volume to Dr. Harrison's books on Romans, Philippians and the Second Coming, "His in a Life of Prayer" shares the merits of its predecessors. The author is, in our judgment, among the most helpful of modern expositors. He combines the gift of analysis and illuminating annotation with a practical bent that is decidedly stimulating. His books are good tonic for that species of Christian and Bible student who has become so academic in his reading and in his attendance on conferences that he has forgotten to work out his own salvation with fear and trembling.

The volume before us is a quickening treatment of the subject of prayer. Its thoughtful reading can hardly help but stir the Christian to increased endeavor along the line of intercession and communion. Would that the churches of our land might be touched with the spirit

of a book such as this! The results in reborn souls and changed lives would be immeasurable.

The Human Body. By F. C. Jennings. Cloth. 206 pages. \$1.50 postpaid.

Mr. Jennings, widely known and respected for the spirituality and soundness of his writings on scripture, has given us in "The Human Body" a volume of marked originality. Although it attempts to add nothing to what is already implicit in the Word of God, it is nevertheless original in its systematic gathering together of the divine teaching regarding the temple of the Holy Spirit. The field of Mr. Jennings's inquiry in this book is practically untrod, and he has covered it with such care and reverent insight that it would be difficult to add to his work.

May we append a word of advice for the prospective reader? Do not expect of Mr. Jennings's book a treatise of physiology. It is rather as the full title states, a study of "the human body, its source, history and destiny as told by its Maker." But if one wishes to know the teaching of God's Word regarding the body (and who does not, for we are all tenants of the flesh?), let him by all means secure Mr. Jennings's volume. We feel certain that he who reads it cannot but gain an added reverence for the body, especially as regards its glorious destiny.

The Healing Delusion. By Mrs. May Wyburn Fitch. (Preface by A. C. Gaebel.) Loizeaux Brothers. 80 pages. Paper, 25 cents; cloth, 60 cents.

This brochure is a valuable contribution on an important subject. Personal testimony, especially when presented with force and clarity, is impressive. Mrs. Fitch knows about divine healing, for she was for considerable time identified with public campaigns. Her motive in setting down her experience for the guidance of others is commendable, while her analysis of this false doctrine and her expose of its bald perversion of scripture is convincing. The healing delusion as practiced by commercialized or publicity-mad leaders is indeed a menace to the stability of the Church and the peace of mind of the individual believer. We cordially recommend this brochure as excellent reading on a topic about which every Christian should have scriptural information.

What it Means to be a Christian. By Charles O'Nealé Martindale, Ph.D., D.D. Neely Printing Company, Chicago. Paper. 136 pages.

Despite the millions of professing Christians in this country alone, Dr. Martindale is right in his contention that woeful ignorance of the meaning of the term "Christian" is shockingly widespread. For such ignorance this book is a splendid corrective. Informative historically and scripturally, it deals clearly with the foundation facts of our faith. But what a comment on the churches that such a book as this is sorely needed! Ought not the preachers of our land to consider as a primary and sacred obligation the instruction of their people along lines so essential to salvation?

OUR HOPE

Vol. XXXIV

MARCH, 1928

No. 9

Editorial Notes

**They have
Taken away
My Lord**

What a beautiful picture! Mary Magdalene standing weeping without the sepulchre! Early on that first day of the week, the day after that memorable Sabbath, when Creation's Lord and Creation's Redeemer rested from His work, she had come to the place in the garden. The stone was rolled away. Peter and John appeared on the scene after Mary had informed them. After they had examined the empty sepulchre they returned to their own home. But Mary Magdalene could not leave the empty sepulchre. Her whole heart was filled with longing for Him. Her soul is occupied with Him. The two angels she sees in the sepulchre do not startle her and when they ask her "Why weepest thou?" she answered, "Because they have taken away my lord." She did not know that He was risen, that He, the living One, was alive.

"They have taken away my Lord," are significant words if we apply them in another sense. We are living in the sad days, predicted long ago, the days of departure from the faith, the days of denial. They speak of the objectionable dogmas of Christianity and their rejection. But not dogma is rejected and denied, but the Lord Jesus Christ, even as Peter wrote, "denying the Lord that bought them." Following the trend of modern religious thought, we find that it has but one aim, to deny the Christ of the Bible. Reading the popular religious treatises and speculations one feels like saying with Mary Magdalene, "they have taken away my Lord."

What a common thing it has become to deny the rock

foundation of the gospel of our salvation, the virgin birth of the Son of God! No one seems to be startled by it any more. Newspapers report sermons preached by men who claim to be evangelical Christians and boldly the fact of His supernatural birth is declared to be unbelievable in the light of modern discoveries, as if true faith had anything to do with scientific discovery. Less than a generation ago such statements would have produced a shock of horror; today they go almost unnoticed. And the books which are published denying His Deity! Yes, "they have taken away my Lord."

"They have taken away my Lord," for they speak of Him in current religious literature as a leader of men, a fine specimen of true manhood, a religious leader with high ideals; but they ridicule the thought that He died for our sins, that He is the Lamb of God which taketh away the sin of the world. And strange to say they keep what is called "Lent" as they keep "Christmas." They keep "Good Friday"; they maintain outward forms, while they deny and dishonor the Lord. They keep "Easter-day," but deny that He left the grave and declare that Mary's experience was nothing but hysterical imagination. "They have taken away my Lord." Yes, religious thought of the modern type has taken away our Lord in denying His Deity, His sacrificial death and His physical resurrection. In the human theories of modernism we have no Christ, we have no Saviour, we have no salvation, no heavenly Father, no peace, no heaven of eternal bliss—"they have taken away my Lord."

And Mary spoke these words while she wept. So did the great, loving apostle write, "for many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ" (Phil. iii:18). May we also weep with Mary Magdalene and the Apostle Paul over the fact that "they have taken away my Lord."

We must not forget the other side of Mary's experience. He Himself, the risen One, stood alongside of her. She did not recognize Him till He spoke the one word, "Mary," and she joyfully answered, "Rabboni." Her tears of sorrow were speedily changed into tears of joy; her complaint was hushed. She was face to face with Himself. Yes, beloved

readers and believers in Him, in the days in which we weep over the fact that "they have taken away my Lord" we can confidently expect meeting Him, who calls His sheep by name and who will call us some day. And then we shall be, like Mary Magdalene, face to face with Him.



**What Will
It Be?** Blessed Peter wrote to his suffering brethren, "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Pet. i:8). Peter had seen the Lord. He had walked with Him and talked with Him. He knew Him intimately. He had seen Him in His transfiguration glory; he had seen His miracles; he was with Him in the garden—yes, he had denied Him thrice, but had been restored. He saw Him as the risen One, spoke with Him at the shore of Tiberias and saw Him on the day of His return to the Father's house. But those to whom he was writing had never seen Him. Nor have we seen the Lord. Yet these Jewish believers in the dispersion to whom Peter wrote loved the Lord. They believed on Him and in believing on Him they rejoiced with joy unspeakable and full of glory. And so it is with us. We, too, love Him, He is for our hearts, if these hearts are under the control of the Holy Spirit, the One altogether lovely. We rejoice in Him with joy unspeakable and full of glory. This is our true rejoicing, rejoicing in Him. Rejoicing in anything else will vanish, the joy in the Lord and the joy of the Lord is abiding. And in this we may increase yet more and more. All that is needed is to let the Spirit of God reveal Him more to our hearts through His own Word. As we grow in the grace and in the knowledge of our Lord Jesus Christ we shall love Him more, we shall rejoice more in Him, and joy unspeakable, full of glory will fill our souls.

But what will it be when we shall see Him whom we have not seen, when we shall see Him face to face? We often sing it, "Face to face with Christ my Saviour; face to face, what will it be?" But there is no one who can answer this question. If believing in Him gives joy unspeakable and

full of glory, what will seeing Him mean at last? And this is our happy goal. This is the end of our pilgrimage. This is the glorious, never-ending future.



**What Can
We Do?**

Often this question is asked, "What can we do in these days when the Lord is so dishonored?" We can do what a certain woman did when our Lord was on earth. When He was in Bethany in the house of Simon the leper we read, "There came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on His head" (Mark xiv:3). Then the Lord silenced the murmuring of those who were about, and said, "She hath done what she could." She honored the Lord. When all was getting ready to reject and to dishonor Him, she came to the front and did this act of honor unto Him. And this is what we can do. To honor the Lord Jesus Christ, to speak well of Him, to exalt His Name, to confess Him and bear witness to Him, is the most God-pleasing act we can do. What does God care for the charities men do when they deny His Son! But when we are true to Him and glorify Him, and more than that, delight ourselves in Him, and show our devotion to the Lord Jesus Christ by a surrendered life, we are pleasing the Father and the Holy Spirit of God. His blessing will rest upon us and upon our work for Him. If the honor of His Name is the object of our service we do what we can and our labor will not be in vain. "She has done what she could." Thus will He speak of us also if we honor Him.



**I Need Thee
Every Hour**

"I need Thee every hour" is the beginning of a well known and well beloved hymn. And how true this sentence is! Never more true than today! The forces of evil manifest an astonishing energy. Monstrous things happen which must be of satanic origin, produced by the influence of demons. Revolt against the truth and revelation of God becomes more and more outspoken. Literally, as it is written in Isaiah, "the enemy comes in like a flood." The foundations of righteousness are not only constantly

and persistently undermined, but their utter destruction is attempted. The days are evil and they become more evil. All who hold fast the form of sound words, who stand by the faith once and for all delivered unto the saints feel in their lives today a mysterious opposition. They are the targets of the fiery darts of the adversary. We should not at all be surprised but the day may soon come when actual persecutions will be enacted against those who oppose the modern current. If Satan had the power he would silence every tongue which exalts the Lord Jesus Christ.

Many of God's children are depressed in these days. Many have peculiar trials and sufferings. And therefore we all need HIM, yea need Him every hour to keep us, to carry us through the hard and trying places, to shield and cover us, to give us the victory. Our victorious Lord and Christ is above all; He cannot be affected by what is going on in this dying age. He has all power in heaven and on earth. His power is on our side. He has pledged His Word never to leave nor to forsake His own. All He expects of us is that we cast ourselves in dependence upon Himself. That we trust Him in our weakness. Oh, let us own it, "I need Thee every hour."



The Eagle's Lesson "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so alone the Lord did lead him" (Deut. xxxii:11, 12). Nature teaches much in spiritual things, if we only had better ears to hear, and a mind to understand. God's character of love and kindness, wisdom and power, and much else is clearly written in all His works. Here is a beautiful picture of the wisdom and the kind provision of our Creator. The young eagles must learn to fly, but they are extremely timid; they fear and tremble and do not want to leave the nest. Then the parent bird begins to stir up the nest. Its mighty wings flap against it; the whole nest shakes and the young are forced to leave it. And as they leave the nest they see the terrifying abyss, the deep canyon, over which they begin to flutter. Will they suc-

ceed? Have they strength enough to fly above it, or will they sink? Look at them! They have no strength and no experience and they begin to flutter downward to be dashed to pieces against some jagged rock. But all at once the mighty eagle spreads out its wings and flies underneath the brood and one by one they light on its back and are carried safely to the other side of the abyss.

This beautiful picture the Holy Spirit employed to show with what tenderness the Lord carried His people Israel. And so it has its meaning for us. We too go through a desert wild and everywhere we see the abyss and the dangers. The difficulties are great and often we are discouraged and like Peter begin to sink. Then He comes with His everlasting arms underneath and around us and carries us through it all in safety.



A Command and a Promise Here is a Divine command, "Cast thy burden upon the Lord." It does not specify the burden. There are all kinds of burdens, burdens brought on by our sins, by our human weaknesses; burdens put upon us by others, burdens the enemy troubles us with and other burdens. The Spirit of God commands believers to cast all burdens upon the Lord. And then we find the promise in this verse (Ps. lv:22) "He shall sustain thee; He shall never suffer the righteous to be moved."

The promise does not say that the burden is to be at once removed. Yes, He often does it and delivers us in answer to the prayer of faith from that which bows us down. But He has promised to sustain us, to keep us when we are troubled and harassed. He is our gracious burden bearer. Yoked to Himself He shares our burdens and in our afflictions He is afflicted. Let us be obedient to his command; let us trust His promise. "Casting all your cares upon Him for He careth for you."



The Apostolical Christian Cardinal John Henry Newman, who went back to Rome from the Church of England, preached a sermon on "The Apostolical Christian." We quote a paragraph:

“Now the first great and obvious characteristic of a Bible Christian, if I may use this much abused term, is to be without worldly ties or objects, to be living in this world, but not for this world. St. Paul says, ‘Our conversation is in heaven,’ or, in other words, heaven is our city. ‘Here,’ as the same Apostle says in another place, ‘we have no continuing city, but we seek one to come.’ And therefore he adds to the former of these texts ‘From whence also we look for the Saviour, the Lord Jesus Christ.’ This is the very definition of a Christian—one who looks for Christ; not who looks for gain, or distinction, or power, or pleasure, or comfort, but who looks ‘for the Saviour, the Lord Jesus Christ.’ This, according to Scripture, is the essential mark, this is the foundation of a Christian, from which everything else follows; he surely is a primitive Christian, who has no aim of this world, who has no wish to be other in this world than he is; whose thoughts and aims have relation to the unseen, the future world; who has lost his taste for this world; who fulfils the exhortation of the Apostle in another Epistle, ‘Set your affection on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.’ Hence it follows, that watching is a special mark of the Scripture-Christian, as our Lord so emphatically sets before us: ‘Watch therefore, for ye know not what hour your Lord doth come. * * * Be ye also ready, for in such an hour as ye think not the Son of man cometh.’ ‘At midnight there was a cry made, Behold the bridegroom cometh, go ye out to meet Him.’ ”

These are good words and preferable to the wishywashy, half infidel twaddle, and nonsensical ramblings heard today from the modernist, so-called “Protestant pulpit.”

But in reading Cardinal Newman’s sermon on the apostolical Christian, we wished that this scholar had gone a little further and told his hearers what the apostolical Christian was *not* and what the apostolical Christian did *not* do.

He did not worship the Virgin Mary, nor did he call on the saints to intercede for him. Cardinal Newman rightly

confined himself exclusively to the New Testament in describing the true Christian of apostolic days, for the New Testament is the only authority from which we can get the information of what the apostolical Christian was. Where then does it say in the New Testament that the Virgin mother of our Lord is to be worshiped? Or where is the intercession of saints taught, or where in the New Testament did Christians call in prayer on the saints? Nor did the apostolical Christian employ a priest in his approach to God. St. Peter, who is claimed to head the papacy, the humble fisherman of Galilee, never claimed priestly distinction, but St. Peter with his inspired pen has assured us that all true Christian believers are "holy priests," that their office is to offer up spiritual sacrifices, and that they are royal priests. Cardinal Newman should have told his hearers over a generation ago, that the apostolical Christian knew nothing of the sacrifice of the mass, that when the apostolical Christian met with others on the first day of the week, he broke bread in obedience to the Lord's dying request, "Do this in remembrance of Me." Nor did the apostolical Christian go to a confessional, nor did he use a rosary, nor cross himself, nor did he use holy water and do penance. All these things, and many others, were unknown to the apostolical Christian, and if we want to be real apostolical Christians these human inventions must be abandoned.

We write this in view of the fact that numerous Roman Catholics are reading "Our Hope"; some subscribe for it. May the Lord bless graciously these remarks to their hearts.



**A Sunday in
New York** In looking over the edition of the *N. Y. Times* of Monday, the 16th of January, we find on the religious page reports of what was going on in our greatest Metropolis the day before, on Lord's Day, January the fifteenth. Prominent is the installation service of a Unitarian minister, the same who expressed himself frequently as an outspoken enemy of the Cross of Christ. The chief speaker at this occasion was the Pastor of the Park Avenue Baptist Church, Dr. Harry Emerson Fosdick. Here is a part of his address:

"We are facing a revolt in and against the church. The revolt is inevitable. It is against the old theology and is accentuated by ecclesiastical inadequacy. The dominant motive in every age of revolt is to get away from something. We wish to escape from Fundamentalism and Puritanism, and we think so much of what we are escaping from, that we forget to look toward that to which we are running."

In speaking of the Unitarian pastor, a man who denies, of course, the Deity of the Lord Jesus Christ, this Baptist said: "He is a man too who has escaped from something. And we propose as liberals all, to work for something that is positive, definite and worth living for; that shall redeem society and redeem the Church and the world to the Kingdom of God."

These surely are "great swelling words," but can anyone tell us what they mean?

The same Baptist preacher spoke on Sunday morning in "his own church" and spoke of the much agitated companionate marriage as something "innocent and inevitable."

Here is a Jewish Rabbi, Stephen S. Wise, and like his brother Rabbi Lewis Browne in his unreasonable and unbelievable theory as to the origin of religion, he declared that "fear is the beginning of religion." But when he spoke of the religious fear of death he paid a tribute to Christianity, in which he does not believe. Here are his words:

"Christianity has done the most, however, of all the religions of history to overcome the dread of death, the greatest and the most real fear in the world, because of its teaching of resurrection through a Saviour risen from the tomb. To the Christian death is a victory. To the religions of the Orient, death is a defeat, a sheer surrender."

Another preacher advocated companionate marriage from his pulpit and branded those who do not believe in it as "unintelligent, uninstructed and indecent."

But an Episcopal rector defended true marriage and said: "This is a question on which we ought to have the guidance of God. If God has spoken, then His words must carry more weight with us than the guesses of all our modern social reformers put together—Judge Lindsey, Bertrand Russell,

Miss Maude Royden, H. G. Wells and the rest. Christians believe that God has spoken to us through His Son Jesus Christ."

A certain Baptist preacher preached the same Sunday on the Bible. He pointed out that you can find in the Bible romances, detective and mystery stories as well as political articles. He took especial pains to tell his hearers that the Bible is not infallible and inspired.

What confusion! And what else is going on? We do not mention the spiritistic meetings, the meetings held by Hindus, most of them cunning deceivers, the other cult services. And what is going on in New York is going on in all the other big cities. The religious pages of the newspapers give the best evidences of the awful conditions which exist in Christendom. It is a Babel of voices!



**Prayers for
the Dead**

Whenever the truth of the Gospel is lost or deliberately given up all kinds of unscriptural ideas and theories are invented and put in the place of the Gospel. As long as the Gospel was preached in its simplicity, as stated in 1 Corinthians xv:1-4, all went well. But when that simplicity was given up, one invention after the other was introduced and in this way the perversion of the Gospel resulted, as it is in ritualistic Christendom.

But it is equally so in modernistic, rationalistic Christendom. A leader of liberalism, nominally a Baptist, has repeatedly advocated the confessional, and others now advocate prayers for the dead, or what they term "the repose of their souls." Modernism has abandoned the true Gospel, hence these inventions.

Prayers for the dead are nowhere taught in the New Testament. Rome builds this assumption on 2 Timothy i:18, "The Lord give mercy unto the house of Onesiphorus." It is held by Roman theologians that Onesiphorus was dead when Paul wrote these words. But this is more than a simple assumption, it is a very doubtful, questionable assumption, disproved by everything in the statement itself. How could Paul have written such words if Onesiphorus had been

dead? Dead men are nowhere spoken of in the Bible as having "houses." The fact that Paul prayed for him proves that he was alive. Paul never prayed for the dead, nor did the Holy Spirit, who guided his pen, ever exhort to pray for the dead. The prayer for Onesiphorus, moreover, did not concern his salvation, of which there was no question, for he was a believer on the Lord Jesus Christ. Paul had been abandoned by many in the days of his imprisonment and suffering. Onesiphorus stood out a noble exception to the general defection from the Apostle and the doctrine he had taught. When Paul spoke of mercy for the house of Onesiphorus he was thinking of the judgment seat of Christ before which believers will appear in the day of Christ to receive rewards or, if unfaithful, to suffer loss. Rewards given in that day will be through grace and therefore the reward given is "mercy." This is what the Apostle states when he writes, "The Lord grant unto him that he may find mercy of the Lord in that day" (2 Cor. v:9, 11). Strange it is that apostate Protestantism can make an attempt to introduce the confessional and prayers for the dead.



**Dating
His Return**

"There seems to be in the Church a frequent recrudescence of the error of setting dates for the return of the Lord. The practice is an old one, as history shows. In the last year of the first millennium A.D., belief that the approaching year 1000 would witness the end of the world was quite prevalent and many made preparations accordingly. So it has been until the present time. In the middle of the nineteenth century there was the Millerite movement, with its false prophetess, Mrs. White, who made her predictions. Even today, despite the warning of the many examples of past history, certain Bible teachers of hitherto sound repute have fallen into this dangerous fallacy. The setting of dates for the Lord's return is a precarious practice. Only the divinely inspired prophets had the gift of foretelling the future, and even to them the precise time of His return was not revealed (Matt. xxiv:36). How much better, then, to leave the exact day and hour of this glorious

consummation to Him who alone knows the end from the beginning, content to await Him with the daily expectancy of those who love His appearing.

“But the folly of predicting these events was forcibly brought to our attention the other day as we were reading the famous Diary of Sir John Evelyn. Evelyn was a seventeenth century English courtier and statesman of considerable note. His diary is of first importance historically as giving a valuable and authentic picture of the life and society of restoration England. On the 24th of April, 1694, Evelyn made this interesting entry:

“‘A great rising of people in Buckinghamshire, on the declaration of a famous preacher (John Mason), till now reputed a sober and religious man, that our Lord Jesus Christ appearing to him on the 16th of this month, told him He was now come down, and would appear publicly at Pentecost, and gather all the saints, Jews and Gentiles, and lead them to Jerusalem and begin the Millennium, and destroying and judging the wicked, deliver the government of the world to the saints. Great multitudes followed this preacher, divers of the most zealous brought their goods and considerable sums of money, and began to live in imitation of the primitive saints, minding no private concerns, continually dancing and singing Hallelujah night and day. This brings to mind what I happened to find in Alstedius* that the thousand years should begin this very year 1694.’

“The tendency to date the Lord’s return is indeed nothing new. Would that those who attempt it now might take notice of the confusion of those who in the past have engaged in this futile practice. It is enough for us to know that He is near, that ‘the signs of the times’ point to His coming, and that, consequently, we should live in the constant hope of meeting Him face to face.”

The foregoing note is from the pen of the headmaster of the Stony Brook School, Mr. Frank E. Gaebelein. Much else might be added. The late impostor “Pastor Charles T. Russell,” the father of the Millennial Dawn-International

*Johann Heinrich Alsted, a famous German theologian of the XVII century.

Bible Student Association delusion, also set dates. The notorious Mrs. McPherson, of Los Angeles, California, claims to have had wonderful visions of the coming of the Lord, which were lying visions manufactured to inspire her gullible victims to increase their contributions. The Pentecostal cult also has its date-setters. Religious fanaticism is the worst form of fanaticism. Much of it clusters around unbalanced views of prophecy.



**Judas Not the
Antichrist**

We believe it was Dr. Seiss, a Lutheran minister, who advanced the strange theory that Judas Iscariot will some day come back to earth and act as the final Antichrist. This fanciful teaching, which is upheld by others, rests mostly upon the statement of our Lord in John xvii:12, that Judas is the son of perdition, and that in 2 Thessalonians ii:3 the Antichrist is also called the son of perdition. But there are a great many other sons of perdition besides these two. Every lost soul is a son of perdition, for perdition means to be put entirely away.

Concerning Judas it is written that he went "to his own place." But where is it written in the Scriptures that a lost soul ever comes back from the place to which the soul has gone? We do not know of any teaching in the Word of God which shows that those who have gone to their own place ever returned. The only return the Bible teaches is when they come back in the resurrection of the wicked, the second resurrection, to appear before the great white throne for judgment. Judas will have to appear there. Nor do the words spoken by the Lord, that it would have been better if Judas had never been born, indicate that he will be the Antichrist, for those solemn words are applicable to every human being who dies without salvation.

Such speculations as to the identity of the Antichrist are useless and harmful. There is a future Antichrist, but we are not asked to be occupied with him, or try to find out who he will be. The true Christ, our Lord Jesus Christ, is the one object for our heart occupation.

**What
Others Say**

Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary in Louisville, Ky., writes: "I received a copy of your volume, 'Christianity or Religion?' and read it with great interest. It is most timely and pointed, and I believe will be the means of doing a great deal of good. May God bless it as a contribution to the controversies dealing with most vital issues at the present time."

The "Sunday School Times" at the close of a lengthy review says: "Dr. Gaebelein's book will be valuable to all Bible students, for he has brought together a mass of material that is inaccessible to most of us. His first four chapters constitute what is probably one of the soundest studies of comparative religion ever written, and the last chapter shows that Christianity is God's answer to man's every question."

Mr. Hugh R. Monro, one of our leading Christian businessmen, after reading the book sent us the following glowing appreciation: "Dr. Gaebelein has in the course of his ceaselessly active and fruitful life produced a well-rounded library of helpful, spiritual books. There have been commentaries, text books, expositions, books on prophecy and on many other vital themes. And yet this latest book has much of the essence of the others. It is a source book for those who would penetrate to the heart of the issues which underlie present day religious controversy. This notable, though brief treatise, places the whole issue on a new basis. It does not deal so much with the by-paths of disputed points, but with the question which confronts every candid inquirer at the end of the road—Is the Christian faith but one of the world's religions or is it a Divine Revelation, hence altogether unique?"

"Dr. Gaebelein turns the searchlight on this point of supreme moment as no other recent author has done within our knowledge. He first points out as Max Muller, Sayce and Clay have done, that the most ancient religions of the world were in the beginning monotheistic and became polytheistic in their decadent forms. He then proceeds to dissect these ancient faiths as to their ethical values and their moral and spiritual effects. Finally, there is an outline of

Christian teaching which in its comprehensiveness and value could hardly be surpassed. The demonstration of the absolutely unique and supernatural character of Christianity is complete and unanswerable.

“The main thesis of this book, affirming that Christianity has as its basis an authoritative and divine revelation, is the only final answer to the speculations of so-called modernism. If it is true that Christianity has elements in common with heathen religions, if indeed we are indebted to these religions for certain of our Christian conceptions and teachings, then Christianity loses its supernatural character altogether and becomes but a broken staff for faith to lean upon.

“If, however, as Dr. Gaebelien has so incisively pointed out, Christianity in all its aspects and doctrines towers like a gigantic mountain peak above the trifling speculations of heathen philosophy; if Revelation affords the only rational view of life and of the universe; if Christianity answers to every instinct and yearning of the human heart, then the holy and beneficent light which it has shed upon all the centuries may be well understood.

“This book affords abundant confirmation of the famous saying of the late Dr. Joseph Parker: ‘There may be such a science as comparative religions, but Christianity is not one of them.’”



Ministry in the South

The Editor left the beginning of January on the **Erie Railroad**, which now runs a comfortable train to Chicago, and from there we went to **Dallas, Texas**, where we spent the greater part of the month. The **Evangelical Theological College** has made splendid progress, and we taught several classes of excellent young men who are preparing for the ministry.

We also held a very well attended Bible Conference in the **First Presbyterian Church South**. It pleased the Lord to give rich blessing through the ministry of the Word. Hundreds were in attendance. Then we spent a Sunday in **Marshall, Texas**, where we spoke twice, and one evening was spent in **Fort Worth**.

Next followed a week's meetings in **Baton Rouge, La.** Here also we had the blessing of the Lord with us.

During February we visited **Philadelphia** and **Wilkes-Barre, Pa.**

The meetings for March are as follows:

Miami Beach, Florida, March 4-9

Boston, Mass., Annual Conference, March 19-22

Baltimore, Md., March 25-29

Buffalo, N. Y., April 1-6

Please pray for us and for all these meetings.

Boston Annual Meeting As announced above the Annual Bible Conference for Boston and New England will be held March 19-22 in the Park Street Church. This is the 28th Annual Conference. Many, very many of those who met with us in the beginning are no longer here, but have been gathered home to be with the Lord. But we hope our readers and Boston friends will attend this conference in large numbers and bring their friends with them. The speakers will be our Brethren Gordon A. MacLennan, Pastor of Bethany Presbyterian Church, Philadelphia, Mr. Sidney T. Smith, of Winnipeg, Manitoba, and the Editor of "Our Hope." Programs have been mailed to all our readers and additional programs can be secured by addressing the office of our magazine.

The Book of Psalms

Psalm XXV

We begin now a new section which extends from the Twenty-fifth to the Thirty-ninth Psalm. All of these fifteen Psalms are Davidic except one, the Thirty-third. Much in these Psalms was undoubtedly David's personal experience. Prophetically these Psalms give the deep soul exercise of the godly remnant of Israel in the time of trouble and distress. Here also we can trace some of our Lord's experiences when He walked on earth in perfect trust and obedience. Caution, however, is needed in applying everything to our Lord. Some of the present day errorists of the "faith healing" kind, in order to sustain their wrong teachings that our Lord carried literally bodily diseases when on earth, have applied Psalm xxxviii:7 to Him: "For my loins are filled with a loathsome disease and there is no soundness in my flesh." This is wrong and bad teaching. His body was holy; it knew no sin. Disease could not exist in such a body, nor had death a claim on the physical body of our Lord, because both, sickness and death, are the results of sin.

These fifteen Psalms are rich in spiritual food. There is much comfort for the Saints of God at all times in these Psalms. Though the full blessing of believers under grace is not revealed in the Psalms, the expressions of trust in the Lord, confidence in Him and in His guidance belong to the New Testament believers as well as to Israel's future faithful, waiting remnant. Yet the Jewish application must also not be overlooked. We take for an example the Thirty-

seventh Psalm, so much beloved by God's people. All believers joyfully follow the divine exhortations: Trust in the Lord; Delight thyself also in the Lord; Commit thy way unto the Lord; Rest in the Lord. But in this Psalm we find certain promises which, as members of the body of Christ, we do not claim. We mention the promise of a future inheritance. "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace" (Psalm xxxvii:11). This is a Jewish promise, for theirs are the temporal blessings. The Church does not inherit the earth, but her inheritance is above the earth, the heavens and the glory of the Father's house. When our Lord said in the Sermon on the Mount, in His great proclamation as the King, "Blessed are the meek, for they shall inherit the earth," He quoted from this Psalm.

We shall make a brief study of these Psalms of this section. The Twenty-fifth Psalm, which heads this division, is a prayer for mercy and deliverance. We divide the Psalm into three parts:

I. Prayer and Dependence on the Lord (verses 1-7).

Unto Thee, Jehovah,
Do I lift up my soul.
My God, I have trusted in Thee;
Let me not be ashamed,
Let not mine enemies triumph over me.
Yea, none that wait on Thee shall be ashamed.
They shall be ashamed, which deal falsely without a cause.
Make me to know Thy ways, O Jehovah!
Teach me Thy paths!
Lead me in Thy Truth, and teach me;
For thou art the God of my salvation,
On Thee do I wait all the day.
Remember Jehovah, Thy tender mercies and Thy loving-kindnesses,
For they are from everlasting.
Remember not the sins of my youth, nor my transgressions.
According to Thy mercy remember Thou me,
For Thy goodness' sake, Jehovah.

This is an alphabetical Psalm. The different letters of the Hebrew alphabet are found at the beginning of each verse with the exception of two letters which are missing (the letters *vau* and *koph*). Deeper meaning must be connected with the different imperfect alphabetical Psalms. The imperfection testifies to our imperfect knowledge to grasp

fully divine things. The perfect alphabetical Psalm is the One hundred and nineteenth, which contains the perfect praise of converted Israel, exalting the law, in the day of their conversion, when the blessing of their new covenant, the law written in their hearts (Jer. xxxi:33) has come.

The Psalm before us begins with prayer, and here we find beautiful expressions of dependence on the Lord. Prophetically we see in these utterances the seeking of the godly Israelites, the remnant, their confidence in the Lord, their humiliation and confession of sin. Some Christians who believe, as the Bible teaches, in the literal restoration of Israel to their home-land and the fulfilment of the spiritual blessings promised to them, think that it means all the Jews. This is nowhere taught in the Word of God. The blessings promised to the nation will be accomplished in the remnant who still hold to the Word and the promises of God. The great mass of modern Jews, rationalists, infidels, materialistic and atheistic, will be cut off by the judgments of the Lord. While apostates in Christendom have no share in the blessings promised to the real believers, apostate Jews will never share in the national promises and blessings. Here, then, is the prophetic record of their prayer and dependence. There is longing for Jehovah; the soul looks to Him. They had forgotten Him, but now they return and seek His face. They had gone in their own ways, but now they pray, "Show me Thy ways, teach me Thy paths * * * lead me in Thy truth." Thus they look to Him now for deliverance from their enemies, as well as for forgiveness, the display of His mercy and of His salvation. They trust and wait for they are assured that none who wait on the Lord will ever be ashamed. Three times in prayer the word "remember" is used: "Remember, O Jehovah, Thy tender mercies and Thy loving kindnesses; remember not the sins of my youth; remember Thou me." Such prayers and pleadings will be answered; such trust and confidence and dependence on the mercies of the Lord can not remain unanswered. As one has said, "Whenever did the answer come from God, 'You have counted on Me too much: you have imagined in Me a mercy that I have not!'"

Surely the Lord, whose mercy endureth for ever, will never permit us to think too highly of His goodness and mercy. Mercy will be crowned some day when the Deliverer comes to Zion to turn away ungodliness from Jacob, when He does what He promised, "I will forgive their iniquity, and I will remember their sins no more" (Jer. xxxi:34).

Apart from this prophetic interpretation the individual believer can also find spiritual help here. True prayer is the lifting up of the soul unto Jehovah. Trusting in the Lord, we know that we shall never be ashamed. We, too, must pray and perhaps pray as never before, "Make me to know Thy ways, O Jehovah, teach me Thy paths," for we have great need to know in these days of confusion and many by-paths which lead away from Him, what are His own ways, the ways in which alone we can please Him. How necessary, and equally blessed it is to practice the fifth verse. How different many a day of our Christian lives would be if we were to pray earnestly, "Lead me in Thy truth, and teach me; for Thou art the God of my salvation; on thee do I wait all the day."

II. Confidence and Assurance (verses 8-14).

Good and upright is Jehovah,
Therefore will He guide sinners in the way.
The humble will He guide in judgment,
And the humble will He teach His way.
All the paths of Jehovah are mercy and truth,
For such as keep His covenant and His testimonies.
For Thy Name's sake, Jehovah,
Pardon mine iniquity, for it is great.
What man is he that feareth Jehovah?
He shall teach him in the way He shall choose.
His soul shall dwell in prosperity,
And his seed shall inherit the land.
The secret of Jehovah is with them that fear Him,
And He will show them His covenant.

Here are the expressions of confidence and assurance. Both rest on the unchangeable character of Jehovah. God is light and God is love. He is good and upright; and His goodness, His love and His righteousness are revealed in His salvation for sinners, the Gospel of Jesus Christ His Son. Therefore will He guide sinners in the way. The remnant of Israel will experience this some day through Him who died for that nation. There is the assurance that

He will guide the humble in judgment and teach them His way. As we confess our nothingness and our ignorance, He will open our understanding and teach us His way, and by His Spirit lead us into all truth. And all His paths are mercy and truth for those who observe His covenant and His testimonies. This points forward to that new covenant of which Jeremiah bears witness (Jer. xxxi:31-34). We, sinners of the Gentiles, possess the blessings of the new covenant while all Israel is still waiting for the time when this great covenant will bring them the promised blessings. Then there is once more the prayer to pardon iniquity (verse 11). Iniquity may be great, but His saving Name and saving power is greater. The true fear of the Lord will result in being taught in the way He chooseth. It is not the way we choose, but the way He, the Lord chooseth for him who fears Him. To the remnant is promised prosperity and the inheritance of the land, while we, who have a heavenly inheritance, as we walk in the fear of the Lords in the way He chooseth for us, shall possess our possession, and enjoy the blessings with which He has blessed us in Christ in the heavenly places.

III. Trial, Distress and Deliverance (verses 15-22).

Mine eyes are ever toward Jehovah,
 For He shall bring my foot out of the net.
 Turn toward me and be gracious unto me;
 For I am solitary and afflicted.
 The troubles of my heart are increased;
 Bring me out of my troubles.
 Look on mine affliction and my travail
 And forgive all my sins.
 Look on mine enemies, for they are many,
 And they hate me with strong hatred.
 Keep my soul and deliver me;
 Let me not be ashamed, for I trust in Thee.
 Integrity and uprightness shall preserve me,
 For I wait on Thee.
 Redeem Israel, O God,
 Out of all his troubles.

In this final section we are face to face with the coming, final day of Israel's trouble. Such a day is coming. It is almost inconceivable that certain teachers, who claim to believe the Bible, can say that there is no great tribulation coming in the future. They tell us that the great tribula-

tion is a thing of the past and some go so far as to declare that there is nothing in store for Israel, that a literal restoration of that nation to their land will never take place. The last chapter of Daniel shows that the deniers of a future great tribulation are wrong, that they err, not knowing the Scriptures. There we read of a time of trouble, such as never was since there was a nation even to that same time. But when that time of trouble comes a great deliverance follows. Has that deliverance been in the past? Was Daniel xii:2 fulfilled in the year 70 A.D.? The words of our Lord in Matthew xxiv speak of the same great tribulation and the same results which follow. That the tribulation of which the Lord speaks precedes His visible and glorious return does not take a strong intellect to see, the mind of a child can grasp it. What fine-spun theories and foolish inventions have not been made to explain away the fact of a coming day of trouble. We see then here this remnant (not the true Church) passing through the day of Jacob's trouble. They look up; they realize only the Lord can deliver them out of the net and from the enemies which hate them with cruel and strong hatred. They have great afflictions; they pass through deep waters. But the final prayer of this Psalm will be ultimately answered, "Redeem Israel, O God, out of all his troubles."

Isaiah

BY F. C. JENNINGS

CHAPTER LIX

THE WALL OF PARTITION: PORTRAYED: CONFESSED:
AND BROKENDOWN.

This is the second section of this division of our book, and like so many "seconds" it has in it both the idea of the work of an enemy (as in that second parable, Matt. xiii:25, 28), and the salvation of God from that enemy. Here the personality of the enemy is not yet revealed; but his work is, and his poor dupe, man, is seen having to bear the full responsibility of the rebellion into which that enemy has seduced him.

Most clear are the **three** divisions of the chapter, thus:

OUR HOPE

1:Verses 1 to 8:"Conviction"

2:Verses 9 to 15:"Confession"

3:Verses 16 to 21:"Salvation"

In the first part, the Holy Spirit has supplied Himself with words that He uses in Romans iii:15-17, to bring conviction of guilt to us all, as it is written: **"that every mouth might be stopped, and all the world may become guilty before God."**

Let us listen to this indictment of One who knows us well and still loves.

- 1: Behold the hand of Jehovah
Is not too shortened to save:
Nor his ear too heavy to hear.
- 2: Your iniquities are the dividers
That have severed 'tween you and your God.
Your sins have hid his face from you
So that he doth not attend.
- 3: Your hands with blood are defiled,
Your fingers iniquity stains,
Your lips have been speakers of lies,
Your tongue doth murmur perverseness.
- 4: Not one of you crieth for justice;
In faithfulness none of you plead.
In nothingness* trusting—
In vanity speaking—
Profitless toil† men conceive
Iniquity do they bring forth:
- 5: Eggs of the adder they're hatching,
And webs of the spider they weave.
Who eats of their eggs surely dieth;
If crushed, then a viper springs forth.
- 6: Their webs shall be useless for clothing,
No covering shall their works yield.
Their works are works of corruption,
And violence the deed of their hand!
- 7: Their feet run ever to evil,
Swift to shed innocent blood!
Their thoughts are iniquitous thoughts:
By waste and by ruin their pathways are marked.
- 8: Nothing they know of the pathway of peace,
And nothing is right in their goings.
Crooked the paths they have made them;
Who treads them shall never know peace.

The prophet speaks on the part of Jehovah. How different are the days to those early ones of Israel's history! Then the answers to cries were prompt; His interventions on behalf of His people frequent. What a difference now! Has He

*The word is **tohu**: "waste," "empty," as in Gen. i:2. That is, their confidence has no real foundation.

†The very word **ahmal** has in it the idea of wearisome toil, that profitless "labor" from which the Lord calls us in Matt. xi:28: "Come unto me all ye that **labor**."

changed? Has He forgotten to be gracious? No—indeed no! He changes never. His power to save is not lessened. His ear has not become dull as with age: it is as keen as ever to hear a wordless sigh, or the first whisper of penitent faith. No, no, the cause of the silence is precisely the same as in the day when those two brothers brought their different offerings. He respected not the **persons** of either; but Cain's sin still lay as a barrier between him and God, unremoved by his fruits and flowers. So with us, sins must be removed or never can we see that Face that "diffuses light when it unveils itself, and leaves darkness when it is veiled; the sight of which is blessedness, and not to see which is damnation."*

Does Israel ask, What sins? These: Your hands are blood-stained: your fingers defile all they touch: your lips are false: your tongue untrue. In your midst on all sides is injustice—on all sides untruth. Men's trust is in what shall prove as empty as the desolations of chaos. But that quick active brain has its conceptions, and what does it bring forth? Profitless weary toil! Gain is its object, and to attain it, "they disquiet themselves in vain: they heap up riches and know not who shall gather them" (Ps. xxxix). Weary and ever unsatisfied are they, and all they produce is as those eggs which when hatched bring forth a brood of poisonous adders. Such doings shall prove as effective for their clothing as would the web of a spider. Let any feed on what they minister they must die, and when what they minister is boldly crushed, then is seen its true character, for forth there springs a viper! Their feet ever on murderous errands bent! Their thoughts are evil, only evil all the day and every day (Gen. vi:5). The true way of blessed peace they know nothing of, and, as long as they thus walk, never can.

What baseless extravagance! What gross exaggeration! What self-confuting absurdities! Does someone so speak? Then that evidences my dear Sir, that you are not well acquainted with your own heart, or you would know that, although dormant, there is latent in it just such a brood of vipers as we have been told of. Still and quiet they may be just now; but let suitable occasion arise, and you will see them raise their hissing heads, dart their fiery tongues, and

*Delitzsch.

show their poison-laden fangs. God does not look at the outward appearances—how innocent we can make that!—The greatest rogue is often the most honest-looking: the biggest liar speaks the most speciously and even the murderer can be intensely sanctimonious. God looks deep down beneath the surface, and tells us what He sees in the heart, just as if our eyes could see under the surface of our beautiful lawns, so soft and green in the cool days of spring, and say let but the burning heat of July come, and roots and seeds of all kinds of noxious weeds are there ready to germinate. Or, let us not deny the divine verdict; far wiser and truer is the confession that follows:

- 9: That is the reason that judgment's far from us
And righteousness cannot o'ertake us.
We hope for the light, but lo, a dense darkness
For the brightness of dawn,* and we walk in thick gloom!
- 10: We grope by the wall as the blind do—
Aye, grope as those who are eyeless.
In the clear light of the noonday
We stumble as though it were night.
In the midst of men lusty and flourishing, †
We move as though we were dead.
- 11: We all of us roar as do bears,
And mourn—yea, mourn as the doves ‡
We hope for the right, but it comes not—
For salvation—it stayeth afar
- 12: For our transgressions are many before thee;
Our sins bear their witness against us.
For our transgressions remain ever with us,
And our misdeeds—we know then full well!
- 13: Rebelling against and denying Jehovah;
Departing away from our God;
E'en from the heart conceiving and uttering
(Nothing but) words of base falsehood.
- 14: And judgment is turned away backward,
And justice standeth afar.
For truth in the street lieth prostrate.
And honesty finds no admission. (Del.)
- 15: Aye, truth is utterly lost,
And he who departeth from evil,
Exposeth himself to be plundered (Lowth)
And the Lord saw—'twas ill in his eyes—
That of judgment there was none at all.

*"Brightness" in A. V. is strictly "morning-light."

†The Hebrew word (**ashmanneem**) is somewhat uncertain; not occurring elsewhere in that form. Both Gesenius and Delitzsch believe it to be identical with the word for "fat" (**shahman**), as in Judges iii:29; "lusty." It evidently is in strong antithesis to the word "dead." I have given the fuller meaning by using two adjectives.

‡The word for "mourn" is repeated in the text, and while I have retained the word "roar" it is not the usual one. It does not speak of ferocity as does the "roar" of the lion but rather discontent.

These pathetic verses give the true Israel's confession of the truth of the indictment in the first verses. Let us personify that pious remnant as one man; and we may see him standing afar off, and without lifting up so much as his eyes to heaven, saying: True, it is true; and it is this that accounts for the apparent indifference of our God. He has given us light, the sun of His revelation is shining, and yet we stumble as though we were in the night. Aye, we are blind, and grope our way by feeling along a wall, while among our careless neighbours who are merry and flourishing, we move in sadness as though we were the very shades of the dead. Our distress is heard in our groanings—our sorrow in our sighs; for although we have hoped long for the intervention of Jehovah to put things right, it is still apparently very far off! The truth that used to have power over men, and which they at least outwardly revered, seems now to have failed altogether; for if anyone does leave the broad road of evil—if one refuses to worship the image of the beast, and to receive his mark—he becomes a marked man, as being a fair victim for spoliation, for he is not permitted to buy or sell (Rev. xiii:14-17). Jehovah has surely seen all this, and evil—very evil—must such a sight have been to Him Who will have all things right, and sees all things wrong!

O what a lesson for us lies in these words of lowly self-judgment which yet are nothing but the bare truth. There is not one particle of merit in them, except that they admit what is absolutely true. My beloved fellow-believer, we too stand at the very end of our day; and this is the weighty truth that these words that have been preserved for us over 2,600 years press upon us: **they only are the true children of God, and not bastards, who sincerely confess their part in the common sin.**

In what words can I beseech you not to pass this over hastily. Consider it carefully, and if not justified then throw this paper on one side with the contempt it deserves. But if your conscience too does respond, then I am persuaded that you too will be in the one single way of blessing in a day of incipient and fast-coming total apostacy. Let Daniel, being dead, yet speak to us as he does in his ninth chapter. See his bowed head in his closet, and those heart-broken

sighs are but a living example of what we have just been considering. The Laodiceans have long since passed away; but we ourselves occupy their place in the path of the Church through the course of the centuries, so let His voice speaking directly to us in Rev. iii:14-22 be heard effectively. Let the many confirmations we have had in our prophet assure us that he only who confesses his sins and the sins of his people can hear the sweetest of all words that ever fell as balm on a troubled heart: **“O man greatly beloved!”**

This can never be addressed to those who may loftily stand aside, and find ground for self-exaltation in denouncing the evil in others. The responsible Witness of God upon the earth is a unit. It was the one Israel in the day of our chapter—it is the one professing Church of God today. Have we no part in that Church? Have we no personal share therefore in the responsibility of that one Witness? Are we not members of that one Church which was to be the visible representative, in holiness and love, of the Body of Christ? We must not then speak of others, as if **we** had no part in the common sin; and our invectives against it freed us from all responsibility. We must not say **“they,”** but **“we,”**—as components of that one shameful Witness—have failed and sinned against our Lord Jesus Christ. It is not someone else, but we ourselves (not indeed personally, but rightly identifying ourselves with that one guilty Witness) who have to hear His Voice, and take home His words, that this last Witness is **“wretched and miserable and poor and blind and naked.”** It is this **heartfelt** confession—not a mere gesture that may itself feed self-complacency—that distinguished the remnant of Israel from the proud boastful mass and that will distinguish Christ’s beloved remnant from the boastful profession of this day. May God’s Holy Spirit press this upon us all!

The last words of verse 15 form so close a link with the third and last section that they may be repeated:

16: (And Jehovah saw—it was ill in his eyes
That of judgment there was none at all.)
And he saw that there was not a man;
Marvelled that none could be found
Able to make intercession.

OUR HOPE

- Therefore his own arm brought him salvation,
His righteousness was his support.
- 17: So he armed him with justice as with a breastplate,
A helm of salvation he put on his head,
Clothed him with garments of vengeance as armor,
Covered himself with his zeal,
As though 'twere a blood-red war-cloak.*
- 18: A recompense fitting will he repay:
To his enemies, fury—to his foes, recompense.
The islands afar, he'll repay with chastisement. (Del.)
- 19: So shall men fear the name of Jehovah,
E'en from the side of the setting sun. †
And shall revere (the name of Jehovah)
E'en from the side of its rising.
For when the foe shall invade as a flood,
The Spirit of Jah lifts banner against him ‡.
- 20: And a redeemer shall come unto Zion,
To those who in Jacob do turn from revolting.
Proclaimeth Jehovah!
- 21: And this is my covenant that I do make with them;
The Spirit which is upon thee,
And the words I have put in thy mouth,
Shall never depart from thy mouth—
Nor from the mouth of thy seed—
Nor from the mouth of the seed of thy seed,
From now till eternity ends. §

Jehovah sees—Jehovah speaks. The case is desperate. Earth, nay, the universe fails to supply a single individual who can meet it. There is none who can redeem his brother or give to God a ransom for him—all are in the same boat! God is amazed that there is not a single intercessor or mediator between God and men, in heaven or earth, to save poor man from his conquering foe. What then is to be done? There is nothing for it but He Himself must do what none else can do. He cannot—His love will not allow Him, to leave poor Israel captive to his conqueror (Zech. xiv:1-2) or poor sinful man alone in his misery. That would so lacerate His own

*"Zeal," from a root "to be a deep-red." His fiery zeal becomes His blood-red mantle.

†The word speaks of the setting sun, hence often rendered "evening."

‡A much disputed passage. Delitzsch, Nagelsbach, Lowth and many others read it quite differently: "When he shall come as a river straitened in its course, which a strong wind driveth away" (Delitzsch) and his paraphrase is: "Jehovah will come as a stream hemmed in, which a strong tempestuous wind sweeps away." He admits that **tzar**, (the "enemy" in the A. V., "straitened" is **his** rendering) is the subject, but thinks he has sufficient grounds for rejecting it as that. All things considered I see no reason to abandon the received version, which is retained in the margin of the Revised, and by Darby, Kelly and many others.

§Lit.: "From now forever and aye"—a very strong term for eternity.

Heart that He Himself speaks here of needing salvation from such a condition. The father who sees his only son in danger of being lost to him forever—does he not need “salvation” from such impending grief? The mother who is agonized by the thought of losing forever her dear, but wayward daughter—does she not need “salvation” from such a condition?

So, marvel of marvels! God Himself says here, in words that it is impossible to misunderstand, however much they may astonish us, that He—even He must find “salvation” from the suffering of losing forever His rebellious, sinful, yet dearly-loved creature—man! And since there is none other, His own Arm—His own strength of infinite love combined with infinite Wisdom must “bring salvation unto Him.”

Again I cannot refrain from saying, O marvel of marvels! Must we not have erred in interpreting the text? No, nothing else is possible, nor does that interpretation lack the strongest and clearest confirmation in Him Who was the “the brightness of his glory; the express image of his person” (Heb. i:3) and Who, as being just that, said: **“I have a baptism to be baptised with and how am I straitened till it be accomplished”** (Luke xii:50). He too needed to be saved from the distress of infinite love that was hindered from saving its object. For what is salvation for His beloved is salvation for Him. So our dear Paul, following Christ as none other of His people, accounted that even his **death**, if Christ were glorified thereby, was itself his salvation (Phil. i:19-20), “For I know that this shall turn to my salvation * * * according to my earnest expectation and my hope that * * * Christ shall be magnified in my body, whether by life or **by death.**”

But it is a mighty work; and keen is the mighty foe that ever opposes mercy to mankind, so He must put on armor for the conflict. But where shall God Himself find a panoply? No creature surely can clothe Him with armor. No—God is Light; and, being Himself Light, He covers Himself with light as with a garment (Ps. civ:2), and it is thus that He draws upon His own nature for His investiture. First, then, Righteousness must be His breastplate. None must be able

to impugn the justice of one single step that He takes in the salvation of His people. Then, as that salvation is ever the aim and goal of all He does, or conceives, or thinks out, He places salvation on His Head as a helmet. But the salvation of His people involves judgment on their oppressors, and so vengeance and zeal must clothe Him for the war, for since we now know that heaven itself is not broad enough to hold both the accuser and the accused (Rev. xii:7) so **earth**—that mirror of heaven in a sense—must give a pattern of that coming conflict in the heavenlies by retribution on the foes of Israel.

And now once more we hear this humbling truth—let **grace** be shown, it will leave the wicked only the harder of heart; but let **judgments** be abroad in the earth, and its inhabitants will learn righteousness, and that along the whole line of the sun's daily path, only here it is the order reversed, and the evening precedes the morning, as in Gen. i where the evening and the morning form one day; for here too the evening of these judgments will introduce a morning without clouds as clear shining after rain.

The last clause of verse 19 gives a kind of meditative comment, and the common reading seems quite in accord with the context. Israel's foe has come in like a flood, captures the city and the little remnant are at their last gasp, (Zech. xiv), then Jehovah comes with uplifted standard, and His "willing people" "the dew of His youth" flock to that standard, and the foe is put to flight. With us, how often has this scripture cheered, for in the successful attacks on the foundations of our faith, our only confidence and hope is in the Spirit of the Lord lifting up a standard against him.

The two concluding verses tell of a Kinsman-redeemer who comes to and delivers Zion, as was the basal intent even when first He came, although then Israel was not gathered, for the Redeemer was rejected; but in that future coming all transgressing shall be turned away from Jacob, and the nation shall be so entirely righteous, that it shall be the very mouth-piece of Jehovah from that time forth and forever.

The covenant is with Israel in her faithful remnant which becomes the nation, and while Jehovah in speaking of this nation, uses the plural, "those who turn," yet the covenant

is made with the nation in the singular (thee) as a unit. The promise is certainly not to the prophet (as Nagelsbach) nor do we hear of anything like a continuance of such prophetic gift for ever; but the redeemed nation is to be from this time forth the mouthpiece of Jehovah to the nations of the earth, from generation to generation.

Scholastic Standards At Stony Brook

BY HEADMASTER FRANK E. GAEBELIEN

There has recently occurred an event of major importance in the history of the Stony Brook School. At the annual convention of the Association of Colleges and Secondary Schools of the Middle States and Maryland, which was held in Atlantic City, N. J., at Thanksgiving time, Stony Brook was announced as one of the few schools meeting all the requirements for membership on the accredited list for this section of the country.

The Association, which is the leading educational organization in the Middle Atlantic States, has for years been making plans for the investigation of the many secondary schools in its territory. Certain high standards of equipment, instruction and proved success were fixed. A committee of prominent specialists was appointed, detailed information requested from the schools, and a grant from the Carnegie Foundation secured to help finance the work.

That the standards of the Association are high is evidenced by the fact that out of a possible 3,300 schools but 133 found a place on the first accredited list. Although the list will, of course, be extended as additional schools meet the requirements, it is a source of real gratification that Stony Brook is among the leaders in receiving official approval of its work.

But the fact that the school has so early in its career been admitted to approved standing means more than mere academic recognition. Only seven years ago those who were engaged in the organization of the Stony Brook School were told by educators that to make of Bible study a major subject, on a par with English, mathematics, history, science, and languages, was decidedly impracticable. The curricu-

lum, it was pointed out, was already overloaded. College requirements were becoming increasingly severe. In fact, many a boy found it necessary to spend five rather than the usual four years in preparation. Nevertheless, the organizers of Stony Brook persisted. Since the opening day in 1922, regular Bible study has been given three periods weekly to every academic student throughout the entire course. With the experience of the first years, this work has been enriched both in interest and content until it has become as much a fixture of the curriculum as English or algebra. Furthermore, a number of colleges of high standing have granted the Stony Brook Bible course credit as an elective for admission. And finally the school has received the high honor of being one of the few schools approved by the leading educational association in its section of the country.

What does this mean? First of all it is a startling demonstration of the essential soundness of the educational aims of Stony Brook. The school was founded to correlate evangelical Christianity with the secondary school curriculum. It has done so. Despite hostile advice, it has given Bible study recognition as a major subject. Moreover, it has developed a warmly Christian atmosphere that pervades the school and reaches the hearts of individuals. In the second place, the action of the Association of Colleges and Secondary Schools of the Middle States and Maryland in accrediting Stony Brook means that the school is of first rank in educational standards. The academic requirements of the East around New York and Pennsylvania are admittedly among the highest in the country. That Stony Brook has so successfully met them is eloquent testimony to the soundness of its work. Its Christian basis is *not* a cloak for scholastic weakness. Rather have its evangelical ideals been a challenge to the best quality of teaching in every department. Here is an institution to which parents can send their sons not only for the priceless boon of Christian environment, but also to secure thorough preparation for the leading colleges, or, if college is not the goal, an education that is the foundation for a cultivated life.

The Stony Brook School will always stand for thoroughly

efficient instruction in every subject, linked with a Christian background that is truly evangelical in its appeal to the heart as well as to the mind of every boy.

This means teachers of training, experience, and character. To secure such instructors is and will continue to be the policy of the school. Buildings, equipment and the externals are important, but a *great* school is the product of personalities whose effectiveness springs from the force of their ideals of education, of life, and of God.

The Testimony of William Cowper

BY THE EDITOR

William Cowper (1731-1800) was one of the great master-poets of England. All Christians sing his great hymns, "There is a fountain filled with blood, drawn from Immanuel's veins," and "God moves in a mysterious way His wonders to perform." But he has left many more blessed hymns. He and John Newton were great friends. John Newton had been an infidel and a libertine, and for a time was kept as the miserable slave of a slave trader in the island of Plantains. The Lord saved him in a wonderful way from his life of sin, degradation and shame and he became a great preacher-evangelist. He was rector of the church at Olney, where he came into most intimate association with William Cowper, who was at that time a great sufferer from melancholy. Cowper and John Newton planned to issue a volume of Christian hymns. They were published in 1779. In the preface John Newton speaks about Cowper's affliction, "We had not proceeded far upon our proposed plan, before my dear friend was prevented by a long and affecting indisposition from affording me any farther assistance. My grief and disappointment were great; I hung my harp upon the willows, and for some time thought myself determined to proceed no farther without him." In looking through the first edition of the Olney hymns we find not less than sixty-five from the pen of William Cowper. They have been practically lost to the household of faith, and yet they breathe a deep spirituality and are stimulating to faith and trust in God.

Cowper's misfortune was that he lost his mother when he was six years of age. Touching are his many references to his dear mother whom he hardly knew. He suffered from extreme nervousness. His mental anguish and fear increased, and he became insane. His many attempts to destroy himself all failed of success, which he later, after his recovery, explained in his memoirs to direct interposition of Providence. He became well, but had similar attacks.

And yet this weak, afflicted, suffering human was a deeply spiritual believer, a strong believer in the Lord Jesus Christ and in the Word of God. God chose this weak vessel to pour forth through him some of the sublimest testimonies to His truth. In his verses and equally so in his letters we find the choicest expressions concerning divine things.

We quote first of all the testimony as to his conversion. In a letter written April 4, 1766, addressed to his cousin, he gives the following account:

"Alas! if my best Friend, who laid down His life for me, were to remember all the instances in which I have neglected Him, and to plead them against me in judgment, where should I hide my guilty head in the day of recompense? The deceitfulness of the natural heart is inconceivable. I know well that I passed upon my friends for a person at least religiously inclined, if not actually religious; and what is more wonderful, I thought myself a Christian, when I had no faith in Christ, when I saw no beauty in Him, that I should desire Him, in short when I had neither faith nor love, nor any Christian grace whatever, but a thousand seeds of rebellion instead, evermore springing up in enmity against Him. But blessed be God, even the God who is become my salvation. The hail of affliction, and rebuke for sin has swept away the refuge of lies. It pleased the Almighty in great mercy to set all my misdeeds before me. At length the storm being past, a quiet and peaceful serenity of soul succeeded, such as ever attends the gift of lively faith in the all sufficient atonement, and the sweet sense of mercy and pardon purchased by the blood of Christ. Thus He did break me, and bind me up, thus did He wound me, and His hands made me whole."

OUR HOPE

In his masterpiece "The Task," one of the great poems of the English language, he expresses his experience in most beautiful lines.

"I was a stricken deer that left the herd
 Long since; with many an arrow deep infixt.
 My panting side was charged when I withdrew
 To seek the tranquil death in distant shades.
 There was I found by one who had Himself
 Been hurt by th' archers. In His side He bore
 And in His hands and feet the cruel scars.
 With gentle force soliciting the darts
 He drew them forth, and heal'd and bade me live."

His great poems bear many times a glowing testimony to the different phases of the truth, and it seems more than once this great Christian poet even anticipated the coming days of departure from the truth.

"Some drill and bore
 The solid earth, and from the strata there
 Extract a register, by which we learn
 That He who made it and reveal'd its date
 To Moses, was mistaken in its age.
 Some more acute and more industrious still
 Contrive creation. Travel nature up
 To the sharp peak of her sublimest height,
 And tell us whence the stars. Why some are fixt,
 And planetary some. What gave them first
 Rotation, from what fountain flow'd their light:
 Great contest follows, and much learned dust
 Involves the combatants, each claiming truth,
 And truth disclaiming both. And thus they spend
 The little wick of life's poor shallow lamp,
 In playing tricks with nature, giving laws
 To distant worlds and trifling in their own.

"Great pity too
 That having wielded th' elements, and built
 A thousand systems, each in his own way,
 They should go out in fume and be forgot?
 Ah! what is life thus spent? and what are they
 But frantic who thus spend it? all for smoke—
 Eternity for bubbles, proves at last
 A senseless bargain. When I see such games
 Play'd by the creatures of a pow'r who swears
 That He will judge the earth, and call the fool
 To a sharp reck'ning that has lived in vain,

And when I weigh this seeming wisdom well
 And prove it in th' infallible result
 So hollow and so false—I feel my heart
 Dissolved in pity, and account the learn'd
 If this be learning, most of all deceived."

—*Book III, The Task.*

Like Sir Isaac Newton, the discoverer of the law of gravitation, William Cowper was a great believer in and a great lover of Prophecy. In a day when there was hardly any literature available on the true interpretation of the prophetic Word, William Cowper read his Bible and believed, as every Christian should believe, in the literal interpretation of God's prophetic promises concerning the future. Thus he learned of the blessed hope of our Lord's return and was delivered from the unscriptural postmillennialism which was in his day the common method of treatment of the great unfulfilled prophecies. But we let him speak.

"The groans of nature in this nether world,
 Which Heav'n has heard for ages, have an end.
 Foretold by prophets, and by poets sung
 Whose fire was kindled at the prophets' lamp,
 The time of rest, the promised Sabbath comes.
 Six thousand years of sorrow have well-nigh
 Fulfilled their tardy and disastrous course
 Over a sinful world. And what remains
 Of this tempestuous state of human things,
 Is merely as the working of the sea
 Before a calm, that rocks itself to rest.
 For He whose car the winds are, and the clouds
 The dust that waits upon His sultry march
 When sin hath moved Him, and His wrath is hot,
 Shall visit earth in mercy; shall descend
 Propitious, in His chariot paved with love,
 And what His storms have blasted and defaced
 For man's revolt, shall with a smile repair."

Then singing of the "sweet harp of prophecy," the wonders recorded in the prophetic word, which cannot be sung "to meaner music," our poet gives one of the most blessed descriptions of the coming kingdom which has ever been written.

"O scenes surpassing fable, and yet true,
 Scenes of accomplish'd bliss! which who can see
 Though but in distant prospect, and not feel

OUR HOPE

His soul refresh'd with foretaste of the joy?
 Rivers of gladness water all the earth,
 And clothe all climes with beauty; the reproach
 Of barrenness is past. The fruitful field
 Laughs with abundance, and the land once lean
 Or fertile in its own disgrace,
 Exults to see its thistly curse repealed.
 The various seasons woven into one,
 And that one season an eternal spring.
 The garden fears no blight, and needs no fence
 For there is none to covet, all are full.
 The lion and the libbard and the bear
 Graze with the fearless flocks. All bask at noon
 Together, or all gambol in the shade
 Of the same grove, and drink one common stream.
 Antipathies are none. No foe to man
 Lurks in the serpent now. The mother sees
 And smiles to see her infant's playful hand
 Stretch'd forth to dally with the crested worm,
 To stroke his azure neck, or to receive
 The lambent homage of his arrowy tongue.
 All creatures worship man, and all mankind
 One Lord, one Father. Error has no place;
 That creeping pestilence is driv'n away,
 The breath of heav'n has chased it. In the heart
 No passion touches a discordant string,
 But all is harmony and love. Disease
 Is not. The pure and uncontaminate blood
 Holds its due course, nor fears the frost of age.
 One song employs all nations, and all cry
 "Worthy the Lamb, for He was slain for us."
 The dwellers in the vales and on the rocks
 Shout to each other, and the mountain tops
 From distant mountains catch the flying joy,
 Till nation after nation taught the strain
 Each rolls the rapturous Hosanna round.

After a description of the Gentiles coming to Jerusalem
 and the glories of the kingdom to come there follows another
 sublime passage which every Christian will love and enjoy.

"Come then, and added to Thy many crowns
 Receive yet one, the crown of all the earth,
 Thou who alone art worthy! It was thine
 By ancient covenant ere nature's birth,
 And Thou has made it Thine by purchase since,
 And overpaid its value with Thy blood.

Thy Saints proclaim Thee king; and in their hearts
 Thy title is engraven with a pen
 Dipt in the fountain of eternal love.
 Thy Saints proclaim Thee king; and Thy delay
 Gives courage to their foes, who, could they see
 The Dawn of Thy last advent long-desired,
 Would creep into the bowels of the hills,
 And flee for safety to the falling rocks.
 The very spirit of the world is tired
 Of its own daunting question ask'd so long,
 "Where is the promise of our Lord's approach?"
 The infidel has shot his bolts away,
 Till his exhausted quiver yielding none,
 He gleans the blunted shafts that have recoiled,
 And aims them at the shield of truth again.

Come then, and added to Thy many crowns
 Receive yet one, as radiant as the rest,
 Due to Thy last and most effectual work,
 Thy word fulfilled, the conquest of a world."

We hope to pass on some of the forgotten hymns of William Cowper in which the truths we believe are stated in such a wonderful way.

The Book of Nahum

Of the author of this prophecy we have no more knowledge than is afforded us by the scanty title, which leaves both his nativity and his age uncertain. He is called the Elkoshite, i, 1. But where Elkosh was situated is a disputed point. Jerome records that it was a village in Galilee, and says that its ruins were shown him as he traveled through that country. But Jerome lived nearly one thousand years after Nahum. Others locate it in Assyria, where his tomb was declared to be. The internal evidences favor Palestine rather than Assyria as the scene of the prophet's ministry (i:4, 5). Henderson is of opinion that Capernaum, which he translates "the village of Nahum," may have been the home of the prophet. But no certainty as to his birthplace can be had. The date of the book can be determined with as little precision. Some think he was contemporary with Habakkuk, others with Manasseh, but the majority that he prophesied

during the reign of Hezekiah. Horne assigns it to 720-698 B. C.; Knoble 713-711 B. C. Others bring it down to a later time, B. C. 700-636. But in all cases the book is placed at a time prior to the fulfillment of the event it predicts. Nineveh was destroyed B. C. 606 to 612. The probability is that the "vision" was seen by Nahum one hundred years before the event took place.

The subject of the prophecy is announced in the superscription (i:1): "The burden of Nineveh." Organic unity is maintained throughout, the three chapters into which the book is divided form a consecutive whole. The style is elevated and graphic, its imagery majestic and bold, and its tone solemn and terrible in the highest degree. The entire prophecy is aimed against Nineveh, the metropolis of Assyria. It sounds the death-knell of the proud, luxurious and wealthy city. It denounces God's heaviest judgments against the guilty place and predicts its final and complete overthrow and extinction. We note some of the causes that provoked the divine wrath against it.

1. Impenitence of the people. More than a hundred years before Nahum, Jonah preached to Nineveh, and the whole city gave itself up to repentance. From the sovereign on the throne to the humblest subject, all united in confession, humiliation, and earnest appeal to God for mercy. But great as was the result of Jonah's preaching at the time, it was not permanent. A brief period served to blot out the memory of the doom which that prophet announced, and which was averted by their contrition and humiliation. They turned again with redoubled zest to their old brutal customs. The repentance was not followed by any lasting amendment of life. Hence, as always happens in the like cases, their last end was worse than the first.

2. Assyrian pride. It was proverbial. The insolent message of Sennacherib to Hezekiah (2 Kings xviii:13) was but a specimen of it. Nahum lived and prophesied, probably, at the time when the arrogance of Assyria reached its climax. God and His laws were despised, and the rights of men and nations trampled on by the haughty power.

3. Assyrian cruelty was also proverbial (iii:1-3). Nine-

veh is called "the bloody city." In it the hiss of the whip and heavy sound of the scourge were constantly heard. Rarely did the Assyrians show mercy to the conquered and the captive. It was their custom to stamp out their foes, leaving no vestige of city or hamlet behind. In the excavations made at Nineveh the evidences of cruelty are abundant, cruelty of the most barbarous sort. A common method of torture was to flay their victims alive. Nahum represents their ferocity as that of the lion (ii:11, 12).

4. Idolatry. It was of the most degrading kind, and as is always the case, witchcraft, sorcery, necromancy and demon worship were associated with it. There were found those strange, hideous composite figures which were the principal idols of Assyria, viz., the huge winged monsters which the antiquarians have exhumed and exhibited to the civilized world. The body of the idol is that of a bull or a lion, generally the former; the head and face are human; two immense wings are attached to the shoulders. They seem to have been designed to represent the divine principle by the various forms of animal life, beast, bird and man.

5. Oppression of God's people, Israel. While God used Assyria as His rod to punish the stubborn and rebellious ten tribes, He nevertheless held that power responsible for all its abuse of the ascendancy He had permitted it to gain over His people. And Assyria, like Babylon and Persia in after-times, did exceed all just bounds in its dealings with its captives; therefore, judgment visited it in turn.

The destruction and utter desolation of Nineveh is described by Nahum with magnificent eloquence, and with marvelous detail.

1. It was predicted that "with an overrunning flood he will make an utter end of the place" (i:8). The allusion is to an invading army, no doubt that of the Medes and Babylonians, who attacked Nineveh and completely demolished it.

2. The Tigris was to assist in its overthrow (ii:6.) This was fulfilled. The ancient historian, Diodorus Siculus, mentions an old prophecy that Nineveh should not be taken until the river (Tigris) should become its enemy. He adds

that when the assailants attacked it the river burst its banks and washed away the wall for twenty stadia.

3. It was to be destroyed partly by fire (iii:13, 15). This, too, was literally fulfilled. In the excavations which have been made on the site it is discovered that one of the gates, and most of the buildings, had been burnt.

4. The population was to be surprised when unprepared, "while they are drunk as drunkards they shall be devoured as stubble fully dry" (i:10). Diodorus states that the last and fatal assault was made when they were overcome with wine. In the remains that have been exhumed, carousing scenes are represented, in which the king, his courtiers, and even the queen, reclining on couches or seated on thrones, and attended by musicians, appear to be pledging each other in bowls of wine.

5. It was to be despoiled of its idols (i:14); and of its silver and gold (ii:9). This prediction likewise was amply fulfilled. The images of Nineveh were swept away, either destroyed or carried off by the conquerors. Enormous amounts of gold and silver were conveyed to Ecbatana by the victorious Medes. Very little of the precious metals have been found in the excavations of recent times. The city was spoiled of all its treasures.

6. The captivity of the inhabitants and their removal to distant provinces were announced (ii:7; iii:18). The place was depopulated and the proud city sank into a mass of ruins, and rubbish.

7. It was to disappear and become a perpetual desolation (i:14; iii:19). For centuries its site has been an arid waste of yellow sand. Every trace of its existence disappeared for ages. Two hundred years after its capture Xenophon, in the retreat of the ten thousand, passed near it, saw the ruins, but knew not what they were, and did not so much as learn the name of Nineveh. Even "garrulous Herodotus," who visited the spot, had no more to say of it than this: "The Tigris was the river upon which Nineveh formerly stood." For centuries the only sound heard in its vicinity was the lonely cry of the jackal, and hoarse growl of the hyena. God had said by the mouth of His servant the

prophet, "I will make thy grave." He did. Wide and deep He did dig it; low and deep He buried Nineveh, never more to rise again, save to be gazed at with curious eyes amid dim torch-light by the archaeologist, whose pick and spade have confirmed the Lord's predictions. —W. G. M.

Current Events

In the Light of the Bible

This Shaking World. More than a score of earthquakes were recorded during the closing days of 1927 and the beginning of the new year. Rome experienced a severe earthquake. Prominent buildings, including the Vatican, were jarred and the whole city was alarmed. Tokio has had its shakings and the Pacific coast did not escape. Seismologists predict increasing disturbances of this nature, some say that some terrible disasters are in store for certain sections of the world; California, with its unformed coast and many earthfaults, is in for its share.

Science bears witness to the truth of the Bible predicting such upheavals as the age draws to its close. "I will shake the heavens and the earth, and the sea, and the dry land" (Hag ii:6). The great earthquake is still future. Of this we read in Revelation xvi:18-20, "And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell, and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found."

The Revival of the Stigmata. Paul wrote to the Galatians, in his great defense of the Gospel, "From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus" (vi:17). Roman theologians have often explained it as a miraculous appearance of the five wounds of the crucified Christ in the body of the Apostle Paul. There is no reason whatever to make this apostolic state-

ment mean such an unreasonable occurrence. What would be the object of such a miraculous repetition of the nail prints and the pierced side? Paul suffered for Christ's sake and for the sake of the Gospel. He was beaten with rods and suffered cruel scourgings. These were the marks to which he referred, for the lictor's rods left their marks on his back.

Rome has claimed that the miracle of the stigmata happened repeatedly. The earliest instance was the case of the famous Francis of Assisi, who claims to have had a vision in 1224 of the crucified Christ. Recovering consciousness he found himself marked with the wounds of crucifixion in his hands, his feet and his side. The Dominicans and the Bishop of Olmuetz discredited these stigmata, but the popes of that period, Gregory IX and Alexander IV, authenticated the miracle. Roman Church history records at least eighty similar claims. The nun Veronica Giuliani, who died in 1727, had, it is claimed, the stigmata and was canonized in 1831. Anna Catharine Emmerich, also a nun, experienced full stigmatization in her body, after long previous illness, in 1811. The case of Maria von Moerl in Southern Tyrol, was similar. In 1833, when in her twenty-second year, and after previous illness, the stigmata appeared on her hands, feet and side, and always bled on Thursday night and Friday. More than forty thousand visitors were attracted to Kaltern, her home. Still other instances were those of Crescentia Steinklutsch, at Thserms, and of Maria Domenica Lazari of Capriani. A Protestant girl in Saxony, said to have been hypnotized, is reported to have borne similar marks. It is claimed that she actually died on Good Friday, 1820, and revived again on Easter morn. And now another case has appeared in Bavaria, Germany. In Konnersreuth lives an humble peasant girl, Therese Neumann, a devout Romanist. A number of weeks ago she went into a trance, claiming to have had visions, and then the stigmata appeared. Blood trickled from her forehead from an imaginary crown of thorns. She wept and her tears were great drops of blood; her hands and feet showed the marks of the nails and her side the bloody mark of the spear thrust. Thousands upon thousands of people appeared over the week

ends (for the phenomenon occurred on Fridays generally) to see her, and witnessed the bloody tears and the blood coming out of her forehead. Many physicians, psychologists, neurologists and other scientists examined her. Artificial deception was excluded. A full explanation of the phenomenon has not yet been given by the examining scientists. The masses, headed by priests and bishops, pronounced the whole exhibition as being a miracle and the beatification of Therese Neumann has been suggested.

But something equally startling happened a few weeks ago in Berlin. There appeared on the stage of the "Winter Garten" a Silesian miner by name of Paul Diebel. He gave a performance. Before he came on the stage several physicians and scientists explained the phenomena the audience was about to witness. By concentration of will power this man could control the flow of his blood in his body. Seating himself in a chair before a thousand or more people, Diebel went into deep concentration, his chest heaving heavily. In about ten minutes blood began to flow from his eyes. He shed sanguinary tears, like the Neumann girl, and he proved it by walking through the audience. Then he demonstrated his ability to make other parts of his body bleed at will. Within a few minutes large drops of blood came out of his side.

Then he gave another exhibition of the concentration of will power. He permitted sharp darts to be shot through an air rifle into different parts of his body. He showed no signs of pain; and when they were extracted not a drop of blood appeared.

What certain scientists examining the Bavarian peasant girl had suggested, that the phenomenon was produced by self-hypnosis and concentration of will power to certain parts of the body, is proved by the case of Paul Diebel to be the solution of this spurious miracle. The fakirs of India use evidently the same concentration. The many psychics who come in a religious garb, promising great mental and physical good through their systems are all working on the same laws of the power of the mind over the body and the concentration of will power. Faith-healers use the same natural laws.

Papal Encyclical Dashes Hopes of Church Federation.

For years efforts have been made to bring about a union of Christendom. Last year a great conference was held in Lausanne attended by the dignitaries of the Orthodox Greek Church, the Anglican Church, the different Protestant bodies, by conservatives and by modernists. The Vatican had certain unofficial representatives. Several years ago a number of clergymen approached the Vatican in person to see if certain concessions might be obtained. A large portion of the Church of England is very anxious to get back into the arms of the Roman Catholic Church. But now the Pope has spoken and has spoken logically.

What he says dashes the hopes of those who have believed that Roman Catholicism might be induced to make concessions to Protestant bodies for the sake of unity.

In his Encyclical the Pope condemns the pan-Catholics, who seek a common ground on which the Catholic and other churches can meet, stating that they undermine the very foundations of the Catholic faith. The union of the churches, he declares, can only be obtained by the return of the dissenters to the fold of the Church of Rome and by their submission to the authority of Christ's Vicar on earth. The Pope asserts, that if they can be induced by God's mercy to take such a step, they can rest assured that they will be welcomed back with open arms and a forgiving heart. In the document the Pope makes the following statement:

"God, who created man, revealed to him the way by which He wishes to be honored and served. For this purpose, was created His Church on earth. It is man's duty to believe God's revelation and to obey His precepts. Man must therefore adhere to the Church; but must adhere not to a church founded by misguided sinners, but to the Church founded by Christ Himself, which is the Catholic Apostolic Roman Church."

It is the same old question and of course Rome cannot give up this position. It will be interesting to see what steps the Church Unionists will take now. Will they accept the invitation to come back into the open arms of Rome?

Soviet Leaders Are Exiled. There are serious troubles in Soviet Russia. Some of the outstanding leaders of the Bolsheviki have been exiled by the Communist party and have been sent quite unexpectedly to remote parts of Russia, to distant cities in Siberia, to the Caucasus and to Russian Turkestan. Among the exiles are Leon Trotzky, the Jewish atheist, Gregory S. Zinovieff and Karl Radek. Evidently the whole Soviet regime is breaking up and ere long there will be another revolution, and, we believe, according to Bible prophecy, Russia will return to a monarchical form of government. It is interesting to watch these events.

Ten Years of Zionism. Mr. Gershon Agronsky, the Jerusalem correspondent of the British and American newspapers gives in "Current History" (January, 1928) an interesting account of ten years of Zionistic activity in Palestine. The report should be read by all who are interested in the progress of Zionism. He speaks of the remarkable progress made in every direction. We quote but one paragraph of the lengthy article which gives an idea of Hebrew journalism as it has been developed during these ten years.

"Hebrew journalism has attained in the last ten years a standard not much below that of the press of capitals in second-rate European countries. Produced under most primitive conditions, lacking capital and modern printing equipment, the Hebrew newspapers in Palestine spare no trouble in searching the press of all European countries for the kind of news and comment which can be held up for the information and guidance of the new Zionist settlement. Journalists in Palestine earning less per month than a boy in an American printing establishment earns per week are producing a first-rate weekly literary review in which the progress of the world of letters, of the humanities and of the arts is ably and briefly reviewed. There is a Hebrew law monthly, a medical journal, a magazine devoted to women's interests, a farm monthly, a theatrical and art review and numerous party weeklies, including the organs of the Jewish Labor Federation and of the Orthodox Party. A publishing house in Tel Aviv last year brought out no fewer than forty books, the titles covering a wide range from Jewish scholarship of the Middle Ages down to modern Hebrew fiction."

Does Your Book Tell Of The Blood

A city missionary was visiting among the poor of London, and found his way to the third floor of a large tenement building. Knocking at the door of a room he stood face to face with a powerful young man of ferocious and repulsive face. He kindly said to the brute that he had come to read out of a book to the sick and suffering, and he thought there might be some one in the room who needed the consolation the book could give. The ruffian understanding in a moment the purpose of the Christian's mission, with a coarse oath ordered him away and threatened to hurl him from the landing if he did not instantly take his departure.

The servant of Christ turned to go, when a weak voice behind the door, broken by a distressing cough, asked, "Does your book tell of the blood?" Pushing his way into the dirty room, he saw upon a wretched bed a woman apparently in the last stages of consumption. She was the mother of the young man, who stood behind the Missionary without speaking. "Oh," exclaimed the dying dinner, "I have been a bad woman, a wicked woman, and no one knows how unhappy I am, and how much I suffer." The man of God seated himself upon a three-legged stool beside the pallet of straw and said, "My poor friend, what do you know about the blood?" "I was passing a church one morning," she replied, "and went in for a moment. I soon got out, for it was no place for such as me, but before I went, I heard the preacher read something about the blood that cleanseth from all sin, and I have never forgotten it."

"Would you like to hear about it again?" he inquired. "Hear about it?" she almost screamed, "yes, man, I want to hear about it, and hear about it now. Don't you see that I am dying; and how can I face God? I tell you I have been a wicked woman all my life, and I am afraid to die. Is there any hope for me? If there is, let me know it at once. I can't get away from the words the preacher read when I was in the church, and he must have read them from the Bible. But I have no Bible, and I never had one in my life. I was born in sin; I grew up in sin; and I have done nothing but

sin; it is dreadful to die this way, and I cannot stand it. I would not care for death if I was ready to go, but I am not ready. Say, does your book tell of the blood?"

The Missionary drew from his pocket the book of God, and slowly read. "The blood of Jesus Christ His Son cleanseth us from all sin." He then solemnly added, "This is true, for God says it, and God cannot lie. The blood of Jesus Christ cleanseth US from all sin. It can cleanse you, and cleanse you from ALL sin, and cleanse you now, and cleanse you forever." He told her of Christ coming down into the world, of His death upon the cross, of His resurrection from the dead, of His coming again to receive His people to Himself, of His love for the vilest of sinners, of His willingness to receive them just as they are, of His desire to make them happy here and hereafter. Hearing a slight noise behind him he looked around, and saw that the tears were coursing down the cheeks of the young savage, although he had turned his head to conceal his emotion.

"Read more, read more," said the mother, as she gazed with hungry look into the face of the Missionary. He continued to read a few verses here and there as he thought she would be able to understand them, confining himself to the first epistle of John. "I write unto you, little children, because your sins ARE forgiven you for His name's sake." He told her to notice that all the believer's sins are now forgiven, and that we are not asked to wait until the judgment day to find this out. "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." The woman seemed to be overwhelmed by such a display of God's grace; and when he read to her that "God is love," and that He "sent His only begotten Son into the world that we might live through Him," and that "Herein is love toward us made perfect, that we may have boldness in the day of judgment; because as He is so are we in the world," she sobbed out aloud at the greatness of God's goodness and in the greatness of her joy.

Before the Missionary left the room she was resting calmly and confidently upon the sure words of the living God, "The

blood of Jesus Christ His Son cleanseth us from all sin.” He continued to visit her every day for six weeks, until she fell asleep in Jesus, and her son, no longer the insolent and brutal bully, but gentle and subdued, listened with deepest interest to the “wonderful words of life,” and received them into his own heart as all his salvation and all his desire. The day of his mother’s burial, when the grave was filled, he stepped to the side of his friend, and quietly said, “I have been thinking that there is nothing I would so like, as to spend the rest of my life in telling others of the blood that cleanseth from all sin.” This is precisely what he is now doing, unless he has recently departed to be with the Lord.

What would the gospel of Higher Criticism, or the gospel of Modernism, the gospel of Culture and of imitating Christ, have to say to that poor dying sinner? Not one word. Such a gospel is dumb as an oyster in the presence of vileness and death. Although pretending to the largest philanthropy it can hold out no hope to the soul already wrecked, unless it whispers the lie of Universalism into the ear of the dying wretch. But this will give no hope, because the stern voice of conscience pronounces it a falsehood, and hence the gospel of culture is no gospel for the sinner, but only for the righteous. It cannot go into the slums of society and bid the lost to believe and be saved, for it scouts the scriptural doctrine of salvation by faith without the deeds of the law.

Let these false prophets say what they please, there is no gospel but the gospel of the blood. “It is the blood that maketh an atonement for the soul,” is the testimony God bears in the Old Covenant Scriptures (Lev. xvii:11). “Without shedding of blood there is no remission,” is the testimony God gives in the New Covenant Scriptures (Heb. ix:22). The Lord Jesus knew the meaning and purpose of His death, and He said, “This is my blood of the New Covenant, which is shed for many for the remission of sins” (Matt. xxvi:28). The saints in heaven know how they got there, and they sing to Him, “Thou wast slain, and hast redeemed us to God by thy blood” (Rev. v:9). If we are justified it is because that being now justified by His blood, we shall be saved from wrath through Him (Rom. v:9). If we are sanctified, it is

because that "Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (Heb. xiii:12). If we are made nigh to God, it is because "in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ" (Eph. ii:13). Look where we will in the Bible, from the first act of worship that presents Abel offering the blood in faith, to the last chapter of Revelation that shows the entering into the gates of the city, and to the tree of life, of those who have washed their robes, the uniform testimony of the inspired writings is that nothing but the blood of Jesus can put our sins away.

—J. H. B.

A Message for Each Day

March 1928

March 1. "Holiness, without which no man shall see the Lord" (Heb. xii:14).

The very terms of the statement imply that holiness is a quality *not* naturally possessed; but must be obtained by some outside method. Holiness means conformity to God's will, or purity of heart (Matt. v:8). Since all Scripture shows man is not "pure in heart," it becomes the vital question, How shall we become holy in order that we may be blessed after death?

March 2. "Holy, harmless, undefiled, **separate** from sinners" (Heb. vii:26).

Such were the characteristics of the Lord's earthly life. *Separation* is the prime foundation of practical holiness. If we fellowship the world, we never can be holy. Let those who boast of imitating Christ, try His voluntary poverty, His enforced loneliness, His disregard of luxury. It will bring what He realized, the Father's smile, but the world's frown.

March 3. "Ye have **purified** your souls in obeying the truth" (Phil. i:22).

Obedience unto the truth is the essence of all holy living. That man cannot be deeply holy who uses tobacco, in disregard of 2 Cor. vii:1. That woman cannot be truly holy who decorates herself with jewelry, in violation of 1 Tim. ii:9. No one can rise to heights of holiness who make a God of their appetites in defiance of I Cor. x:31. Measure then your holiness by God's plummet.

March 4. "That we might be **partakers** of His holiness" (Heb. xii:10).

The Lord is the fountain of all holiness. We are invited to drink of it. But the well is deep. We have nothing wherewith to draw. He provides us the pitcher. It is fatherly *chastisement*. Out of the spoils of battle David procured treasure for the house of the Lord.

Honor through suffering was everywhere predicted of Messiah. And it is our path to holiness likewise.

March 5. "The fire shall try every man's work of what sort it is" (1 Cor. iii:13).

Thank God, the fire is to try our *works*, not our *persons*. All gold is not refined to the same degree, but all that *is* gold will abide, and only dross depart. The foundation is laid. That we cannot mar. The building of the structure is ours. That we may make weak or strong. As the work refers to ministry, it is a solemn thought, if we preach false doctrines, souls will be lost, not saved.

March 6. "He that believeth shall not make haste" (Isa. xxviii:16).

The words mean that the believer, knowing his foundation is sure, will not be impatient at God's delays. But we may study to follow these words *literally*, in days when men rush Christian duties of prayer and meditation, as they gulp down their breakfast to hurry to a train. The busy King David found time to "sit before the Lord" and in those quiet moments fed his Spiritual life.

March 7. "Arise, and go toward the south . . . which is desert" (Acts viii:27).

Go away from the revival in Samaria, where thousands hear you (verses 5-9), to hunt up *one man* and preach to him. We like to do things *en masse*. It is easier to fight tuberculosis in a sanitarium, than in a home. It is pleasanter to participate in a monster Gospel campaign, than to sit beside one woman on the well. But Christ's special seal has always been on the "one-by-one" work.

March 8. "Ye ought to say, if the Lord will, we shall live, and do this or that" (Jas. iv:13).

It is quite common to hear Christian persons talk of plans they have made for years to come. You rarely hear such say, If the Lord will, or if Providence permit. Is this right in view of our Scripture text? Especially unbecoming is it in those believers who are looking for the impending coming of the Lord. Nor is it right in any, since all believers are but *pilgrims* under marching orders.

March 9. "I will punish you **seven** times more for your sins" (Lev. xxvi:18).

The *sevens* of Revelation are very remarkable. There are seven churches; seven seals; seven trumpets; seven mystic figures; Woman, Dragon, Man-Child, Remnant, Beast, Babylon, Antichrist. Seven vials. Seven victories over Apostate Christendom, Nations, Beast, Antichrist, Satan, Death, Hell. Seven judgments over Fornication, Blasphemy, Murder, Pride, Rebellion, Self-Glory, Corruption.

March 10. As his part is that goeth down to the battle, so shall his part be that **tarieth** by the stuff" (1 Sam. xxx:24).

This same principle is reiterated in the parable of the Householder, (Matt. xx:1-16). You have often been grieved to have Christian workers, who wrought less, *more* honored than you. You have hated "to abide by the stuff," when you chafed to go to foreign lands to preach Christ. We hereby learn God's *firsts* are in our judgment *lasts*. And what we regard *meanly*, He chooses to put *honor* upon.

OUR HOPE

563

March 11. "They told you there should be **mockers** in the last time" (Jude 18).

The epistle of Jude is the greatest *reminder* book in the New Testament. It describes latter day apostasy; for apostasy is not ordinary *sin*, but the abandonment of a faith once professed. He gives us seven illustrations. They include: Unbelief, Lust, Anarchism, Self-Will, Lawlessness, Love of Lucre, Blasphemy of holy things. The only check to all this will be Enoch's cure, the coming of the Lord in judgment.

March 12. "Thou desirest truth in the **inward parts**" (Psa. li:6).

Perhaps there is no more dangerous state of soul than holding truth *unfelt*. One may grasp doctrine with absolute clearness; may preach it with unfaltering fluency, and yet feel none of its power in the heart. Such talk of wrath to come, but never *weep*. Such declare the Lord is nigh at hand, but *live* the same self-gratifying lives as other men. Are we thus?

March 13. "Contend earnestly for the faith which was **once for all** delivered unto the saints" (Jude 3. R. V.).

The faith of Jesus Christ is not an invention which advances with new thought or can be improved upon by new discoveries. What it once was it is now, and ever will be. Jude tells us apostates will slyly leaven or dilute it, as the manna of old was baked, and seethed and then loathed. But our business is to *contend* for the old-fashioned way of salvation.

March 14. "Building up yourselves . . . **keep yourselves**" (Jude 20, 21).

This amounts to a direct command to practice *solitary communion* in these last days. Would you be saved from the sunken rocks and raging waves of apostasy? "Pray in the Holy Ghost," "turn away," and "look up" for the coming Saviour. Not that salt of yours will save the rottenness; but salt in yourselves will save and present you *faultless*.

March 15. "The **poor** among men shall rejoice in the Holy One of Israel" (Isa. xxix:19).

What a blessed day that shall be for the world. The inflated newspaper reports of the doings of rich people blind our eyes to the fact that the larger portion of mankind exist under deepest *poverty*, and hardest kind of *toil*. And the rich do not care. They say, "It is lawful for me to do what I will with mine own." Be patient, ye poor: "The coming of the Lord draweth nigh" (James v:1-8).

March 16. "The spirit that **dwelleth** in us lusteth to envy" (Jas. iv:5).

There is nowhere such a direct quotation (Gal. v:17). Some render it: "The Spirit jealously desireth us for His own." Others read the opposite: "Doth the Holy Spirit which God hath placed in you, lust to envy as your natural spirit does?" Whichever way we translate, the *double fact* exists. Because of this inward opposition, "He giveth more grace," that our natural tendencies may not have the mastery.

March 17. "Follow after the things which make for **peace**" (Rom. xiv:19).

Some men can give millions to promote a peace which will never be realized till the Prince of Peace come. You cannot do that; but today, in the office, in the home, wherever jangling factors clash, do your best to keep calm and reasonable. That is the kind of peace the Lord Jesus desires you to promote. And the concrete results of such practical peace will be astonishing to the fighters.

March 18. "Thou hast spoken of thy servant's house for a **great while** to come" (1 Chron. xvii:17).

The New Covenant believer may truly make these words his own. Has not the Lord spoken good for us to all *eternity*! What are a few *present* battles? What are the *temporary* trials of today, compared to the unending peace, and victory which awaits in that everlasting Kingdom, over which the magnificent Solomon and His Bride shall rule?

March 19. "He went out, not knowing **whither** he went" (Heb. xi:8).

It seems a curious law of preparation for spiritual life, that God usually begins with an elected soul, whom He designs to use by *separating* such from their physical circumstances. So was Abram called from country and kindred. So must Joseph be removed to Egypt, and Daniel to Babylon. And the Syrian maid from her beloved homeland.

March 20. "Examine me, O Lord, and **prove** me" (Psa. xxvi:2).

All mechanical appliances, like steam engines, are tested by standards before use. Likewise the Lord by tests develops our sincerity or falseness. Moses' test lasted forty years. David's was seven years. Daniel was proved under eight godless rulers. Some characters broke like rotten cables; and men like Saul, Gehazi, and Jonah, proved unworthy of trust.

March 21. "Which hope we have as an **anchor** of the soul" (Heb. vi:19).

The *beginning* of Christian life is illustrated by a *journey* (Gen. xxii:1); its *progress* by a *warfare* (1 Tim. vi:12); its *end* by a *voyage* (2 Peter i:11). Every vessel needs an anchor. A cable (faith) is all essential. The ship may not be steadfast; the anchor holds it. No anchor is ever cast *inside* the ship. Introspection will not save us. Christ is our anchor, lost to sight, inside the veil.

March 22. "Both **sure** and **steadfast**" (Heb. vi:19).

The soul is like a ship. She is made for the water, but the water must not get inside of her. We are *in* the world, but must keep the world out of the heart. Life is a voyage. Heaven is the harbor. Hope is the anchor. Faith the cable. Ships rock on the tide. So do we in daily experience. But if the cable be not rotten, the swaying ship will hold her moorings.

March 23. "I am no more worthy to be called thy **son**" (Lu. xv:19).

These words voice the condition of Israel. They have left the Father's house, and Gentiles have now become fellow-citizens with the saints. We who were once distant, are brought nigh. The servant knoweth not what his lord doeth. The son has access to the father's inmost confidence. The privilege of sonship is "asking." So Abraham, the "friend of God," presumed to *plead* for Sodom as no slave might do.

March 24. "We are **members** of His body" (Eph. v:30).

This is the climax of all union. Every other Spiritual figure to express oneness with Christ fails. As *servants* we may be dismissed. As *friends* we may prove traitors. As *bride* we may be divorced. As *vine* we may be cut off. As *temple* we may be razed. But nothing can sever the head from the body and life remain. So is the believer linked to Christ.

March 25. "Ye are God's **husbandry**" (1 Cor. iii:9).

Ye are God's tilled land—His garden on the earth. See what He has done for His garden. 1. He chose it (John xv:16; 1 Pet. ii:9). 2. He enclosed it (Can. iv:12). 3. He reclaimed it (1 Pet. i:23). 4. He planted it (Rom. xi:24; 1 Cor. iii:6). 5. He dressed it (John xv:2). 6. He walks in it for fruit and pleasure (Can. iv:16, v:1). Sin was in Eden; redemption in Gethsemane; eternal life in Paradise.

March 26. "Tarry ye in the city of Jerusalem until ye be **endued**" (Lu. xxiv:49).

This word is never out of date. Much work now done in the Name of the Lord would be better done if we waited for the set time. When God saw fit to regulate the coming of power by landmarks of feasts and numbered days, how dare we rush so headlong into service, breaking up God's holy order? Study well the word "*until*," and beware of Moses' hurry (Acts vii:25).

March 27. "There appeared an angel **strengthening Him**" (Lu. xxii:43).

Jesus the Sin-Bearer might not be *comforted*; but He could be physically *strengthened*. This experience was not peculiar to our Lord alone. You have a right to expect angelic succor in time of need. So was Daniel upborne (Dan. x:18); and Paul (Acts xxiii:11; 2 Tim. iv:17). Since angels are God's ministering servants, they have more to do with our daily comfort than we suspect.

March 28. "They took knowledge of them that they had been with **Jesus**" (Acts iv:13).

And the result was those unlearned fishermen spoke with an eloquence never before heard outside the schools of rhetoric. Would you have your clumsy tongue unloosed? Would you have the Scriptures opened to your own understanding? Would you have the fear of man taken away? Here it all is in a nutshell. Dwell with the Lord Jesus, and you will acquire "the habit of the Lord."

March 29. "The Lord is **my Shepherd**" (Psa. xxiii:1).

Have you learned what *personal appropriation* of Christ means? Any number of people talk glibly enough about the Lord, who would be ashamed to say "my Lord and Saviour." Think of Mary saying in the garden, "They have taken away my Lord." What of Peter and John? One would think there was not another mourner for the dead Christ but this woman (John xx:25; Gal. ii:20).

March 30. "They **wandered** about in sheepskins and goatskins" (Heb. xi:37).

Do you think you would be willing to for your faith? Would it not be better than this Laodicean state of affairs? And these poor saints are ranked with rich Abraham and Hezekiah. So a man's worldly estate makes no difference in his future condition. Once God said, if you be obedient, I will make you *rich*; now Christ says, "Blessed are ye *poor*" (Deut. xxviii:1-7; Luke viii:20-22).

March 31. "Your patience of hope" (1 Thes. i:3).

You can take no better motto for the day. The coming of the Kingdom seems long delayed. Perhaps you are old. Your companions in service are nearly all gathered to the Lord. You see much *activity* but little *spirituality*. Even your own communion is broken into fragments by the world's encroachments. Hug these words. Feed of them. Be patient. Be hopeful (Hab. ii:3; Heb. x:37).

The Way

"I know not where to find the Heavenly Way,
Yet long to enter in!"

"Haste now to Him, who on the Cross did pay
The penalty for sin."

"Is not the journey far that Cross to trace
Whereon the Saviour died?"

"An instant's turning, and a look of faith—
There is no road beside."

"Yet must I then not work my soul to save,
To all that I can do?"

"So precious was the Blood the Saviour gave
No one can add thereto."

A. E. G.

Failure of the Church

The deplorable condition of the Church should not be surprising to any one, who is familiar with the Scriptures and history. When has it been otherwise? As human nature is the same in all ages and all lands, the conduct of God's professing people, long before the coming of the Lord, ought to have taught us what to expect. It may be said that from the beginning, and until now, and unto the end, the persistent depravity of man is the dark background for the shining of sovereign and unsearchable grace.

One might imagine that the tenderness of Jehovah's dealings with His friend Abraham, and Isaac, and Jacob, and their immediate posterity, would have kept them true to His authority and word. But in a few generations they gave

themselves over to the worship of idols and demons, and were made to know the bitterness of sin in the lime kilns and under the hard taskmasters of Egypt. In the very chapter which announces the great truth, "It is the blood that maketh an atonement for the soul," God says of His people, "They shall no more offer their sacrifices unto devils, after whom they have gone a whoring" (Lev. xvii:7).

He interposed in their behalf, putting a redemption between them and their cruel oppressors, and leading them out from bondage with a mighty arm and a strong hand, but the story of their journey to the land He gave them is an almost unbroken record of their shameful unbelief and daring disobedience. "They kept not the covenant of God, and refused to walk in His law; and forgot His works, and His wonders that He has showed them" (Psa. lxxviii:10, 11). Out of more than 600,000 men that left the blood-sprinkled houses in the land of captivity, but two were permitted to enter the land of Canaan; the rest left their carcasses in the wilderness. "So we see that they could not enter in because of unbelief" (Heb. iii:19).

It is needless to remind those who have read the historical and prophetic books of the Old Testament, that the same humiliating failure continued to the close of their national career. God surrounded them with the tokens of His loving care, and it was strictly true, "He hath not dealt so with any nation" (Psa. cxlii:20). They had inspired and inerrant ministers to reveal His will, and He could say, "My Spirit remaineth among you" (Hag. ii:5). With the Word and the Spirit, they still failed. "Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in His Spirit by the former prophets: therefore came a great wrath from the Lord of hosts" (Zech. vii:12). They had the word and the Spirit; "and the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people and on His dwelling place; but they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord rose against His people, till there was no remedy" (2 Chron. xxxvi:15, 16).

“Having yet therefore one Son, His well-beloved, He sent Him last unto them, saying, ‘They will reverence my Son,’” (Mark xii:6). We all know the result. He had the Holy Spirit as none have had Him since. The very officers sent to arrest Him, said, “Never man spake like this man” (John vii:46). He gave evidence of His divine Messiahship by the most remarkable miracles. Yet He was “despised and rejected of men; a man of sorrows, and acquainted with grief” (Isa. liii:3). Against Him “both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel” were gathered, Jew and Gentile alike, determined to put to death the Son of God. Out of the vast multitudes, that heard His tender words of love, and witnessed His wonderful deeds, we are told that in Jerusalem “the number of names together were about a hundred and twenty” (Acts i:15).

Three thousand were converted on the day of Pentecost, but there were many more thousands remaining unconverted. When the Apostles went forth to preach, although filled with the Holy Ghost, and speaking with words “which the Holy Ghost teacheth” (1 Cor. ii:13), only “as many as were ordained to eternal life, believed” (Acts xiii:48). Paul preached with an unction, energy and zeal unsurpassed in modern times, but “some believed the things which were spoken, and some believed not” (Acts xxviii:24). His popularity can be measured by his own statement, “We are made as the filth of the world, and are the offscouring of all things until this day” (1 Cor. iv:12). “In perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren” (2 Cor. xi:26).

Nay, it was no brighter in the years that were yet to come. “I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock” (Acts xx:29). Towards the close of his life he writes, “This thou knowest, that all they which are in Asia be turned away from me” (2 Tim. i:15). “This know also, that in the last days perilous times shall come. . . . But evil men and seducers shall wax worse and worse, deceiving, and being deceived” (2 Tim. iii:1, 13). “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" (2 Tim. iv:3). Nearly all of his Epistles show the prevalence of false doctrine, or wicked practice, in the church of his day, and the corruption shall go on until it heads up in the Antichrist. According to the inerrant pen of inspiration the darkness deepens as the age draws to the end.

As it was when the Israel dispensation was passing away, men loved to pray on the "corners of the streets" (Matt. vi:5); compassing "sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves" (Matt. xxiii:15). Alas! there will be plenty of religion, but no Christianity, "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof" (2 Tim. iii:4, 5). Hence our Lord says, "When the Son of man cometh, shall He find faith on the earth?" (Luke xviii:8). Noah and his house alone outlived the deluge; Lot and his two children alone escaped out of Sodom. "Even thus shall it be in the day when the Son of man is revealed" (Luke xvii:26-30). It is not amid the splendors of general culture or the sunshine of universal peace, but amid the expressions of a widespread mourning and the failing of a profound terror, Christ shall come again (Matt. xxiv:29, 30; Luke xxi:25-27).

"Immediately after the tribulation of those days," described by our Lord Himself as a "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be," the end comes (Matt. xxiv:21, 29). As it was when the universal deluge swept away the godless inhabitants of the world, as it was when a rain of fire and brimstone fell upon Sodom, "even thus shall it be in the day when the Son of man is revealed" (Luke xvii:26-30). Are most people quite sure that the Church will gain undisputed supremacy? Let the words of the Lord Jesus Christ answer: "When the Son of man cometh, shall He find faith on the earth?" (Luke xviii:8). He shall find instead of this "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" (Luke xxi:25, 26). Such is the difference between the pleasing dreams of men and the sure word of the living God. In a Psalm read this morning, it is said, "The Lord knoweth the thoughts of man, that they are vanity" (Ps. xciv:11). It is well not to forget this, when listening to the idle boast and brag of deluded optimists.

The Church has existed for nearly 1900 years; there are still millions upon millions who have never heard of the Saviour; there are about thirty million who of their own accord profess the Protestant faith, and one-half of these are of no account; infidelity has seized the learned critics, worldliness has taken possession of the pews, and what remains? A wretched failure; but God always interposes, when all hope is gone. "Then look up, and lift up your heads, for your redemption draweth nigh" (Luke xxi:28).

—*J. H. Brookes.*

Treasures in Heaven.

Matthew vi:20

Christ in Heaven—our affections
 Centered now in Him above,
 All the wealth of glory measured
 Measured by His deathless love.
 New Creation—Heavenly Kingdom,
 Glory ne'er to pass away;
 Oh what vast exhaustless treasure,
 Treasure that can ne'er decay.
 Left the objects that are dying,
 Left the light and giddy throng,
 For the wealth of coming glories
 And the never ending song.
 Song that shall increase in gladness
 As it then shall roll along,
 Gathering now its rich momentum
 For the glory here made strong.
 Here to join the first notes swelling,
 Foretaste of the Jubilee,
 And by faith to grasp with firmness

What we very soon shall see.
 Now believing ours in measure,
 Holding firm our title sure;
 Hope that put us on the hilltop
 Tasting what shall aye endure.

(Written for "Our Hope" by Thomas Somerville in his 88th year)

WHOM have I in heaven but thee? and there is none upon earth that I desire beside thee" (Psa. lxxiii:25).

It is easy to say the *last* part of this verse; but not so easy to assent to the *first*. Most of us have precious departed ones, that make the thought of heaven very desirable. But the real idea is, "What would heaven be to me *without Jesus?*" Were He to vacate Heaven, no saint would care to stay there. Because He is the Way, the Light, the Light of Heaven, His presence overtops everything, and makes Heaven better than any other place.

The Heart of the Lesson

By Arthur Forest Wells

JESUS AND THE TWELVE

March 4. Mark iii:13-15; vi:7-13.
 Golden Text, Mark xvi:15

Daily Readings

Mon., Feb. 27, John xvii:1-10. Tues., Feb. 28, Matt. xxvi:20-29.
 Wed., Feb. 29, Thurs., Mar. 1, Rom. xii:1-8. Fri., Mar. 2, John xiii:11.
 Sat., Mar. 3, Mark vi:7-13. Sun. Mar. 4, Mark iii:13-19.

I. THE LESSON OUTLINE

I. The Calls of Simon and Andrew, James and John, Mark i:16-20.
 II. The Call of Matthew, Mark ii:13-14. III. The Choice of the Twelve, Mark iii:13-19. IV. The Twelve Sent Forth, Mark vi:7-13.
 V. The Report of the Apostles, Mark vi:30.

II. THE HEART OF THE LESSON

The heart of this lesson can be found in Mark iii:13-19. See the Lord Jesus on the mountain. Luke tells us that He went up there to pray. These are the words of his Gospel: "And it came to pass in these days, that He went out into the mountain to pray; and He continued all night, in prayer to God. And when it was day, He called His disciples; and He chose from them twelve, whom also He named apostles." (Luke vi:12-13). What a lesson that is for us! Although He is, and was then, the Son of God, Jesus Christ our Lord did not make a single choice apart from the will of His Father. It is always necessary to

compare Scripture with Scripture. And so here we must compare the words of Mark: "And calleth unto Him whom He Himself would," with Luke's account of the prayer that preceded this choice. There was and is absolute harmony between the Father and the Son. No one on earth knows the details of that all-night prayer; but we may assume that the whole plan of the Lord's work was before Him, and that He weighed the character of every man whom He called to Himself that day. The choice of Judas may be a mystery to us; but it was not a mistake. This seems to have been an official call that followed upon a personal call of prior date. Of course this call, after such prayer, was not a mere invitation; it was an efficacious election to a very high office.

The purpose of the call was threefold: (1) "That they might be with Him." (2) "That He might send them forth to preach." (3) "And to have authority to cast out demons." Matthew tells us (4) that the sphere of their ministry was to be among the "lost sheep of the house of Israel" (x:5-6).

Mark gives us the account of their call in his third chapter, and that of the sending of them, in his sixth chapter. It might be well, therefore, to read chapters iii:19 to vi:6 of Mark's Gospel in between numbers (1) and (2) above. See what they saw of the Lord Jesus Christ before they were sent forth to preach. They had a personal experience of their Master in some very fundamental facts of the Gospel. They hear Him classed as "beside Himself," and as having "Beelzebub." They hear Him broaden His family relationship to all that do the will of God. They listen to some parables. Read Matthew xiii. These indicate the character of the age that was then approaching. They see the Lord's power in the midst of a storm at sea. They see Him heal a demoniac. He heals the sick, and even raises the dead. They witness the berating of their Lord by His townsfolk, and they hear Him say, "A prophet is not without honor, save in his own country, and among his own kin, and in his own house." And they learned that He could not do a mighty work in the presence of such unbelief. It was after all this experience that the Lord Jesus Christ sent forth His disciples! I think that indicates that the Lord did not "make it easy" for them; and that, on the other hand, the disciples certainly must have had a great faith in Him to go forth under such discouraging circumstances. Let every one who thinks of going forth for the Lord Jesus Christ weigh thoroughly every phase of the work that he is going into. But nothing will discourage him, if he has been called of the Lord, and he has been with Him in precious fellowship. Our Lord wants His workers to be with Him; and He will certainly be with them until the end of the age.

From Genesis to Revelation, God's great desire has been to be with His own. Run thru the Scripture and see this line of thought. Compare, for example, Psalm xxiii with the New Testament. The twenty-third Psalm is the believer's Psalm. Now the Lord wants the believer to be with Him (John xiv:3, xvii:24). That is the goal of His fellowship. Until that goal is reached, He will be with the believer. Compare, therefore Psalm xxiii:4 with Matthew xxviii:20; and Psalm xxiii:6 with 1 Thess. iv:17.

The fellowship is the most important phase of this lesson. Following upon that there must and will be the right kind of preaching, service, and change of character and conduct. I am about ready to suggest a dispensational outline of the four things mentioned here by Mark. Although I know that all four of these things took place in our Lord's earthly life, yet we might think of them as indicating different dispensational features: (1) Fellowship with the Lord Jesus on earth. (2)

Preaching of Him in this age of the Holy Spirit. (3) Casting out of demons preceding the Millennium. (4) New names given to believers in heaven. I merely suggest this for what it may or it may not be worth.

JESUS FEEDS THE MULTITUDES

March 11. Mark vi:31-44. Golden Text, John vi:35.

Daily Readings

Mon., Mar. 5, Num. xxvii:15-23. Tues., Mar. 6, 1 Kings xxii:13-23. Wed., Mar. 7, John xxi:1-14. Thurs., Mar. 8, John xxi:15-24. Fri., Mar. 9, Ex. xvi:13-20. Sat., Mar. 10, John vi:22-35. Sun., March 11, Mark vi:31-44.

I. THE LESSON OUTLINE

I. Going Apart to Rest, 31-32. II. The Gathering Multitude, 33. III. The Compassion of the Lord, 34. IV. The Proposal of the Disciples, 35-36. V. Our Lord's Command that the Disciples Feed Them, 37a. VI. The Disciples' Helplessness, 37b. VII. Our Lord's Supply of the Need, 38-44.

II. THE HEART OF THE LESSON

This lesson follows upon the report of the apostles concerning their preaching tour to "the Lost sheep of the house of Israel." The Lord proposes a rest for them with Him in a desert place. Their preaching had begun with fellowship with Him; and it must end with communion with Him. We can neither begin nor end without the Lord Jesus Christ. I suppose these men were tired after such a strenuous trip, and they had need of a vacation. But we must not lose sight of the need of their spirits after such a campaign. Preaching and casting out of demons have their effect upon the heart of the Christian worker. Oh! how much we need to be with the Lord, not only before, but also after a church service! Our lesson is about the feeding of the bodies of men at the end of the day; but the lesson begins, as that day began with spiritual food for the apostles who had returned from a missionary campaign, and then for the multitude who had gathered around the Lord. The feeding of the bodies of these men was a little thing compared with the Bread of Life that the Lord Jesus is to the souls of His followers.

The gathered multitude moved the Lord to compassion. The shepherdlessness of Israel was the concern of Moses after he had been warned of his death. "And Moses spake unto Jehovah, saying, Let Jehovah, the God of the spirits of all flesh, appoint a man over the congregation, who may go out before them, and who may come in before them, and who may lead them out, and who may bring them in; that the congregation of Jehovah be not as sheep which have no shepherd" (Num. xxvii:15-17). This was one of the things which moved the Lord to compassion in reference to Israel.

What is the message of the crowd to your heart? Possibly I should ask, What do you read in the crowd out there? The disciples could think only of sending the multitude away. They were helpless to do anything else. They did not even think of anything else. We will not blame them. That is all that man can do in the presence of such a pressing need. History affords many illustrations of this. Man's helplessness is so apparent at the funeral of an unbeliever. All that the unbelieving friends can do is to send him away, if indeed we can credit them with so much, for the dead man is taken away. The end of all earthly movements is sending people away without having their heart-needs met. But our Lord can keep the multitude and satisfy every need. He came that we might have life, and have it in abundance (John x:10).

OUR HOPE

But the obligation is not merely commensurate with ability. There are some things which we must do even if we ourselves cannot do them. "Give ye them to eat," is the abiding command even to us. And mark you well, the command has to do with feeding, not merely with entertaining and the like. When our Lord restored Peter to his apostleship, He said to him, "*Feed My sheep*" (John xxi:17).

Many lessons can be taught from this text; but let us not fail to set forth the truth of the Golden Text. Study this in the light of its context, John vi; and then compare the teaching given us in the peace-offering, Lev. iii. Matthew put the account of his conversion in the midst of the record of other miracles of the Lord; and we may class as one of the great miracles of the Lord His ability to save, sanctify, and satisfy the needy souls of believers in Him.

JESUS TEACHES SINCERITY

March 18. Mark vii:1-13. Golden Text, Prov. iv:23.

Daily Readings

Mon., Mar. 12, John i:19-28. Tues., Mar. 13, John ii:13-22. Wed., Mar. 14, Matt. xxv:31-40. Thurs., Mar. 15, Gal. iii:1-14. Fri., Mar. 16, Matt. xxvi:6-13. Sat., Mar. 17, Psalm xxiv:1-6. Sun., Mar. 18, Mark vii:1-13

THE HEART OF THE LESSON

I. LESSON OUTLINE

I. The Custom of the Pharisees (verses 1-4). II. The Pharisaic Criticism (verse 5). III. Our Lord's Reply (verses 6-13).

II. THE HEART OF THE LESSON

If you will read the end of the sixth of Mark together with the beginning of the seventh, you will see that there were two movements among the Jews in respect to the Lord Jesus Christ at this time. The one was for Him; the other was against Him. The center of the one which was in His favor was a concern for the health of the body; the nucleus of the other was a hypocritical interest in the traditions of men. Very few had come to Him in the interest of the deeper things of the spirit, or the Word of God concerning salvation.

The ceremonial laws which the Lord had given to the children of Israel were great blessings to them. These laws benefited both the souls and the bodies of God's ancient people. The laws concerning sanitation of the nations of the world today are no improvement upon the laws which God gave to the Hebrews. God's work is always perfect; man's work is always imperfect. The best man can do is to receive the perfect work of God, and then pray for grace that His gift may be kept pure by Him. But man seems to delight in changing or adding to the word and the work of the Lord. This was done by Eve with great damage to us; and this was the practise of some of the elders of the Jews, a practise which the Pharisees upheld. Indeed, the conceit of man would rather boast of the human additions to the work and the word of God, than to praise Him for His grace and power. And for this reason we are always hearing about conflicts between the spirit and the letter, between science and religion. Be careful about the rendering of 2 Cor. iii:6 and Rom. vii:6. See Gal. iii:1-14. We are living in a day of strife between Modernism and Fundamentalism. These are but two new names for an old conflict which was known by different names in other days. Infidelity sometimes likes to laugh conservatism out of court by berating the historic creeds of the Church as if they were nothing but human limitations which narrow-minded men had put about the true facts of the spiritual world.

We claim infallibility for no human interpretation; but we do for the Bible. With this in mind, we want to say, however, that it is a shameful injustice to the faithful fathers of the Church, who gave us our great creeds, to liken them to the elders and scribes and Pharisees who sought to make void the Word of God through their traditions. May God help us to see the difference between an honest endeavor to interpret the Bible under the guidance of the Holy Spirit, and a wilful adaptation or changing of the Scriptures to suit some passing theory of unbelievers.

Besides the trouble that arose from seeking to change or add to the Scriptures, there was the human weakness of overemphasizing the external at the expense of the spiritual. Externalism was the plague of Pharisaism. James wrote a whole epistle against it. Bearing this in mind, we can better understand his forceful preaching when he wrote, "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, (and) to keep oneself unspotted from the world" (i:27). And again, "For as the body apart from the spirit is dead, even so faith apart from works is dead" (ii:26).

There is yet another thing to be borne in mind here, and that is the motive that was back of this Pharisaic attack. In Matt. xxiii:15 our Lord says, "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves." What a condemnation! We can sympathize with a fanatic who makes his mistakes in blind ignorance; but we cannot feel that way about such insincere opponents of grace as we read of here. Well did the Lord say to such, "Ye will not come to Me, that ye may have life" (John v:40). And, "Ye are of (your) father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof" (John viii:44). We must at least be sincere in our attitude toward the Lord. But remember well that sincerity is by far not enough. Sincerity itself is not redemptive. "If therefore the Son shall make you free, ye shall be free indeed" (John viii:36).

REVIEW: JESUS PROCLAIMS THE KINGDOM OF GOD

March 25. Golden Text: Matt. ix:35

Daily Readings

Mon., March 19, Mark i:1-11. Tues., March 20, Mark, i:21-34. Wed., March 21, Mark ii:3-12. Thurs., March 22, Mark ii:18-22. Fri., March 23, Mark iii:19b-35. Sat., March 24, Mark iv:35-41. Sun., March 25, Mal. iii:1-6.

I. LESSON OUTLINE

I. John the Baptist and Jesus (Mark i:1-13). II. Jesus and the Sick (Mark i:21-45). III. Jesus and Sinners (Mark ii:1-17). IV. Jesus and the Law (Mark ii:18-iii:6). V. The Growing Fame of Jesus (Mark iii:7-12, vi:53-56). VI. Jesus Misunderstood and Opposed (Mark iii:19b-35, vi:1-6). VII. Jesus Pictures the Kingdom of God (Mark i:14-15, iv:1-34). VIII. The Miracles of Power (Mark iv:35-v:20). IX. Other Mighty Works of Jesus (Mark v:22-43). X. Jesus and the Twelve (Mark i:16-20, ii:13-14, iii:13-19, vi:7-13, 30). XI. Jesus Feeds the Multitudes (Mark vi:31-44, viii:1-10). XII. Jesus Teaches Sincerity (Mark vii:1-23).

II. THE HEART OF THE LESSON

The lessons of this quarter have brought before us the mind, the heart, and the power of the Lord Jesus Christ. In Him the intellect, the emotions, and the will to do are all perfect, indeed, Divine. Let us think of these twelve lessons as setting forth the love and the compassion of our God. Compassion is one of the big words that we have met in these Scriptures. Compare Heb. iv:14-16. Our Lord has compassion on us not only because we are sick and full of sorrow, but because we are so weak. In Rom. viii:26 we are told that we are so weak that we cannot even pray as we ought. Prayer is the cry of the soul to God. That person is indeed infirm that cannot cry. A newborn baby that cannot cry seems to be more dead than alive. Such is the soul of man upon which the Lord has compassion. For the deadness and the weakness of man's soul he needs the Lord Jesus as the Prophet, the Priest, and the King.

At least six things moved the Lord to compassion concerning us. Let us note these things in the Gospels and then note how the Lord satisfies our needs in these respects.

(1) As sheep (Mark vi:34). See Num. xxvii:17; 1 Kings xxii:17; Ezk. xxxiv:5; Zach. x:2. The sheep are helpless, leaderless among themselves, and yet they carry about with them such rich fleece. So the souls of men are helpless against their enemies, leaderless apart from Christ, and yet of more value than all the wealth of the world. Our Lord satisfies these needs by offering Himself to be the Good, the Great, and the Chief Shepherd, as well as the Lamb of God. See John x:11; Heb. xiii:20; 1 Peter v:4; John i:29, 36.

(2) Hungry (Mark vi:37; Matt. xv:32). During the war a soldier was asked to express the vote of thanks for a certain entertainment that had been given for some of the men ready to go to the front. He arose to say: "We are very grateful for the amusement afforded us to-night; and we appreciate all the musical talent brought for our enjoyment. But we are off to the front tomorrow; and I, for one, do not know how to die. I am not prepared to meet God. I only wish there had been something for our souls" Only Christ can satisfy such hunger. (See John vi:48-55; Isa. lv:1-2; John vii:37-39.)

(3) Sick (Matt. xiv:14). See Matt. viii:16-17, ix:12-13; John x:10; Mark ii:1-12.

(4) In Debt (Matt. xviii:27). See Matt. xx:28; 2 Cor. viii:9.

"This was compassion, like a God,
That when the Saviour knew
The price of pardon was His blood,
His pity ne'er withdrew."

(5) Homeless (Luke xv:20). See John xiv:1-3.

(6) Dead (Luke vii:12-13, Eph. ii:1) See John xi:25-26, xiv:6.

A Chinese preacher, familiar with the religion of Confucius and Buddha, is said to have represented the difference between the mission of the Lord Jesus Christ and that of these heathen teachers as follows: "A sinner was found lying in a deep pit, unable to save himself from its mire. Confucius came to the edge of the pit, and said, 'Poor fellow, I am very sorry for you. Why were you such a fool as to get into that pit? Let me give you a piece of advice; if you get out, don't get into it again.' A Buddhist priest is next heard saying to him, 'Poor fellow! I am very much pained to see you there. I think if you could get up two-thirds of the way, or even a half of the way out of this mire, I would be able to lift you out the rest of the way.' But the man was helpless. When the Lord Jesus Christ came to him, He lifted him up by grace through faith, and set his feet upon the rock."

OUR HOPE

Vol. XXXIV

APRIL, 1928

No. 10

Editorial Notes

His Resurrection Words

The utterances of our Lord may be divided into four groups: The words He spoke while on earth, words in which He revealed the Father and the words He spoke as the Prophet; then the words He spoke after His resurrection; the words He spoke after His ascension, the throne-words; and finally, the words He will speak when He comes again.

The words He spoke after His resurrection are most interesting. He only spoke to believers; the unbelieving Jews did not see Him in His resurrection glory, nor did they hear His voice again. Because His resurrection words are exclusively spoken to believers we find that the gracious invitations as Saviour and the Friend of sinners are absent. Nor do we find any further revelations from His lips. But we must examine some of His words spoken after He left the tomb on the morning of the first day of the week.

According to the Gospel of Matthew, the first word our risen Lord uttered was, "*All hail!*" (Matt. xxviii:9). In the original text this has the meaning, "O joy!", or, "Rejoice." The great work was finished, the work of sin-bearing; the great victory was won, death, the grave and the author of sin were defeated. How appropriate then was it that His first resurrection word should bid His own to rejoice, to have a share and part in His own joy of triumph.

The next word is, "*Be not afraid.*" It was the same loving voice they had so often heard in the days of His humiliation, "Fear not!" which once more brings assurance and confidence to their souls. The third utterance is a command, "*Go tell*

my brethren." The new and blessed relationship of believers is now next declared by Him: He is not ashamed to call them brethren (Heb. ii:18). And these first three resurrection utterances of our Lord are our portion also. In Him we have our Joy; we need not to fear anything, and we are His brethren; His God, our God, His Father, our Father.

"All power is given unto Me in heaven and in earth." These words which follow next declare Him as the Lord of all. The risen One has the place of pre-eminence in heaven and on earth. Then follows the commission to service and that blessed promise to His own: *"Lo, I am with you always, even unto the end of the age."*

In the Gospel of Mark we read that when the eleven sat at meat, He upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen. Another commission is given by Him, *"Go ye into all the world, and preach the Gospel to every creature."* The signs which were to follow, promised by Him, are evidently only promised to the activities of the Apostles in the beginning of the Church, as we have shown in our book on "The Healing Question."

In the Gospel of Luke we find the beautiful story of the two who went from Jerusalem to Emmaus, deeply preplexed over the report that He was risen from among the dead. He joined them and went with them. He knew all that was in their hearts, as He knows also the burdens of our own hearts. Yet He inquired and loved to hear their troubles from their own lips. He is still the same. *"Then He said unto them, 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?"* Then He expounded all the things spoken in the Scriptures concerning Himself. He does so still to hungry souls by ministering to their need.

When He appeared the next time, His first word was, *"Peace be unto you."* And when they were terrified and afraid He said, *"Why are ye troubled? and why do thoughts arise in your hearts?"* He showed them His hands and His feet and proved that He was not a spirit but the risen man

with flesh and bones. He ate in their presence. Then again He opened their understanding, that they might understand the Scriptures (Luke xxiv:36-45).

The first words recorded in the Gospel of John which the risen Lord spoke were addressed to weeping Mary Magdalene. "*Woman, why weepest thou? Whom seekest thou?*" When He uttered the one word, "*Mary*" she knew Him. Then we have His words spoken to the disciples (John xx:19-23) and the words addressed to Thomas (verses 27-29). In the final chapter of the Gospel of John we have His beautiful words addressed to Peter in connection with his restoration to service, announcing also the manner of Peter's death. In this and in the words spoken concerning John, He revealed Himself as the gracious and omniscient Lord over his own. His final words before He left the earth to return to the Father's house are found in the first chapter of the Book of Acts.

The comfort of the risen Christ, the words He spake, the assurances He gave, all are ours to enjoy. And then to live as risen with Him and seek the things above where He sitteth at the right hand of God!

Oh, let me know
The power of Thy resurrection!
Oh, let me show
Thy risen life in clear reflection!
Oh, let me soar
Where Thou, my Saviour Lord, art gone before!
In mind and heart
Let me dwell always, only, where Thou art.*



**His Words
from the
Throne** "God raised Him from the dead and gave Him glory" (1 Pet. i:21). "He 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

*F. R. Havergal.

things to the church, which is His body, the fulness of Him that filleth all in all" (Eph. i:20-23). "Who is gone to heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him" (1 Pet. iii:22). Such is the clear testimony of Scripture as to His glorious exaltation. And when He went up on high He did not ascend as a Spirit, but He ascended in His incarnation body, the body in which He had lived on earth, the body which He gave on the Cross, the body which was buried, the body which could not see corruption, the body which was literally raised from the dead. In that glorified human body He lives at the right hand of God as our priest and advocate. From that glorious place His voice has been heard. As He spoke on earth and after His resurrection, so He spoke from the throne.

Stephen, dying under the cruel stoning, saw Him, but He did not speak a word to the first martyr. The first words from the glory are addressed to the great persecutor of the Church, Saul of Tarsus. He appeared to him on the road to Damascus and the first word He spoke was, "*Saul, Saul, why persecutest thou Me?*" (Acts ix:4). He who uttered these words is the same who came into the garden when Adam had transgressed and spoke, "Adam, where art thou?" As He sought Adam, so He sought Saul, His enemy, and so He has sought us also. Then the glorified Christ spoke again to Saul.

In the same chapter of Acts we have the record of other words He spoke to one of his disciples in Damascus, Ananias. In verses 10-15, we have their record and a blessed example of the intimacy of the risen Lord with His own.

He also spoke to Peter from His glory. On the housetop in Joppa, while in a trance, he heard a voice speaking unto him. He who knew his Master's voice so well must have recognized that voice, for Peter said, "Not so, Lord."

In Acts xxiii:11, we have other words He spoke to His servant Paul. And the night following the Lord stood by him, and said, "*Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also in Rome.*" Paul was in prison. He had made many mistakes. Against

the warnings of the Holy Spirit he went up to Jerusalem. He had entered the temple to identify himself once more with the ceremonial temple-worship. But the Lord in infinite grace did not reprove him, but acknowledged the faithful witness of His servant and bade him to be of good cheer. And thus He deals with us as we confess our faults and our sins.

The great throne-words of our ascended and glorified Lord are found in the last book of the Bible. They were spoken to the beloved disciple, the Apostle John. Indescribably majestic are these words he heard in the Island of Patmos. He who spoke of Himself as the "I Am" on earth, bears again a witness as to Himself. He speaks of Himself as the *Alpha and the Omega, the beginning and the ending, Jehovah, who is, who was, and who is to come, the Almighty*. Then John beheld the speaker in the midst of the seven golden candle sticks and fell at His feet as dead. Then we hear from the lips of the glorified one, most precious words. *Fear not! I am the first and the last; I am He that liveth, and was dead, and, behold, I am alive for evermore, Amen; and have the keys of hades and of death"* (Rev. i:18). What blessed words these are! How unfathomable in their meaning! He witnesses that He is the living One, Jehovah. That He came as such to earth to die; He was dead. He arose and is now alive for ever more with the keys of authority in His pierced hands. John is commissioned to write, and in the second and third chapters in the Church messages, prophetic of the entire Church in coming history, we hear Him speak as the head of the Church.

Into an analysis of these messages we cannot enter fully in our editorial notes. Each message contains a self-witness of the glorified, enthroned Lord. Each reveals His divine omniscience. He also reproves in most of these messages and adds promises to the overcomers, the fulfilment of which depend on His return.

We call attention to His last words recorded in the last chapter of Revelation. "*Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book.*" Then follows a second announcement of His coming. "*Be-*

hold I come quickly, and My reward is with Me, to give every man as his works shall be. I am Alpha and Omega, the beginning and the end, the first and the last." Another great self witness is given by Him from the throne, that we may know who it is that speaketh. "I am the root and offspring of David, the bright and Morning Star."

His very last word assures us again of the fact of His second coming to the earth. "Surely I come quickly. Amen." Such is His last word from the throne, from the right hand of God. Since then the heavens have been silent. It is true He speaks to our hearts, but His audible voice has not been heard again. We know that He liveth. We know that He is up yonder. We know that He is the same gracious, loving Lord as revealed in His throne-words. We know that He watches over His own and cares for each one of them. May the Holy Spirit make these facts real to our hearts.

"There is One, so fair, so bright,
So good, so gracious! Love, and Life, and Light,
Are His rich titles. Oh, for Him I long,
To be my Hope, my Joy, my Strength, my Song!
Earth's shadow melts in conquering light away
Before the rising Day-star's earliest ray."



His Future Words. His blessed, precious voice is not hushed for ever. He will speak again. The first word will be in the form of a shout, the *Keleusma*, a commanding word. "For the Lord Himself shall descend from heaven with a shout" (1 Thess. iv:16). What will this first word be which comes from His lips? Will it be the simple word "Come!" the gracious word with which He first called us to Himself? Or will it be another "Oh Joy!" as it was on the resurrection morn? Or will it be perhaps the word which John heard after the words had been spoken to the seven churches, "Come up hither!"? Or will He speak as He spoke before the tomb of Lazarus His friend, "Come forth!"? We do not know. But we know it will be His word of power by which the graves of His own are opened, the word of power

which will change living saints "in a moment, in the twinkling of an eye." Are our ears tuned for that soon coming word of His lips? It will surely come and all who are His, who have accepted Him will hear that first word, and then we shall be face to face with Him, see Him as He is.

We shall hear Him speak to us when He occupies the award seat, before which all His own will have to appear. True service and all works done in His Name will receive His approval and He will confess our names before all His holy angels. Though it is not revealed in full, we can be sure that He will speak words of comfort, joy and glory to all His own when He wipes all tears away. And how much else He will speak then we do not know.

But His voice will be heard on earth, when He comes in power and great glory and receives the throne of His glory. When He summons the nations to appear before that throne He will speak the words He announced prophetically in His Olivet discourse (Mat. xxv:31-45). Then He will say to the nations which accepted His final message before His coming, "*Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.*" And what solemn words He will utter to those at His left: "*Depart from Me ye cursed, into everlasting fire, prepared for the devil and his angels.*" His voice will be heard throughout His millennial reign as His glory will be visibly seen. He will speak peace to the nations. His voice will command the elements of nature once more and before Creation's Lord and Creation's Redeemer the curse will disappear. How soon that voice may speak again! Even so, Come, Lord Jesus.

Thou art coming! We are waiting
 With a hope that cannot fail;
 Asking not the day or hour,
 Resting on Thy word of power,
 Anchored safe within the veil.
 Time appointed may be long,
 But the vision must be sure:
 Certainty shall make us strong,
 Joyful patience can endure.

O the joy to see Thee reigning,

OUR HOPE

Thee, my own beloved Lord!
 Every tongue Thy name confessing,
 Worship, honor, glory, blessing,
 Brought to Thee with glad accord!
 Thee, my Master and my Friend,
 Vindicated and enthroned!
 Unto earth's remotest end
 Glorified, adored, and owned.

—*Havergal.*



**Saviour
 and Judge**

The statement has frequently been made among our so-called postmillennial (a term not found in the Bible) friends that the Bible does not teach that anyone will be saved after Christ comes the second time. Some one wrote, "the simple fact that Christ's first coming was as a Saviour and His return is as Judge would naturally establish this fact. He is not coming as a Saviour the next time, but seated on the great white throne as the Judge of all the earth."

This statement confuses between the appearing of Christ in the clouds of heaven (Mat. xxiv:30) and His sitting on the great white throne of judgment (Rev. xx:11); two events separated by at least the thousand years' reign of Christ on this earth (Rev. xx:4-5). Moreover the question omits the hope of the Church entirely; that is Christ's coming as "the Morning-star," when He will come as Saviour, before He appears in the clouds. These two events—His coming as the "Morning-star" (Rev. ii:28; 1 Thess. iv:16-17), and His appearing as the "Sun of Righteousness" (Mal. iv:2) are also separated by at least the seven years of the last week of Daniel's prophetic seventy weeks.

To all *believers* the second coming of Christ will be as Saviour, as revealed in Heb. ix:27, 28. It is the completion of salvation in its application to us, when we receive the redemption of the body (Rom. viii:23).

But will sinners be saved during the millennium? The thousand year reign of Christ begins with the judgment described in Mat. xxv:31-46. This judgment must not be confounded with that of the great white throne. At that judgment only the dead, raised up, appear; at the judgment of Matthew xxv we find no dead, but living nations. Between

the two judgments are the thousand years of the reign of Christ. But there cannot be a doubt that sinners will be saved during the millennium; otherwise all that are born during that time would be lost. See also such passages as Is. lx:3-21, lxi:6, lxii:2, lxvi:10-23, Jer. xxxi:33, Joel ii:32, and many other passages in the prophets like Zech. xiv:17; Mal. i:11. Israel converted will be God's messengers throughout all the earth in that day, and through them blessing will go out to the nations of the world. Then it will be understood in a new way that "salvation is of the Jews."



**Home-
Sickness**

Who has not suffered from it? Well do we remember the days of our youth when we came to a new and strange land how the heart longed for the old home with its familiar surroundings. And since then many, many times in His service leaving home for many weeks there were deep longings for home with its loved ones.

But there is another home-sickness, the longing for the true and the eternal home which the pierced hands of our Saviour-Lord has opened for His blood-bought children. As believers get older in years they should increasingly know of home-sickness for that which is above. Earthly homes and scenes should be more and more fading and heavenly things become more and more real.

Some one wrote years ago: "The heir of heaven should grow impatient of his bondage, like a captive who, looking out of the narrow window of his prison, beholds the green fields of the unfettered earth and marks the dashing waves of the ocean, ever free, and hears the songs of the uncaged tenants of the air, weeps as he views his narrow cell. There are times when the most patient of the Lord's banished ones feel the home-sickness strong upon them."

Even so it is written, "We in ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. viii:23). He is a poor Christian who does not groan in himself and long for the Father's house and for Him and His home call. A saint long ago said, "Blessed are the home-sick, for they shall get home."

OUR HOPE

**Evidence
Required** Sixty-five years ago Charles H. Spurgeon made some pointed remarks about a Christian profession which are well worth repeating.

“If you tell me that you belong to Christ, I should like to ask a witness or two. Oh! it is so easy to get into a Christian Church, and make a profession! The Lord knows I have used my best diligence, and I can say the same of my brethren the elders; we do use our best diligence to suffer none to join this church who are not sincere believers; but after all, what does our vigilance amount to? If you choose to be hypocrites, you can easily deceive such poor creatures as we are. The best witnesses, methinks, which you can bring as to your belonging to Christ would be witnesses of this kind, you can pray very nicely at the prayer-meeting; you could preach a bit if you were asked; you seem such a good man when you come among God’s people, but *I should like to ask your wife about it.* How does he behave to you, ma’am? because if this man does not make a good husband, he is no Christian, for Christianity makes a man the best of husbands, the best of sons, the best of fathers, the best of brothers, the best of servants. If you are a servant, I should like to ask your master about you. Servants who stand about propping up walls, and then talking about being Christians, may talk a long while before their masters will believe them. Masters and mistresses, too, who are always in bad tempers, and making much of little faults, and unkind to servants, may talk as long as they will about being like Jesus Christ, but their servants would want a microscope to see the likeness.”



**What Shall
I Do** I have sinned! I have done wrong in His sight! Then the heart cries out “What shall I do?” The enemy presses hard with his accusations and with his fears.

The worst thing the sinning believer can do is to stay away from the Lord. Go at once to Him! Humble yourself before Him! Go on your knees and tell Him all about it. Read the Fifty-first Psalm and confess it all in His presence.

Bring every bit of it into His light. Put your sin into His hands. Trust in Him, the friend of sinners. Weep at His feet. There is plenteous mercy with Him. He delights in mercy. Turn away with your whole heart from that which ensnared you, from the sin which has grieved Him and wounded your conscience. Remember how willing He is to forgive, so willing that He does not even wait for the full confession of His beloved children. David said: "I acknowledged my sin unto Thee and mine iniquity have I not hid." I said, "*I will* confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin" (Psalm xxxii:5). When David said "I will confess," the Lord was right there to forgive. Remember it is written "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy" (Prov. xxviii:13). "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i:9). It is the humble, the broken, the contrite heart the Lord loveth. Child of God! if you have sinned, act in this way and you will have peace in your soul.



Is a believer in the Lord Jesus Christ

Yes, Forever saved only for a certain time, or is he

Saved saved forever? Some believe that when a believer has sinned that this ends his sonship and that once more he is lost and no longer a child of God. The tenth chapter in the Gospel of John settles this question fully. Here we find His own precious words as to our eternal salvation and our security. He assures us: "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out and find pasture" (John x:9). He tells us what He has done for us: "I am the good shepherd; the good shepherd giveth His life for the sheep" (verse 11). And concerning His sheep, those who come to Him, have believed on Him, that He died for their sins, He says: "I give unto them eternal life and they shall in nowise perish, neither shall any pluck them out of my hands. My Father which gave them Me is greater than all, and none is able to pluck them out of my Father's hands." Let us

notice that in all these words of our Lord we find no "if." Man brings in his little "if" and says—"yes, all this is true *if* I do my part, *if* I remain faithful to the end." But the Lord knows no "if." He gives us perfect and unconditional assurance of our eternal salvation and eternal security. And so we praise Him for it and cling closer and closer to Himself, to walk in His holy fellowship.



**Josephus
Confirmed**

The great Jewish Historian Josephus, was born in Jerusalem 37 A.D., that is four years after the death and resurrection of our blessed Lord. He makes reference to Christ as an historic character. But this passage has often been assailed by rationalistic scholars who claimed that it was an interpolation, in fact the reference to our Lord has been debated since the XVI Century, though repeatedly it has been proved to be authentic.

Dr. Robert Eisler of Vienna has now found conclusive evidence in Cardinal Mazarin's collection of Hebrew manuscripts in Paris that the much disputed reference is genuine. He shows that the Jews attempted many times the erasure of Josephus's testimony as to Christ, but that the manuscripts of an ancient date prove its existence in the original work. This should be of interest to certain modernists who have sided with rationalists and Jews in branding the passage as a forgery.



As to Tithing

We receive frequent inquiries as to the Old Testament law of tithing, and if Christians are obligated to keep this law. The Scriptures commanding tithing, setting apart a tenth for the Lord, applied to Israel. They do not apply to the present time; although some Godly people do set apart a tenth of their incomes for the Lord's service. It could not be laid down as a law for all to be subject to, for many who are poor have not sufficient for their families, while others could of their abundance give far more than a tenth. The Christian rule is first to give ourselves to the Lord (2 Cor. viii:5), and to hold that which He has given us as stewards for Him. Our first duty

is to provide things honest in the sight of all men. If we have more than sufficient for this it is not ours, but the Lord's, to be used as He would have us use it. If the laws respecting tithing applied to the Gentile churches we should find it stated in 2 Cor. viii and ix, where instead of the tenth merely, we read of their deep poverty abounding unto the riches of their liberality; and this not as the result of a legal enactment, but of the grace of God bestowed upon them. But it must be noted that this liberality was not for the support of elaborate church machinery, which then did not exist, but for the poor believers in Jerusalem.



The joint expedition of the University of Pennsylvania and the British Museum **The Wonders of Archaeology** has recently made a most valuable find in Ur of the Chaldees. They discovered the burial place of the Sumerian Queen Shub-ad. In the tomb they found vessels of clay, of copper and of silver, and many in a remarkable state of preservation. The report gives the following description of the Queen's attire:

"The Queen's headdress, worn originally over a great wig, was a marvelous sight as it was laboriously disengaged from stones and earth. Coil after coil of gold ribbon surrounded the hair. Above these and across the forehead ran a frontlet of lapis and carnelian beads, from which hung heavy rings of gold.

"Higher up was a wreath of large gold mulberry leaves hanging from another string of beads, and above this another wreath of leaves resembling willow leaves, with large gold flowers, whose petals were inlaid with lapis and white shell.

"Under the edge of the ribbon hung enormous gold earrings, and towering over the top of the head was a golden ornament like a Spanish comb, shaped like a hand with seven fingers, each of which ended in a gold flower.

"The Queen wore a tight-fitting necklace of lapis and gold and a cloak entirely covered with beadwork, vertical rows of beads in gold and lapis, carnelian and agate, with a border of beads set in horizontal groups of ten and fringed with dangling gold rings.

"The cloak was fastened on the right shoulder with three gold pins with lapis heads.

The probable date of Queen Shub-ad has been given as about 3000 B.C., so that she must have lived a number of centuries before Abraham was born in the same city. The find shows again that there was then a high state of civilization and art in the earth and that the people living at that remote age were not cave-men. It is said this recent find rivals the sensational find of the burial place of the Egyptian Tut-ankh-amen. The greatest things are yet to be unearthed in Palestine. Thus the spade brings continually confirmation of the reliability of the Bible.



What Others Say Very favorable press reports reach us constantly on our new volume "Christianity or Religion?" Also numerous brethren, evangelists, pastors and Bible teachers sent us their whole-hearted endorsement. We mention Dr. William A. Sunday, the widely known evangelist, who says, "It is the greatest defense of supernatural Christianity which I have ever read."

Dr. Biederwolf of Winona Lake, Indiana, writes:

"The evangelical public is deeply obligated to Dr. A. C. Gaebelien for his recent volume "Christianity or Religion?" I thought of reading it gradually, but it gripped me so that I finished it in one day. The evolution of religion becomes the merest folly in the face of the author's masterly argument from the indisputable evidence which he presents. Christians, read it and have your faith made unshakable! Evolutionists, read it honestly and admit its unanswerable findings!"

A reviewer in the *Toronto Globe*, Toronto, Canada, says:

"This is the book for the times in which we live, a challenge to liberalism to answer, and a bulwark to the faith of evangelical Christians. The author has laid every believer in the supernatural origin of our most holy faith, and in the Lord Jesus Christ as the final supreme revelation of God to this world, under a deep debt of gratitude to him."

The following is part of a review in the *Presbyterian*:

"It is refreshing in these days when so many are minimizing, if they are not altogether rejecting, the supernatural elements in Christianity to read a book that stresses the fact

that the supernatural is the very breath of Christianity. Certainly Dr. Gaebelien is right in this. We hope the book will have a wide reading. Too many even in Christian circles are forgetting today that Christianity is the final religion because it is the product of supernatural revelation, and not a product of evolution."

From the *Southern Methodist* we quote the following:

"Dr. Gaebelien has given the public many books of unusual merit, but in our opinion this volume is the most impressive and serviceable that has come from his brilliant pen. By all means order a copy of this book and give it a careful reading."

Dr. Leander S. Keyser in the *Bible Champion* says:

"This book is a powerful presentation of the fulness and all-sided character of the Christian faith. It certainly is a strong and worth-while book."

Prof. J. G. Reid, Ph. D. says:

"Your book is most fascinating. It is hard to express myself regarding it without seeming extravagance. You have so completely demolished the modernist theory of the origin of religion and its development from Fetishism, up to its present forms to harmonize with their 'evolutionary hypotheses' that it should be convincing to any that read and think."

Dr. William M. Anderson, Pastor of the largest Southern Presbyterian Church, the First Church of Dallas, Texas, writes:

"I have finished reading your remarkable book. It fills a long felt need. The simplicity of its organization, the thoroughly satisfying extensiveness of its quotations from authoritative sources, its scholarly tone, and its unanswerable position, commend it alike to minds that have a logical turn and those who want facts. It is in every way satisfying."

'But why do we not hear from the other side? We wish some modernist scholar would write an answer and meet our arguments.



**Meetings
this Month** If it pleases the Lord we hope to conduct meetings during this month in the following cities: **Buffalo, N. Y.**, Assembly Hall, Elmwood Avenue, April 1-6th; **Columbus, Ohio**, Central Presbyterian Church, April 15-20th; **St. Louis, Mo.**, Brookes Memorial Church, April

22-27. We ask again our readers to remember these places in prayer and also ourselves, that we may be kept and that nothing may hinder in the ministry.

Summer Conferences The usual Montrose and Stony Brook Bible Conferences will be held, God willing, during August. The **Montrose Prophetic Conference** begins this year on Monday evening August the sixth and closes on Lord's day afternoon August the twelfth. The **Stony Brook Conference** for the study of Prophecy begins on August the nineteenth and ends on Friday the twenty-fourth. Detailed announcements will be given later.

The Book of Psalms

Psalm XXVI.

This second Psalm of this series contains an appeal to the Lord on account of the righteousness of the petitioner. We do not know when David wrote this Psalm. Some think that it must have been during the rebellion of Absalom, on account of the words "vain persons" and "dissemblers" found in the fourth verse. That some of David's experience is reflected in this Psalm is unquestionably true. Here also believers can trace their experience, but above all we see prophetically in this Psalm the pleadings of our Lord Jesus Christ as the perfect Man, and we find here a moral portrait of Himself and His priestly character. We divide this Psalm into three sections.

I. Pleading Integrity. Verses 1-3.

Judge me, O Jehovah, for I have walked in mine integrity,
I have trusted also in Jehovah without wavering.

Prove me, Jehovah, and try me,
Try my reins and my heart.

For Thy loving-kindness is before mine eyes,
And I have walked in Thy truth.

These opening verses describe one who walked in his integrity, that is, in uprightness of heart, with sincere intention, free from all sinful intent, in pureness and guilelessness. The Lord characterized thus David's walk before Him. When He appeared the second time to Solomon, He reminded him of his father David in the following words: "And if thou wilt walk before Me, as David thy father

walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments, then I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel" (1 Kings ix:4,5). While David walked in integrity, though sinful and far from being perfect, his son, Solomon, failed miserably. But there is another Son of David, who is both the root and the offspring of David, both David's Son and David's Lord, our Lord Jesus Christ. He only can make such an appeal perfectly. Many times David did not trust Jehovah without wavering; but the perfect One always trusted in God and never failed. Nor do we find here any confession of sin, for He was the sinless One. He speaks to the all-seeing One to prove and to try him. These two words "prove" and "try" are words used in connection with the testing of metals, that is, assaying. Both the reins, the seat of emotion, and the heart, the very center of life, were tested; the Prince of this world came and found nothing in Him.

The New Testament believer walking in faith must also manifest such integrity, such a Godward bent, for such is the fruit of true faith. And knowing in his innermost soul that his aim is to please God, he can likewise ask Him to prove and to try him. Such a walk has always His loving kindness in view and is therefore a walk in His truth.

II. Pleading Separation. Verses 4-8.

I have not sat with false persons,
And do not go with dissemblers.

I hate the congregation of evil-doers,
And I do not sit with the ungodly.

I will wash my hands in innocency,
And will compass Thine altar, Jehovah;

That the voice of thanksgiving may be heard,
And tell of all Thy wondrous works.

Jehovah, I have loved the habitation of Thy house,
And the place where Thy glory dwelleth.

This Psalm reminds of the First Psalm, the Psalm of the

perfect man, who is separated from the ungodly and walks not in their counsel. The godly are separated from evil. It was demanded of Israel in the Old Testament, and of us New Testament believers as well (2 Cor. vi:14-18). So David pleads the fact of his separation in connection with the Levitical law of washing (See Ex. xxx:17-21 and Deut. xxi:6). Defilement must be removed in order to be in the presence of God and to love the habitation of His house, where His glory dwelleth. While all this is Jewish, for our dispensation knows nothing of a fixed dwelling place of His glory on earth, the great principles are the same today. His people must be separated from evil; this separation cannot be maintained except by washing and cleansing, so graciously provided by our Lord (symbolized in the act of His washing the disciples' feet) and so we can love His presence and enjoy His fellowship. In all these meditations we must think of Him who was completely separated from sinners, who was harmless, holy and undefiled. He needed no laver of purification to fit Him to approach Jehovah's altar, as the priests had to do. Nor must we overlook the application of all these statements to the future godly remnant of Israel, whose pleadings we also find foreshadowed in this Psalm.

III. Redeem and be Gracious. Verses 9-12.

Gather not my soul with sinners,
Nor my life with bloody men;

In whose hands are evil devices;
And their right hand is full of bribes.

But as for me, I will walk in mine integrity.
Redeem me and be gracious unto me!

My foot standeth upon even ground,
In the congregations will I bless Jehovah.

The Old Testament Saints could pray thus, the New Testament teaching gives the true believer perfect assurance that his soul can never be gathered with sinners and that we have a perfect, a full and an eternal redemption. The closing two verses find a good application in connection with

the godly remnant of Israel. "Verses eleven and twelve may be viewed as the language of the Spirit of Christ speaking in sympathy with the faithful remnant, who in their appointed season will return to the mighty God of Jacob and become known among the nations as the seed whom He hath blessed. The prayer of faith anticipates the time of Israel's manifested position among the congregations of the earth, when, with feet firm set upon that truth which once had been their stumbling stone and rock of offense, they shall be called the priests of Jehovah, and men shall name them the ministers of their God" (Isa. lxi:6).*

Isaiah

BY F. C. JENNINGS

CHAPTER LX.

Jehovah shines on Jerusalem Jerusalem shines on the earth.

This being the **third** section of this division of our book, the significance of that number is strikingly imprinted upon it; for "God is fully manifested" in the glory that falls upon Zion, and which makes her the glory of the earth. Nor is there any clearly marked division throughout the chapter. The one number "3" is evidently marked on the whole of it: the very words have a lilt that tell of the joy that "the manifestation of God" brings to His people.

- 1: Arise! Shine! For thy light is come,
And the glory of the Lord is risen upon thee.
- 2: For gross is the darkness that covers the earth;
And dense is the gloom that enshroudeth the nations,
But upon thee Jehovah doth rise,
And upon thee his glory doth shine forth!†
- 3: And the Gentiles are drawn to thy light,
And kings to thy clear-shining dawning.
- 4: Lift up thine eyes round about thee—
See how they all crowd together. (Del.)
To thee they are coming!

*Pridham on the Psalms.

†That is Jehovah's glory not only shines upon Zion, but radiates for all to see.

OUR HOPE

- Thy sons from afar,
 And thy daughters are borne on the hip. †
- 5: Then shalt thou see and 'twill cheer thee ‡
 Thy throbbing heart shall enlarge,
 For the sea's riches to thee shall be turned—
 The wealth of the Gentiles come unto thee!
- 6: Great are the herds of the camels that cover thee
 Camels § from Midian—[camels] from Ephah—
 They come all together, from Sheba they come—
 Gold and sweet incense they're bringing
 And joyfully publish the praises of Jah.
- 7: All Kedar's flocks shall gather to thee—
 The rams of Nabaioth shall serve thee—
 They shall come to my altar accepted;
 And glory shall fill the house of my glory.

The previous chapter has given us those preliminary dealings with Israel that necessarily precede blessing; for never till the mouth is stopped can God pour out His unchecked love on man. But the last section of chapter fifty nine shows how effectively that has been done, and now Isaiah the **prophet** is hidden altogether, but Isaiah the **sign**: (see chapter 8) Isaiah the "**salvation of Jehovah**" shines forth in exceeding brilliancy. For it is still night: the "Sun" has not yet fully risen, although there must have been the harbinger of that sunrise in the bright "Morning Star," and the heavenly redeemed have gone; but the shades still hang thick over the earth, and like the little daughter of Jairus, Israel (whom she undoubtedly typifies) sleeps still. But the same Voice that awakened that sleeping damsel is heard, and it utters precisely the same word: "**CUMI,**" "Arise," and again, with the word, as in that chamber of grief, power for obedience to the command comes.

What gracious intertwinings there are between the Old and New Testaments in these ways of God's dealings with men! In the Old, we have the earth alone in view, and that focussed and represented by one people; and that people focussed and represented by one city, Jerusalem, which shall

†As women often carry their children in the East.

‡There are two roots to the word here used, the first has been adopted by the translators of A. V.: "to flow together"—the other "to shine" hence "to be glad," and this is I believe the sense here. The other is scarcely intelligible.

§The word means the young camels up to nine years old.

express His ways of government. In the New, nations disappear, and the heavenly Church takes the place of Jerusalem. Thus the earth becomes a pattern of the invisible; and in Israel's awakening we may see that of many a poor sinner of the Gentiles—of many an unwatchful saint—as Eph. v:14 shows.

My reader, let us throw our vision forward, it will not need to be far and look on the scene as depicted in these first verses. The gospel has been preached for 2000 years with more or less clearness and fidelity; but that light of truth has been turned into a dense darkness that enshrouds the whole race of man: darkness the more dense because of the light rejected. Yet see that harbinger, the Star, has not given a false testimony, a dawn is breaking over Jerusalem, a glory not of sun or moon, but it is Jehovah-Jesus Who is rising upon her with that healing in His wings of which another prophet speaks (Mal. iv:2).

Nor is that light from a withering blasting fire, but a gracious beam that attracts, for the nations with their kings are drawn thereto as steel by a magnet. It is a strange picture! All the governments of earth wait upon Zion, the city of the Jews, and govern their conduct by her decrees!

But not only are the Gentiles attracted, Jerusalem's own sons who are still scattered come from far, and her feeble daughters are pictured as children carried by their mothers on the hip. But let us not think for a moment that the present return of the Jews in unbelief (I write in 1927) bears the slightest resemblance to **this** assemblage of our chapter, joyous as they are in the favor of their Jehovah—they differ as radically as night from day.

When Zion—the personified representative city of the nation—sees all this, a smile replaces the downcast look; her heart, filled with emotion, throbs, and her affections, no longer self-centered, give that delightful evidence of the work of God in all dispensations, for they are enlarged with unselfish joy to sing: "Let the peoples praise thee, O God; yea, let all the peoples praise thee!" (Ps. lxxvii:3).

8: Who are these that fly as a cloud,
As doves wing their way to the dovecotes?

OUR HOPE

- 9: The isles are waiting for me,
 And the ships of Tarshish come first,*
 To bring thy children from far,
 And with them their silver and gold,
 To the name of Jehovah thy God,
 To the Holy One of Israël:
 For he hath greatly adorned thee.
- 10: The sons of the stranger shall build up thy walls,
 Their kings shall be at thy service.
 For in my wrath I did smite thee with strokes,
 But in my grace have had mercy.
- 11: Thy gates shall ever stand open,
 Nor by night, nor by day shall be closed,
 To bring into thee the wealth of the nations,
 And their kings as though led in triumph †
- 12: For the nation and kingdom that will not serve thee,
 Shall itself be brought to destruction.
 And the nations that will not freely serve thee
 Shall themselves be utterly dried up ‡
- 13: Lebanon's glory shall come unto thee—
 Cypress and Pine and Box-tree together,
 The place of my Sanc'tury thus to adorn,
 My footstool thus to make splendid.
- 14: The sons of oppressors that once oppressed thee,
 Shall approach with lowly obeisance,
 And all who contemned thee shall themselves be ashamed,
 To the soles of thy feet shall be humbled.
 Thee shall they call:
 "The City of Jah—
 Zion, the city of him,
 The Holy One of Israel"

Zion is pictured as woman looking seaward: a cloud appears on the horizon, which, as it draws near, resolves itself into a fleet of ships whose white sails or grey hulls are like a flock of homing pigeons flying to their cotes. Then she looks upward as inquiring, and Jehovah explains the marvel. The nations of the earth, He says, are all now

*As to the exact place that is here meant by "Tarshish," when Young tells us that this mean "Tartessus" in **Spain**, or Carthage in **Africa**, or Ceylon in **India**; that the original Tarshish, son of Javan settled in **Italy**, and there was a Tarshish on the **Red Sea**; whilst Knobel places it in **Tuscany**, and Josephus in **Cilicia**—we are disposed to gather that the word is to be applied to no specific country, but to the sea itself, and to those maritime nations that bordered it, being thus a parallel with "isles." in the first line. In Sept. Isaiah ii:16 the word "tarshish" is rendered by "sea"; which tends to confirm the suggestion.

†Delitzsch and others translate the word to denote the kings being literally led as captured forces. It is not impossible, but seems hardly in line with the willing offerings of the Gentiles, nor does the word necessitate it.

‡The prime meaning of the word is "to be dried up," denoting the loss of water, as in Gen. viii:13. The verse throws its light on Rev. xvi:12.

waiting submissively upon Him and placing their ships at His disposal; and, naturally, prominent amongst them are those sea-bordering nations (Tarshish) whose navies and merchant-ships have covered the seas.

No longer do thy people come back in unbelief as in those years of the early twentieth century; nor as tourists who have left their property behind them intending to return, but as those whose very coming will enrich thee, for they will make thy shores their home forever, and so they bring with them their gold and silver.

Thy walls must be built; but thine own hands shall not do the labor; the sons of those very strangers who a short time ago were pulverizing those walls with their artillery, are now willingly building them up. Even kings become thy servants; for when my face was turned away from thee because of thy crooked ways, then the nations carried out my purposes in chastening thee; but now, when I smile upon thee, even thy former enemies must give cheerful submission to thee and to thy King.

But should any refuse, they must perish, for it shall not then be as in that long day of unmixed grace; but perfect divine government shall then be in full exercise—righteousness reigning and all open rebellion instantly put down.

Every beauteous tree shall adorn that holy place where thy God touches as it were the earth, and shall make that "place of His Feet" glorious, so that men may, from the beauty of the footstool gather what the beauty of the palace must be!

Thy former oppressors have been swept away, but their children shall come, and would have thee place thy feet on their prostrate bodies—so low would they make their obeisance—and they will salute thee with the cry: "O City of Jehovah! O Zion of the Holy One of Israel!"

This very word is repeated almost literally in that letter that our Lord sends to those who are living in "brotherly love" (for we may well insist that this promise is not addressed to any who are not living in Philadelphia, or brotherly love in truth):

"Behold I will make them of the synagogue of Satan,

who say they are Jews and are not, but do lie; behold I will make them come and worship before thy feet and to know that I have loved thee" (Rev. iii:9).

Who can deny the correspondence in the words used? But those words were not addressed to the true, real, literal Jews surely. Israel was not and is not and will not be in Philadelphia, but in Jerusalem. And while there is striking correspondences, there are striking differences too, quite enough to save us from that double mistake: first of taking the earthly promises away from the Jew, and **then** of putting the Christian in his place, as if he were a literal Jew. We see how sternly this is condemned even in this letter; but that is precisely what is being done about us. Nothing in the letter is said about previous wrath or smiting; but enemies there are, nor are these the literal Philistine or Ammonite; Assyrian or Babylonian; but what answer to these in the spirit-world, various forms of superstition and rationalism; of legality and worldliness: the proud exponents of religious formality and error.

O sweetest promise! We ask not that others should thus abase themselves to our (too often wandering) feet, but no music could be so entrancing to us, as to hear one whisper from Him that should tell us of the "**breadth and length and depth and height**" of His own patient tender love to such poor creatures as we. But, my beloved fellow-believer, must we not deduce, that if we are **not** despised now—if we are sharing in the honors of the world now—if we are **not** in some measure sharing in His reproach now, how **can** we hope to have any part in this sweetest of promises? O Lord Jesus, so draw the eyes of our heart to Thee that in these days of lukewarmness, we may be whole-hearted and with no divided affection!

- 15: Whereas thou wast left alone—utterly hated,
 And no one walked through [thy desolate streets]
 I will make of thee a splendor eternal,
 A rapture from age unto age.
- 16: Thou shalt suck too of the milk of the Gentiles;
 From the breasts of their kings shalt thou nourishment
 draw,
 Thus shalt thou learn I'm Jehovah thy Saviour
 Thy Kinsman-redeemer, of Jacob the Strong One.

OUR HOPE

- 17: Instead of the copper, I'll bring to thee gold:
 Instead of the iron, I'll bring to thee silver:
 Instead of the wood, I'll bring to thee copper:
 Instead of the stone, I'll bring to thee iron.
 I will make Peace itself fill the place of thy judges,
 And Righteousness be all the police force required.*
- 18: Injustice shall no more be heard in thy land:
 Nor waste nor destruction within all thy borders.
 But thou shalt call Salvation thy ramparts,
 And for thy gates thy Renown shall suffice †
- 19: The sun shall light on thee by day nevermore:
 Neither for brightness the moon shine upon thee.
 But Jehovah shall be to thee light everlasting,
 And thy God shall himself be thy glory!
- 20: Thy sun—it shall nevermore set:
 Thy moon—it shall nevermore wane:
 But Jehovah shall be to thee light everlasting,
 The days of thy sorrow forever be past!
- 21: As for thy people, they all shall be righteous,
 And the land shall be theirs evermore:
 A sprout of my planting—
 A work of my hands—
 That shall be for my glory!
- 22: The smallest one of them shall grow to a thousand,
 The least shall become a strong nation.
 I—even I—Jehovah will speed it,
 Will bring it to pass in due time.

Travelers tell us that Jerusalem has been a city as filthy as any on the earth, but our prophet foresees a day in which she shall be as glorious as she has been contemptible, as attractive as she has been repulsive. What a striking picture she is, in both respects, of us individually. She has long been in a figure, dead and buried, for as Abraham so pathetically said, the dead must ever be buried out of our sight—we cannot look on the repulsiveness of dissolution in those forms that we have loved so tenderly. But this prophecy of Jerusalem's joyous recovery is a prophecy of that of all who are "in Christ," and the glories that are here portrayed of that representative city, shall have their more exceeding beautiful counterparts in the bodies of glory like unto our Lord's and be as attractive as the dead were repulsive!

*"The meaning is that righteousness is to Jerusalem what the whole body of civil officers are" to a city. (Del.)

†Much too free as a translation, but giving the idea in the words literally rendered: "And thy gates praise," the renown which commands respect with which Jehovah has invested it, it is better than any gate, whether for ornament or protection.

For all the nations of that regenerate earth shall bring their riches to that beloved city, and the very kings shall act as its foster-parents. When we read this chapter of Isaiah we have some difficulty in remembering that we are not reading the later chapters of Revelation, and vice-versa. This surely goes far to confirm us in believing that there is a real **identity** between the heavenly and earthly Jerusalem, the latter being the subject of the New Testament, and the former of the Old.

As in Solomon's day "silver was nothing accounted of," so what had been valued loses its place, and everything, except the four metals that figured the four world-empires in Nebuchadnezzar's vision, is put aside. But this should not be pressed into strict literalness, so as to exclude even those beautiful woods that we have just been told shall adorn the Sanctuary; nor, on the other hand, does it justify a spiritualizing of everything so as to eliminate all reference to Israel, and appropriate all for the Church. It speaks of vast wealth in prophetic language, but it does not follow that we can insist that it is solely spiritual gold, silver, brass and iron adorning a **spiritual** "Zion," or Church. That is precisely the kind of thing against which we are warned, for it has made us Gentiles wise in our own conceits, (Rom. xi:25) since we ignore entirely the purposes God still has for Israel. How far different from this beautiful picture is the condition of the Church of these last days! Alas, the poverty, wretchedness, blindness, and misery of Laodicea give a far truer representation than this splendor. By verse 19 we learn by what means Zion is to shine.

Who can speak of these fast-coming glories? The heavenly Jerusalem is seen in the New Testament Apocalypse coming down from heaven, enlightened by no feeble natural sun, or moon, but the glory of God enlightens it and the Lamb is its light. It descends, and still majestically descends, till above the earthly city, now filled with its own corresponding beauty, it stays. Thus imparts its glory to that city on earth over which it forms a canopy (chap. iv) and the whole earth is enlightened by their unified beams which are still purely the outshining of God's glory. Here then, in that one spot

during that millennial reign there is a "new heaven and a new earth" in these two Jerusalems, (which are still one) but not outside their limits: that universal new heaven and earth must still await another and eternal day, when again that mighty Voice shall cry "DONE" for "Behold I make all things new."

All the dwellers in that favored land shall not be merely relatively, but absolutely righteous: not only "born-again," and thus still having two divergent natures, the one evil and the other good, for that would still leave a further work to be done as in Christians now; but all of them without exception shall be "Jehovah's planting: the work of His Hands" and so perfectly expressive of what He can do.

The last verse gives an intensely interesting suggestion: **there shall still be growth: even perfection does not forbid growth**, as indeed we have seen in one lovely instance (see Luke ii:52). So on earth the little one becomes a thousand, and if there be one less esteemed than his neighbors, he shall become a strong nation. Let that pattern of earth throw its light on heaven; and we shall see that there too there is no banal limitation in which, having reached all that is possible in one burst, the redeemed have nothing before them for all eternity than to contemplate what they have already become familiar with. No, no, there too, since the sphere of our contemplation is itself without any limit but infinite, there must necessarily be constant and endless growth as is here patterned for us in the earthly Israel. We do not enter heaven with nothing to be learned, with nothing to be hoped, with nothing to be attained beyond what flashes upon us in that "twinkling of an eye:" there is growth, aye even without these limitations of earth, for the element in which we grow is boundless, for it is "the fulness of God."

A Letter of William Cowper

In our last issue we gave some of the poetic testimony to the truth of God written by William Cowper, the author of "There is a Fountain Filled with Blood."

There are hundreds of letters in existence which this poet-believer wrote to relatives and friends, in which we find spiritual food and help. In 1766 he corresponded with a cousin on the question of future recognition in glory and in that letter he had much to say on "that blessed hope" as revealed in 1 Thess. iv:13-18. Then he wrote a second letter which is very interesting. We quote it from "The Life and Letters of William Cowper" by William Hayley, London, 1812.

"April 18, 1766.

"My dear Cousin:

"Having gone as far as I thought needful, to justify the opinion of our meeting and knowing each other hereafter, I find upon reflection, that I have done but half of my business, and that one of the questions you proposed remains entirely unconsidered, viz.: 'Whether the things of our present state will not be of too low and mean a nature to engage our thoughts, or make a part of our communications in heaven.'

"The common and ordinary occurrences of life no doubt, and even the ties of kindred, and of all temporal interests, will be entirely discarded from amongst that happy society; and, possibly, even the remembrance of them done away. But it does not therefore follow, that our spiritual concerns, even in this life, will be forgotten; neither do I think that they can ever appear trifling to us, in any the most distant period of eternity. God, as you say in reference to the Scripture, will be all in all. But does not that expression mean that, being admitted to so near an approach to our heavenly Father and Redeemer, our whole nature, the soul and all its faculties, will be employed in praising and adoring Him? Doubtless, however, this will be the case; and if so will it not furnish a glorious theme of thanksgiving, to

recollect, "The rock, whence we were hewn, and the hole of the pit, whence we were digged?" To recollect the time, when our faith, which under the tuition and nurture of the Holy Spirit, has produced such a plentiful harvest of immortal bliss, was as of a grain of mustard seed, small in itself, promising but little fruit, and producing less? To recollect the various attempts that were made upon it by the world, the flesh and the Devil, and its various triumphs over all, by the assistance of God, through our Lord Jesus Christ! At present, whatever our convictions may be of the sinfulness and corruption of our nature, we can make but an imperfect estimate either of our weakness or our guilt. Then, no doubt, we shall understand the full value of the wonderful salvation wrought out for us: and it seems reasonable to suppose, that, in order to form a just idea of our redemption, we shall be able to form a just one of the danger we have escaped; when we know how weak and frail we were, surely we shall be more able to render due praise and honor to His strength, who fought for us; when we know completely the hatefulness of sin in the sight of God, and how deeply we were tainted by it, we shall know how to value the blood, by which we were cleansed. The twenty-four Elders, in the fifth of Revelation, give glory to God for their redemption, out of every kindred and tongue and people and nation. This surely implies a retrospect to their respective conditions upon earth, and that each remembered out of what particular kindred and nation he had been redeemed; and if so, then surely the minutest circumstances of their redemption did not escape their memory. They, who triumph over the Beast, in the fifteenth chapter, sing the song of Moses, the servant of God; and what was that song? A sublime record of Israel's deliverance, and the destruction of her enemies in the Red Sea, typical, no doubt of the song, which the redeemed in Zion shall sing, to celebrate their own salvation, and the defeat of their spiritual enemies. This, again, implies a recollection of the dangers they had before encountered, and the supplies of strength, they had, in every emergency, received from the great deliverer. These quotations do

not, indeed, prove, that their warfare upon earth includes a part of their converse with each other; but they prove, that it is a theme not unworthy to be heard even before the throne of God, and therefore it cannot be unfit for reciprocal communication.

“But you doubt whether there is *any* communication between the blessed at all; neither do I recollect any Scripture that proves it. But reason seems to require it so peremptorily, that a society without social intercourse seems to be a solecism, and a contradiction in terms, and the inhabitants of those regions are called in Scripture an innumerable *company* and an *assembly*, which seems to convey the idea of society, as clearly as the word itself. Human testimony weighs but little in matters of this sort, but let it have all the weight it can. I know no greater names in divinity, than Watts and Doddridge; they were both of this opinion, and I send you the words of the latter:

“‘Our *companions in glory* may probably assist us by their wise and good observations, when we come to make the *providence of God*, here upon earth, under the guidance and direction of our Lord Jesus Christ, the *subject of our mutual converse*.’

“Thus, my dear cousin, I have spread out my reasons before you, for an opinion, which, whether admitted or denied, affects not the state, or interest of our souls. May our Creator, Redeemer, Sanctifier, conduct us into His own Jerusalem; where there shall be no night, neither any darkness at all; where we shall be free, even from innocent error, and perfect in the light of the knowledge of God, in the face of Jesus Christ.

“Yours faithfully,

—W. C.”

Happy are they whose praise and prayer
 Begin and end the day;
 Where, gathered round the Mercy-Seat
 Husband and wife and children meet,
 And with one heart and mind entreat
 Help for the onward way.

Current Events

In the Light of the Bible

The Failure of Sixty Thousand Pulpits. Sixty Thousand Pulpits Fail to Win One Convert in Year! Such was the big headline of a prominent New York newspaper a few weeks ago. This is not idle talk, but a fact. It was brought out in a meeting held at the Madison Square Hotel by the Men's Church League. Dr. J. Campbell White, general secretary of the league, said that 3,268 of the 9,299 Presbyterian churches in the United States, did not add any converts on profession of their faith. Of 8,765 Baptist churches, 3,474 did not gain any converts, and of the 16,581 Methodist churches, 4,652 had none. Smaller denominations were also cited.

What is the cause of this Protestant stagnation? One of the speakers, Dr. C. H. Fenn, returned missionary from China, said a good thing when he gave the following analysis. He said, "Churches were inflicted with fatty degeneration of the heart (wealth, luxury and ease); pernicious anaemia (lack of blood in their theology and in the fight with sin) cerebro-spinal meningitis (destruction of backbone and brain center); cancer (unbelief in the supernatural); and neuritis (supersensitiveness to ridicule or criticism)."

The cancer is the worst, the subtle unbelief of modernism, which rejects the supernatural in Christianity. What can save the situation? Only a whole-souled return to the old Book and to the old Gospel, the preaching without any question mark, that man is a lost and guilty sinner and that Christ died for our sins.

Hindu Invaders and Their Vile Philosophy. Hindu heathen, claiming to possess certain secrets, calling themselves "philosophers," "mystics," or "adepts," are found in all our big cities. They wear generally their native garb and are great hypnotists. Their victims are silly women, women of society, of idleness and wealth, who are looking for some new fad.

Such a Hindu heathen-imposter appeared recently in

Miami, Florida. The papers report that he got 200 women to pay thirty-five dollars a piece for certain mystic information this fellow was to impart. But two hundred husbands rose up against him and threatened to take the law in their own hands if he would not leave town at once. And so the police forced him to leave. He tried to come back but the court decided against him. Beneath these Oriental, occult cults, call it theosophy or adeptism, are the things of the flesh.

An Interesting Testimony. Our friend, F. Z. Browne, pastor of the First Presbyterian Church in Texarkana, Texas, had preached a sermon in which he called the evolution theory a "Satan inspired theory." A certain Presbyterian preacher in Little Rock, Arkansas, answered him and quoted the aged Dr. Francis L. Patton, ex-President of Princeton, as endorsing evolution and not finding anything malign in it. As it is well known, Dr. Patton is a great and brilliant scholar, perhaps one of the greatest living scholars of today.

Mr. Browne wrote him and transmitted the charge made against him and received a very interesting reply from Dr. Patton, now in his 85th year. It is well worth printing.

"Bermuda, November 18, 1927.

"My dear Mr. Browne:

"Your kind letter of November 4th reached me after some delay due to the fact that I no longer live in Princeton. In 1914 I returned to my old home in Bermuda and have been living here ever since.

"I have read with interest the typewritten matter which I herewith return. I thank you for your prompt denial of the allegations made regarding me. Of course I am neither an evolutionist nor a modernist. I am a believer in the Calvinistic theology. I can't help it if men who are taking my measure differ in regard to my dimensions. Some think that I am too narrow and others too broad. I can only say that the Westminster Confession of Faith is the best fitting suit of ready-made clothes that I have ever tried. I ought to say, however, that, in accepting this confession

as containing the system of doctrine taught in the word of God, I do not surrender my right to think for myself.

“Beyond the statement that I continue to believe in the reformed theology which for more than half a century I have preached, taught, and, according to the measure of my ability, defended, I do not feel that I can go. I have more than once been asked to make a more definite statement of my position, but have declined, partly because I am too old and infirm to engage in controversy, and partly also because my ‘Fundamental Christianity’ is a very adequate statement of my theological beliefs.

“I thank you for your very generous estimate of my ‘Summary of Christian Doctrine,’ for which I still have what I trust is an excusable partiality. I venture to call your attention to a bit of my work done at an earlier date and published by the Presbyterian Board of Publication under the title of ‘The Inspiration of the Scriptures’ in which, while giving my adherence to a high doctrine of plenary inspiration, I also say that the truth of Christianity (did or does) not depend upon any particular theory of inspiration.

“I enjoy your appeal from ‘Philip’ in one mental condition to the same ‘Philip’ in a more worthy state of mind; and all I can say is that whatever be the relative merits of what I wrote in my youth compared with the child of old age, it is pretty evident that if a man does not arrive at a mature judgment on any particular subject by the time he has reached the age of eighty-five (as that will be my age if I live a few months longer), he has a very slight chance of attaining one in this present life.

“So, while I thank you for your kind reference to my ‘Summary of Christian Doctrine,’ you will bear with me, I am sure, if I decline to make a ‘plea in abatement’ of criticism on the ground of loose thinking or careless writing. However inadequately in my ‘Fundamental Christianity’ I may have expounded the Reformed theology, I have therein correctly expressed my attitude toward it. I am

“Very sincerely yours,

“Francis L. Patton.”

Jewish Progress in Palestine. Dr. Judah L. Magnes, Dean of the Hebrew University at Jerusalem, during a visit to the United States, gave information that the University has made remarkable progress since its dedication in 1925. The departments in Judaism, Oriental Studies, Mathematics and others are in full operation. The library consists now of 200,000 choice volumes.

“The Hebrew University has been able to secure for itself the encouragement of the learned men and of the universities of many countries. Through bringing together Jewish scholars and scientists it is making a distinctive contribution to human knowledge generally, as well as to an understanding of Judaism and other religions,” he said. “It is not a theological school with a denominational bias, but a place where truth is pursued, wherever it may lead. A concentration of Jewish mind under the auspices of a free Hebrew University must surely be of aid to mankind. Rooted in our classic traditions we look upon the modern world with all its fascination and perplexities.”

Dr. Magnes reported that the earthquake which visited Palestine worked great havoc in the laboratories of the University. The chemistry building was destroyed.

The site of the University is on a hill which forms part of the range to which Mount of Olives belongs. Nearby is the birthplace of the Prophet Jeremiah. It looks towards the wilderness of Benjamin, the Jordan Valley and the hills of Moab.

They are now trying to erect great new buildings, fire-proof and earthquake-proof. It is just human endeavor to build up a great institution for the good of humanity. But what will happen to it when the feet of the rejected King shall stand in that day upon the Mount of Olives? Scripture gives the answer. “And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a great valley, and half of the mountain shall remove toward the North and half of it toward the South” (Zech. xiv:4).

When these predicted shaking times come nothing will be left of the work of unbelieving, Christ-rejecting Jewry. But the coming King will put glory upon His land, Immanuel's land.

The Study of the New Testament in a Jewish Bible School. Rabbi Landman of the Temple Israel in Far Rockaway, N. Y., has an adult School for Religion in which he has introduced the study of the entire New Testament. What is his aim may be learned from what Rabbi Landman says in the *American Hebrew* from which we shall make a quotation. The study of the New Testament certainly is a startling innovation among the Jews. It is a fact that more Hebrews read the New Testament than ever before. Hundreds of thousands of copies of the Yiddish translation, and the most excellent Hebrew translation made by Prof. Franz Delitsch have found their way into Jewish hands and homes, but that a school should take it up is something unheard of before. But what does it mean? Dr. Landman's words give the answer.

The time has come when the New Testament should no longer be a closed book to the Jews. Not so long ago the name of Jesus and the Christian holy Book were anathema among our people. The Jews will never be able to understand their Christian fellows until they know what there is in the New Testament which creates a wall of misunderstanding between them.

Our New Testament course comes after five years' study of the Jewish Scriptures, the Apocrypha, and Jewish Apocalyptic literature. Our students are well prepared on both the Jewish and pagan background to the New Testament, religious and cultural.

We shall study Christian Scriptures from the modern, scientific point of view as we have done our own. We shall ascertain which ideals and precepts in its pages are Jewish and which pagan; which are in their nature temporal and which enduring. We shall attempt to analyze and understand the point of cleavage between Judaism and Christianity as these are presented in the two Testaments.

There is a blank page between these Scriptures which can best be filled in by Jewish scholars. It is amazing that Jews have permitted Christian scholarship only, to write and interpret this fascinating period of human history to which we have contributed so fundamentally. We inaugurate this course under the aegis of the synagogue with the hope that other Jewish congregations will follow.

Religion today is undergoing changes far more radical in the spiritual evolution of mankind than were those in the days of Jesus and Paul. We ought to evaluate what there is in the Books of Religion of both Judaism and Christianity; what elements in them may contribute toward the development of a universal religion.

So we learn that the modernistic views on the New Testament are to be circulated among the Jewish students of the Christian Scriptures. What baptized infidels circulate among nominal Christians, the denial of the Virgin birth, the denial of His Deity, of His atoning death and physical resurrection, is now to be passed to Jews, who think they are studying Christianity. How pitiful! But there is one ray of hope in connection with this school of religion studying the New Testament. The Holy Spirit is in the New Testament. May some of these Jewish hearts find through Him the true Christ, the friend of sinners.

Disastrous Storms. Metereologists cannot account for sudden and short-lived hurricanes which of late have appeared on our continents. For a time on January 25th the wind blew in New York City at the rate of 100 miles an hour and a damage of over a million dollars followed. A similar storm visited Los Angeles a few weeks later, wrecking the observatory on Mount Wilson and doing tremendous damage. A week before London and vicinity had a similar experience. Scientists can only guess at what is going on in nature. Metereologists, like all other scientists, spell out the A, B, C, and they will never get much beyond the C.

The Red Anarchy in Unhappy China. China is still harassed by the spread of the Russian pest, the worst form of anarchy which has cursed the human race. We give the latest reports:

Wholesale murders of propertied classes are taking place in Kwangtung Province. The communist activities, which resulted in upheavals in Canton in December, when 1,000 persons were slain, are re-assuming appreciable proportions. Disorders have occurred at various localities.

The coast area 100 miles north of Hongkong, centering around Hiechechin and Hongha bays, is the outstanding stronghold of communism today.

There more than 1,000,000 farmers, fishermen and saltmakers have "gone Red." They have established a commune, wiped out titles to land and confiscated property of the wealthy.

The movement is spreading. Wholesale murders of land owners and merchants have occurred. In many cases whole families were wiped out.

Many villages have been besieged and razed by the reds. The village elders were decapitated and their heads were mounted on poles and sent to villages nearby as a warning of the fate to be visited on the inhabitants in case they opposed communism.

The movement has resulted in the evacuation of European Catholic and Protestant missionaries from the area to Swatow and Hongkong.

A Remarkable Case. Many of our readers were much interested in what we had to say about the stigmata of the Bavarian girl in Konnersreuth and the case of the Silesian miner, who produced the same phenomenon by the concentration of will power and thereby proved that nothing supernatural is connected with supposed stigmata. Here is additional information as to this case, coming from Vienna, Austria:

Hundreds of physicians gathered today at headquarters of the Austrian Society for Psychic Research and watched in amazement as Paul Diebel, thirty-year-old Silesian miner, had daggers, nails and knives thrust into his body without evincing pain or producing a flow of blood. The spectators included many women, some of whom leaned forward with opera glasses to catch a better view of the miner as he was pierced. Others fainted at the sight.

This was the first time a group of qualified scientific men had witnessed his exhibition. They pronounced it genuine. Diebel, the spectators asserted, thrust a dagger through his forearm so that the instrument protruded on the other side. He showed his arm around the room before he withdrew the dagger. Not once did he wince and he did not shed a drop of blood.

The miner next "by concentration of will power" caused drops of blood to trickle through the wall of his stomach, following the expulsion of blood from the knee. His most dramatic act was to make a large cross in blood appear on his back, the blood being forced to the surface apparently by exertion of will power.

Diebel concluded his exhibition by allowing one of the spectators to shoot a large metal bolt into his chest by means of a catapult. He then calmly withdrew the missile with no show of pain and permitted physicians to examine the bloodless wound produced.

A Message for Each Day April 1928

April 1. *"Blessed is the man unto whom the Lord imputeth not iniquity"* (Psa. xxxii:2).

This blessing overtops all others in the Bible. Primarily it belongs to Christ in whom was found no sin. But it also belongs to all who lean hard upon Him, as the Scape Goat, who bore all sin away. Unless we receive Him as our Sponsor, our Substitute, our Redeemer and Peace-Maker, a curse, and not a blessing, will abide upon us eternally.

April 2. *"Blessed is the man that walketh not in the counsel of the ungodly"* (Psa. i:1).

This blessing is for the man who is handicapped by circumstances. He has not enough influence to reform anything. He has no money

to endow orphanages or universities. But he has a home circle; a business circle; a religious circle. Here, like Mordacai "that Jew," he can stand bolt upright for the Lord, and win the blessing of Joseph the distinguished Nazir (Deut. xxxiii:16).

April 3. "*Blessed are ye when men shall revile you*" (Matt. v:11).

Not when men shall say about you the things which you *deserve*; but when you are *falsely* accused; when your kindness to them is misunderstood; when even your secret character between you and the Lord is entered upon and denounced. How sweet then to fall back upon this Scripture, and realize that they are treating me, just as the unbelieving treated my Lord.

April 4. "*Blessed be the Most High God who hath delivered thine enemies into thine hand*" (Gen. xiv:20).

What a long line of worthies could say this, including Moses and Joshua and David and Paul, and yourself. Some were great leaders, some private saints. All alike had their fears, their doubts about the result, and their humiliation and cry before the Lord. And then, like the sun shining after a storm, how beautiful came the joy of deliverance and the sense of God's goodness.

April 5. "*Blessed is the man whom thou choosest*" (Psa. lxxv:4).

This "choosing" is the first link in a chain which ends in completed glory. After choosing comes predestination to be conformed to the image of God's Son. Nadab and Abihu were once chosen to approach God; but their selection meant *judgment*. We are chosen to be *accepted*; to become true priests and sons. This choosing means *abiding*. As holy priests we are never to go back to our carnal circumstances.

April 6. "*Blessed is he that waiteth*" (Dan. xii:12).

Here is a grand promise, but it was not for him who longed so much for the Messianic Kingdom, but for a far off generation. It has distinct comfort for us. We may not live to see the coming of the Lord in our day. But the times are *sure* to be filled; the Kingdom is *sure* to come. And they who wait for it are *sure* to have their lot in it at the end of the days.

April 7. "*Blessed is he that considereth the poor*" (Psa. xli:1).

The Lord Jesus has been pleased to say that what we do for the poor we do unto Himself. How delightful to know that since we may not minister to His Person, as did Joanna and Susanna, we may representatively comfort Him through His poor ones. It was the glory of the Israelitish commonwealth that of all other nations they alone had laws to benefit the poor.

April 8. "*Blessed are they which do hunger and thirst after righteousness*" (Matt. v:6).

It is so unusual to meet a man who desires above all else to be holy that our Lord pronounces a special mark be put on him. The natural heart hungers were after the leeks and onions of Egypt more than after the manna of heaven. We do well to fill ourselves with unpriced truth now, for an awful day is coming when there shall be a dearth of this bread (Amos viii:11).

April 9. "*Blessed are they that have not seen and yet have believed*" (John xx:29).

How often we have coveted the privilege of those who walked and talked with Christ, and *saw* the holy joy of His countenance as He described the glories of the Father's house. How hard it is for faith to turn away from the sordid things that insist on our attention, and realize that we are in no wise at a disadvantage, since some day we *shall* see Him as He *now* is, and be like Him.

April 10. "*Blessed are ye that sow beside all waters*" (Isa. xxxii:20).

The context speaks of a dreadful upheaval coming. We can do no better than keep on patiently sowing, whether the waters be shallow, or deep and turbid. Do your duty. Give the Gospel seed to all races. Some will receive and nourish it. And when the tribulation comes the blessing will be, not on your fruits, but on the patience with which you "*continued in well doing.*"

April 11. "*Blessed are they that do His commandments, that they may have right to the tree of life*" (Rev. xxii:14).

Here is allusion to the transaction in Eden. Adam and Eve disobeyed the command of God and took of the forbidden tree. Then lest they should rashly eat of the tree of life, and perpetuate themselves in a sinful immortality, the tree of life was guarded by cherubim. Having devised a way by which His banished be recalled, the tree is now offered to the obedient.

April 12. "*Blessed with all spiritual blessings in heavenly places in Christ*" (Eph. i:3).

This is in contrast to the promise to the Jews. They, if obedient, were to be blessed with all *earthly* blessings (Deut. xxviii:1-8). But our Lord never promised to improve the temporal condition of any man. He rather said, "Blessed are ye poor." He guarantees to supply all our *needs*, but not all our wants. His grandest saints wander destitute, having no certain dwelling place (Heb. xi:38, 39).

April 13. "*Bless me, even me also, O my father*" (Gen. xxvii:34).

No New Testament saint will cry this bitter cry. All birthright blessings are forever secured to us in Christ Jesus our Elder Brother. Jesus will never profanely barter His birthright. God the Father will never change His mind. Our names are written in heaven as "the church of the Firstborn ones." We are not born by natural descent, but by the will of God (John i:3; Rom. viii:29).

April 14. "*I will bless the Lord at all times*" (Psa. xxxiv:1).

Utterances like this contributed to make "David a man after God's own heart." It was in contrast to idolatrous kings like Belshazzar who praised gods who could neither see nor know, and the God in whose hand his breath was he did not glorify. Form the habit of holy gratitude. Give thanks for all things. Even in *afflictions* you can bless God for *discipline*.

April 15. "*I will not let thee go, except thou bless me*" (Gen. xxxii:26).

See what Jacob learned. Without God all human plans fail. Only through weakness will God display power in us. There must be right relations between us and God before His blessing can flow in

to us. So Jacob came to a place of *loneliness*; a place of *defeat*; a place of *confession*; a place of *surrender*; a place of *impotency*; a place of complete moral *change*.

April 16. “*The Lord bless thee and keep thee*” (Num. vi:24).

Keeping seems to be what we need more than anything else in these days. There is no going out or coming in, in peace, because of the affliction (Zech. viii:10). Physical safety is perpetually in danger. Moral purity is defiled by irresistible contact. Modern *rush* has annihilated equilibrium; and the child of God must hourly cry, “Keep me as the apple of thine eye.”

April 17. “*Blessed are the dead who die in the Lord*” (Rev. xiv:13).

Which implies that those are *not* blessed who do not die in the Lord. This has been true in all ages; but will be specially true under the afflictions of anti-Christ. To a saved man death is always “far better” than life. What is it to die *in the Lord*? “In” means *enclosure, shelter, safety*. “Out” means *darkness, dogs, death* (Num. v:3; Heb. xiii:13; Rev. xxii:15).

April 18. “*Blessed is he that readeth*” (Rev. i:3).

That readeth the most neglected, and least understood of all books in the Bible. The blessing is three-fold, to the reader, the hearer, the keeper. The *hearer* is both a listener and a reporter (1 Cor. v:1; xiv:3). The *keeper* is literally a watcher for impending judgments. Since Revelation is destitute of practical commands for any other reason than preparation for the Lord’s coming, “keeping” means watching.

April 19. “*Blessed is the man that endureth temptation*” (Jas. i:12).

As we now usually understand temptation in the *bad* sense, let us refresh our minds with some cases. Consider Abraham (Gen. xiv:22, 23); and Joseph (Gen. xxxix:9); and Daniel (Dan. i:8). Think of others who failed, like Achan (Jos. vii:13-26); Gehazi (2 Kings v:20, 26); Ananias (Acts v:1, 2). All men suffer temptation, but only the godly *endure* it (Heb. xii:9).

April 20. “*Blessed is the man whom thou chastenest*” (Psa. xciv:12).

We never can understand this until we see the difference between sorrow, which comes as the ordinary result of sin, and chastening, which is not punishment for sin, but the Spirit’s gracious act of cleansing the soul. Sin brings all the distortions into our lives. The Spirit uses these distortions, bereavements and pain, and by discipline blesses us with calmness, strength and praise.

April 21. “*Blessed are all they that wait for Him*” (Isa. xxx:18).

People will stand hours on the rough street waiting to see some pageant pass. It goes by, and what but *weariness* is their reward? But they who wait for Zion’s King, wait for untold blessings. He comes to bring peace; to save the poor; to break up oppressions; to revive the cursed earth; to raise the holy dead; to turn all cursing to praise. Wait on a little longer, ye tired ones.

April 22. “*Her children arise up, and call her blessed*” (Prov. xxxi:28).

Read what sort of woman this is (verses 10-31). She is purely domestic. The home is her kingdom. She is in every feature the opposite of the "new woman." Experimental marriage and divorce never enter her mind. She is content to have her husband "sit in the gates" and manage the affairs of the land. It surely is better than notoriety; for "the heart of her husband doth safely trust in her."

April 23. "*The blessing of the Lord, it maketh rich; and he addeth no sorrow with it*" (Prov. x:22).

Unlike the blessing of God is the approbation of men. Of their favor our Lord said, "Woe unto you when all men shall speak well of you." Yet we go on seeking human favor, deceitful as it is (Prov. xxvii:6). The idea of the text is that all things which we count human blessings, such as riches, bring *care* with them. But God's blessings are the untaxable gifts of heaven.

April 24. "*They bless with their mouth, but they curse inwardly*" (Psa. lxii:4).

Have you ever done this? Speaking smooth words to a man, while secretly you vilify him? Thus Judas did. The words will particularly be performed by the last anti-Christ, who will speak flatteries to the Jews, while he plots their ruin (Dan. xi:21, 23, 24, 27). Notice, David says, "Selah," after this passage. It means *stop*. When men flatter you be *silent*; beware of them, disbelieve them.

April 25. "*Blessed are the meek; for they shall inherit the earth*" (Matt. v:5).

This blessing is not found in the other Gospels. The word is used again of our Lord (Matt. xi:29, xxi:5). From His conduct we learn what meekness it. Several kinds of meekness are mentioned. The meekness of *love*. The meekness of *wisdom*. The meekness of *teaching*. The meekness of *self-restraint*. The meekness of *long suffering*. Do you wear this string of pearls?

April 26. "*Blessed are ye that weep now; for ye shall laugh*" (Luke vi:21).

Weeping brings us in close touch with the Lord, who is never recorded to have laughed. Weeping was honorable among former saints. Job said of the wicked man, "His widow shall not weep" (Job xxvii:15; Psa. lxxviii:64). Moreover, it is appointed unto the Church to weep now, since her best beloved is absent and disowned, and she is an orphan (John xvi:20, 22).

April 27. "*Blessed is he whosoever shall not be offended in me*" (Luke vii:23).

The words apply to us as well as to John's disciples. We have never seen the Christ we believe in. Ungodly men laugh at the slender evidences of Christianity. He guarantees He will return to earth and reign. But they scornfully say, "Where is the promise of His coming, for since the Father's fell asleep all things continue as they were?" And *faith* is shut up to *faith* (1 Cor. ii:14).

April 28. "*Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever*" (Rev. v:13).

The *whole creation* shall sing this chant. What a day that will be, when none shall blaspheme or vilify Christ. When no moan of

pain, or wail of sorrow, shall inject a false note in the grand symphony. The demons shall be sealed to silence; the howl of the beasts turned to soft purring; and man, remade man, proclaim the power of the Blood that redeemed him. :

April 29. "*Blessed and holy is he that hath part in the first resurrection*" (Rev. xx:6).

This is the supreme blessing of the New Testament. Without the resurrection of Jesus Christ, the cross itself would be of no avail. "If in *this life* only we have hope in Christ we are of all men most miserable." "Blessed and holy," express qualifications. Only those who have been separated by blood from everything profane are eligible to this high happiness.

April 30. "*Blessed is He that cometh in the name of the Lord*" (Matt. xxiii:39).

This cry shall yet be taken up by repentant Judah. The last national cry that fell upon the ears of Messiah was, "Crucify Him! Crucify Him!" Shall you and I join in His welcome and sing? "Lo! this is our God; we have waited for Him and He will save us; this is the Lord, we have waited for Him; we will be glad, and rejoice in His salvation!"

In Christ Jesus

The meaning of "in Christ Jesus" is not fully realized unless the experience detailed in the seventh chapter of Romans has been passed through. And not only must the truth be thus known by us in an experimental way, so that the deliverance may be one of personal application to our own need, a need to which the conscience of the exercised believer has been awakened; but, we must also be careful not to trust our own wisdom to interpret it; but to learn, from this Scripture, what the experience signifies and what the conclusions are which we should deduce from it. How gracious of our God, what a proof of His deep interest in us, that He should detail our experience, as He sees and knows it, in order to save us from our own mistaken interpretations of it! In Romans vii:14-25, an experience is narrated, and conclusions are drawn from it, through which every believer of Adam's race, of whatever character, disposition, temper, nationality, Jew or Gentile, Anglo-Saxon or Mongolian, Teuton, Celt or Arabian, must pass, if he would know the blessedness of being not in Adam but in Christ. A remarkable proof of its inspiration is that it depicts the experience of all alike. Whatever else there is that is utterly dissimilar in these various peoples, there is this that proves their common origin, that there is a similar law of sin in the members of their physical bodies; and that every one who has the divine life in him by new birth, has the same law of his mind, that is the law of his spiritual nature, and that these two unalterable, unchangeable laws, are in all alike, opposed the one to the other. The first revelation we have of these two natures, or laws is given to us by the Lord Himself, in the unexpected teaching which Nicodemus received, when he came to the Lord by night so that he might not be seen by his brother Pharisees. The Lord said to him, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John iii:6). The flesh remains flesh; the new birth is not a change of that; nor does it make it any better. Neither is that which is born of the Spirit affected in its nature by that which is born of the flesh. It is begotten of God, and it cannot sin because it is begotten of God.

When the believer sins, it is the flesh acting in him in opposition to the law of his mind.

But it may be objected that the passages, 1 John iii:9 and v:18, do not say "it" is begotten of God, but "**whosoever**" is begotten of God. That is, that it is not merely the new nature that does not sin, but that the believer himself does not sin. This is quite true; but what is the explanation of it? For do we not know from experience, as well as from Scripture, that the believer may and does sin. This very epistle says, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous" (1 John ii:1). Yet the passage says, "Whosoever is born of God, doth not commit sin." Nor is the difficulty met by a closer translation as follows, "Not any one that has been begotten of God practices sin." Meaning, as some say, that he does not habitually practice it; but the passage goes on to say, "because His seed in him abides, and he is not able to sin, because of God he has been begotten." And Chapter v:18 says absolutely, "we know that not anyone that has been begotten of God sins, but he that was begotten of God keeps himself, and the wicked one does not touch him." The first passage says that the believer cannot sin because no sin can come from what is born of God; and from the second passage we learn that there cannot be a second fall by the temptation of Satan of those born of God, for he that is begotten of God does not yield to Satan's temptations. Yet is there a believer that has not both sinned and yielded to temptation? What then, is the explanation? It is found in Romans vii:17 and 20, "It is no more I that do it, but sin that dwelleth in me."

But, it will at once be asked, is not that excusing sin; is it not anti-nomianism; is it not a denial of our responsibility if we sin? There would be good reason for this rejoinder if the passage were used as an excuse for sinning; but it is not so. The one who says "it is no more I that do it, but sin that dwelleth in me," is one who also says, "but what I hate, that I do"; and "the evil that I would not that I do." In saying it is no more himself but sin in him, he is just beginning to identify himself with what he is as born of God, and to sever himself from what he was as born of the flesh; which is the very thing that this passage does, in the epistle of John. God identifies His children with what they are as begotten of Him, and not with what they are as born of the flesh. It is no excuse for, nor allowance of sin; on the contrary the epistle is written to us that we may not sin (1 John ii:1). What Romans vii:20 does is to trace the evil and the good to their respective sources in order that we may not only condemn the sins committed, but that we may also condemn the sinful nature itself. It teaches us too not only not to identify ourselves with it, but to treat it as an enemy.

For, as we have seen, the law of sin in the members of our mortal body wars against the law of our mind; that is, against the law of the spiritual nature born of God. The two laws are in opposition; one is a law of sin, and the other is a law to do good; but the law of sin prevents the good from being carried into execution. This leads to the discovery that although, by virtue of being born again we have the will, yet that in ourselves there is no power. How to perform that which is good he finds not. Although he delights in the law of God after the inward man; showing what the nature of the new man born of God is; yet there is another law, or a constant unchanging principle, in his members, warring against the law of his mind, bringing him into captivity to the law of sin, which is in the members of the mortal body.

From this we learn that although we have the **will** to do good, the

power to do it is not in ourselves; and that not only does the law of sin prevent us from doing the good that we would, but that, in the conflict, it overcomes us and uses our members for sin. The good that we would we do not; and the evil we would not that we do.

The body of sin (Rom. vi:6), that is the body which has the law of sin in its members; that "body of the flesh," which we have "put off by the circumcision of Christ" (Col. ii:11), that is the physical body on which the sentence was pronounced, "dust thou art, and unto dust thou shalt return" (Gen. iii:19), is now called "this body of death" (Rom. vii:24). If it be a body of sin, it is on that account a body of death; for "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). When Adam sinned his body became a mortal body; that is, subject to death. Not a dead body until he actually died, but a mortal body. The body is the only part of man that is mortal. We never read of the mortal soul or the mortal spirit, only the mortal body; and man can only be dead by the death of his body (Matt. x:28).

It is the realization and the experience of the misery of this condition that leads to the cry, "O wretched man that I am! who shall deliver me from this body of death?" He cannot deliver himself from the law of sin that is in it; it becomes, therefore, experimentally to him, a body of death; not a dead body, for it is very active in sin, but a body in which sin, and death by sin, are working.

It is to this that God would lead all His beloved people in order that they may realize what Christ is to them in meeting that need. He is forced to cry out, not for help to overcome, but for deliverance from an enemy that has overcome him. The result is, "I thank God through Jesus Christ our Lord." There is then for us, through Him, not only justification from guilt, but deliverance from the law of sin and death. The deliverance is detailed in Chapter viii:1-11, but before that the last verse of Chapter vii summarizes the result of the experience so far attained.

"So then I myself with the mind indeed serve the law of God; but with the flesh the law of sin" (Rom. vii:25).

This is not the delivered state, but the state that requires deliverance. It is the utmost attainment he can make in himself. He identifies himself fully with the new man that delights in God's law and wants to keep it, but, as we have seen, has not the power. And the flesh is seen distinct, and in its real character as serving sin. The next chapter brings in Christ and the Spirit. Then there is deliverance from the law of sin, but not until then.

"There is then no condemnation to those in Christ Jesus. For the law of the Spirit of life in Christ Jesus set me free from the law of sin and of death" (Rom. viii:1, 2).

What a blessed Gospel these words express! It is the second part of the Gospel. The first part is justification by the blood of Christ from the guilt of sins committed. The second part is no condemnation for having the law of sin in our members. But notice how it is that there is no condemnation. It is because there is another law that has not been mentioned in the seventh chapter, viz., the law of the Spirit of life in Christ Jesus. That is what we find comes into operation when we turn from self to Christ. We have life, but thank God it is in Christ Jesus, who has been through death; and the possession of that life sets us free from the law of sin and death; for in Christ we have died and are risen again. And, in addition to the life in Christ, the Holy Spirit of God is given to us, who is the power that sets us free practically. So that we are not only free positionally by life in Christ, but also practically by the Holy Spirit in us. We

are in Christ Jesus by partaking of the life that is in Him. The sign or figure of this was the breathing of the Lord upon them when He had risen from the dead (John xx:22). It was not the actual communication of His life to them at that time, for they had it before, but it was the sign of it, by which they might know that they had it. Then, in addition to life, they were to receive the Holy Spirit, which they did on the day of Pentecost. Now, since the transition period of the beginning of Acts is over, believers receive life in Christ and the Holy Spirit at the same time. So that when we believe we are free from the law of sin and death, because we are in Christ, and the Spirit is in us. But we need to learn this from the word and to go through the experience in order to learn that we have no strength in ourselves, and that we need to "abide in Christ"; that is in dependence upon Him, in order that His strength may be perfected in our weakness.

Then the next verse shows us how it is that life in Christ sets us free.

"For the law being powerless, in that it was weak through the flesh, God, having sent His own Son, in likeness of flesh of sin, and for sin, in the flesh" (Verse 3).

The law is powerless for good because of the material it has to deal with. In the flesh is no good thing; and as the law does not communicate good, but demands it, it only brought to light the absence of good in the flesh, and that it must be condemned. God, therefore, sent His own Son to be a sacrifice for sin, by which sin in the flesh has been condemned. And we possessing life in Christ, who has been through the condemnation, there is no condemnation for us. Life in Him who died and rose again sets us free from the law or dominion of sin and death.

"That the requirement of the law should be fulfilled in us, who walk not according to flesh, but according to Spirit" (Verse 4).

To walk according to the flesh, is to walk in independence of God. It is an awful condition of sin. But to walk according to the Spirit is, in realized weakness, to walk in entire dependence upon Christ, whose grace is sufficient for us. Then what the law requires is fulfilled in us who are not under law but under grace.

There now follows the contrast between the flesh and the Spirit. Not, as in the seventh chapter, between the law of sin and the law of the mind merely; for when we have been brought to the experimental knowledge of our weakness, instead of fancied strength, and are therefore dependent upon the grace of Christ, the Holy Spirit comes into the conflict, as we read, "For the flesh desires against the Spirit, and the Spirit against the flesh; and these things are opposed to one another, that not whatsoever ye may wish, these things ye should do" (Gal. v:17). As long as we abide in Christ, that is, are dependent upon Him, the Holy Spirit takes up the conflict, and we are not in captivity to the law of sin. This is what is meant by walking in the Spirit. It is a condition from which we may slip whenever we become independent of Christ in our walk. We are not then walking in the Spirit. We must not suppose that once out of the seventh of Romans we can never get into it again. A believer walking out of communion and independent of Christ will soon, through the Holy Spirit being grieved, lose the sense of his standing in Christ; he will forget that the law of the Spirit of life in Christ has made him free from the law of sin and death, and he will, as to his state of soul, be "in the flesh" again. Before God the believer is in Christ from the moment of the new birth, and he is sealed with the Spirit; not because of any experience, but because of the efficacy of Christ's work. The anointing oil is put upon the blood of atonement (Lev. xiv:13-18). It is solely because of the blood of Christ that every believer in Christ is sealed with the Holy Spirit. But our being filled with the Spirit

(Eph. v:18) depends upon the depth to which self-judgment has gone, and of the completeness and reality of our dependence upon Christ for grace to help in every time of need. Our own powerlessness against the law of sin in our members, drives us back from independence to the only right place for man to be in, that of dependence upon God. Independence in man or angel is a state of sin.

“For they that are according o flesh, mind the things of the flesh; and they according to Spirit, the things of the Spirit” (Verse 5).

There is power in the Spirit of God, and the believer who walks in dependence upon God will experience that power; so that he will not be submerged by the law of sin, but be lifted above it, so as to have his heart and mind filled with the things of the Spirit. He will mind, or be engaged in the things of the Spirit of God. He will be holding forth the word of life to the unconverted, and in other ways have Christ's interests at heart. While they that are according to flesh will act according to their nature in minding the things of the flesh and the world.

“For the mind of the flesh is death; but the mind of the Spirit is life and peace” (Verse 6).

The flesh has no link with God; the mind of the flesh is a condition of separation from God, therefore it is spiritual death before even physical death, has taken place.

The mind of the Spirit, on the other hand, is life and peace. The Spirit witnesses of Christ to us; and Christ is our life, and He is our peace. These are the two parts of the Gospel in which we stand.

“Because the mind of the flesh is enmity towards God; for it is not subject to the law of God, for neither can it be, and they that are in the flesh cannot please God” (Verses 7, 8).

The reason that the mind of the flesh is death is that it is enmity towards God; and what makes it to be enmity is that it is not subject to God's law, neither indeed can be. When men sin by breaking God's law they incur the judgment of God, and hate God for it; while at the same time they despise the riches of His goodness and long suffering, that would fain lead them to repentance and faith. They will not submit to the truth that “they that are in the flesh cannot please God.” If men would only confess the truth about themselves they would find God faithful and just to forgive their sins and to cleanse them from all unrighteousness. But, for this, they must put themselves into God's hands just as they are.

“But ye are not in flesh, but in Spirit, if indeed the Spirit of God dwells in you; but if anyone the Spirit of Christ has not, he is not of Him” (Verse 9).

The sinful flesh is in us, but we are not in it. That is, we are not identified with it. The “I myself” is not the flesh that serves the law of sin, but the new man born of God. And now that the Spirit of God dwells in us, we are in the Spirit. It is His power that makes sin in the flesh to be no longer a law to us. This is true of every believer, for if any one has not the Spirit of Christ he is not of God at all. So the seventh of Romans is a Scripture of present application and profit now to those who have the Spirit; instead of its being made to apply to a condition which does not exist, viz., to believers who have not the Spirit, for there are no such believers. There are many believers in more or less bondage to the law of sin; but they have the Spirit to enable them to understand the truth that sets free (John viii:32). The word alone without the Spirit would not do it, nor the Spirit without the word. We could never get free first in order to get the Spirit; on the contrary, we need the Spirit to teach us, and the means He employs is always the truth of the word. He is called the

Spirit of Christ because He produces conformity to Christ in the believer who judges the flesh, and walks in the Spirit.

“But if Christ be in you, the body indeed is dead on account of sin, but the Spirit is life on account of righteousness” (Vesre 10).

We now come in this verse to the culmination of the doctrine of deliverance while still in the mortal body. Christ is in us. And, as we have before seen, the Christ that is in us is the Christ that died and rose again. Therefore, as He is our life, the death He died for us is our death. So we read, “if Christ be in you, the body is indeed dead”; that is judicially, not actually dead, the body is actually mortal, but judicially dead by the death of Christ. It is the body that is said to be dead because it is only by the death of the body that we can die. The soul and spirit do not die. Compare Colossians i:22 and ii:11, R. V. “Dead because of sin,” means that sin in the flesh entailed death upon us. But if Christ is in us, the death of the body because of sin has already taken place in His death. Some, however, hold that “the body is dead because of sin” means that the body is to be reckoned dead to prevent sin from acting. This is true, and follows, as a consequence, from what we have said. It is, however, what is only true of the believer who has died with Christ.

But the body being still mortal, if the Lord does not come and change it to immortality, it will die. But “the sting of death is sin,” and that sting is taken out of the death of the believer; his actual death will not be “because of sin,” for he has already died that death. It will only be because the body is still mortal and not yet redeemed. Death, for the believer, is the putting off the earthly house of this tabernacle (2 Cor. v:1), in order to be present with the Lord. But so fully is the believer delivered from death because of sin that if the Lord comes while he is still in the body, he will not die at all. The unbeliever can only look forward to the execution of the sentence of death upon himself. But the Lord’s own words were, “If a man keep my saying he shall never taste of death” (John viii:52); and “whosoever liveth and believeth in me shall never die” (John xi:26). Is not this true of every believer who has departed in the faith of Christ as well as of those who will be changed at the coming of the Lord? Is it death because of sin to be absent from the body and present with the Lord (2 Cor. v:8)? But this subject properly belongs to Verse 11. We have still to consider, “But the Spirit is life on account of righteousness.”

When Paul said, “I am crucified with Christ, nevertheless I live,” he immediately added, “yet not I, but Christ liveth in me” (Gal. ii:20). If it were only “I live,” there would be captivity to the law of sin; but if it be “Christ liveth in me,” we are free from sin as a law over us. Then follows, “and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me.” This is the life of dependence upon Him whose strength is perfected in our weakness; because it is in realized weakness only that we depend upon Him. Then it is that the Spirit is the power of the life which we live in the flesh, the result of which is practical righteousness. Only in this way can it be produced. God comes into the life of the creature brought back from the independence of the far country to dwell in God and God in him (1 John iv:13). His deeds now manifest by their character that they are “wrought in God” (John iii:21). God is the source and object of his life.

“But if the Spirit of Him who raised up Jesus from among the dead dwells in you, He who raised up Christ from among the dead will quicken also your mortal bodies on account of His Spirit that dwells in you” (Verse 11).

This is the final answer to the cry for deliverance out of this body of death (see Chapter vii:24). As that cry for deliverance was not occasioned by bodily sickness nor physical infirmity, the answer to it has nothing to do with invigorating the body while it still remains mortal. To introduce that subject into this Scripture, is not only to introduce error, but to displace the truth, and to divorce the passage entirely from its context. It is not **physical** infirmity that forces out the cry, "O wretched man that I am! who shall deliver me out of this body of death?" The trouble is entirely spiritual. It is the law of sin in the members of the mortal body, not the physical condition of the body, which occasions both the cry for deliverance and the suited answer to it. Moreover, if it were true that the indwelling Spirit renders the mortal body of believers immune from sickness and disease now, that falls far short of what is revealed in this Scripture. The word "quicken" is the old English word for making alive, and that is the meaning of the Greek word (see R. V.). Whatever it is, it is something that will be done for all believers alike; that is, for all in whom the Spirit of God dwells. It is not something that is now being done for a class of believers, who think that by the exercise of some kind of special faith with regard to the physical body, that it is rendered immune from disease, but not death! As to which we merely quote, "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth" (Rom. xiv:22). We do not think that this special faith, which some claim to have, is to be made the rule for others; especially when Scripture for it is apparently so difficult to find that this passage is perverted from its purpose to support it. Even in the passage "Likewise the Spirit also helpeth our infirmities" (Rom. viii:26), the context shows that it is not physical infirmities that are helped, but spiritual. The Spirit helps the infirmities of many a "shut in" saint, who never experiences physical amelioration, as much as He helps one who is in the most robust physical health, and perhaps a great deal more; for the weak one is likely to be the more spiritual and dependent. At any rate, whatever view any may have as to healing the body, we trust none will allow themselves to be robbed of the comfort which the right application of this Scripture gives us.

In Verses 9-11 the Holy Spirit blesses us in three ways: First, as the Spirit of God dwelling in us, so that we are not in the flesh, but in the Spirit. Second, as the Spirit of Christ conforming us to Christ practically. Third, as the Spirit of Him who raised up Jesus from the dead, who will make alive these mortal bodies. This last is a future work; it has not yet been done in any believer; He will quicken your mortal bodies, Scripture says; when He does that our bodies will be changed from mortal to immortal. We know from 1 Corinthians xv:53, 54, that when that takes place "death will be swallowed up in victory," not merely the body healed of some infirmity, or raised up from some illness. That it is future we know because 1 Thessalonians iv:17 reveals to us that it will take place when the Lord comes for His saints; which certainly He has not yet done. Verse 11 of Romans viii does not speak of the resurrection of the dead, but confines itself to that which is an answer to the cry of vii:24—the giving of eternal life to the mortal body, by which we are not only delivered from the law of sin in the members, but sin itself will then, but not until then, be eradicated from the body, when it will be changed from mortal to immortal.

The Riven Rock

By the late Lyman Abbott, D.D.

There is doubtless danger of allegorizing too far in endeavoring to find spiritual meaning in all the incidents of the Old Testament. The Bible is not an allegory. The principles of interpretation which we employ in reading Bunyan's *Pilgrim's Progress* are not applicable to the books of Moses, or to the histories of the scribes and the prophets. They are what they purport to be—veritable history. But history itself is sometimes symbolical. This is peculiarly true of the Scriptures. There is not a little in the Old Testament which has a double meaning—one that lies upon the surface, and is discoverable by superficial reading; the other, which is hidden in trope and metaphor, and is discoverable only by a faith which has already been enlightened by the clear revelations of the New Testament. This we apprehend to be Paul's meaning when he says that a veil was upon the heart of the people, so that they could not understand when the writings of Moses were read. They did understand the letter. They were superstitiously scrupulous in regarding it. But they did not comprehend its prophetic and symbolic character. They did understand its command of the Sabbath day, and were exceedingly strict in observing it. But they knew nothing of that unbroken rest, that perpetual Sabbath of the soul, which he who is in Christ enjoys, and of which the Jewish Sabbath was an emblematic promise. They understood the story of the creation, that in six days God made heaven and earth, and all that is in them. But of that new creation, wherein God makes of a chaotic and purposeless soul a new creature in Christ Jesus, they knew nothing. They understood, doubtless correctly, the history of the origin of the Paschal festival, and they never suffered the appointed time to pass without observing with literal exactness, all the forms which had been observed on that first night when Israel stood sandaled and ready to depart, and ate the roasted lamb and the unleavened bread. But they did not seek to understand the real significance of a service whose prophecies were far

grander than its reminiscences, and which foretold a deliverance immeasurably more sublime than that national deliverance which Israel celebrated. Of the Lamb slain from the foundation of the world they knew nothing. When Christ, risen from the dead, met the disciples on the road to Emmaus, utterly discomfited and in despair because of the crucifixion of their Lord and master, "Oh, fools," said he, "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." We should certainly be even more amenable to this charge, if, despite his teachings, we failed to find in Moses and the prophets those foreshadowings of the suffering Saviour which he chided them for passing by unnoticed.

Among the symbolic incidents of the Old Testament which, when they are thus read, interpret the New, there is none about which the Christian heart has more delighted to linger than about that of Moses striking the rock. The true interpretation of this fountain-rock in the wilderness is so plain, and its true significance has been so pointed out by the inspired writers themselves, that it is almost impossible to be blind to its meaning. "They drank of that spiritual Rock that followed them; and that Rock was Christ."

Israel had witnessed with increasing wonder the rising wrath of God against their oppressors, in plague following plague, until at length the cry of unutterable anguish at the bed of death in every Egyptian house had risen in one terrible funereal chorus, and Pharaoh had called for Moses in hot haste, and bade him and his people get out of the land lest all the inhabitants be stricken. They had stood in terror as the dusk of evening gathered about them, a nation of unarmed slaves, unfitted for war, encumbered with women and children, before them the waters of the Red Sea, upon their right the mountain crowding close to the shore, behind and to the left of them the hosts of Pharaoh, with horses and chariots, cutting off all possibility of retreat. They had seen with awe those waters separate; they had seen them mass themselves in walls on either side; they had marched through in long procession, with hearts in which dread of the massive waves, fear of their pursuing foes, and solemn

OUR HOPE

627

awe at the majestic might of their divine protector were commingled in an experience than which it were impossible to conceive one more strangely, more awfully sublime; they had seen in the gray of the early dawn those waters released from the magic spell which enchained them; they had heard the cries of the terrified and despairing Egyptians mingling with the roar of the many waters hasting, at the word of God, to devour the foe who had so audaciously tempted Him. Their scanty stock of provision had failed. God had fed them. They had come to a bitter spring of unpalatable water. God had sweetened it. They had found themselves in the midst of a trackless wilderness. God had been their guide in pillar of cloud by day and of fire by night. They daily witnessed wondrous manifestations of His power, and experienced wondrous evidences of His tender care. And still they doubted. Every new trial proved them false to Him.

At length they encamped near the foot of the grand but frightful Sinaitic range. They were farther from the promised land than when they stood at the borders of the Red Sea. The rocky beds of the mountain streams were absolutely dry. Nothing is so dangerous for such a host, in such a wilderness, as to be without water. Hunger is more endurable than thirst. The passions of the populace are always fickle. They murmured against Moses. They complained of the God whose commands he professed to obey. Their dissatisfaction grew rapidly to serious proportions. Mob violence was threatened. The life of Moses was no longer safe. It is not easy to carry one's self with courage in the midst of such a panic. The faith of their inspired leader faltered. He felt the responsibility of this people. He knew not how to bear it. His prayer to God has almost the tone of reproach in it—"What shall I do unto this people? They be almost ready to stone me."

It almost seems as though God had purposely delayed that he might try the faith of Israel. He now intervened, and bade Moses take the rod which had already proved so efficacious; the rod at which the water had turned to blood, and the river had sent forth its throng of frogs, the dust had

turned to lice, and murrain had cursed the stricken cattle; the rod at whose beck the waters of the Red Sea had opened to give Israel deliverance, and had closed again to make for the Egyptians a grave; and with this he bade him strike the rock that frowned forbiddingly upon the camp which was gathered at its foot. Moses complied with the divine command. The rock opened its closed portals. From the frowning mass poured forth God's supply of abounding mercy. The thirsty and panic stricken camp drank of the marvelous spring. And a new witness to God's loving care, a new rebuke to man's faithlessness, was added to the marvelous history of God's chosen people.

It is not merely a desert wilderness and the divine supply that gives to this incident its peculiar meaning. It is the fact that the rock, smitten, gave forth those treasures which lay hidden till the hand of man had struck it. It is Christ that saves, but Christ only as he is crucified. The Rock of Ages gives to us the living waters, of which if a man drink he shall never thirst again, only as it is smitten by the hand of man. The spear of the soldier is the rod of Moses, at whose thrust there flows forth that stream of blood and water which is for the redemption of the whole Israel of God.

It needed no divine revelation to assure us that God loves. The language of nature and the experience of our own hearts are an adequate witness to this truth, so simple as to be almost self-evident. That which gives to the Bible revelation of God's character its peculiar significance is the fact that it reveals Him as one who affords the highest exemplification of Christ's precept, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." The revelation of God's love, suffering for the sake of those that despise it, though so simple, is yet so august, so sublime, that our selfish hearts can not comprehend it, and our shallow philosophy obscures or denies it. Christ crucified is today as much as ever "unto the Jews a stumbling block, and unto the Greeks foolishness"; as much as ever the power and wisdom of God those that comprehend it.

The true coronation of character is love. The true test

of love is self-sacrifice. He knows not how to love who knows not how to suffer for love's sake. The love that costs nothing is worth what it costs. The noblest names in history are those, the records of whose lives are written in their own blood. To suffer is grander than to do: this has passed into a proverb. For illustrious lives we ransack, not palaces, but prisons. If we were to select the sublimest period in the American Revolution, it would not be the capture of Burgoyne or the surrender of Lord Cornwallis. Far more luminous with imperishable glory is that wintry march across New Jersey, when every mile was marked with blood from the naked feet of the half-clad soldiery, or that fearful encampment at Valley Forge, when, through the long wintry months, hope and faith waited on patience, and America proved her right to freedom by demonstrating her capability of suffering untold horrors for its sake. That Russian mother who threw, one after another, her children to the pursuing wolves, and escaped herself, may have loved her flock; but a true mother would have cast herself from the sled, and have rescued her little ones, by appeasing with her own body the appetite of her pursuers.

No type can adequately express the incomparable love of God. But we are not without types which illustrate the truth that the highest expression of love is self-sacrifice. Of self-sacrifice the Cross is the sublimest of all illustrations. It has cost God something to love. He attests the power of His love by the anguish of a riven heart. The Cross is the sublime symbol of a love which nothing can adequately interpret. The figures of the Bible are not to be subjected to a legal examination. It is a cold heart that comes to the Cross of Christ only to catechise Him who hangs upon it. But certainly there is—one might almost say there can be—no higher manifestation of that love than that which is afforded by the sacrifice of a well-beloved son. The boy who dies on the field of battle suffers for his country far less than the mother who holds back the bursting tears, and vainly strives to conceal, beneath a calm exterior, her breaking heart, as she bids him God-speed when he leaves his home.

During the late Civil War, at the second call for volunteers, a young man of my flock left college and enlisted. He was the pride of his circle, the beloved of many friends, the reliance of his widowed mother. He was made adjutant of his regiment by the almost unanimous suffrage of his fellow-soldiers. He was their pride, and ours. Tearful and sad at heart, his mother gave him up to the service of God and his country. How we watched his subsequent history; how our hearts beat as we read of the costly valor of his regiment, and of him never dishonoring it. With what love his mother's heart followed him to Western Virginia, and to the Army of the Potomac, and through all that fearful campaign that culminated in the critical struggle at Gettysburg. Then followed long silence. Lines of travel were interrupted; mails were irregular; even the telegraph—broken, or too full of government dispatches—was mute. At length, one dread morning, came the short, crisp, telegraphic message, "Your son is mortally wounded. He begs his mother to come to him." Then followed the desolate journey, the hours of nursing in camp, the few last prayers, the hands of love closing the eyes of the dead, and the widowed mother came back with a heart broken, and to a home henceforth desolate. Alas! how many mothers learned, in a like experience of grief, the measure of God's love. For Christ lifts up this picture, and to every father and every mother that has stood weeping over the grave of the child he says, "Thy grief interprets God's love; 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." This verse, which Luther used to call the little Gospel, is, I think, the most sublimely significant text in the Bible. The most significant word in that text is the monosyllable *so*.

Yes, it is God smitten who saves. He not only does for us, He endures for us. It is this fact which makes it true that the "unspeakable gift" of God is Jesus Christ our Lord; that the highest glory of God, which gives earth a new radiance and heaven a "new song," is the Lamb slain from the foundation of the earth.

That lady who, turning away from the life of apparent

ease and of refined culture which her parentage, her wealth, and her position combine to open to her, chooses to remain in Africa, consummating, in the loneliness of her widowhood, the work to which, in common with her husband, she consecrated her life for Christ's sake and the Gospel's, has given immeasurably more than anyone can whose gifts, however generous, are all in money. Nothing that God has given can compare with this gift of Himself. Nothing in this gift so adds to its lustre as that it is bestowed upon unappreciative hearts. "God commendeth His love to us in that while we were yet sinners Christ died for us." Jesus does but interpret the divine nature when, in answer to the nails driven through His quivering flesh, He utters the prayer of love, "Father, forgive them, for they know not what they do." Oh, miracle of love! From the riven rock flows the well-spring. The justice of God, smitten by the hand of man, becomes a fountain of mercy. The garden, the trial, and the cross call not down the thunderbolts of an avenging wrath. They supply a perishing people with the waters of life.

"God is love," says the Apostle. We might almost transpose the apothegm, and say "Love is God." That is, it is love which renders Him worthy of our worship. It is not the power which made the worlds and allotted them their courses; it is not the wisdom which orders all of life, and suffers not even the minutest detail to escape His notice; it is not even those aesthetic qualities, which have produced in divinely-created forms of beauty the types of all art and all architecture, that render God worthy "to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." It is that His love is such that nothing seems to Him too sacred to be sacrificed to the welfare of others. We sometimes look longingly for the day when in heaven we shall see the full glory of God, which now an impenetrable veil seems to hide from our vision. We need not wait. The glory of heaven is reflected from earth. It is not in the green fields, the perennial fruits, the crystal sea; it is not in the flashing domes, the golden streets, the pearly gates; it is not in flowers more beautiful, groves more Arcadian, music more

celestial than earth knows that the glory of heaven consists. "The Lamb is the light thereof." "The heavens declare the glory of God, and the firmament showeth His handiwork," says David. But the cross of Christ showeth his heart-work; and the song which the morning stars sang together in the hour of their birth is forgotten in that new song which the redeemed of the Lord sing unto the Lamb who hath bought them with His most precious blood.

In my distress I called upon the Lord, and cried to my God: and He did hear my voice * * * and my cry did enter into His ears (2 Sam. xxii:7).

O praying ones, who long have prayed
And yet no answer heard,
Have ye been sometimes half afraid
God might not keep His word?

The Heart of the Lesson

BY ARTHUR FOREST WELLS

JESUS THE SUFFERING MESSIAH

April 1. Mark viii:27-37. Golden Text, Mark viii:34

Daily Readings

Mon., Mar. 26, Heb. vi:13-20. Tues., Mar. 27, Isa. 1:4-11. Wed., Mar. 28, Isa. liii:1-12. Thurs., Mar. 29, Matt. xxvi:36-46. Fri., Mar. 30, John x:7-18. Sat., Mar. 31, Rom. iii:19-30. Sun., April 1, Mark viii:27-37.

I. THE LESSON OUTLINE

I. Our Lord in Caesarea Philippi (verse 27a). II. Our Lord's Question Concerning Himself (verse 27b). III. The Answers (verse 28-29). IV. The Charge of Silence (verse 30). V. Our Lord's Revelation of His Death and Resurrection (verses 31-32a). VI. Peter's Interruption (verse 32b). VII. Our Lord's Rebuke to Peter (verse 33). VIII. Our Lord's Message to the Multitude (verses 34-37).

II. THE HEART OF THE LESSON

A fuller account of the events of this lesson is given us in Matt. xvi:13-28. We find our Lord Jesus Christ now without the boundaries of Galilee, in the region east of the Jordan, near Mt. Hermon, among the villages of Caesarea Philippi. He is now quite far removed from the center of the hatred that had been forming against Him. He asks His disciples in regard to public opinion about Him, and then as to their own convictions concerning Him. You see Christianity is Christ, and therefore it is necessary that we have a correct doctrine about the Person, as well as about the Word and Work of the Lord Jesus. Our convictions concerning Him will determine our convic-

tions concerning His mission. He reminds us that all our worship, prayer-life, testimony, and service must be Christ-centered. The whole plan of salvation, the present life of faith, and the blessed inheritance of the saints for the future is Christological. Every lesson, therefore, in the Sunday School should point directly to the Lord and Saviour.

Peter pronounces Him to be the Messiah. Matthew tells us that this testimony was the result of a revelation which the Father had made to him concerning His Son. Supernatural testimony is needed to appreciate the Lord Jesus Christ. Our Lord forbade the publication of this testimony concerning Him at that particular time, and then went on to reveal to His disciples the fact of His death and His resurrection. Nothing took the Lord by surprise. He had an exact knowledge of everything that was to take place during the days that were ahead of Him. Furthermore, He was the Master of every event that was to occur in that week, as any other week. The Lord Jesus Christ was neither the victim of ignorance nor of weakness. In John x:17-18 He says, "Therefore doeth the Father love Me, because I lay down My life, that I may take it again. No one taketh it away from Me, but I lay it down of Myself. I have power (right, authority) to lay it down, and I have power (right, authority) to take it again. This commandment received I from My Father." The Son of God went to the Cross as the Conqueror. He went to death in order to defeat his enemy, and to take away our sins. He was not a martyr to a good cause. He did not have to die against His will. He died voluntarily for us, because He loved us, and because there was no other way whereby we could be saved.

But Peter was slow of heart to receive this revelation of the Lord's death. His heart had been set on kingdom truths. A few days later, when he saw his Lord transfigured upon the Mount, he said it was good for them to be there. It seems as if Peter was trying to shut his eyes to the fact of the Lord's death. He delighted in the glory, but not in the cross. Later he learned to understand the relationship between the cross and the kingdom, for he writes about "the sufferings of Christ, and the glories that should follow" (1 Peter i:11). Today the Church is slow to accept the truth of the glory of Christ as revealed in the Scriptures.

There is a practical lesson here about the need of watching our tongue. In one moment Peter spoke from God, and in the other he yielded his power of speech to Satan. Satan did not want the Lord Jesus Christ to go to the cross. He tried in various ways of assault and temptation to keep Him from going to His victorious death. But of course he could not succeed. Therein lies our safety.

Since the crucified Saviour is the only possible Saviour, therefore the disciples must be prepared to own Him as such, and they must be willing to take up their cross and follow Him. That is the call that comes to us, too. Let there be no confusion as to the meaning of the cross about which our Lord speaks. There is but one cross in Christian terminology. That is Christ's cross. He speaks about losing life for His sake and the Gospel's. Our cross as Christ's disciples is not just any suffering that we may have to endure, but the suffering that may come to us because of the faithfulness to the truth of His Person, Word, and Work. "Though the atonement of the Cross is Christ's, and cannot be shared in by others, the reproach of that atoning death can." (T. C. Edwards on Heb. xiii.)

THE RESURRECTION

April 8. Mark xvi:1-20. Golden Text, John xiv:19

OUR HOPE

Daily Readings

Mon., April 2, John xx:1-18. Tues., April 3, John xx:19-31. Wed., April 4, Luke xxiv:1-12. Thurs., April 5, Luke xxiv:13-35. Fri., April 6, Rom. vi:1-14. Sat., April 7, 1 Cor. xv:1-11. Sun., April 8, Matt. xxviii:1-20.

I. THE LESSON OUTLINE

I. Unbelief Approaching the Empty Tomb (verses 1-4). II. At the Empty Tomb (verses 5-7). III. Fleeing from the Empty Tomb (verse 8). IV. Mary Magdalene's Testimony Disbelieved by the Disciples (verses 9-11). V. More Unbelief (verses 12-13). VI. Our Lord's Upbraiding of the Disciples' Unbelief (verse 14). VII. The "Great Commission" (verses 15-18). VIII. The Ascension (verses 19-20.)

II. THE HEART OF THE LESSON

The first thing that we notice in connection with this account of the resurrection of our Lord is the unbelief which manifested itself among His followers concerning that great truth. Although He had told them so very plainly that He would die and then rise again, they did not expect the resurrection to take place; and when the news of that great event reached the ears of His disciples, some of them did not even then believe. But it appears that in the end everyone of the Lord's followers did accept the testimony of His rising again, and that the acceptance of that truth transformed their lives. It is not to their credit that they disbelieved; but we will not blame them. Indeed, there is comfort for us in the news that they weighed the testimony carefully, and that though they found what they did not expect, they believed with a conviction of a martyr's faith.

Unbelief, however, is never to be praised. As we read the Gospel records of the Lord's resurrection, we see again what mischief it works. Let us note seven things about it: (1) It is useless. Their unbelief did not help them. In fact, what has unbelief ever done for the benefit of any one? (2) It is disturbing. It made those women worry about getting that stone rolled away. Unbelief is the creator of many sleepless nights. (3) It is a robber. See what Thomas missed by not being with the Apostles on that first Easter evening. (4) It is blinding. Unbelief kept Mary from recognizing the Lord when He stood before her. (5) It is insulting. Think of calling the Son of God "the gardener"! Instead of calling Him "Lord," Mary addressed Him as "Sir." (6) It is embarrassing. How do you suppose the "young man" felt when he saw those good women standing before the empty tomb with their embalming spices? (7) It is criminal. We are told that the Lord "upbraided them with their unbelief." The disciples discovered that unbelief is not an asset.

Another discovery that the Resurrection of our Lord brings to us is the blessed fact that He is still the Pastor of souls. See how He yearns for Peter. See Mark xvi:7 and John xxi:1-24. See how He meets the women with the greeting "All hail!" or, as we ought to read, "O joy!" (Matt. xxviii:9). Hear His tender conversation with Mary in John xx:14-17. Or think of His patient fellowship with those two Emmaus disciples. Or even later, His care for the Apostle Paul (Acts ix:3-19, xviii:9-11).

Then we must think of such blessings of His Resurrection as the following: (1) The Bible is shown to be true (Luke xxiv:44-47; Rom. i:1-4; 1 Cor. xv:1-4; John ii:22). (2) The claims of our Lord are vindicated (John ii:13-22; Matt. xvi:13-27; John x:31, v:19-29; Rom. xiv:9; cp. Matt. xxvii:39-43 with Rom. i:4). (3) The efficacy of His Death is guaranteed (Acts xiii:37-39; Rom. iv:25). (4) Sufficiency

for every need (Eph. i:19-20; Rom. v:9-10; Luke xxii:31-32; Heb. vii:25; Rom. viii:34; 1 John ii:1; Acts iii:26; Col. iii:1; Phil. iii:10; cp. 2 Cor. xii:9; 1 Peter i:6-9; Rom. xiv:9; John xiv:1-4; 2 Cor. v:6-8; John vii:37-39, xiv:16-17, xvi:7; Acts ii:32-33). (5) Fruitfulness of the Christian life (Rom. vii:4; cp. John xv:1-16. (6) A living hope (1 Cor. xv:14-17; 1 Peter i:21; 1 Cor. xv:20-23; 1 Thess. iv:14; Acts xv:31; 1 Peter i:3-5).

The Resurrection of the Lord Jesus Christ brings a responsibility to us which He puts forth in the so-called "Great Commission." It will be helpful to study the five accounts of this commission (Matt. xxviii:18-20; Mark xvi:15-18; Luke xxiv:44-49; John xx:19-23; Acts i:8). Meditate on these accounts, respectively, with the following five thoughts in mind; (1) The authority of Christ; (2) The necessity of faith; (3) The place of the Scriptures in our testimony; (4) The need of the Holy Spirit for Power in witnessing; and (5) The sphere of our service. The Lord did not invite the world to come to the Church; He told Christians to go to the world as His witnesses.

TRANSFIGURATION AND SERVICE

April 15. Mark ix:2-29. Golden Text, John xv:5

Daily Readings

Mon., April 9, Col. i:9-23. Tues., April 10, John i:9-18. Wed., April 11, 2 Cor. iii:12-18. Thurs., April 12, Rom. xii:1-21. Fri., April 13, Acts vi:8-15. Sat., April 14, John xii:20-28. Sun., April 15, Mark ix:2-29.

I. THE LESSON OUTLINE

1. The Transfiguration of Our Lord (verses 2-8). II. The Conversation on the Slope (verses 9-13). III. The Cure of the Demoniac Boy (verses 14-29).

II. THE HEART OF THE LESSON

The three Gospel passages which directly describe the Transfiguration are Matt. xvii:1-9; Mark ix:2-10; Luke ix:28-36. Peter speaks of it in his Second Epistle, chapter one, verses 16 to 18. John appears to allude to it in His Gospel, chapter one, verse 14 and in his First Epistle, chapter one, verses 1 to 3. James died early (Acts xii:2) without leaving a written account of it.

When the Lord Jesus Christ was born, angels appeared; when He was baptized, the Holy Spirit came down in the form of a dove; but now that He is about to die for us, God transfigures His Son Himself. We want to be slow about dogmatizing concerning this event; but I judge that we are safe in saying that the glory which blazed forth from the Lord that day was not His original, essential glory which He had with the Father from eternity. This He had laid aside when He came to this earth (Phil. ii:6-7). Again, we may say that it was not the same as His post-resurrection glory (Acts xxvi:13; Phil. ii:9-11; John vii:37-39; cp. John xvii:24). Here is a glory that comes in between the two. It was another sign which showed Who the Son of man is. Generally speaking, the Lord Jesus Christ has two kinds of glory: The first, His essential glory which is His own and cannot be communicated to others; the other, His acquired glory which He can communicate to others. Sharing in this communicable glory of the Lord is one of the hopes of believers in Him (Rom. viii:18; 1 Cor. xv:43; 2 Cor. iv:17; Col. i:27; Heb. ii:10; Rom. viii:30; John xvii:24). Andrew Bonar once sent Spurgeon a copy of his Commentary on the Book of Leviticus. Spurgeon appreciated the book so much that he

sent it back to Bonar with the following request: "Please put in your autograph and your photograph and return this book to me. Andrew Bonar replied, "My dear Spurgeon, Here is the autograph and here is the photograph. If you had been willing to have waited a season you might have had a better likeness of me, for I shall be like Him. I shall see Him as He is."

Moses and Elijah appear on the mount with the Lord. This has often been used to illustrate the truth of the Church being with Christ when He returns. For Moses speaks of those Christians who will have died before the Lord's return, but who will be with Him at that time, and Elijah speaks of those Christians who will be caught up to be with Him without experiencing death (although Moses and Elijah were not members of the Church). See 1 Thess. iv:13-18.

Although they are in the midst of glory, we find Moses and Elijah talking with Him about "His departure which He was about to accomplish at Jerusalem" (Luke ix:31). Peter, James and John were heavy with sleep" (Luke ix:32) throughout this conversation. I do not know the reason for this; but I do know that Peter was not especially interested in a message about the death of his Lord. His interest lay in the kingdom (See Matt. xvi:16-20, 21-22). But the heavenly visitors well knew that their stay in glory was conditioned upon the sacrifice of the Lord Jesus Christ, since they had been saved on the grounds of the promissory note of the Old Testament Gospel which pointed to Christ. Had the Lord not died (forgive this suggestion of what was improbable), Moses and Elijah would have had to leave their glorious abode and gone elsewhere. "My hope is built on nothing less than Jesus' blood and righteousness."

Had we space, we might write concerning some of the other many wonderful details of this great event. We will mention only two more. The Father had borne a similar testimony concerning His Son at beginning of His public life. Of course, there could be no doubt about it; but here is double assurance that the Person and the work of the Lord Jesus Christ pleased the Father in every point. We have, therefore, more than sufficient reason to believe the Word and to trust in the Work of our Saviour and Lord.

Peter made a strange proposal about building booths on the mount. There are some people who feel that something must always be *done*. Many of the plans of Christendom are the result of well-meaning Christians who are of the conviction that unless they *do* something, they cannot please God. Some may not be doing enough; but much harm has been done to the progress of the Lord's work through foolish and unnecessary plans of many individuals and committees. Peter's lack of conviction about the necessity of the Cross made him say that it was good to be on the Mount of Transfiguration. We will not deny that; but the question is as to whether he would have had a right to have stayed there apart from the "departure" of Christ. Moses and Elijah said nothing about *doing* something. They spoke of the Cross. Luke tells us that Peter did not know what he said (ix:33). Beware of following the suggestions of those who speak not according to the mind of God, and who do not know what they say.

JESUS AND THE HOME

April 22. Mark x:1-16. Golden Text, Eph. vi:2

Daily Readings

Mon., April 16, Gen. ii:18-25. Tues., April 17, Prov. xxxi:10-20.
Wed., April 18, Eph. v:22-33. Thurs., April 19, Eph. vi:1-9. Fri.,

OUR HOPE

637

April 20, 1 Cor. vii:1-40. Sat., April 21, Psa. 127 and 128. Sun., April 22, Mark x:1-16.

I. THE LESSON OUTLINE

I. Our Lord in the Borders of Judea (verses 1). II. Our Lord's Answers to Questions About Divorce (verses 2-11). III. Our Lord Blesses Little Children (verses 12-16).

II THE HEART OF THE LESSON

Let each teacher who is to deal with this lesson next Sunday go to the Lord for very plain and convincing insight into this lesson, and for courage and power from the Holy Spirit to teach it according as it is written in God's Word. Many marriages are in a bad way in this day. But sadder still is the ever growing and powerful public opinion about divorce, an opinion which is altogether contrary to the Scriptures.

The Pharisees come to Jesus with the ancient question concerning the legitimacy of divorce. Our Lord, in order to teach a deep lesson, asks them concerning Moses' legislation about the matter. The Pharisees reply that Moses "suffered" the practice of divorce. Our Lord's explanation of this permission reveals the disobedience of those who took advantage of the temporary law, and then He appeals to the fact of creation to prove the abiding truth of the nature of marriage. The Lord applied a deep principle of interpretation here. He proved the will of God by the fact of God. James follows this precedent in Acts xv:13-21. There are at least four kinds of laws: (1) Those based on the nature of God, e.g., the First, the Second, the Third and the Ninth Commandments; (2) those based on the will of God, e.g., the prohibition not to eat of the tree of the knowledge of good and evil; (3) those based on man's temporary condition, e.g., the ceremonial laws of the Old Testament; (4) those based on man's permanent condition, e.g., the Seventh Commandment. The marriage law is based on man's original condition, i.e., it goes back to the creation of man and woman by God. Society, therefore, has no right to legislature about marriage, since marriage antedates society. It is not a question of what men may think about marriage and divorce, it is a matter of what God willed when He made man and woman.

There are two wrong interpretations of the problem of divorce quite widely spread today: (1) The Romish doctrine that marriage is a sacrament, and that the marital bond is absolutely indissoluble; (2) the popular opinion which would grant a divorce for various reasons, whether by consent or disagreement. Paul is sometimes appealed to in behalf of the idea that there are more than one reason for divorce. But Paul was not dealing with the matter of *divorce*. He was giving regulations concerning *separations* in the cases where unbelieving husbands or wives deserted their partners. Note very carefully that he ruled against the idea of remarriage. Read 1 Cor. vii:15 and 11. "Should she depart, *let her remain unmarried.*" The Romish doctrine is wrong because the Lord teaches that there is one ground of divorce, viz., adultery. See Matt. xix:9, "I say unto you, Whosoever shall put away his wife, *except for fornication*, and shall marry another, committeth adultery; and he that marrieth her when she is put away committeth adultery." Compare the context of this passage (Matt. xix:3-12 and Matt. v:31-23).

We come to the conclusion, then, that marriage is a life-long union between husband and wife, and that this bond can be severed only by unchastity. We take for granted that it is understood that the death of either party releases the other completely from their marital bond (See Rom. vii:1-3).

How significant that the second part of this lesson deals with the

OUR HOPE

Lord's blessing of the little children! There are many things that depend upon the marriage of husband and wife; but none is more important than the welfare of their own precious children. Let all the children who have godly parents thank God for that blessing. And may God have mercy upon those dear ones who are born into an unhappy home. No life is complete that is a stranger to the cares and joys of little children. May the Church ever please her Lord by doing her duty to raise them up for Him!

THE COST OF DISCIPLESHIP

April 29. Mark x:17-27, xii:41-44

Golden Text, Matt. vi:21

Daily Readings

Mon., April 23, Matt. xvi:21-28. Tues., April 24, Luke xix:11-27. Wed., April 25, 1 Cor. xvi:1-9. Thurs., April 26, Luke vi:39-45. Fri., April 27, Eccl. v:10-17. Sat., April 28, Rom. vi:1-23. Sun., April 29, Mark x:17-27, xii:41-44.

I. THE LESSON OUTLINE

I. Our Lord and the Young Man (x:17-22). II. The Peril of Riches (x:23-27). III. The Widow's Mites (xii:41-44).

II. THE HEART OF THE LESSON

Note the condition of him who came to the Lord that day. He was a young man (Matt. xix:20). He shared the love of Christ (Mark x:21). He was rich (Mark x:22). He had position (Luke xviii:18). He was pure (Mark x:20). He was thoughtful and devout (Mark x:17). But he was not satisfied. He was ignorant of the way of salvation (Mark x:17).

But see now what course he pursued in his quest for soul satisfaction. He came to the Lord Jesus Christ. As his address of the Lord showed his ignorance of the real Person of the Son of God, so the question that he asked showed his complete ignorance of the grace of God. But he came as he was to the Lord. No one can do better than that when in trouble of any kind. We have this promise of our Lord: "All that which the Father giveth Me shall come unto Me; and him that cometh to Me I will in no wise cast out" (John vi:37). I wish I could write this sentence everywhere, and proclaim to the whole world that there is a way out of every difficulty in and through the Lord Jesus Christ.

The Lord replied first of all by calling his attention to the use of the word "good." I have a funeral this afternoon of a man who neglected spiritual things, but who is now declared by his weeping sister to have been a "good" man. Are people ignorant of the meaning of this word? or do they use it carelessly? Our Lord said, "None is good save One, God." Oh, that people might know and understand what Paul wrote in Rom. i:18-iii:20 about the sin and sinfulness of man! Yes, Jesus Christ our Lord is good. He is good because He is God. None but God is good.

Our Lord then showed this young man where he came short of goodness. He reminded him of the secondary laws of the Decalogue. He did not press upon him the higher laws toward God. But the law had not burned into his conscience as it had burned itself into the conscience of the author of the seventh chapter of the Epistle to the Romans. Indeed, he was not moved until he became conscious of the claims that the Lord made upon his finances. His decision was against such surrender. And the result was that he went away sorrowful. It

is a sad picture. Think of a young life with so many assets and possibilities, and yet sorrowful. He was sorrowful because he was a slave to his riches. He was sorrowful because he turned away from the Lord Jesus Christ. There is no joy apart from Him.

Of course the command that the Lord gave him that day is not to be considered a universal requirement for pleasing God. The Lord was here dealing with a particular need. Money imperils many lives; but the hindrance to your soul may be something else. The supreme need is that we be surrendered to the Saviour and Lord. We are not saved, however, by giving up our riches. We are saved by Christ Jesus our Lord by grace through faith. Read carefully Rom. iii:21-26, iv:1-5, vi:1-23.

Let there be no misunderstanding about the widow's mite. The Lord will receive small gifts that are cheerfully and honestly given to Him; but the point here is that He commends a worshipper who gave all that she had. There are those who misrepresent this principle by objecting to give definite amounts on the ground that they believe the Lord ought to have all that they possess. Of course if any one really gives all that he has to the Lord, there can be no criticism; but frequently such broad statements merely cover up a selfish and negligent attitude about giving to the Lord's work, so that the amounts that the Lord actually gets are very small. Let every Christian give heed to this lesson in giving, and then study what the Holy Spirit has revealed on this subject in 2 Cor. viii:1-ix:15.

Book Reviews

BY FRANK E. GAEBELEIN

Sound Speech, by R. D. Johnston, M.A. Cloth, 96 pages. John Ritchie, Ltd., London. \$1.00

This small volume ought to be of genuine use to Bible Institutes in an important phase of their training. Mastery of English is an absolute essential for the Christian worker who is called to preach the Word. To those students who enter institutes with a defective educational background, instruction in grammar and rhetoric must be given. While there are, of course, many excellent textbooks on English, most of them are unfit for Bible Institute use. Moreover, none of them is written from a distinctly Christian point of view. There has, consequently, been a real need for a book of brief compass, dealing with the minimum essentials of English and dealing with these essentials in a Biblical way. After all the English Bible is admittedly the supreme monument of our literature, and it contains material and illustration sufficient for a treatise on grammar and rhetoric.

The need is met for the first time in Mr. Johnston's book. Extremely brief, it is almost tabular in treatment. Herein lies its weakest point; were there more extended explanations and especially *exercises* bringing out inductively the various points of grammar, the value of the work as a textbook would be greatly enhanced. Many a student can define the parts of speech and even enter into grammatical analysis without having any practical grasp of the language. Probably, however, Mr. Johnston planned his book more as a syllabus than as a complete textbook, and one cannot criticize an author for not exceeding his self-imposed limits.

In pointing the way for further work in a neglected field, in pursuing the spiritual and Biblical tone throughout, and in setting down clearly and succinctly the elements of good English, Mr. Johnston has done a valuable piece of work. Let us have more books on this plan. They are sorely wanted in our Bible Institutes.

Guidance Through Life's Contradictions, by Don O. Shelton, LL.D. Cloth, 151 pages. National Bible Institute, New York. \$1.00.

This little volume is no exception to the general high quality of President Shelton's books. It exhibits the same combination of devotional fervor and intensely practical teaching that has endeared his writing to a large audience of Christians. Dr. Shelton is a close student of the Puritan divines, and it is but natural, therefore, to find in his work a reflection of their distinctive quality of vigorous faith and deep reverence. Furthermore, his responsibilities as President of a great Christian institution have given him an experimental knowledge of comforting truths of Scripture. He writes, then, of guidance through perplexities, adversities, and hard testings, not as a plausible theorist but as one who knows because he has experienced. His counsel has authority—first, because it is rooted in Scripture; second, because, it is the accumulated result of a life of large Christian service.

It is a joy to commend this volume, and, in doing so, to note the continued activity of the National Bible Institute as publisher.

Five "Musts" of the Christian Life, by F. B. Meyer, D.D. The Bible Institute Colportage Ass'n, Chicago, Ill. 128 pages. Cloth, 75 cents; paper, 25 cents.

There is about Dr. Meyer's writing and preaching a simplicity linked with an underlying profundity that reminds one of the epistles of the beloved disciple. Dr. Meyer's visits to America during the last two years have been a source of rich spiritual blessing. Out of the experiences of long and distinguished career in Christian service, he has given throughout our country messages of marked spirituality. The present volume puts into permanent form some of the addresses that were so eagerly heard by thousands of American Christians during the past summers. Those who listened to them as delivered from the platform will want them in lasting form; those who did not hear Dr. Meyer will welcome this faithful reproduction of his earnest words.

Illustrations from Mythology, by William Edward Biederwolf. The Glad Tidings Publishing Co., Fort Wayne, Indiana. Cloth, 157 pages.

Many a sermon rich in doctrine and sound in the faith fails for want of good illustrations. The average listener cannot fix his attention upon a discourse that is too abstract; the concrete is essential for holding interest. Ancient mythology is a treasury of stories of permanent value, and Dr. Biederwolf has done good work in making its wealth available for illustrative use in the pulpit. His book ought to help the preacher drive home important truths with strong and interesting stories.

OUR HOPE

Vol. XXXIV

MAY, 1928

No. 11

Editorial Notes

**The Christ of
the Apostles** The Apostles knew the Lord Jesus Christ. They had walked with Him. They had listened to His wonderful words and witnessed His works of power and mercy.

They were witnesses of His resurrection; they saw Him leaving the earth to return to the place of glory from where He came to live on earth and to die for our sins. But the greatest of the Apostles, Paul the Apostle of the Gentiles, knew Him not after the flesh.

The testimony of the Apostles to Christ is found in the book of Acts. Here we have the inspired record of what Peter and Paul, the Apostles of the circumcision and uncircumcision, believed and preached. The Lord Jesus Christ is the one great theme, and the Christ these mighty instruments of God preached is a far different Christ from the one who is preached today by those who claim religious leadership. It is therefore timely and more than that, of spiritual help, to examine afresh the testimony of these two Apostles.

The first testimony came from Peter's lips on the day of Pentecost. Filled with the Spirit he speaks of Him, beginning with His life among them, known by the name of Jesus of Nazareth, the title also which was written above the cross. He bears witness to the miracles, wonders and signs He did. Then he reminds them of His death on the cross. His death was by the determinate counsel and foreknowledge of God. The sufferings of Christ had been fully revealed in the Old Testament and all had come to pass. But Peter also shows that they were guilty in that by lawless men—that is, the Gentiles—they had crucified and slain Him. Thus Peter bore witness to the death of Christ.

Then follows the witness of His resurrection. God raised Him up, having loosed the pains of death, because it was not possible that He should be holden by it. He was the holy, sinless God-Man; death could not triumph over Him. Peter quotes the sixteenth Psalm in which David spoke "concerning Him." David being a prophet witnessed of Him, who should come from his loins, to sit upon his throne.

Then once more the fisherman of Galilee mentions His resurrection. "This Jesus hath God raised up, whereof we are all witnesses." Exalted to the right hand of God, He sent the Holy Spirit, while He is waiting at the right hand of God until His enemies are made His footstool, which will be accomplished in the coming day of His glorious manifestation.

Such is the Christ of Peter, whom he preached in the power of the Holy Spirit. The Man Jesus of Nazareth was *by God* demonstrated, *by God's* counsel delivered unto death, *by God* raised up and *by God* made Lord and Christ. Glorious theme of power; Christ died; Christ arose; Christ is Lord; Christ is in glory; Christ is coming again.

Peter's second testimony to Christ followed the healing of the lame man (Acts ii:12-16). He preaches the same Christ. They had denied the Holy One and the Just, and desired a murderer to be granted unto them. They had killed the Prince of life, but God raised Him from the dead, whereof they were witnesses. That He lives in glory was demonstrated in the healing of the lame man. Then Peter tells them they had done it in ignorance, and refers to Scripture. "But those things, which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." Finally, in calling upon them to repent, Peter speaks of the return of the Lord and that His return will bring the times of refreshing and the restoration of all things, the restoration which the Old Testament prophets so clearly predict.

In the fourth chapter of Acts we see Peter and John before the rulers and elders of Israel. They know no other theme than Christ crucified and raised from the dead, the stone which the builders rejected and which is become the head

of the corner. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

No arrest and no threatening could stop the Apostles preaching the great truth concerning Christ. "And with great power gave the Apostles witness of the resurrection of the Lord Jesus." Then all the Apostles were imprisoned, but the prison doors were opened by an angel. Once more they face their accusers. "Then Peter and the other Apostles answered and said. * * * The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey Him" (Acts v:29-32).

One other testimony to Christ we find in the Book of Acts given by Peter. He was used to preach to the Gentiles, as he was used to preach to Jerusalem and the Jews. It is not a different message he preaches to the Gentiles in Caesarea. He speaks of Christ on earth, Christ rejected, Christ crucified, Christ raised up on the third day, Christ the coming Judge of the quick and the dead. "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins" (Acts x:34-44).

Then Saul, the persecutor of the Church, was converted on the road to Damascus by the vision of the risen and glorified Christ. "And straightway he preached Christ in the synagogues, that He is the Son of God" (Acts ix:20). In Antioch in Pisidia Paul delivered an address which harmonizes fully with Peter's preaching on the day of Pentecost (Acts xiii:16-41). His theme is Christ crucified and Christ risen; he quotes Scripture and then makes the offer of salvation to all who believe. Thus the great Apostle preached Christ to Jews and Gentiles. For three sabbath days he taught in the synagogue of Thessalonica, reasoning with the Jews out of the Scriptures "opening and alleging, that Christ must needs have suffered, and risen again from the

dead; and that this Jesus, whom I preach unto you, is Christ, (Acts xvii:3). When a church was gathered in Thessalonica, and many turned to God from idols, he taught them at once the return of the Lord and the blessed hope. On Mars' hill in Athens he preached Christ as the coming One, when God will judge the world by that man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead.

And Christ, the supernatural Christ, the God-Man, who died for our sins, who was raised from among the dead, who ascended into glory, who is at the right hand of God, angels and authorities and powers being made subject to Him, the Christ who is coming again in great power and glory to judge the world in righteousness and bring peace to the nations, is the Christ of the Epistles. That Christ and no other saves; faith in Him makes of the lost sinner a child of God and heir of glory. Faith in Him justifies and sanctifies. Faith in Him gives peace and joy. Faith in Him gives power to live and power to die. Faith in Him gives the hope of eternal glory.

The preaching of this Christ of the Apostles has with it the mighty power of God the Holy Spirit. The Gospel of Christ, not the miserable perverted Gospel, but the Gospel of the Christ who died and rose again, is the power of God unto salvation to every one that believeth. Wherever it is preached it will not leave ashamed.

Beloved reader, do you realize your great privilege and responsibility? Peter, the fisherman of Galilee, *not a philosopher*, for he knew *nothing* of "philosophy," but the inspired Apostle of the Lord Jesus Christ, the mouthpiece of the Holy Spirit, wrote: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of" (2 Peter ii:1-2). This prophecy is fulfilled in our days. Modernism rejects the Christ of the Apostles and in rejecting Him denies the Lord and His re-

demption work. This rejection increases daily. It is done under the guise of "scholarship," "philosophy" and the evolutionary theology.

Jude exhorts us, in view of the days in which we live "to contend earnestly for the faith once and for all delivered unto the saints." That faith is Christ. What a privilege therefore to contend for the Christ of the Apostles! What a privilege to bear a testimony to the same Christ Peter and Paul preached! What a responsibility to hold fast what we have and to exalt our Lord in every possible way! The Spirit of God will surely give the power to us all to do this and His power and blessing will never be lacking whenever we are true to the Christ of the Apostles.



**The Rock of
the Cross** The cross of Christ is planted upon a rock.
That rock is the Virgin-birth of our Lord.
Blast that rock and the cross falls and goes
to pieces. Thousands are following this
road of disaster and tragedy. They reject the supernatural
birth of the Son of God and with that rejection they are
forced to give up the atoning work of the Lord Jesus Christ.
Having given up the sacrificial death of Christ, they know
nothing of peace with God. The soul is set adrift. They
become aimless wanderers, wandering from error to error,
from cult to cult and vain philosophies and speculations.
Darkness increases for such and finally the day comes when
the enemies of the cross reach the end—"whose end is
destruction" (Phil. iii:19), "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:7, 8). They sneer at this. They speak of the vanishing
Christ, meaning by this that the Christ of the Apostles and
of the true Church is gradually disappearing. But He is the
vanquishing Christ. His final great victory and triumph
is not far away; it is even at the door.

"Why will you do without Him?"

The Word of God is true,
The world is passing to its doom,

OUR HOPE

And you are passing too.
 It may be no tomorrow,
 Shall dawn on you or me;
 Why will you run the awful risk
 Of all eternity?"



Divine Deliverance Throughout the Word of God the Lord is revealed as the deliverer of His people. For thousands of years they cried unto Him, He heard and manifested His power in their behalf. Yea, He has encouraged all His own to call on His name and the God who cannot lie, has promised the display of His power in their behalf. One of our readers in Great Britain, Mr. H. Arthur Woolley sent us the following comment on this encouraging fact.

"There is great need in these dark and difficult days for a constant ministry of Scripture comfort and cheer among Christians of all ages.

"From Genesis to Revelation God is seen as the Deliverer of His people. And yet, knowing this, how prone we are in times of pressure to lean on the failing arm of flesh, to struggle on in our own fancied strength, when all the while deliverance may be ours for the asking!

"Read Psalm xxxiv, which speaks much of deliverance, and focus your attention particularly on verses 6 and 19.

"In the first of these we have the poor man's cry heard. 'Poor' tells of a sense of need. It suggests 'a broken heart' and 'a contrite spirit.' This man was in sore straits, but in his extremity he sought the Lord. 'And the Lord heard.' Yes; but He did more; He saved (or delivered) the poor man out of *all* his troubles. What a great deliverance that was!

"The other verse refers to the righteous. Those who, because they are right with God, act rightly towards others. But do such have trouble? Indeed they do—as all history shows. 'Many are the afflictions of the righteous; but the Lord delivereth him out of them all.'

"In both cases deliverance is complete.

"Just another word about 'poor' and 'righteous.' The

former is rather our side; how we should think of ourselves—humbly. Thus the writer does not say: this righteous man cried, but ‘this poor man.’ We are righteous in Christ (who is made unto us righteousness), and God sees us as such; but the life of Christ should be manifest in our mortal bodies so that others may see our good works (or righteous acts) and glorify (not us) but our Father in heaven.

“As there is forgiveness with God, so there is deliverance. But remember the condition. The promise is sure and certain—provided the condition is fulfilled. We must ‘cry’—‘call’—‘come’ (in prayer). God will give if we will take. To every burdened heart the invitation is ‘Come * * * and I will give’ (just what you need).

“Dear soul, no matter how deep your sorrow and trial may be (and every heart knows its own bitterness), there is comfort and deliverance for you if you will simply cast yourself entirely upon the Lord. Look to Him alone—take Him at His word—put Him to the test—‘prove Me NOW, saith the Lord’—and you, too, shall yet sing (as many another has done) the poor man’s grateful song of Divine deliverance.”



This great man of God was born in 1628.

John Bunyan This year is therefore the tercentenary of his birth. Towards the close of the first half of the seventeenth century, let us say about 1645, a tinker lad wandered through certain parts of England plying his trade. A disreputable and ungodly woman, steeped in vice, heard this lad most awfully cursing and swearing. She protested to him that “he swore and cursed at that most fearful rate that it made her tremble to hear him” and that “he was the ungodliest fellow she ever heard in all her life.”

This blow aimed at him by a common woman of the street made such an indelible impression, which all the sermons he had heard had failed to make. Satan, by one of his own slaves, wounded a conscience which had resisted all the overtures of mercy. The young tinker pondered her words in his heart, and their working formed one of those mysterious steps which led the foul-mouthed blas-

phemer to bitter repentance; who, when he had received mercy, felt impelled to bless and magnify the Divine grace with shining, burning thoughts and words. This poverty stricken, ragged tinker was John Bunyan, the son of a working mechanic at Elstow near Bedford. So obscure was his origin that even the given name of his father is yet unknown. In the midst of all this vile depravity, the Holy Spirit began His blessed work in that soul, a long, a solemn, yea, and awful work, which was to fit this poor debauched youth for purity of conduct, for communion with heaven, for wondrous usefulness as a Gospel preacher, for patient endurance of sufferings for righteousness and for the writing of works which can never die, through which the Holy Spirit still works, piercing the hearts of the impenitent; binding up the broken hearted; liberating the prisoners of Giant Despair, and directing the pilgrims to the celestial city.

In his wanderings he came across some lace-making women, who conversed in a godly manner. They talked of holy enjoyments, peace and joy, the results of being born again, acknowledging their lost condition by nature, and how freely and undeservedly God had visited them with mercy. John Bunyan the tinker lad listened and was deeply impressed. How little these Christian women imagined that their godly conversation was to be also a step in the conversion of the poor listener. After much wandering, internal conflicts, which would require a hundred or more pages to mention, after severe struggles, often bordering on despair, he came fully into the light.

John Bunyan sought out the godly women at Bedford to whose conversation he had listened, and which were such an awakening help to him. They were members of a Baptist Church, and the Pastor was John Gifford, a most remarkable character with a most remarkable experience. But Gifford was not a sectarian. He and others with him had only one object, to enjoy Christian fellowship, to teach the grace of God, to love and to honor Christ. They formed a new society. Water-baptism was to be left to the individual conviction; they were to love each other equally, whether they advocated baptism in infancy, or in riper years. The

only thing essential to church-fellowship, in Gifford's opinion, was Union with Christ. Such was the man to whom John Bunyan was introduced for advice, spiritual help and counsel. Struggles for over a year followed. The powers of darkness tried to keep him from coming to Christ. He describes his feelings at times as resembling the frightful pangs as one broken on the wheel. The sources of his miseries were fears that he had sinned against the Holy Spirit. During all this time, occasionally he had a taste of peace and joy in the Holy Spirit. He then was filled with great joy. At one time so delightfully was his great burden relieved that he could not tell how to contain himself. He wrote: "I thought I could have spoken of His love and of His mercy to me, even to the very crows that sat upon the ploughed lands before me, had they been capable to have understood me." But conflict upon conflict followed. Fears upon fears took hold on him.

Great help came to him through reading that remarkable exposition of Dr. Martin Luther, "The Epistle to the Galatians," the greatest which has ever been written.* After reading it several times Bunyan said: "I found my condition in his experience so largely and profoundly handled, as if his book had been written out of my own heart."

Finally the light broke fully in, after years of deepest soul exercise. His relief was sudden while he meditated on the words, "Thy righteousness is in heaven." Hence he drew the conclusion, that his righteousness was Christ, at God's right hand, ever before Him, secure from all the powers of sin and Satan. Now his chains fell off. He found complete deliverance in Christ and then broke out in praise and worship.

The next step was his identification with the body of non-sectarian believers at Bedford, and a short time after he went forth to preach in the surrounding villages. Then followed the years of suffering. Unjustly accused, he suffered over twelve years in the Bedford prison. The heavy burden of his family rested upon him. How to supply

*Luther's Galatians was early translated into the English. The black letter copy in our possession is dated: London, 1580.

his house with bare necessities, to meet the expenses of a wife and four children. Soon after his imprisonment, his wife pleaded thus with the judge for his liberty: "My lord, I have four small children that cannot help themselves, of which one is blind, and have nothing to live upon but the charity of good people." Then the prisoner of the Lord, suffering religious persecution, set to work. A fellow prisoner and others who visited him left this record: "Nor did he, while he was in prison, spend his time in a supine and careless manner, nor eat the bread of idleness; for there have I been witness that his own hands have ministered to his and his family's necessities, making many hundred gross of long tagged laces, to fill up the vacancies of his time, which he had learned to do for that purpose, since he had been in prison. There also I surveyed his library, the least, yet the best that e'er I saw—the *Bible* and the *Book of Martyrs*. And during his imprisonment, he wrote several excellent treatises, particularly 'The Holy War,' 'Christian Behavior,' 'The Resurrection of Christ,' 'The Pilgrim's Progress,' 'Grace Abounding,' and others. But he wrote many others as well."

How wonderful it all is! The illiterate tinker of Bedford, harrassed by poverty and imprisonment, produced books, which are now the admiration of the world! How little did he dream, that from that narrow cell in Bedford jail a glory should shine out, illustrating the grace of God and becoming a blessing to millions throughout the whole world! We thank God, with countless thousands of other believers, for John Bunyan. What a joy and privilege it will be to meet and greet him some day in heaven!



The collected writings of John Bunyan, in **The Jerusalem Sinner Saved** the edition we possess, consist of three large sized volumes. Each volume has about 800 closely printed pages (in two columns). It is a pity that most Christians know only his "Pilgrim's Progress," which is one of the great literary masterpieces of the world. We give a few more titles of his great works, all of great spiritual value and very readable.

The Holy War; The Work of Christ as an Advocate; Christ a Complete Saviour; Come and Welcome to Jesus Christ; Saved by Grace; The Strait Gate; Light for Them That Sit in Darkness; The Doctrine of Law and Grace; A Discourse Touching Prayer; The Saint's Privilege and Prayer; The Acceptable Sacrifice; Paul's Departure and Crown; The Saint's Knowledge of Christ; John Bunyan's Catechism; The Jerusalem Sinner Saved, and scores of others.

The Discourse *The Jerusalem Sinner Saved* should be especially brought to the attention of the true Church in these days. In this discourse he pleads with great sinners, the outwardly and violently profane and vicious, that if *he* had received mercy, they surely ought not to despair, but to seek earnestly for the same grace. He thus describes himself: "I speak by experience; I was one of those great sin-breeders; I infected all the youth of the town in which I was born; the neighbors counted me so; wherefore Christ took me first; and, taking me first, the contagion was much allayed all the town over. When God made me sigh, they would hearken, and say, 'What's the matter with John?' When I went to seek the bread of life, some of them would follow, and the rest be put in a muse at home. Some of them perceiving that God had mercy on me, came, crying to Him for mercy too."

There is an interesting page in "The Jerusalem Sinner Saved" in which, in a unique way, Bunyan describes an imaginary conversation between Peter on the Day of Pentecost and some objecting Jerusalem sinners, which is worth while repeating.

Objector—But I was one of them that plotted to take away His life. May I be saved by Him?

Peter—Every one of you.

Objector—But I was one of them that bare false witness against Him. Is there grace for me?

Peter—For every one of you.

Objector—But I was one of them that cried out, Crucify Him, Crucify Him, and desired that Barabbas, the murderer, might live, rather than Him. What will become of me, think ye?

Peter—I am to preach repentance and remission of sins to every one of you, says Peter.

Objector—But I was one of them that did spit in His face when He stood before His accusers. I also was one that mocked Him, when in anguish He hung bleeding on the tree. Is there room for me?

Peter—For every one of you.

Objector—But I was one of them, that, in His extremity, said, Give Him gall and vinegar to drink. Why may not I expect the same when an anguish and guilt is upon me?

Peter—Repent of these your wickednesses, and here is remission of sins for every one of you.

Objector—But I railed on Him, I reviled Him, I hated Him, I rejoiced seeing Him mocked by others. Can there be hopes for me?

Peter—There is, for every one of you.

In this quaint way Bunyan magnified the grace of God and hope for the vilest.



In 1665 Great Britain was visited by the plague. London suffered especially. Thousands upon thousands were carried away. The death-carts went through all streets and the drivers cried "Bring out your dead; Bring out your dead!" They carted them away by the hundreds to dump them into a common grave. Finally the drivers contracted the disease and the horses wandered aimlessly through the streets. De Foe has vividly described the horrors of those days in one of his works.

The Church of England called fast days, and a great prayer was composed by godly men. The original edition of the plague-year prayer printed in black letter is in our possession, and on account of its scripturalness and beautiful wording we quote it in full.

"Almighty God, our heavenly Father, whose judgments are most severe and terrible against obstinate sinners, but Thy mercies infinite to all, that with hearty repentance, and true faith turn to Thee. We, Thy sinful people of this land, whom for our iniquities, and manifold transgressions

Thou hast in many places most justly visited with the noisome plague and pestilence, come now before the throne of Thy grace in the name of Thy dear Son, in whom Thou art well pleased, and in confidence of that atonement which He hath made for us, most humbly beseech Thee to pardon, to forgive us all our sins in thought, word, or deed committed against Thy Divine Majesty; to work in us daily more and more a true, hearty, and unfeigned sorrow, and repentance for the same; to plant in our hearts a sincere and settled resolution, by the assistance of Thy Grace, to lead the rest of our lives in careful obedience to Thy holy will in all things; and so to remove from us this plague, that we be not utterly consumed by means of Thy heavy hand. To this end, grant us, good Lord, of Thy Grace and Mercy all things conducing thereunto: seasonable weather, and good air and wholesome food, together with good care, that we neither presume, nor tempt Thy Majesty by neglecting the means, which Thou hast appointed, nor yet despair of Thy blessing in the diligent use of them, nor in any event repine, or murmur at Thy providence, what portion soever it allots us; but that submitting ourselves to Thy good pleasure in all things, we may commit the keeping of our souls to Thee in well doing, as unto a faithful Creator, with compassionate pity, and praying fervently for all, and finally, that depending entirely upon Thy Goodness, we may wait the hour of Thy gracious deliverance with perfect resignation to Thy wise and just appointment in all things. To the which we betake ourselves, and the whole nation and whatever concerns us. Be merciful unto us, O God, be merciful unto us, for our souls only trust in Thee, and under the shadow of Thy wings shall be our refuge, till this calamity be overpast; which we beseech Thee speedily remove, if it be Thy will, O Father of compassions, for the alone mercies sake of Thy dear Son, Jesus Christ, our only Mediator and Advocate. Amen."

The XVII Century was ahead of the XX Century, for we know nothing of a true humiliation before God as a nation, and true confession of sins. Where is there such a turning to God in these days? If a plague comes, like the influenza, claiming its many millions, or infantile paralysis, crippling thousands of little ones, we try to isolate the germ and discover a serum. This lack of acknowledging God and His providential dealings, this lack of turning to Him in deep contrition and confession of sin, this lack of imploring His gracious help and lack of trusting in His mercy, is a serious

thing. Nothing pleases God more than the sentiment^s expressed in the prayer of 1665.

But judgments are coming. They are on the way. They will be so severe that science will be baffled and will know no remedy. And it is written: "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isaiah xxvi:9).



The Rejection of Jonah We do not mean the rejection of the prophet himself on account of his disobedience, but the rejection of the historicity and reliability of the experience which is recorded in the book of Jonah. This is not a new thing. A heathen philosopher by name of Porphyry ridiculed this book. All infidels in every century have done the same, and rationalists as well as liberalists, or as we call them today, modernists, have been in close fellowship with them.

But the rejection of the book of Jonah is a dangerous thing. It leads ultimately to the rejection of the Lord Jesus Christ. Our Lord spoke of Jonah's experience as historically true. He did more than that. Our Lord used his experience as typical of His own death and resurrection. To reject Jonah as unhistoric and brand his experience as a mere legend impeaches the knowledge and truthfulness of Him, who knows all things and who is the truth.

In 1897, a Brooklyn preacher, Dr. Lyman Abbott, attacked the book of Jonah in Plymouth Church. The *New York World* at that time gave a painful account of the sermon. When it was published, Robert Ingersoll, the noted infidel, congratulated Dr. Abbott. As the newspaper report of thirty-one years ago is before us we can quote it, at least in part.

"The Rev. Dr. Lyman Abbott, who has been preaching sermons on the literature of the Bible, preached about Jonah and the whale. His remarks caused great laughter. He said some people referred to the story as the Pickwick Papers of the Bible. The doctor described minutely how the fish swallowed Jonah, and then he told how Jonah composed a psalm in the fish. There was a ripple in the audience which burst into a loud laugh."

Up to a short time before Dr. Abbott attacked and rejected

the story of Jonah, he had preached the truth of the Gospel. We have printed a number of his former Gospel sermons in our columns. The one published last month, "The Riven Rock," was preached by him and later issued with other sermons in a volume. But after he had made sport of Jonah he began to drift till finally he denied what he once believed, that the Lord Jesus Christ is the Son of God, that He died for our sins, that He arose physically and that some day He will return in person and with great power and glory. Therefore, we say the rejection of Jonah, or any other portion of God's Word, is a dangerous thing. And he is not the only one who has gone this way.

Very strange, in the same year, 1897, an outspoken critic, one of the selected authors and promoters of the "Polychrome Bible," Professor Carl H. Cornhill of the University of Konigsberg, gave in his critical work on "The Prophets in Israel" a different estimate of Jonah:

"I have read the book of Jonah at least a hundred times, and I publicly avow, for I am not ashamed of my weakness, that I cannot even now take up this marvellous book, nay, not even speak of it, without the tears rising to my eyes and my heart beating higher. This apparently trivial book is one of the deepest and grandest that was ever written, and I should say to everyone who approaches it, take off your shoes, for the place where thou standest is holy ground;"



Sir M. Monier-Williams was a great
An Oriental thinker and Oriental scholar. He was the
Scholar Speaks Boden professor of Sanskrit in the University of Oxford, and translated many of the sacred writings of India into the English language, notably the Vedic Hymns. Some twenty-five or more years ago he saw so plainly the tendencies of the times, the rapid increase of infidelity among professing Christians, that he sounded a warning, which is more needed now than when it was first written.

"In this expiring century (the XIX), when a constant succession of modern writers, of socialists and criticasters, of Neo Buddhists and Theosophists, are pressing on us their new gospels and their new ideas of all kinds, trying hard to seduce us from the "old paths," this Sacred Book, the Bible, seems to speak to us and say, "Will ye also go away?" To

what other book shall we go? This Book alone reveals the Christ, the Saviour of the world. This Book alone has the words of eternal life. To what other book, then, should dying sinners go but to this Book of Life? We are living as ye know, in times of grievous unsettlement. The fountains of the great deep are being broken up around us. Men are everywhere drifting from their old moorings, from the anchorage to which their fathers trusted, tossed hither and thither by every gust of criticism and every wind of false philosophy."



A Fine Criticism In our last issue we called attention to the acknowledged failure of thousands of churches of the leading Protestant denominations to gain new converts. This stagnant condition is the result of lifeless and powerless modernism. There appeared recently in that good Southern newspaper, *The Dallas Morning News*, a most excellent editorial on this situation, which should be read by many thousands more:

Dr. W. R. Patterson of the General Council of the Presbyterian Church has made a study of three denominations, the Northern Baptist, the Methodist Episcopal and his own, taking the annual statistics issued by them, respectively, and he finds among the three a total of 11,394 congregations which have had no converts in the preceding year. This amounts to 32 per cent of the total number of churches in these three denominations, we are told.

A number of reasons have been assigned in discussions by representatives of these churches to account for the situation, which is, however, not limited to these branches of the Christian faith alone. But probably the most significant thing about it is that none of these denominations is tremendously alarmed about it. That is to say, there is in none of them anything approaching the concern felt by an insurance agency that fails to get anything except renewal business. Church people appear not infrequently to be resigned to the situation.

Various explanations are involved, but one of them is that, amid all this talk of psychology, group consciousness, sociologic responsibility and the evolution of character, a

good many ministers have practically lost faith in conversion as a religious experience. The process of reducing religion to a science has been entirely too successful in some pulpits. The science results, but the religion doesn't.

The proportion of the people who have a hankering to attend a scientific clinic isn't great. The heart of the multitude isn't scientifically inclined. The lecture is a mighty poor substitute for a sermon. A case-hardened sinner that will permit his sins to be denounced from the pulpit and come back for more isn't going to get much religious reaction out of discourses on literature, ethics, philosophy and the like.

And, of course, if the pulpit is merely lecturing, the congregation soon becomes a mere audience, big if the lecture be clever and small if it be dull, but in no case influenced by any individual sense of lay responsibility for the increase of the size or of the zeal of the church. Hearers of the word who are not doers hold down the pews when mere sayers of words occupy the pulpit.

This editorial contains great truths. It hits the nail on the head! There will be still greater failure in the near future as long as these conditions continue, till the day comes when the Lord will execute His threat "I will spew thee out of my mouth."



**The Future
Will Tell**

Over a year ago there appeared in the "Christian Century," the outstanding periodical of Modernism, the following editorial: "The God of the Fundamentalists is one God; the God of the Modernists is another. The Christ of the Fundamentalist is one Christ; the Christ of the Modernist is another. The Bible of the Fundamentalist is one Bible; the Bible of the Modernist is another. These are one thing to the Fundamentalist and another thing to the Modernist. Which God is the Christian God? Which Christ is the Christian Christ? Which Bible is the Christian Bible? Which church, which kingdom, which salvation and the Christian consummation? The future will tell!"

Even so, the future will surely tell. Let Christ return in person, as He surely will, the self-made Modernist-god, their counterfeit Christ, the expression of the spirit of Anti-christ, their false dreams of social progress and a social

kingdom, their spurious gospel, bloodless, lifeless and powerless, yea all for which modernism stands, will find an ignominious end. *The future will tell!* We can afford to wait patiently for that future.



Would He? The Pastor of the Brick Presbyterian Church, Dr. William P. Merrill, speaking at the vesper services in St. Paul's Colum-

bia Chapel, of the University, said:

"If Jesus Christ were on earth today, He would take a keen delight in the age of science. Christ would glory in the new truth which has been discovered for us by Copernicus, Darwin and their followers. He would be especially interested in our hospitals and the time and money that is spent in the care of health."

Only a man who does not believe in the infallible Christ, the holy, omniscient Son of God, by whom and for whom all things were created, can utter such foolishness. According to Dr. Merrill, our Lord, if He were here, would be an evolutionist and glory in this atheistic, heathenish theory of the origin of things seen. How deplorable that the young are especially singled out to listen to such miserable inventions and be misled by them.



**A United
Testimony
Needed**

Thirty-five years ago, in 1893, a number of English brethren sent to this country a loving appeal to present in forthcoming Bible Conferences a united testimony to the imminence of our Lord's coming.

Twenty-two outstanding teachers signed the appeal. They are all gone home except one, Dr. F. B. Meyer of London. We quote the closing paragraph of the appeal:

"We appeal to you, therefore, beloved friends, to take into your prayerful consideration *the value of a united testimony* to the imminence of the stupendous events which attend and follow our LORD'S appearing; and, if it seem good to you, to make the second coming of Christ a central subject at your conference in the year 1893; if so be that God by His blessed Spirit may honor such testimony to the coming glory of His dear Son, for the arousing of a vast number of believers out of worldliness and sloth, and that a multitude of the unsaved who have 'hearts failing them for fear and for looking after those things

OUR HOPE

659

which are coming on the earth,' amid the increasing insecurity of property and the development of anarchy, yet 'may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man,' (Luke xxi:26, 36); by 'laying hold of the hope set before them' (Heb. vi:18), whilst the day of salvation still shines upon them "

Surely "a united testimony to the imminence of the stupendous events which attend and follow our Lord's appearing" would be a splendid thing, and would be greatly pleasing to our Lord and to the Paraclete, whom He has sent, the Holy Spirit.

Thirty-five years ago such a united testimony was far more within reach than it is today. Nowhere is the confusion so great as in a sane and scriptural interpretation of prophecy. Next to the Gospel Satan seems to hate the blessed hope. What has not the dark shadow of the truth done to hurt prophecy and its great and stirring testimony! Let us look at it.

I. He has linked with it the most damnable heresies and soul destroying errors. Mormonism, Spiritism and Theosophy, these three unclean frogs mention His Return. All the fanatical, delusive movements of the last hundred years, like the Irvingite Movement, the Millerite Movement, resulting in present day Seventh Day Adventism, the Alexander Dowie Movement and scores of others, all spoke and speak of the second coming of our Lord. The Russell Cult, started by one "Pastor Charles T. Russell" who claimed to be some great one, is built on the belief of Christ's Return, but it has so many errors and evil teachings in it that it is repulsive to those who know the truth and love it. We also mention the Pentecostal Delusion, with its false prophets, who have dreams and visions, like Mrs. McPherson and others. On this movement claim is laid to a restoration of certain sign gifts of the Spirit of God, but they have been proved counterfeits. The faith-healers with their fanatical assertions and untrue reports are all believers in the second Coming of our Lord.

II. On the other hand, we have Modernism. The Liberal School denies that there is any such thing as a Return of Christ. It is the result of their denials of the Deity of

Christ. According to them Christ was a mere human being, though a perfect man. His body was not given to Him by the Holy Spirit in the Virgin birth. Nor did His body rise from the grave. Therefore, as far as a physical, glorified existence of our Lord is concerned, He does not exist with the Modernists. Therefore He cannot return. Some do not go as far as that and hold a vague belief, as most Postmillennialists do, of some kind of a spiritual coming or something else.

III. The confusion is the greatest when we come to the friends of His coming. They have been used also to discredit the study of prophecy. We mention first the "date-setters." Men and women who know more than the Scriptures and think they have discovered what the Lord has been pleased to hide. In spite of the ignominious failures of the past they continue in their attempts to fix the date of Christ's Return. Others, instead of going to Scripture, our only authority, think they can read the future in an old *Egyptian Pyramid*, the great pyramid, another foolish attempt to fix dates by the measurement of that pyramid. Then there are those who believe in the "Anglo-Israel" delusion that Great Britain and America are the lost ten tribes, and they speak of the Coming of Christ.

Still greater is the confusion among those who study prophecy and who are free from vagaries like the above. Some believe the Church will go through the tribulation; others hold that the Church will not go through the tribulation. A certain teacher who used to hold the true interpretation of prophecy has swung back entirely and now teaches that there will be no tribulation at all. We could fill several pages with the divisions which exist among the believers in the truth of our Lord's coming. It is also to be deplored that some are very dogmatic on unessential points and go so far as to denounce those who do not believe in their particular view and conception. For instance, those who hold that literal Babylon must be restored; they fight for this theory as if their salvation depended upon it.

But enough of this. There should be, as our brethren of thirty-five years ago suggested, a united testimony as

to the imminence of our Lord's coming. We believe it is possible even yet, in the midst of all the confusion. And such a united testimony would be a great blessing.

Such a testimony should confine itself to a few outstanding facts clearly taught in Scripture. We suggest the following: (1) The Lord Jesus Christ is coming the second time. It will not be a spiritual coming, but a visible, a personal and a glorious return. (2) The Scripture teaching as to what precedes this second coming of our Lord: not a converted, a righteous and warless world. Here Scripture should be quoted as to the true conditions revealed by the Holy Spirit, the conditions of lawlessness, apostasy, etc. (3) The distinction should be made clear as to the "blessed Hope" which is exclusively the hope of the Church, and His actual return, after the Church is brought into His glorious presence. (4) The results of His Coming should be presented in a scriptural way, what this coming will mean, according to the Scriptures, to the apostates, those who know not God and who obey not the Gospel of Christ, to the Jews and to the nations of the world, as well as to creation. (5) The testimony of the nearness of the long predicted and long expected event. This testimony should be coupled with exhortation to separation from the evil things of our age, to a new and fuller consecration to our coming Lord, to a greater sacrificial service for Him and for those who are unsaved.

From the parable of the ten virgins we learn that the five foolish virgins were scattered, when the Bridegroom came; but the five wise virgins were together to enter in with Him. May it please the Holy Spirit to draw all who believe in His coming closer together for a united testimony. The editor of "Our Hope" will do anything to bring this about.



We call the special attention of our readers to the review of "*Peter the Fisherman Philosopher*," written by our brother Arthur Forest Wells. The author, Dr. McInnis, seems to be drifting into Modernism. He certainly is in the wrong place as Dean of the Los Angeles Bible Institute.

Our Conferences during the first part of the year have had the Lord's special approval. We spent a delightful week in *Miami Beach, Florida*, a veritable wonderland. But still greater was our delight to enjoy fellowship with so many excellent Christians, men and women, who spend their winters there. The Conference held in the First M. E. and First Baptist Churches was arranged by the Neighborhood Bible Class under the leadership of Mrs. H. E. Adkins, who teaches a weekly Bible class of ladies at the Beach.

In every way this first Bible Conference held at Miami Beach was a splendid success. We also spoke to the largest Bible Class in the world in the Olympian Theatre of Miami. We addressed 2,083 persons on Lord's day morning.

Our *Boston Annual Conference*, the twenty-eighth annual meeting, was also well attended. The speakers were the Editor, Mr. Sidney T. Smith of Winnipeg, and A. Gordon MacLennan. During the last week of March we held a conference under the auspices of the Prophetic Testimony of Baltimore in the *Northminster Presbyterian Church*. We were glad to meet so many of our old Baltimore friends at these meetings. Our first regular charge as a preacher of the Gospel was in this city in 1883 and 1884.

We cannot report anything about *Columbus, Ohio*, and *St. Louis, Mo.*, as we go to press with this issue the beginning of April.

During this month, if it pleases our Lord, we hold meetings in *Montreal, Quebec*, May 7-13. Another engagement is *Nashville, Tenn.*, the first part of June.



"*Christianity or Religion?*" has been sent to about five hundred educational institutions, preparatory schools, seminaries, colleges, universities, etc. Nearly all have sent courteous acknowledgment and assured us that the volume will be embodied in the different libraries. Surely great good will follow. The word "Religion" attracts attention these days. The title of the above volume is arresting. We shall continue in this good work. Remember it in prayer. But have you read this book?



Summer Conferences. *The Sixth Montrose Prophetic Conference*, under the leadership of the Editor of "Our Hope," will be held, if it pleases the Lord, in Montrose, Pa., August 6th to 12th. Montrose is a beautiful mountain town with an elevation of 2,000 feet. Come and spend a week there and take in these meetings. Write now to R. M. Honeyman about accommodations.

The **Stony Brook Bible Conferences** are held from August 19 to 31. The first week, August 19-24, is devoted to the study of prophecy; the last week is the General Bible Conference. We hope for a large attendance. We will be glad to mail programs later to all who ask for them. Remember these conferences in prayer.

Set a watch, O Lord, before my mouth; keep the door of my lips (Psalm cxli:3).

Let me no wrong or idle word,
Unthinking, say;
Set Thou a seal upon my lips—
Just for to-day.

The Book of Psalms

Psalm XXVII

This is a deeply spiritual Psalm filled with some of the choicest expressions of faith, heart longings and assuring comfort. It is another Davidic Psalm and some claim that it must have been composed during the rebellion of Absalom. On account of the words of the tenth verse some expositors think that the second half of this Psalm could not have been written by David. So Professor Delitzsch says, "one is tempted to regard verses 7-14 as the appendage of another writer."

We divide this Psalm into two sections: I. Triumphant Confidence in Jehovah and longing for the sanctuary (verses 1-6); II. Prayer for help and sustenance (verses 7-14).

I. Triumphant Confidence in Jehovah and longing for the sanctuary.

Jehovah is my light and my salvation,
Whom shall I fear?
Jehovah is the strength of my life,
Of whom shall I be afraid? (Verse 1)

These are indeed words of a triumphant faith. Jehovah is my light, David could say in faith, though all was darkness about him, if he composed this Psalm by the Spirit of God in the days of rebellion against him. The New Testament tells us that "God is Light, in Him there is no darkness at all" (1 John i:5). The Jehovah who is light, in whose light we see the light, is He who spoke on earth the well-known words "I am the light of the world, he that followeth Me shall not walk in darkness, but shall have the light of life" (John viii:12). To know Him as our light, to enjoy Him as light is faith's great privilege. If Jehovah is our light and we are in the light there shines upon us a sun, that sets not and that knows no eclipse. With Him as our light there is no need to fear anyone, nor anything. Then follows the assurance that the same Jehovah who is light, is also "my salvation." The salvation here is an earthly salvation from the enemies, from the hands of the wicked. But it has also a deeper meaning. The second definition of God found in the first epistle of John is "God is love." And

the Love of God has procured for us salvation. This love is expressed in the gift of His only begotten Son, whom He sent into the world to be the propitiation for our sins (1 John iv:8-10). Therefore Jehovah, our Lord, is our salvation. Salvation is both, of the Lord, and the Lord, Jehovah, Himself. "Behold, God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my salvation" (Isaiah xii:2). And so Jehovah is the strength, or the stronghold, of the believer's life. Light, salvation and strength are found in Him.

"The light not merely manifests what is around me; it is God Himself who is manifested in it; and thus His own character becomes the conscious security of the soul. What an assurance—what a joy and blessing light is! Beauty, warmth, the vigor of life itself, are all found in it; and thus salvation is closely connected with this primary thought. The light of the first day (Gen. i:3) meant salvation out of its ruin for that world, which it disclosed, yet buried under the waters; the first pulsation of its rays was the throb of a new life which had come in for it. And with God known, the light apprehended is the dawn of an endless day, the power of an eternal life begun which is but the inner process accomplishing of His salvation."(*)

When the wicked came against me, to eat up my flesh,
My oppressors and mine enemies, they stumbled and fell.
Though an host should encamp against me, my heart shall not fear.
Though war should rise against me, in spite of it will I be confident.
(Verses 2, 3.)

What confidence these words express! It is the knowledge of what the first verse declares which triumphs over all obstacles and all enemies, and which derides every adversary. When Jehovah is really trusted, when the heart is joined by faith to Jehovah our light, our salvation and our strength, all enemies are defeated. When new dangers arise, when new powers combine to accomplish our downfall and ruin, though an host encamp around the saint of God, and war should arise against his soul, he can by faith in God defy them all.

*F. W. Grant.

OUR HOPE

One thing have I asked of Jehovah, that do I desire:
 That I may dwell in the house of Jehovah all the days of my life,
 To behold the graciousness of Jehovah, and to inquire in His temple.
 For He shall hide me in His pavilion in the day of evil,
 In the secret of His tabernacle He hideth me,
 He shall lift me high upon a rock.
 And now shall my head be lifted up,
 Above mine enemies round about me,
 And I will sacrifice in His tabernacle sacrifices with joyful sound;
 I will sing, yea, I will sing praises unto Jehovah (Verses 4-6).

First we find here again the heart longings of the true Israelite, the Old Testament Saint. He longs to be in the earthly sanctuary. His desire, to dwell all the days of his life in the house of Jehovah, to behold there the graciousness, or beauty, of the Lord and to inquire in His temple. Such longings for the sanctuary, the earthly tabernacle, where His glory dwelt in visible splendor, are found in many other Psalms. The godly remnant of the future will know these deep longings (Psalm xlii:1-4). But we have better things. For us has been opened the Father's house with its many mansions. And should we have less longing to be there than the godly Israelite had for his earthly place of worship? We do not see the visible glory of the Lord, as it was displayed in Israel, but we see the Lord of glory in all His graciousness and fulness. Jehovah-Jesus came to earth and revealed His matchless glory among men, and now we behold the glory of the Lord as in a mirror and are changed into the same image from glory unto glory (2 Cor. iii:18). The godly Israelite stood tremblingly before the Holiest in his earthly tabernacle, but for us the veil is rended and we have boldness to draw near and to enter in. And if the Israelite went into the place of worship "to inquire," to meditate, how much more should we inquire into the far greater revelations of His redeeming love! And in that sanctuary, in His pavilion, the Israelite knew he was secure; he had his hiding place there in the evil day. And when the calamity was overpast, Jehovah would lift him high upon a rock, that he would be lifted above all his enemies and he would respond by sacrifices and by singing praises to Jehovah.

All this has to do with earthly deliverances, but it also has an application to ourselves which is not difficult to make.

He is our hiding place. We find our refuge in Him with whom we are one. We know that all our enemies are defeated, for our Lord has conquered them all. And so we are true worshippers, who worship in Spirit and in truth, who bring spiritual sacrifices, the praises of our lips, acceptable to God in His Name.

II. Prayer for Help and Sustenance (verses 7-14).

Hear Jehovah; with my voice do I call;
 Be gracious unto me and answer me.
 To Thee saith my heart: Seek ye My face;
 Thy face, O Jehovah, will I seek.
 Hide not Thy face from me,
 Put not Thy servant away in anger;
 Thou hast been my help,
 Cast me not off and forsake me not,
 O God of my salvation.
 For had my father and my mother forsaken me,
 Then had Jehovah taken me up (Verses 7-10).

Distress and new trials have arisen, as it is always with God's people in all ages. But the refuge is Jehovah and calling upon Him. Faith looks to Him to be gracious and to send an answer from His sanctuary. The psalmist reminds Jehovah of His own words. The Authorized Version, by using italics supplies the correct meaning: "When Thou saidst, Seek ye My face; my heart said unto Thee, Thy face Lord will I seek." The words "Seek ye My face" are His own words of gracious invitation to come into His presence. The believing heart makes this blessed invitation its own and then seeks His face. Will He then, can He then hide His face from such a suppliant, who pleads His own promise and invitation? Will He put His servant, though he may have failed miserably, away in anger? Surely He owns such trust and confidence in Him.

The tenth verse, it has been claimed, could not be David's experience, for his father and mother never forsook him. The difficulty is easily solved for the Hebrew permits the translation as given above. The expression must be understood in a hypothetical way. In case it should be so, though the nearest and dearest forsake, the Lord will take up the outcast, and make him His child.

Teach me Thy way, Jehovah;
 And lead me in an even path, because of liars in wait;

Abandon me not to the will of mine oppressors,
 For false witnesses rise up against me,
 And those who breathe out violence.
 If I had not believed to see Jehovah's goodness
 In the land of the living!
 Wait on Jehovah!
 Be of good courage and let thine heart be strengthened,
 Yea, wait upon Jehovah! (Verses 11-14).

These words present to us the blessed results of confidence in the Lord. Divine calmness comes into the soul. How true it is, experienced by all His trusting children, "Thou wilt keep him in perfect peace whose mind is stayed upon Thee, because he trusteth in Thee." Oppressors, false witnesses, those who breathe out nothing but violence, yea the hosts of darkness may rise up on all sides, if the believer waits on the Lord, looks to Him, his courage will never fail and his heart will be strengthened by the Lord Himself. What a precious privilege to wait on Jehovah! What a blessed privilege to bring all into His presence! But how little true waiting God's children after all practice.

Isaiah

By F. C. JENNINGS

CHAPTER LXI

THE PERSONAL MINISTRY OF MESSIAH: ITS CONSEQUENCE
 IN THE MILLENIAL DAY: HE REJOICES IN THAT
 DAY WITH HIS PEOPLE.

Our chapter is not a long one, but it will be found filled with interest and refreshment if we can trace in it the path of our Lord Jesus Christ from His early home in Nazareth, till in a day, yet future, He finds a dwelling with His beloved Israel in a land itself resting under His beams as the Sun of Righteousness.

Again the division is so clearly a threefold one that it could not be mistaken, thus:

1: Verses 1 to 3: The threefold ministry of the Lord, first in grace: this rejected, in judgment; then finally in healing.

2: Verses 4 to 9: Israel in millennial blessedness, or as the "Kings of the Sunrise." (Rev. xvi. 12)

OUR HOPE

3: Verses 10 to 11: Messiah rejoices with His rejoicing people.

We will seek to enjoy and profit by each in order, first seeking a free metrical rendering.

- 1: Adohnai Jehovah's Spirit's on *me*,
For I am Jehovah's anointed,
To preach the glad tidings to penitent poor;*
To heal the heart-broken He sent me;
"Freedom" to cry to those who are slaves,
The prison-doors ope to the fettered.
- 2: To cry: "Tis the year of Jehovah's goodwill,
The day of our Elohim's vengeance,"
All who are mourning to comfort.
- 3: The mourners in Zion with raiment to clothe, †
To give to them beauty for ashes: ‡
The oil of rejoicing in place of lament,
The garment of praise for sad spirit.
That "Strong trees of righteousness" they might be called:
Oaks of Jehovah's own planting,
That should ever be for his glory!

This chapter should surely be of supreme interest to us, for 1900 years ago, a young mechanic, about 30 years of age might have been seen standing up, amid a congregation in a simple place of worship, in a village of a despised district in a despised country, as though He were desirous of addressing those present. We are told nothing of His personal appearance, but evidently He is not of any exalted social standing. His clothing must have been that of an ordinary artisan, for He was but a carpenter, and the son of a carpenter, or at least so thought to be, and the villagers among whom He had grown up assumed that they were thoroughly acquainted with Him and all His relatives.

Esteemed and respected indeed He was, or they would not have handed Him the roll of Scripture from which to read; and as He stands there, let us try and transport ourselves in spirit to the scene. He carefully unrolls the book, not carelessly, taking the first page that comes, or the first text that strikes His eye, as being providentially intended;

*The one word in Hebrew covers this double idea of lowliness and penitence.

†The Hebrew "*soom*" is translated by more than 50 different English words in our Authorized Version. Here I take it it is used as in Ruth iii:3: "And *put* thy raiment upon thee."

‡Here we have another of those word-plays with which our book has made us familiar. The Hebrew root word for "beauty" and that for "ashes" are composed of the same letters; but transposed, which in itself suggests the transposition of beauty for dust: "*apr*" (dust) becomes "*par*" (beauty).

but He "finds the place where it is written: The Spirit of the Lord is upon me," and having read a few words only, He resumes His seat. There is a pause while the eyes of all the congregation are expectantly fastened on Him, to hear His comments on the text He has selected.

Now mark the astonishment that comes over every face as He—the carpenter, the son of Joseph (as they think)—says: "This day is this scripture fulfilled in your ears," and then quietly assumes the place of being **Himself** the very One who was the Speaker in the prophecy of Isaiah! Can we not picture the scene. And as He goes on taking every sentence and applying it to Himself, amazement sweeps over the congregation; and had we been there, should we not have shared that amazement? He, our neighbor who has gone about among us for over 30 years; He the One who now claims to have been divinely anointed

To preach the glad tidings to penitent poor—
 To heal the heart-broken:
 To cry "Liberty" to the slaves:
 Prison door ope to the fettered:
 To cry: "Tis the year of Jehovah's goodwill."

Can you not see the agitated assembly? And yet they are most gracious words: they bear in them nothing but beneficence. Between two general proclamations of "preaching the gospel" on the one side, and "the acceptable year" on the other, are three specific forms of grace: first the "heart-broken"—those who no longer stout-heartedly insist that they have "done their best," but finding tender love where they expected a curse are filled with self-abhorrence—these must be healed. Next, and along the same line, men have but dark and false views of God—O very false—"I", says this speaker, "am going to give them light as to that, and proclaim Him by a Name that shall draw their heart's confidence to Him." In a word it is the "year of jubilee," when the sweet sound of the silver trumpet swept over the hills and vales of Palestine, and as those notes reached the ear of every bondman, he sprang up free, and hastened to resume the patrimonial inheritance that he had forfeited. O 'tis a picture too beautiful to be spoiled by human comment! for it tells of poor man's place in the heart of God,

forfeited indeed, but in and by that Speaker regained, and more than regained, for it is with eternal acceptance never again to be lost.

But here the Reader stops: Not that the next sentence "the day of vengeance" does not in itself mean "the acceptable year" for Israel: it most surely does. The only way of deliverance for the Jew on this earth will be by retributive justice on the oppressing nations. That vengeance was by the Spirit in the mind of the Old Testament prophet, Isaiah. **He** made no pause whatever, for to him the two things, "acceptable year" and "day of vengeance," were indissolubly linked together, they are one and the same thing. The farther-seeing Prophet of Luke iv, foreseeing and foretelling that He would be rejected by "His own" (and the hill of Nazareth soon witnessed that rejection, foreshadowing Calvary) also foresaw and foretold that these eternal spiritual blessings should go forth to "every creature under heaven," and his stopping in the middle of the verse leaves room for **that**.

Have you not been struck with God's appreciation of mourners? The very beatitudes seem to affix blessing to what the worldly Christianity of our day ridicules as "pessimism." **"Blessed are the poor," "Blessed are they that mourn," "Blessed those who weep now"!** Is **that** the language of the present day? "Laugh and the world laughs with you; weep and you weep alone," is this world's way. "But," you say, "that was altogether Jewish, and we are told to rejoice in the Lord always," which seems rather to forbid, than to approve of mourning.

True, but there are strange paradoxes in the life of a Christian. One of them wrote, and he not the least of the apostles, that he was "sorrowful, yet always rejoicing" (2 Cor. vi:10); and today, as long as the Holy Ghost is with us, to take of the things of Christ and show them to us, we can but rejoice in all we have in Him. But yet that same Spirit would undoubtedly lead to sincere mourning at the appalling condition of Christendom, and the wave of apostacy that is sweeping over it. Bochim ("the place of weepers") is not at all an inappropriate spot for us to frequent, for the "Angel of the Lord" is still there (Judges, ii)

O let us not shrink from the taunt of "pessimism," but confess ourselves to be pessimists indeed as to all that depends on the "**first** man," but optimists without limit as to all that depends on "**The Second Man**," for He ever doeth all things well.

But in our prophet we have to do with the Jew, who is today going back to his land in an undistinguishable mass of unbelief in their true Messiah, Jesus. Soon a sharp dividing line will be drawn, and on one side of that line will be some who mourn, "as the mourning of Hadadrimmon in the valley of Megiddo" (Zech. xii:11); and on the other, a mass of impenitent, who are morally gathered at **Har Mageddon** which is in the English tongue, "The Gathering-place of the Lofty." But to continue:

- 4: The wastes of the ages they shall rebuild,
Old ruins restore to new beauty.
Cities all wasted they shall repair,
Desolations from long past abandoned.
- 5: And strangers shall stand and shepherd your flocks,
Your ploughmen and vinemen be foreign.
- 6: But **ye** shall be called "The Priests of the Lord"—
The servants of God shall be namèd.
The wealth of the Gentiles shall then be your food,
And **ye** shall make boast in their glory.
- 7: Ye shall have double in place of your shame,*
For insults they joy in their portion;
Double shall be their lot in their land,
Their joy shall be everlasting.
- 8: For I—e'en Jehovah—take pleasure in right,
But iniquitous stealing is hateful (R. V.)
Them will I recompense in very truth,
A covenant will I make with them,
That shall indeed be eternal.
- 9: Amid all the Gentiles their seed shall be known,
And their offspring among all the peoples.
All who shall see them shall own them to be
The seed that Jehovah hath blessed!

As we have progressed in our book it has become increasingly clear that its prophecies must have a double application. First, that they were addressed through a Jew to the nation of the Jews, and that therefore their scope is earth and not heaven: the penalty threatened is reprobation on, and from, the earth.† But it is equally clear that the first

*Here there is a change in the construction—it becomes declaration.

†The one possible exception to this that I remember is the reference to Tophet in chap. xxx.

words of this chapter must have a wider and more spiritual application to the present day—a day that was unknown to the Old Testament prophet.

But as we come to verses 4 to 9 it becomes increasingly difficult to apply such words to the Church. I do not say that the professing Church, as left to man's responsibility, is not in ruins—it is; and there are indeed many “waste places”—very waste indeed; but the end of that faithless witness is not for those waste places to be restored, or the ruins rebuilt, but (the true having been caught up to be forever with the Lord) absolute reprobation as a vile thing to be “spewed out of the Lord's mouth”—no longer owned as His witness at all: *that* is not a rebuilding.

Apply the prophecy to the literal Israel, and how simple it all is: Her cities shall be rebuilt; her wastes covered with fertile beauty: her desolations throb with life. Foreigners shall do her rough servile work, while her own people shall be known as having peculiar access to God, and so a nation of priests. The very wealth of the nations shall be the glory of Israel (how could such a word apply to the Church? although the Harlot of Rome does carry it out consistently enough, and their joy shall flow perennially in unbroken song.

Jehovah's own character is ever the basis of His dealings with men. He loves righteousness. Every act of His, then, must be in strict accord with it; but robbery—the assumption of that to which the pretender has no right—as when the Devil would be as the Most High, or man, his dupe, would claim to be God (2 Thess. ii), robbery of such a transcendent character that it called “robbery with iniquity” is hateful indeed to Him.

- 10: Joyously will I rejoice in the Lord:
 In my God shall my soul sing, exultant!
 For he hath clothed me in salvation's robe,
 In the garment of Justice enwrapped me,
 As a bride decks herself with her jewels.
- 11: For just as the earth her sproutings sends forth,
 And a garden makes sowings to spring up,
 So shall Adohnai-Jehovah effect:
 Righteousness causing to spring forth,
 And praise before all of the nations.

Here we listen to the song of Messiah as He identifies Himself with His beloved Israel: He leads their joyful

singing—His joy is one with theirs nor surely less so with ours. Here we have the fulfilment of the word: “In the midst of the congregation will I praise thee” (Psa. xxii:22). On the feeblest of us too, are the garments of salvation and the very righteousness of God covers us, for it is “on all those who believe” (Rom. iii:22). It is to the nations of the earth that Israel is the vehicle of the display of this glory, while it is “unto principalities and powers in heavenly places that is made known by the Church the manifold wisdom of God” (Eph. iii).

Again, what a beautiful figure—not as a lightning-flash, gone as soon as seen, but as a garden sprouts forth what is to be long enjoyed; and in **this** case forever. Righteousness used here in the most comprehensive way: First, God’s righteousness—His very character, as on a throne of inflexible justice—has become actually (O blessed be His Name!) the safeguard, protection and clothing of His redeemed, and then the knowledge of this consumes legality, exterminates rebellion, wins the heart, changes the will, and so practical righteousness springs up, and thus the Jew is no longer despised, but is the object of praise of all nations,* as flowers cover a garden.

So is it ever, through all dispensations, it is the knowledge of love to us poor, wrath-deserving sinners—that results in practical holiness. Not legal endeavor: not doing our best, but finding that love has provided for all our helplessness in the beloved Son, and now the Spirit’s law is that our true life with all its powers is alone in Christ Jesus, and the righteousness of the law is fulfilled in us who walk not after the flesh but after the Spirit” (Rom. viii:4). So may it be with us all!

*The word “praise” here being used as in chap. lxii:7, “till he make Jerusalem a **praise** in the earth.”

My soul rejoices to persue,
 The steps of Him I love,
 ’Till glory breaks upon my view
 In brighter worlds above.

Israel's Lost Identity

Is there any Scriptural warrant for the statement "Lost tribes of Israel," or for assuming that the *British* peoples are these so-called "lost ten Tribes"?

It is written of Israel: "Lo, the people shall dwell alone, and *shall not be reckoned among the nations*" (Num. xxiii:9). This can hardly mean to infer that they are to be an "*isolated*" or an "*island nation*." The British people *are* reckoned among the nations.

The "Word of God" must be our guide as to the history of these people until the close of New Testament days, and from a study of the Bible we can glean the following particulars.

At least *nine-tenths* of the tribes of "Israel" *perished* under the judgments of God (Amos v:3). This was prophesied 787 B.C., or sixteen years before the first invasion. *Two-thirds* of the tribes of "Judah" likewise perished (Ezek. v:12).

There is a distinct *losing of identity* of *Israel's* tribes, and this is how, I think, we can account for it.

After Solomon's death, Jeroboam, his servant, was met by Ahijah and told that God intended him to be King over *ten tribes*, because the whole twelve tribes of Israel had turned away from worshipping God alone, and were doing homage to Ashtoreth, the goddess of the Zidonians, Chemosh, the god of the Moabites, and Milcom, the god of the Ammonites, and Solomon's son, Rehoboam, was only to have the tribes of Judah and Benjamin to reign over. Departure from God is the *rock-bottom* cause of all disaster.

Jeroboam was a vile king, and idolatry continued rampant throughout his kingdom—the result being, that within *twelve months* of his exercising power, the Priests and the Levites that were in *Israel* left Jeroboam, and presented themselves to Rehoboam: they left their ALL, their suburbs and their possessions, and came to Judah and Jerusalem, for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord (2 Chron. xi:13, 14). They left their ALL for *God's sake*.

The Levitical tribe, thus going over as a whole to Judah,

OUR HOPE

675

lose their identity as "Israelites," and henceforth are numbered among the children of "Judah."

The example of the Levites is followed by a goodly number out of all the tribes of Israel, even such as *set their hearts to seek the Lord God of Israel*. So they strengthened the kingdom of Judah, and made Rehoboam, the son of Solomon, *strong* (2 Chron. xi:16, 17). All these, also, *lose their identity* amongst the tribes of "Israel," and are numbered among the children of "Judah."

This, and apparently other desertions from "Israel" to "Judah," accounts for the *great increase* in Rehoboam's fighting force, which could not be accounted for by the *natural* increase of population by birth among the two tribes of Judah and Benjamin, in so short a time as the twenty years, as follows.

When Rehoboam assembled ALL Judah with the tribe of Benjamin at the beginning of his reign, 975 B.C., he only had 180,000 warriors (1 Kings xii:21).

Abijah, his son, the next King of Judah, had, seventeen years later, 958 B.C., 400,000 valiant men of war! (2 Chron. xiii:3).

Asa, his son, the following King over "Judah," had, three years later still, 955 B.C., 580,000 mighty men of valour! (2 Chron. xiv:8).

An increase of 400,000 fighting men in twenty years! Where did they come from if not from the northern tribes of Israel mostly?

Fourteen years later, 941 B.C., Asa, the King, makes a covenant with God, and gathers all Judah and Benjamin, *and the strangers with them out of Ephraim and Manasseh, and out of Simeon*; for they fell to him out of "Israel" *in abundance*, and they swear loyalty to God (2 Chron. xv:9).

Thus the *losing of identity* of a *vast number* of the tribes of Israel is seen, as they come under allegiance to the King of Judah.

There is, however, another point of interest (seeing that so many believe that the so-called *lost tribes of Israel* are represented by those who were taken into *captivity*, and ultimately migrated, as they were able to escape from thral-

dom, to England), and that is, *only a very small number* of the ten tribes went ever into *captivity!* Jeroboam numbered 800,000 *fighting men* when he began his reign (2 Chron. xiii:3); add to this the Levites, and then take the usual reckoning of five or six to a family, and the total population of the ten tribes would be probably from five to six million persons in all. There were *three* occasions only of invasion of the territory of Israel.

The first about 771 B.C. (1 Chron. v:26) two hundred and thirty-four years after the Kingdoms are divided between Jeroboam and Rehoboam, when Tiglath-Pileser, King of Assyria, carried captives away from the tribes of Reuben, Gad, and the half tribe of Manasseh. These tribes selfishly, and apparently not as God intended that they should do, chose the East of Jordan for their settlement, and they are the *first* of the tribes to suffer by the enemy. From these two-and-a-half tribes *only* a number go into captivity, not *all*, as will be seen later.

The *second* invasion, about 740 B.C., or thirty-one years later, during Pekah, King of Israel's reign, when Tiglath-Pileser again invades the land, but this time only touches the most northern tribes of Naphtali, as captives are taken from the towns in that territory only (2 Kings xv:29).

The *third*, about 721 B.C., or nineteen years later, in Hoshea, King of Israel's reign, when the King of Assyria took Samaria, and carried away 27,290 captives (2 Kings xvii:6).

A tablet in the Louvre, Paris, tells how Sargon, the Assyrian, invaded the land and took 27,290 Samaritans (Ephraim and the other half-tribe of Manasseh) away captives, and sent captives from other countries to live in Samaria.

In 2 Kings xvii:24, we read they were brought from Babylon, and from Cuthah, Ava (towards Persia), Hamath, and Sepharvaim (near Babylon).

These undoubtedly *intermarried* in course of time with the remainder of the tribes of Ephraim and Manasseh, thus losing their full identity as children of Israel—and probably accounting for the statement in John iv:9, "The Jews have

no dealings with the Samaritans," a term of reproach on account of the mixed marriages! This last invasion was prophesied by Hosea four years previously, 725 B.C. (Hosea xiii:16), who writes: "The iniquity of Ephraim is bound up, his sin is *hid* (Hosea xiii:12), and this is the actual reason given for the invasion in 2 Kings xvii:9, "The children of Israel did *secretly* those things that were not right against the Lord their God." There is nothing hidden that shall not be made manifest—hypocrisy will out.

There is no record of *any* having been taken captive from the tribes of Asher, Zebulun, Dan, Simeon or Issachar.

Probably, *at the outside*, not more than 200,000 in all, out of the five to six million "Israelites," ever went into captivity, and all taken to *Assyria*.

Now let us trace a few of the instances where we have mention made of these tribes which are, so-called, *lost* through these captivities, *and subsequent* to these invasions.

In 630 B.C., or ninety-one years *after the third and last invasion*, the good King Josiah, only eight years old, the King of Judah, cleansed from idolatry the cities of Manasseh, Ephraim, Simeon, and Naphtali (2 Chron. xxxiv:6).

In 623 B.C., seven years later, reference is made to the Levites who taught ALL ISRAEL (2 Chron. xxxv:3), and in verse 17, it is said, the children of *Israel* who were in Jerusalem kept the Passover.

In 445 B.C., or 276 years after the last King of Israel had been deposed, we read: "All Israel in the days of Zerubabel, and in the days of Nehemiah, gave the portions of the Singers and the Porters, every day his portion" (Neh. xii:47), and in verse 44 Judah is *separately* mentioned.

So that the tribes of *Israel* are NOT LOST right down to within fifty years of the close of the Old Testament history!

How about their existence in New Testament history?

Peter, on the day of Pentecost, addresses "ye men of Judah" (Acts ii:14), and in verse 22 "ye men of Israel."

Paul, speaking before King Agrippa, "our *twelve* tribes instantly serving God" (Acts xxvi:7), thus showing that the *division* had ceased, and all twelve tribes were again united

under the interchangeable titles of "Jews" and the "House of Israel" (A.D. 62).

James writes his letter to the *twelve tribes* of the dispersion (James i:1). This dispersion refers to Acts viii:4 and Acts xi:19 (A.D. 34). He is not writing a letter to *non-existent* or LOST tribes (A.D. 60).

At what date then can it be inferred the ten tribes were LOST? Is it not clear that there is no such thing to be gathered from Bible history.

When invasions of the land of Israel took place no doubt many fled to the Southern Country of Judah—and when Judah's territory was invaded many went down to Egypt until it was safe for them to return, and thus *identity* was lost, first, through the judgments of God; secondly, multitudes giving up their tribal distinctions and joining Judah; thirdly, intermarriage; and fourthly, a small number going into captivity.

It is more than probable that representatives of all *twelve tribes* were present at our Lord's crucifixion, having come together for the Passover, and joined in the cry against our Lord, "Away with Him, crucify Him, crucify Him, His blood be on us and on our children."

The "*Kingdom*" of Israel has ceased (Hosea i:4-7), but in the latter days it shall be resuscitated through the mercy of God (Hosea iii:4, 5). All twelve tribes as one nation, with Christ Jesus as King.

Hasten the time, O Lord. Come—come quickly.—C.W.C.

Current Events

In the Light of the Bible

Mussolini Reaches Out for Greater Conquest. The iron hand of Benito Mussolini has matters in firm grasp throughout Italy. His word is law and the millions submit to it. His regulations are accepted without any opposition. His plans for the restoration of the Roman Empire are steadily followed.

Of late he has announced a new constitution for the

Fascists outside of Italy, which holds them directly under the authority of Rome and Mussolini. His aim seems to be to keep Fascists from becoming citizens of foreign countries. The instructions are the following:

“1. Fascisti abroad must be respectful of the laws of the countries in which they reside. They must give daily proof of their respect for the laws.

“2. They must not participate in the internal politics of the countries where they reside.

“3. They must not create divisions among Italian colonies, but rather heal them under the egis of Fascism.

“4. They must be examples of uprightness in their public and private lives:

“5. They must respect Italian representatives abroad, and obey their suggestions and commands.

“6. They must defend Italianism in the past and present.

“7. They must give help to needy Italians.

“8. They must be as disciplined abroad as I expect and demand Italians to be disciplined at home.”

The *Manchester Union* sees in these instructions an evidence that the great Italian leader is reaching out into the affairs of other nations, and then this English newspaper makes the following remarks:

“Mussolini’s policy has been to hold the actual allegiance of all Italians wherever they might be. Italy has been unable to take care of her increase in population at home, and it has been necessary to encourage migration. Unfortunately for Mussolini, with most of the colonial areas of the earth already preoccupied, there is no territory that he can appropriate where his nationals may settle permanently and still retain their allegiance. He has therefore formulated the rather presumptuous plan of endeavoring to retain that allegiance, even though Italians have become naturalized elsewhere.

“This plan constitutes the chief bone of contention between France and Italy, since the French Government resents and fears the operation of a policy that affects so large a number of Italians resident in Southern France and in Tunis.

“Much of the recent difficulty in Austria and in Hungary has been fostered by Fascists, who have had the sympathy and support of the Government at Rome. Fascism is not as subversive of present-day civilization as Bolshevism, but it is nevertheless contrary to the ideals of Anglo-Saxon democracy, and Great Britain and the United States must, as a matter of principle, resist any pretensions that threaten the stability of Western institutions. Fascism in Italy is a local matter, but when this movement aspires to become an agent of world conquest—when it presumes to build another miniature political State within the democracies of the West—it is time to draw the line.”

It looks as if there will soon be serious trouble throughout Eastern Europe as well as between France and Italy. Mussolini is pursuing his schemes in the Balkan States especially.

Another Disastrous Earthquake Visits Palestine. A few weeks ago another earthquake shook all Palestine. Two very heavy shocks were felt in Nazareth, Hebron, Haifa, Afuleh, Acre, Ludd, Jericho, Tiberius, Nablus, Ramleh and Tel-Aviv. Everywhere many houses, including municipal and government buildings, were damaged.

In Jerusalem the Government house on the Mount of Olives, which suffered so heavily last June in the earthquake, was again damaged. The Hebrew University on Mount Scopus, belonging to the Olivet range, again suffered damages, many walls of the buildings being cracked. The Allenby Bridge across Jordan was also heavily damaged. The thousands of inhabitants in villages and towns passed the night in the open.

This is the second earthquake within nine months which has visited Palestine. May this not be another warning that the shaking times are nearing?

The Hesperopithecus Tooth a Plain Pig's Tooth. Our readers probably do not know what “Hesperopithecus” means. Neither does the Editor of “Our Hope,” and his time is too valuable to examine the origin and meaning of this term.

But it is a tooth and has been called "the million-dollar tooth." We explain why. This tooth was found in an old river bed in the state of Nebraska. The most famous scientists at once stuck their heads together and came to the conclusion that it belonged to an ape-man, or forerunner of the human species, which ape-man lived a few millions of years ago on the American continent. Even the smart Alocs of Great Britain, who call themselves distinguished Anthropologists, with a half of a dozen of "D's" after their illustrious names, expressed themselves cock-sure that the tooth was sufficient proof that a sub-human or high anthropoid type had existed in the United States at least ten millions of years before George Washington became the father of our country. It was exhibited at the famous Tennessee evolution trial, and they teased good Bryan with it because the tooth was found in his native state.

The great treasure was delicately handled by the learned men and taken to a dentist's office to be x-rayed. Professor Gregory, whoever he may be, handed it to the assistant of the dentist and said: "Now be mighty careful. That tooth is worth a million dollars."

This individual became so agitated on account of a million dollar tooth that he trembled all over and, sure enough, he dropped the most precious tooth on the tiled floor and it was broken in pieces. Well, they cemented the pieces together and then after long study, consuming weeks, the great scientists declared that the tooth resembled a tooth of *Pithecanthropus*, the Java ape-man.

Years of controversy followed. A certain Professor Henry F. Osborn named the tooth "*Hesperopithecus Haroldcookii*" in honor of the Nebraska State geologist, Harold J. Cook.

But this famous tooth has now become very infamous for it has been positively identified as the tooth of a species of wild hogs which roamed the prairies of Nebraska less than 500 years ago.

Professor Gregory has been honest enough to acknowledge his mistake. But will these tooth-finders ever learn their lesson? What folly to reject God's trustworthy revelation as to the origin of all things and turn to old teeth!

New Disasters on Every Continent. The new year has brought many disasters. Earthquakes have happened on every continent. Violent storms and tidal waves have destroyed millions of dollars' worth of property and claimed many lives. Landslides have wrought havoc in South America. And now our beautiful Pacific Coast has had another visitation. The Santa Clara Valley, well known to the Editor, with its charming towns and villages, orchards and vineyards, orange groves and meadows, has been swept by a disastrous flood which has resulted in the loss of hundreds of lives and a property loss of some thirty million dollars. Whole families have been wiped out and it is feared before the tale is fully told hundreds will be found missing, their bodies being swept into the ocean.

Who is responsible for such a disaster? The infidel charges God with it. Others say that nature is cruel and metes out such visitations. But neither is true. Man is the guilty sinner. Closer investigation will probably reveal that the dam which broke was faultily constructed; someone may have made money out of the building of the dam by putting into it cheap material to enrich himself.

We do not know what other disasters will come before our readers peruse this paragraph. Some scientists predict greater earthquakes for the whole world and others anticipate a still greater Mississippi flood this coming spring. All these happenings are surely signs of the quickly approaching end of this age.

Peter the Fisherman Philosopher

(A Review)

The author of these studies is John Murdoch MacInnis, Ph. D., D. Litt., Dean of the Bible Institute of Los Angeles. The book has a sub-title which designates it as "A Study in Higher Fundamentalism." It is published by the Biola Book Room of the above named Institute.

The author states the occasion and the purpose of the book in his Preface in these words: "The following studies had their origin in a philosophical seminar in which men

representing some of the leading universities of the East, as well as some of the universities of Europe, discussed two questions: First, why the collapse of civilization represented by the World War; Second: what is necessary to the building up of an effective and abiding society? While all kinds of explanations and philosophies were presented and discussed at some length, it occurred to the author to do two things:

“First: To bring the Christian view of God and the world to the test of this consideration and seek to understand what it had to offer at every point of the discussion both on the explanation of the failure and on the question of a sound philosophy of life that would make for effectiveness and permanence.

“Second: Realizing that the most of the people who make up society are plain men and women and not trained philosophers, we wanted to take over the essential considerations and conclusions of these technical discussions into the world of the common man and recast them in his language. While considering these questions we happened to be giving special attention to Peter’s speeches and epistles and it dawned on us that they contained a most comprehensive philosophy expressed in the language of the common people. Out of this grew the form of the present book.

Whatever may be said in favor of some of the features of this book, the conservative Christian, who loves his Lord and knows his Bible, cannot escape being deeply grieved because of some of the regrettable portions of it. The reviewer has tried, in the spirit of prayer, to understand the author’s real point of view and to consider his language accordingly. Some expressions are used which, at the first reading, sound like the purest kind of rationalism; but a second consideration of them leaves one wondering what they do mean. We must be careful while reading such a book as this, lest we impute a heresy to its author which he himself did not intend. Much depends upon our own heart and mind in such a matter as this. Yet even though we let Christian charity have its course, we are forced to say that there are

some things here which we wish had been stated differently, or not stated at all.

We have wondered just how much a sinner, untaught in regard to the gospel of the grace of God in Christ Jesus our Lord, would be able to learn correctly from this book about being saved, about living the Christian life, and about the future inheritance of the saints. Our impression is that the author falls very much short of the clarity and comprehensiveness with which Peter preached and wrote. These are days in which religious language has several meanings; so that two men can use the same expressions, and yet, by the very same words, preach two opposite doctrines. It is the sacred duty of every one who speaks or writes in the name of the Lord Jesus Christ to let the *standard* of the meaning of his words be *clearly known*, i. e., whether the terms that are used are to be understood evangelically, modernistically, or somewhat in between. "For if the trumpet give an uncertain voice, who shall prepare himself for war? So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air" (1 Cor. xiv:8-9).

The author sets out to bring "the Christian view of God and the world" to a test. What is "the Christian view" of anything? Who can give an authoritative answer to that question? This phrase may be true enough; but this is a time when much goes by the designation "Christian," which Peter would never have associated with that blessed name. 1 Pet. iv:16. Some time ago there were a number of successful efforts put forth to substitute the word "religion" for that of "Christian." We see the effects of this in many quarters to-day, where organizations of one kind and another are putting forth programs on the assumption that they are Christian; but which programs could be carried on even if Christ had not come. We wish that the author had stated that he intended to discuss the "Scriptural" doctrine of God and of the world. Scripture has a definite content, not only of facts but also of their doctrines, which any one who can read may read.

But Dr. MacInnis has a very strong leaning to extra-biblical literature. He indulges in a liberal use of quotations

of and references to men who apparently do not accept the Scriptures as the only infallible rule of faith and practice. He seeks to justify this by saying, "The use of quotations from authors and books with which we quite radically differ on questions of theology does not mean an approval of these books. Every quotation is used for a certain purpose which is definitely indicated in the use of it. The use of quotations from people who radically differ from us in our convictions is justified by the Apostle Paul who used a line from a hymn to a false god without offering an apology for doing so, neither did he feel under necessity to protest against the rest of the hymn or say anything about the author from whom he quoted." (10-11). Now if the author had confined himself to as few citations from such writers as the practice of Paul warrants, there could be no criticism here; but Dr MacInnis goes very far beyond the apostle to the Gentiles in this matter. Conservative believers desire for Peter a different companionship than so many modernistic or liberal thinkers. Were the outstanding evangelical scholars so very silent about Peter that more of *them* could not be quoted?

The author states that "the following studies had their origin in a philosophical seminar in which men representing some of the leading universities of the East, as well as some of the universities of Europe, discussed two questions" (9). We are not thinking of these questions just now, but rather of the philosophical origin of these studies. That, we believe, is the root of the short-coming of this book. It got started wrong. We understand the message which our Lord gave to Peter, not in a philosophical seminar but in a reverent study of the Scriptures. Of course we are not saying that conferences in the interest of Bible study are not good and helpful. But they must be *Bible-study* conferences and not *philosophical seminars*, if it be a matter of understanding the revealed mind of God.

Not only did these studies get a wrong start, but they continued on a wrong principle. First, Peter's speeches and epistles are spoken of in such terms as these; "philosophy," "thought," "insight," "idea," "conception," "interpretation," "view," "We must not underestimate the importance

of this experience in the framing of a working philosophy" (35). "In order to help them to come to a decision He took them aside to a quiet place and gave them an opportunity to crystalize their thought on the subject" (16). "There was something in the experience of Peter that put him in an attitude that made possible an insight that he could not get in the ordinary way. That does not mean that it was superrational. Anything that God showed to Peter must have been through the reason—there was no other way to approach his personality" (17-18). "We shall first seek to find his idea of God and then inquire as to whether it can meet the common man's need for a working philosophy" (37). "This conception he undoubtedly got from Jesus Himself" (207). "This meant a personality so related to God that it could experience and interpret the truth represented by Jesus Christ" (18). "Peter's view of God's relation to the world is very simple, but it is also very definite and comprehensive and involves a rich philosophy" (43).

When the question is asked, "How did Peter get this philosophy?" we are told that it was due to his experience. "The Higher Fundamentalism is that insight of a living experience which is the light of life" (15). Peter related himself to the final source of stimulus in such a way as to make it possible for him to be stimulated to thoughts that he could not think apart from that special stimulus. That means that Peter had a special experience of reality that made possible this exceptional insight. Jesus calls the final source of stimulus "My Father who is in heaven" (18). Not only does "experience" account for the "philosophy" of Peter; but Peter's "experience" becomes the foundation of the Church. "Jesus recognized the genuineness of Peter's experience of God and immediately declared that on such an experience He could build His Church and make it effective. Not on Peter, nor on Peter's confession, but on that experience of God which interpreted the life and thought of God * * *. The building days of the Church have been the times when men have experienced God in a new and vital way" (20).

Why say, "This warns us that we are not to introduce theories of the how of revelation into this simple, plain statement of fact," (76) and then keep on insisting about Peter's "experience" as an explanation of it? Does not the author in his interpretation of 2 Pet. i:21 confuse inspiration with illumination? (78-84). The Bible speaks of Peter as a man who made several blunders. We are not judging Peter for this; but we are wondering what becomes of our infallible ground for faith, if we are to be told now that some of the gospel rests on Peter's "experience." It will not help us much to know that "we must not underestimate the importance of this experience in the framing of a working philosophy. The value of it is very much enhanced when we remember that his interpretations of this personality met with the approval of Jesus Himself" (35). We cannot say that the Lord "approved" Peter's entire "philosophy." Once he had an experience in Antioch which involved a wrong attitude toward the Gospel truth, and the Lord, instead of "approving" Peter's stand, sent Paul to "resist him to the face, because he stood condemned" (Gal. ii:11-14). And even while our Lord was yet with him in the flesh, indeed, it was at the time of His transfiguration, Peter had an experience in which he said something which the Lord did not "approve." Luke, writing by the Holy Spirit declares that Peter did not know what he said (Luke ix:33). And then there is the Lord's strong repudiation of Peter's "rebuke" in Matt. xvi:22-23. Isaac tried to act on the basis of experience, but Jacob cheated him. Did Balaam experience the wonderful prophecies which he uttered (Num. 23 and 24)? Did Caiaphas (John xi:49-52)? We believe that Dr. B. B. Warfield's comment on 2 Pet. i:21 is far nearer to the truth than Dr. MacInnis is willing to admit.

Secondly, the author repeatedly speaks about Peter's philosophy standing the test of modern thinking. "Our intention is to indicate in a simple way that Peter's insights include a most comprehensive view of God and our world and can stand the test of the most searching thinking of our day" (10). "Can it stand the test of modern thinking?" (43). "How does this conclusion stand in the light of modern

thought?" (57). Now, why try to open up a settled matter? If modern thinking is in harmony with the Bible, we are glad; if not, we are sorry. But what has that to do with the preacher of the Gospel. Never, for one moment, do I want to get up in the pulpit and feel that the thoughts of any one present could shake my comforting and encouraging belief in the authority of the Bible. It is when I know that the authority of the Word of God is beyond question that I grow bold in preaching to all classes of men that it is their duty to accept the plain statements of the Scriptures. Let scientists and scholars think and say what they choose, that does not effect the Word of God. Let us not waste time showing that the Bible stands the test of modern thinking; but let us tell modern thinkers that they must accept the statements of the Holy Spirit, as the Scriptures reveal them.

Statements are made in these studies which seem to reflect upon the authority of God's Word. "He was familiar with and well versed in one of the richest and truest literatures and religious conceptions of his day. He knew the Old Testament Scriptures with all the riches of their prophetic and poetic lore * * *. The thing that I am particularly interested in at this point is that a man who had a fairly intimate knowledge of these great classics could not help but be fairly thoughtful" (32). "When we come to a close study of the literature to which Peter makes reference we find that it is not only characterized by this peculiar insight which marks the great poets and scientists, but in discovering the relevant and the deeper tendencies underlying the currents in history it actually predicts the goals of history in a very wonderful way" (90). "We can reasonably question as to whether the keenest insights of our day go beyond the possible meanings of this conception "(48). Since the Bible is God's Word, we are not to put it alongside of the literature of men. Spurgeon said, "I do not quarrel with modern theology merely because of what it teaches, I believe that it teaches a lie from top to bottom, but I have another quarrel with it, that it teaches a false principle. It takes man away from what is written to what is thought; it does not allow the

sovereign authority of revelation, and in disallowing that, the very foundations are removed, and much of the abounding vice of this day is, I believe, the direct result of this abounding unbelief of God, this philosophical mistrust of infinite wisdom" (Sermon on Heb. xi:6). Philosophy is a word that is used only once in the Bible (philosophers are mentioned in Acts xvii:18), and then in a bad sense, Col. ii:8, "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

Having pointed out what we believe to be the basic shortcoming of these studies, viz., their rationalistic origin and course, we can review some of the other features briefly. The author appears to believe in the Trinity. His references, however to the Holy Spirit are few. Some of the references to God the Father are not only strange, but savor of the language of the unscriptural doctrine of the universal fatherhood of God. "Jesus calls the final source of stimulus 'My Father who is in heaven'" (18). "Our living God must needs be a reproductive God" (56). "The central thought in his idea of God was Fatherhood" (54). "He is the faithful Creator, and still active in His creative work" (163). "One of our scientific theologians who appreciates the need of a 'growing creed' in order to bring our religious thought abreast of the progress of science and philosophy says, 'The wisdom of God will be the process by which the life of Fatherhood secures its end in creation. The holiness of God will be the moral expression of that life, and the purpose of God, satisfying the dreams of the statesman, the quests of the scientist, and the speculation of the philosopher, will be the creation of a community, one in life and love and liberty with its Father—God.' This is a modern and scientific way of saying what our fisherman philosopher said when he said that God's purpose in life is to make us partakers of the divine nature and to build us up a spiritual house that He may show forth His glory" (57-58). Let us hope that Dr. MacInnis is not teaching an indiscriminate fatherhood of God. Certainly John viii:44 and i:12 do not warrant such a view. God is the Father of believers in the Lord Jesus Christ; but that

Fatherhood is based upon the Cross of His only begotten Son. See John iii:16 and xii:23-24. The creative work of God is finished. So we are told in Gen. ii:1-3.

Dr. MacInnis' reference to the Lord Jesus Christ are not all as dignified as we believe they should be. It has been the fashion of modernistic writers of late to refer to the Son of God by His human name almost exclusively. We could not help thinking of this when we noticed how repeatedly the author of this book refers to the Son of God simply as "Jesus." That is indeed His blessed name (Matt. i:21); but we should not forget that He has some very significant titles, and that it is the *rule* in the Epistles to refer to Him by making mention of one or more of these titles. Whenever He is mentioned by His human name alone, there is always an important reason for doing so. Cp. 1 Cor. i:1-9 and 1 Thess. iv:14. I have failed to find one single instance in the writings of Peter where he referred to the Lord simply as Jesus. When he preached his first public sermon after the Resurrection, he preached it to prove to all the house of Israel assuredly, "that God hath made Him both Lord and Christ, this Jesus Whom ye crucified" (Acts ii:36). Furthermore, the author refers to the Lord Jesus Christ depreciatingly. "He evidently was conscious of this fact and came to realize that His disciples were also struggling with the question" (16). "Jesus sought to interpret God and reality to the world" (19). "He came into intimate touch with and lived in sympathetic obedience to the greatest personality of all history. Not only did he see the flowering out of life in its highest and fullest expression in Jesus, but he sat at His feet and was taught by Him for nearly three years * * *. Unconsciously he cast all his thinking into the mold suggested by the teachings of this greatest of all teachers" (33-34). "At no other point can we get so near to the heart of the universe. Here the veil is turned aside a little more than in any other expression of reality known to history. For three years he gazed into this unveiling of the heart of the world" (34-35). "The truth represented by Jesus Christ" (18). "God as represented in Jesus Christ" (62). "That cannot mean that the sorrow of the divine in Christ was just

for the moment of the sublime stoop in the life of the historic Jesus" (120). Some of this language might be innocent enough; but there is much here that might easily win the approval of an avowed liberalist.

Peter is said to have "assumed" human guilt because of men's disobedience (62). He is said to have no definite statement on the subject of why men seem to find it easier to do wrong than right; but he is credited with "one or two references which are very suggestive." These are (1) "Your vain manner of life handed down from your fathers"; and (2) "Ye were going astray like sheep." (98-99). "One would not be surprised to find that the sheep life is nearly altogether dominated by the flock influence and habits * * *. It is that social element and power that would impress a man like Peter. As there is a flock life which largely determines the life of the individual sheep so there is a social life in human society which becomes the vehicle through which a 'manner of life' is handed down from generation to generation. Peter speaks of an empty or profitless manner of life being handed down but he does not say that that is the only 'manner' of life that can be handed down. What may seem at first thought to be an inherent bent or tendency may on closer study turn out to be a manner of life that is passed down by the fathers through social customs and institutions. Whatever may be the last word about original sin and heredity there can be no doubt of the tremendous power for the transmission of sin and evil ways and manners of life of the flock life as expressed in social customs and institutions" (101-102). The stern fact of original sin seems therefore to be toned down to a kind of social heredity, which is the sphere of the activity of a 'personal devil,' who uses this human shortcoming for his anarchistic ends (Cp. 109-110). It seems that we are given to understand here that sin is more of the nature of weakness than of crime.

The author believes in vicarious atonement; but he makes these strange statements: "God so loved the world that He gave' is the core of the Gospel. But we must not keep it in the past tense. God so loves the world that He gives His life in an eternal passion for its redemption. In the words of

Professor T. H. Green, 'God is an act of eternal sacrifice, and Christ the reproduction of that act in time' " (122). This is a plain case of changing God's Word. The words 'loved' and 'gave' in John iii:16 are in the aorist tense, and they describe a past, once-for-all-time action. "God so *loved* the world, that He *gave* His only begotten Son," that is what John wrote by the inspiration of the Holy Spirit; and we must leave it that way. (Cp. 1 Pet. iii:18 and Heb. ix:25-26). What does this mean: " 'Man's free or self-determined oneness with God is God's triumph in man and man's triumph in God' " (128). Although Dr. MacInnis says that the Lord's death was more than that of a soldier (123); yet his illustration is not justifiable. The suffering of the soldier is more or less compulsory and unavoidable; but that of the Lord was voluntary and determined. (Acts ii:23; John x:17-18). "Jesus did not have to die to reconcile God to men or to make Him love them, but He died because God did love men and He wanted to reconcile them to Him and His government" (124). This is a half-truth. God's love was indeed the cause, and not the result, of the Cross; but that does not imply that the Cross did not have a God-ward effect. A true interpretation of 1 Sam. xxix:4; Matt. v:23-24; 2 Cor. v:21 (whole verse) shows that "according to Scripture usage, to reconcile is to remove the opposition, not from the *offending*, but from the *offended*, party." Reconciliation through the Cross is said to be "not an artificial reckoning of a man just, but a fundamental adjustment of life through a vital change of attitude which puts the life in a new relationship in the moral universe" (125-126). Here is a confusion of justification with something else. Justification is an objective *declaration* by God *about* us, apart from any personal experience, which is very clearly taught in Rom. iii:21-26, iv:1-25. The believer's reconciliation which is produced by the Holy Spirit on the basis of the Cross, together with his regeneration and personal sanctification, is indeed a vital subjective change. The author says that "by His suffering Jesus atoned for sin and centered the thought of men upon a God who loves them and is doing all He can to save them from an empty manner of life and to lead them

into a life fruitful in righteousness, and this centering of faith in God means the healing of a rebellious world's wounds." This is not a true interpretation of the New Testament doctrine of justification by faith.

Dr. MacInnis says, "When we succeed in changing men's thoughts they soon find a way to change their world. That is why Christ began His work by challenging men to 'repent,' which literally means 'change your mind.' He could never start His great kingdom program until He could find men that were willing to change their philosophy" (29). But etymology is not always a sufficient guide in interpreting Bible words. Repentance is emotional and volitional, as well as intellectual, and in the whole it is a far sterner exercise than simply "changing the mind." Peter must have done more than that when he repented of his denial of the Lord Jesus Christ.

The author's philosophy about the life and the future of the Christian includes some thought-producing comments; but we get the impression that it is somewhat akin to the world's tenets of social betterment and the general theory of evolution. We miss the evangelistic, missionary note for the Church, and the language of glory which we expect when we read about the Second Coming of the Lord Jesus. "Men are to grow up 'into salvation' in a social relationship" (133). "He did not know modern science and was not familiar with our modern social philosophy but he did have a genuine experience of life which gave him a true insight into its nature and meanings which he stated in his own plain way, and while men may think that the phraseology is out of date the thing that he saw and described is the very thing that the men who are truest and most penetrating in their thinking today are trying to say and describe" (135). "From this he (Professor Royce) goes on to show that the individual is saved if at all by a membership in a community which has salvation. Peter points out such a community" (137). "The social needs of the world challenge the church to give concrete expression to the life of Christ" (139). "Christianity gave a new view of social duty to the world" (141). "According to Jesus the thing

for which men are finally driven out into the outer darkness is the failing to do the things that were necessary to meet the essential needs of God's little ones" (150-151). "Through all the travail of nature, and through all the tragedy and comedy of human life God is making a world of spirits to whom one day He will fully communicate Himself, and who shall be united in Him, is the final Christian solution of the riddle of the world" (170). "He speaks in a prophetic way of a special crisis which he associates with the coming or manifestation of Christ. This is not set over against a philosophy of development but is a step in development and the culminating of the processes of a certain period or age" (198). "The data are so largely unknown, and the possible combinations so infinite, that the rapidity of evolution might be accelerated to a degree hitherto little conceived, yet be in perfect accordance with the law of evolution" (203-204).

A Message for Each Day

May, 1928

May 1. "Give the more earnest *heed* to the things which we have heard" (Heb. ii:1).

We are compared to leaking vessels. The truth runs out from us (margin). Or like a river, the things we have known flow away past us. Therefore, as we feed our bodies every day, so must we revive truth in our hearts or die. We never tire of bread. We must not tire of the Bible. Novelties may be sweet; they will not nourish like God's milk and meat.

May 2. "Take *heed* how ye hear" (Luke viii:18).

You are bound to hear. Some time, somewhere in Christendom, the news of the Gospel falls on men's ears. Will you hear like Lydia whose heart opened? or like Gallio who cared for none of those things? or like those who stopped their ears at Stephen's preaching? Hearing is the gateway to salvation. Paul writes: "Ye also trusted after ye *heard* the word of truth" (Eph. i:13).

May 3. "Take heed *what* ye hear" (Mark iv:24).

Some things are *not* to be heard. Errors and novelties corrupt. Truth alone purifies. One of the latter day signs, is to have itching ears (2 Tim. iv:3). Men will turn away from the truth unto fables, and doctrines of devils. Seven times in Revelation we are enjoined to hear what the Spirit saith. Since blood and oil are on our ears, we must keep them sanctified (Lev. xiv:14, 17).

May 4. "Take heed and beware of *covetousness*" (Luke xii:15).

Desire after worldly possessions is one of the marked sins of the closing age (1 Tim. vi:6-10). It brings the bitterest fruit. Think of Laban, Achan, Ahab, Gehazi, Ananias (1 Sam. viii:3; Acts viii:20). The word in the text is not limited to *money*. We are to suppress *all* inordinate desires. Be ambitious *downward*, to live on the smallest allowance possible.

May 5. "Take heed and be *quiet*" (Isa. vii:4).

The reason was because the two enemies of Ahaz, which were fierce *burning* firebrands, had become mere *smoking* brands. What a reason for you and I to be calm in our souls. Jesus Christ has quenched the fire of God's wrath against us. He has met Death, vanquished the Devil, and made every judgment to vanish as a shadow.

May 6. "Take heed brethren, lest there be in any of you an evil heart of *unbelief*" (Heb. iii:12).

Unbelief is the parent of all sins. Satan knew this when he cast a *doubt* into Eve's mind (Gen. iii:5). Thus of Abraham, though he was a man of frailty, it was said, his *faith* was imputed unto him for righteousness. Study Israel's failures, would you know what an evil heart of unbelief is (Deut. ix:7, 8). Study Hebrews eleven, would you know how pleasing to God simple faith is.

May 7. "Take heed, and beware of the *leaven* (Matt. xvi:6).

Three kinds of leaven are warned against (Mark. viii:15). These stand for *hypocrisy, false doctrine, malice*. Leaven is evil and diffusive. It stands for vice, either in person or church. As an antidote we are exhorted to feed on the "*unleavened* bread of sincerity and truth." We are not to "corrupt the word." We are to "purge out the old leaven," because Christ designs us to be a new lump.

May 8. "Take heed therefore, that the light which is in thee be not *darkness*" (Luke xi:35).

Do not be a night Christian like Nicodemus. Do not be a selfish Christian, content that you are saved and indifferent about others. A light is first for your own safety; then as warning to others. Does your servant and partner know you are a Christian? To have light and yet not walk in it is great sin; for in the Master's absence we are the "light of the world."

May 9. "Let every man take heed how he *buildeth* thereon" (1 Cor. iii:10).

The location for a building may be all right. It remains for the carpenter to use good or poor material. To some, Christ has become a mere slogan. But God's fire will disintegrate the stubble, and nothing but the foundation will remain.

May 10. "Take heed unto *thyself*, and unto the *doctrine*" (1 Tim. iv:16).

It would seem the early Christian minister's life consisted of two things—purity of conduct and preaching the Word. What about the modern minister, who dickers in real estate, invests in stocks, or writes a few novels for diversion? Timothy practiced athletics; but they were the gymnastics of Godliness (1 Tim. iv:8); such as hard wrestling in prayer.

May 11. "Taking heed thereto according to thy *word*" (Psa. cxix:9).

Nothing else will cleanse a man's way, be he young or old. Think of a mechanic going without a measuring rule. Think of a believer trying to overcome tobacco, or drink, or lust, without laying God's plummet line on the sin. Remember, nothing else but Holy Scripture is fire for burning, and water for cleansing the soul.

May 12. "Take heed that ye be not *consumed* one of another" (Gal. v:13).

The rancor of party spirit makes Christians act like wild animals. To "bite" is to assail the character. To "devour" is to swallow up the man more righteous than self (IIab. i:13; Matt. xxiii:14). The result of narrowness in the faith, will be loss of spiritual strength; loss of time for service; and loss of the loveliest of all graces—charity (1 Cor. xiii:8).

May 13. "Take heed lest * * * that day come upon you *unawares*" (Luke xxi:34).

Three things may stupefy us about the coming of the Lord: *surfeiting, drunkenness, care*. Carnal indulgence produces depression. Drunkenness produces insane reasoning. Worldly care chokes spirituality. The three combine to cry "Peace," in our ears, when "sudden destruction cometh." Watching and praying, is the only offset to these influences.

May 14. "Let him that thinketh he *standeth*, take heed lest he fall" (1 Cor. x:12).

Compare the words, "thinks" and "stands." Our security as regards self, depends on *faith* (Rom. xi:20). By faith Abraham kept from "staggering" (Rom. iv:20). We need not fall if we take heed: for the promise is, "His right hand shall hold me" (Isa. xli:13, xlii:6). Though a good man "fall, he shall not be utterly cast down."

May 15. "Take heed lest by any means this liberty of yours become a *stumbling block*" (1 Cor. viii:9).

"Liberty" is a great watchword with loose Christians. Many a sin is hidden under the cloak of *liberty*. The more reason then for you to take heed, since you have attained to the height of indifference concerning such trivialities as *meats*. If you have the love of Christ in your hearts you will starve rather than indulge in any pleasure that stumbles a weak brother.

May 16. "Take heed that ye do not your *alms* before men" (Matt. vi:1).

All who love the Lord will give some portion of their substance to Him. The instructed Christian will do this as a *secret* transaction with Him (1 Cor. xvi:2). The fashion of the day is the contrary. The Church loves to tabulate her collections with noise. Beware! It is a serious thought, that some men who have been large givers, have forfeited all future *reward* by the *manner* of their giving.

May 17. "Take heed that ye be not *deceived*" (Luke xxi:8).

Your legitimate anxiety for the coming of the Lord may be the very means of deceiving you. A false Christ is not the same as Antichrist. One personates the true Christ. The other denies Him. You may know them by this: their glory shall be *local*; in some "chamber" or "secret place." The glory of the real Christ shall glow like lightning, in terrific splendor *all over* the earth.

May 18. "Therefore take heed to your *spirit*" (Mal. ii:16).

The allusion is to Abraham who took Hagar, not from lust, but to help on God's promise. "Oneness" or separation pertains both to Israel and the Church. We are to carry this principle of separation even into family life. It cuts at the root of divorce. Personally, it means we are to scrutinize our inner motives; and form no foreign alliances of any sort with the world outside.

May 19. "Take heed to the *ministry* which thou hast received in the Lord" (Col. iv:17).

Ministry is not exclusively preaching. The angels do not preach to us, yet they are ministering spirits. Martha's ministry was house-keeping. We hope you have learned what yours is, and are doing it as unto the Lord. The priest put on linen clothes to remove the ash-pans; and they were *holy* garments if not for "beauty and glory." Learn your gift, and sanctify it.

May 20. "Take heed now, for the Lord hath *chosen* thee" (2 Chron. xxviii:10).

Not certainly like Solomon, to build an house for the Lord; but to *bear fruit* unto Jesus Christ (John xv:16). It is a mighty thing to be chosen out from others to *do something* for God. Salvation is a *general* fact. All may have it who will take it. But choice is a *particular* fact. It is far more wonderful that some have been *selected*, than that all have been invited to follow the Lord.

May 21. "Take heed lest He also *spare* not thee" (Rom. xi:20).

It, is comfort to know these words pertain to a nation and church, rather than an *individual* believer. *Faith* is the only cement which binds anyone of us as branches into the living vine. There is cause of fear that even a church may "be spewed out of His mouth." And then it will be worse off than Israel, who has a promise of regrafting and reviving.

May 22. "I will take heed to my ways, that I sin not with my *tongue*" (Psa. xxxix:1).

James teaches that the tongue is the key to the portal of the whole inner life (James iii:2). It is the great law breaker of both law and gospel. The *silence* of Christ was a most marked feature; the wonder of Pharisees and Pilate. When he did open His mouth only "gracious words" came forth; and "His lips were like lilies dropping sweet smelling myrrh."

May 23. "Take heed what thou *doest*" (Acts xxii:26).

Think to how many things these words apply. You are a Christian. By strange inconsistency your neighbor will reject your Saviour, yet he will hold you responsible for Christian conduct; and quickly enough point out your failing to live up to the Bible. Take heed. Are your debts paid? Do you live extravagantly? Do you mingle with the worldly?

May 24. "Take ye heed, *watch* and *pray*" (Mark xiii:33).

Was there not great danger that we should grow indifferent to the truth of the Lord's coming, this sentiment would not be so often enjoined (1 Thess. v:6). Things around us move naturally. It seems hard to realize a sudden jolt to all human affairs is impending. But the Bible says so; and only faith can keep us on the lookout.

May 25. "Take heed unto yourselves lest ye *forget*" (Deut. iv:23).

Forgetting is the easiest of all sins. We quickly disremember the answered prayers of yesterday, and today are staggering in unbelief. So Israel forgot the hardships of Egypt, and their grand deliverance and in a few days were crying, we shall die in this wilderness. You are in the same danger; therefore pray as David, "Bless the Lord, O my soul, and forget not all His benefits."

May 26. "Giving heed to *seducing spirits* and *doctrines* of devils" (1 Tim. iv:1).

It will be a great temptation to you, if you have been bereaved of relatives, to ask concerning the dead. It is an awful sin. Nothing more at present can be known about the departed than what Scripture reveals. They do not communicate with the living (2 Sam. xii:23; Luke xvi:26). Remember the Devil has "doctrines" and "ministers"; and they are monstrous deceptions.

May 27. "Take heed what ye do, for ye judge not for *man*, but for the Lord" (2 Chron. xix:6).

This is a good text for any business man or woman who bear public responsibility. If you try to please men, they will worry you and wobble you in a multitude of ways. But if you remember it is *God*, not man, who has appointed your calling, and who imparts the wisdom for it, you will have peace within, and favor without, according to Prov. xvi:7.

May 28. "Take heed, regard not *iniquity*" (Job xxxvi:21).

When in trouble men naturally complain against God. But this is adding sin to sorrow. And it is the *sin* not the sorrow which hurts the soul. To desire death (v:20) is an insult to Divine Providence. The true saint knows that the Lord's chastenings are His highest mercies, and he will never sin by desiring death rather than affliction.

May 29. "Take heed that ye despise not one of these *little ones*" (Matt. xviii:10).

This is the children's text. But it is also the saints' text. The true Church will always be a little flock, lowly and despised. Not many rich or noble will be called into it. Every analogy of Scripture shows that as soon as the Church gets "rich and increased with goods" she becomes abnormal, lukewarm and disgusting to Him who was meek and lowly.

May 30. "Take ye heed; behold I have *foretold* you all things" (Mark xiii:23).

The "seduction of the elect" will be impossible; but it will be so near to being accomplished, that it seems part of Christ's plan that *we* should put forth every effort to save ourselves from being deluded by false tokens of the kingdom. Since He has so clearly foretold all this, there is no excuse and no reason why we should not be fortified.

May 31. "A more sure word of *prophecy*, whereunto ye do well that ye take heed" (2 Pet. i:19).

Nothing else but the forecasts of the Bible can give any information concerning the future destiny of men and nations. The scientist may give you the *physical* causes of earth's catastrophes; but he cannot explain the *moral* reasons. But the Bible tells us why there are wars and diseases, and just when, and how they will end. Study then, by the light of this Lamp.

My Soul is Exceedingly Sorrowful

Mark xiv:34

“Exceeding sorrowful.” A vista opens
To heights sublime. I hold my breath
As on my ear fall silently His accents,
“Exceeding sorrowful ev’n unto death.”

“A Man of Sorrow” did Isaiah call Thee,
A man exhibiting the marks of grief and pain
* * * O my Lord’ Jesus, will I ever fathom
The sacredness of yon divine refrain?

“Exceeding sorrowful.” Thy soul was heavy
As for my guilt Thou brought’st the sacrifice,
.....
I bow my head in speechless adoration:
“Exceeding sorrowful”—for me ’t is bliss.
—E. N.

The Heart of the Lesson

BY ARTHUR FOREST WELLS

GREATNESS THROUGH SERVICE.

May 6. Mark ix:33-50, x:35-45. Golden Text, Mark x:45.

Daily Readings

Mon., April 30, Phil. ii:1-11. Tues., May 1, John xiii:1-20. Wed.,
May 2, Isa. xlii:1-12. Thurs., May 3, Isa. lii:13-liii:12. Fri., May 4,
Matt. viii:5-13. Sat. May 5, 1 Cor. xv:1-11. Sun., May 6, Mark ix:33-
50.

I. THE LESSON OUTLINE

I. The Dispute about being First, ix:33-37. II. The Rebuke
concerning Sectarianism, ix:38-41. III. Offences, ix:42-50. IV. The
Request of the Sons of Zebedee, x:35-45.

II. THE HEART OF THE LESSON

This lesson brings before us, with a twofold emphasis, the contrast
between the self-seeking of man and the grace of God. Greatness is
not a vice; and there is no sin in seeking to be great. But the greatness
which we have in mind must be of the right sort. We who have been
created in the image of God, and re-created by grace through faith
unto the fellowship of God, have no right to hold a small view of life.
But our text brings before us a seeking after a kind of preeminence which
was anything but a virtue. Rom. x:3. Indeed, the disciples were
getting dangerously close to the sin by which Satan fell. Alas, how
many churches and other Christian assemblies have lost their peace,
joy, and power because followers of the Lord Jesus Christ have grieved
the Holy Spirit with some selfish ambition for office or influence which
would receive the plaudits of some and arouse the envy of others!
Ah, yes, what shall be said about the lobbyists of the church who leave

the sphere of spiritual service to solicit the votes of those who rule in the governments of this world! This lesson opens the door for some very practical remarks concerning the general purpose of people "to get on" in the world. Parents may be present who have such ambitions for their children, and young men and women will very likely be there in the Sunday School who are beginning to think of their prospects for life. May the Spirit of God enable us to present the glorious claims of the Lord Jesus Christ to such with all their responsibilities and privileges in the face of the pressure of the riches, pleasure, and ease of the world, the flesh, and the devil!

What is the reason for such selfish ambitions? The basic cause is undoubtedly to be found in the fact of sin. Men keep on believing Satan, who fell by pride, that life is worth while only if we can get much for ourselves. Sin makes self the centre of life, and then persuades us to believe that greatness is to be sought only in the active powers of the soul. There is another reason for these selfish ambitions: it is the ignorance of men concerning the will of God. The verses that precede our lesson tell how our Lord taught His disciples about His death and resurrection. But they did not understand Him. How many of the world's sins and the Church's transgressions can be laid to the fact that men are ignorant of the meaning of the Cross of the Lord Jesus Christ? Even on the Cross, He prayed, "Father, forgive them; for they know not what they do." (Luke xxiii:34) What a horrible thing selfishness is in the presence of the Death of Christ! By way of a faint illustration, we are made to think of those thoughtless children who come to the bed of their dying mother and begin to quarrel among themselves about who is to receive this and that piece of furniture, silverware, etc. Had the sons of Zebedee understood what the Lord had just repeated about His death and resurrection, they certainly would not have asked the question which they put to Him at this time. The disciples themselves must have felt the shame of their ambitious strife, for we read that "they held their peace" when our Lord questioned them concerning their disputation among themselves.

But see how wonderfully the Lord deals with them. He is not impatient, nor is He angry. He child-trains them (Heb. xii:5-11). And He chastised them by means of a child. The devil tells men that they ought "to look out for themselves;" but our Lord tells us that we need to be born again, and become as little children (John iii:3; Matt. xviii:3-4). In the kingdom of heaven there is no place for self-seeking. Ambitious churchmen and politicians must give place to little children. Rulers must give place to real servants. There carnal prayers give place to prayers for the doing of the will of God. Self-assertion must give place to self-effacement. Oh, may the Holy Spirit illumine our hearts concerning this great truth that exaltation follows humiliation. Study carefully Phil. ii:5-11.

JESUS ENTERS JERUSALEM

May 13. Mark xi:1-33. Golden Text, Zech. ix:9.

Daily Readings

Mon., May 7, John vi:1-15. Tues., May 8, Zech. ix:9-17. Wed., May 9, Psa. xxiv:1-10. Thurs., May 10, 2 Sam. vi:1-23. Fri., May 11, John ii:13-22. Sat., May 12, Rev. xix:1-16. Sun., May 13, Mark xi:1-33.

I. THE LESSON OUTLINE

I. Our Lord's Entry into Jerusalem, xi:1-11a. II. The Night at Bethany, 11b. III. The Fig Tree Cursed, xii:14. IV. The Temple Cleansed, xv:18. V. The Nightly Withdrawal from the City, 19. VI. The Power of Faith, xx:26. VIII. The Authority of the Lord, 21-33.

II. THE HEART OF THE LESSON

This lesson is often spoken of as the account of the "triumphal entry" of the Lord Jesus Christ into Jerusalem. It was hardly that; for, instead of ascending a throne, "He entered into Jerusalem, into the temple; and when He had looked round about upon all things, it being now eventide, He went out unto Bethany with the twelve." The shouts of "Hosanna" soon died down into questions concerning His authority. But we rejoice to know that man's questionings and rejections do not rob the Lord Jesus Christ of His glory. Some day He will enter Jerusalem triumphantly. Of course, when we say that the Lord hardly entered into Jerusalem triumphantly at the time of our lesson, we do not mean to say that He was defeated in His purpose that day. He had come to Jerusalem "to give His life a ransom for many" (Matt. xx:17-28). And yet, He was offering Himself to Israel as their King, even as Zechariah had prophesied that He would. (Zech. ix:9). See also Isa. lxii:11. It is significant to note the omissions in Matthew's quotation from Zechariah. The Holy Spirit inspired him to leave out these words, "He is just, and having salvation." The marginal note on "having salvation" is "saved victory." And he does not give the tenth verse of Zech. 9, which tells of the Lord's world-wide dominion. A similar instance of significant omission is in Matt. xxi:13, cp. Isa. lvi:7; and also Luke iv:18-19, cp. Isa. lxi:1-3. Some day the Lord Jesus Christ will come as the "King of kings, and Lord of lords" (Rev. xix:11-16), and then He "Whose Name is the Branch" "shall grow up out of His place; and he shall build the temple of Jehovah; even He shall build the temple of Jehovah; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne; and the counsel of peace shall be between them both." (Zech. vi:12-13). Then will He come as the "just" One Who has "salvation" for Israel; and then will His "house" be "a house of prayer for all peoples;" when He shall have ushered in "the day of vengeance of our God" upon His enemies.

Our Lord had taught the people plainly enough, and He had given them sufficient proof, that He is the King of the Jews; so that they had every reason to accept Him. But they did not receive Him. Indeed, even in this chapter, there are not wanting convincing evidences of His royal character. See how He commands the use of the colt. Who else is He than the One Who says in Psa. l:10-11, "For every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the birds of the mountains; And the wild beasts of the field are mine." Note also His dealings with the fig tree. This was not only a miracle of power; it was also a prophetic type. The fig-tree typifies Israel. The chapter begins with a reference to our Lord's approach to "Bethphage" and "Bethany." Now "Bethphage" means "house of figs" or "house of unripe figs." "Bethany" means "house of the afflicted one," or, as in the Talmud, "house of non-maturing dates." Our Lord came to Israel; but, because they did not have the "faith of God," and would not receive Him, He withheld His glory from them, and set them aside until such a time when they would receive Him. Acts iii:19-21. Israel is to-day like the withered fig tree because of the wisdom and *grace* of God, as well as His *power*. Rom. ix:1-xi:36. The royal glory of the Lord manifested itself also in the cleansing of the temple. This was no small miracle. It was an indication of what He will some day do, in answer to the prophecy of Mal. iii:1-6. when He will cleanse the "temple of God" of a greater uncleanness. 2 Thess. ii:1-12. Once more we see our Lord's majesty in this lesson in the manner in which He silenced the leaders who questioned His authority. But Israel would not be convinced; or, if convinced, they would not yield

to Him. And so ended the day that could have brought glory to them such as they had never seen; but now that glory waits until such a time when they shall repent and the Lord Jesus Christ shall come again. 2 Cor. iii:15-16; Deut. xxx:1-20; Zech. xiv:1-21.

JESUS TEACHING IN THE TEMPLE

May 20. Mark xii:13-44. Golden Text, Matt. vii:29.

Daily Readings

Mon., May 14, 1 Pet. ii:13-25. Tues., May 15, Rom. xiii:1-14. Wed., May 16, 1 Cor. xv:12-19. Thurs., May 17, Rom. vii:1-25. Fri., May 18, John i:1-18. Sat., May 19, 2 Cor. viii:1-24. Sun., May 20, Mark xii:13-44.

I. THE LESSON OUTLINE

I. The Question about Tribute, 13-17. II. The Question about the Resurrection, 18-27. III. The Question about the Law, 28-34. IV. Our Lord's Question concerning Himself, 35-37. V. Our Lord's Warning about the Scribes, 38-40. VI. The Widow's Mites, 41-44.

II. THE HEART OF THE LESSON

The question concerning the tribute money reveals not only the hypocritical trickery of the Pharisees and Herodians, but it is stern evidence that Israel was even then suffering because of their sins against Jehovah. There may indeed have been some Jews who had conscientious scruples about paying tribute to a heathen king: but their religious sincerity could not undo or lift the judgment of God from them. Whether they knew it or not, Israel was then, and is now, living in the times of the Gentiles, which began with the Babylonian captivity and will not end until the Lord Jesus Christ comes back. Luke xxi:24. Our Lord did not speak of this specifically when He answered the Pharisees and the Herodians about the tribute question; but He did lay down a great principle which every Christian should take to heart. And, oh, the wonder of His wise reply!

The Sadducees came to the Lord next with a question concerning the resurrection, even though they did not believe in the resurrection! They quote from Deut. xxv:5-6. "The devil can cite Scripture for his purpose." Our Lord answered them very kindly from one of the Books of the Bible which they accepted (Ex. iii:6), telling them that God "is not the God of the dead, but of the living." And He reminded them that they greatly erred. Dr. Scofield has the following note on Matt. xxii:29, "Jesus' answer gives the three incapacities of the rationalist: self-deception (Rom. i:21-22); ignorance of the spiritual content of Scripture (Acts xiii:27); disbelief in the intervention of Divine power (2 Pet. iii:5)."

A question is now asked concerning the primary commandment. The Lord quickly gave another wonderful answer. Cp. Lev. xix:18; Deut. vi:5, xxx:6. But note well that He simply answered the scribe's question concerning the first commandment; He did not then preach the plan of salvation. And the lesson shows that one may know about the law, and yet be outside of the kingdom of God. The same Scripture that says that love "is the fulfilment of the law" (Rom. xiii:10), also says that "by the works of the law shall no flesh be justified in His sight; for through the law (cometh) the knowledge of sin" (Rom. iii:20). Cp. Matt. vii:12; Luke x:27; Rom. xiii:9; Gal. v:14; 1 Tim. i:5; Jas. ii:8. Whether we understand our Lord saying that the scribe did not have very far to go to be in the kingdom of God, or whether we read that even with such discerning knowledge he was not in that kingdom, the practical result is that he was not in the kingdom of God.

That is to say that a man can know that love is the fulfilment of the law and yet not be saved. Compare the sentence, "And no man after that durst ask Him any question" (Mark xii:34b) with Rom. iii:19-20. Truly, the law stops the mouths of sinners.

But it is not the will of God that we should remain in such silence before Him. It is most significant, therefore, that the Lord followed up the scribes' question about the law with His own question about Himself. See Rom. viii:3-4. The great question now is not concerning the law, or sin, but concerning the Lord Jesus Christ. Acts xvi:31.

This lesson reminds us of a threefold warning which the Lord issued against the leaven of the Pharisees, the Sadducees, and the Herodians. Cp. Matt. xvi:2 and Mark viii:15. The leaven of the Pharisees was hypocritical formalism. Their religion was outward, not inward. Cp. Matt. xv:7-9, xxiii:1-36; Luke xii:1. That of the Sadducees was rationalism. They did not believe in the supernatural, and they accepted only a "shorter bible." Cp. Acts iv:1-22, xxiii:8. They appear toward the end of the public ministry of the Lord Jesus Christ. That in itself is warningly significant. One of the said results of rationalism, or modernism, is that it keeps people away from the Son of God. The leaven of the Herodians was secularism. The Herods were of this world; they were earthly. Contrast John xvii:14-16; Col. iii:1-4.

This threefold leaven concerned our Lord very much. He gives a double warning concerning it: "Take heed, beware" (Mark viii:15). "He sighed deeply in His Spirit" (Mark viii:12). "He left them, and departed" (Matt. xvi:4). What a commentary upon those critics to have it said that the Lord Jesus Christ left them! May the Church indeed "take heed, beware;" for there is danger that this leaven will permeate through the whole lump. 1 Cor. v:6-8. It is tempting. Mark viii:11. It is ambitious. Matt. xxiii:15. It makes its attack upon those who are slow to believe the Scriptures. Luke xxiv:25-27; John xiv:8-12. There are not wanting records of those who have been influenced by such leaven as this to leave the Lord. John vi:66-67; Gal. iii:1, iv:8-11, iv:2-12.

A friend of mine gave me this simple outline about the Lord and the widow's mites which I pass on to you: (1) There is a treasury; (2) our Lord presides over it; (3) He pronounces judgment upon the gifts.

THE WICKED HUSBANDMEN

May 27. Mark xii:1-12, xiii:1-37. Golden Text, Psa. i:6.

Daily Readings

Mon., May 21, John xi:47-57. Tues., May 22, Acts vii:51-60. Wed. May 23, Dan. ii:31-45. Thurs., May 24, 2 Thess. ii:1-17. Fri., May 25, 2 Tim. iii:1-17. Sat., May 26, 2 Pet. iii:1-18. Sun., May 27, Matt. xxiv:1-51.

I. THE LESSON OUTLINE

I. The Parable of the Husbandmen, xii:1-12. II. The Destruction of Jerusalem, xiii:1-2. III. The Questions of the Disciples, xiii:3-4. IV. Our Lord's Answer, xiii:5-44.

II. THE HEART OF THE LESSON

When the Lord spake the parable of the Householder Who demanded fruit from His vineyard, He was setting forth His claims upon Israel. For the vineyard is here a type of the Jews. See Isa. v:1-7; Jer. ii:21; Psa. lxxx:8; Ezek. xv:6; xvii:6; xix:10. God had sent His prophets unto His people; but Israel had not obeyed. And now He is sending unto them His only begotten Son; but they seek to kill Him. See Acts vii:51-53; Matt. xxvii:20-26. The Lord interprets their intentions

against Him by quoting from Psa. cxviii:22-23. As a result of Israel's rejection of the Lord Jesus Christ His grace has turned toward the Church. See Rom. ix:1-xi:36; Acts iv:8-12; Eph. ii:20-22; 1 Pet. ii:1-10. But when they perceive that He was preaching to them, His critics seek to kill Him, but they go away cowardly because they feared the people. Well had the Lord said to them: "Ye will not come to Me, that ye may have life." (John v:40) See Acts vii:54-60.

The disciples, who had been silent in the twelfth chapter while the Pharisees, etc., had questioned the Lord, now are heard again. They call our Lord's attention to the beauty of Jerusalem; but He repeats the teaching of the parable which we have just considered by predicting the destruction of the city. See Luke xxi:20-24.

Peter, James, John, and Andrew then ask the Lord privately, "Tell us, when shall these things be? and what (shall be) the sign when these things are all about to be accomplished?" They ask concerning the time, and the signs. The Lord does not say much in answer to the first of these two questions; but He does give very pointed word concerning it: "But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father" (Mark xiii:32). And when, after the resurrection, the disciples came to Him again with such a question, saying, "Lord, dost Thou at this time restore the kingdom to Israel?" He said unto them, "It is not for you to know times or seasons, which the Father hath set within His own authority" (Acts i:6-7). We had better let the question about the time of these things rest right there. It is enough that we know that He is coming again to restore the kingdom, and that His coming will be premillennial, and not postmillennial.

The answer to the other question is so large that our space will not permit a detailed comment. But we may be able to say a word or two about general principles that will help us in the study of it. We must bear in mind that we are here upon Jewish grounds. That is to say, this lesson is not about the Christian Church. There are some things here which apply secondarily, no doubt, to certain conditions in Christendom; but the primary purport of this teaching concerns Israel, and Israel not so much as they were that day, or even forty years later when Jerusalem was destroyed by Titus, but Israel as they will be at the time of the Lord's return. We must keep in mind the great dispensational distinctions between Israel and the Church, although the Church is not mentioned here. Daniel's prophecy about the seventy weeks must be studied; and if we think of these events as taking place for the most part in the last of those weeks, we will undoubtedly be on the right road to a proper understanding of these prophecies (Dan. ix:24-27). The "gospel" of verse 10 is undoubtedly the "gospel of the kingdom" (Matt. xxiv:14), which will be published by Jewish saints, some or all of whom will suffer for their loyalty to their Lord in the time of "the great tribulation" Psa. ii:5; Rev. vii:14. The "elect" of verse twenty are Jews, not Christians. If we remember that the Church is not in this prophecy, we will not fall into the error of teaching a tribulation for the body of Christ, which body will be caught up to be with the Lord in the air (1 Thess. iv:13-18) before these things take place.

The fig tree, which was cursed and then withered (Mark xi:12-14, 20-21), will again produce fruit; and our Lord says that when the evidence of this begins to appear, then may it be known that His coming is nigh. And we have the assurance that the people of Israel are to continue, not only through the parenthesis of the gospel age, but also through the tribulation, unto the kingdom age. "Heaven and earth shall pass away; but My words shall not pass away." The lesson closes with the warning plea of the Lord that his people watch and pray.

OUR HOPE

Vol. XXXIV

JUNE, 1928

No. 12

Editorial Notes

The Glory of the Cross At the close of Paul's inspired defense of the Gospel sent to the Galatians, he writes: "But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. vi:14).

Once as a Pharisee and the son of a Pharisee he had gloried in his circumcision, in his national descent, being a Hebrew of the Hebrews, in his own righteousness, according to the law, blameless (Phil. iii:4-6). But all these things he counted loss and refuse. He knew Christ and found in Him the righteousness which is through the faith of Christ, the true and everlasting righteousness which is of God by faith. He found that the Cross of Christ, the finished work of the Son of God, had made him dead to the law, to sin and to the world; had separated him unto God and a heavenly inheritance, yea had supplied all his need. Then he needs must glory only in that Cross.

The Glory of the Cross is so great that the finite mind of man cannot fully comprehend it. Even those who have gone the deepest have not exhausted this theme of all themes in revelation. We mention a sevenfold Glory of the Cross of our Lord Jesus Christ.

I. *The Cross of Christ Reveals the Wisdom of God.* The Greeks sought after wisdom; they were great philosophers. But the world by wisdom knew not God (1 Cor. i:21). Ever since man was alienated from God he has tried to find his way back and bridge the gulf which exists between a Holy God and unholy, lost man. But the wisdom of this

world did not find a way to bring man back to God. Then God revealed His Wisdom. He bridged the gulf by the Cross of His Son. Christ crucified is God's Wisdom. And that is the Glory of the Cross.

II. *The Glory of the Cross is God's Righteousness Revealed.* Isaiah seven centuries before Christ had penned this message: "Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient times? Who hath told it from that time? have not I the Lord? and there is no God else beside me, a just God and a Saviour, there is none beside me. Look unto Me, and be ye saved, all the ends of the earth, for I am God, and there is none else. I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, that unto Me every knee shall bow, every tongue shall swear. Surely shall one say, in the Lord I have righteousness and strength; even to Him shall men come; and all that are incensed against Him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory." A just God and a Saviour! But how is this possible? The righteousness of God demands the death of the sinner. How then can the righteous and holy God bestow righteousness, such a righteousness which satisfies Him, and be the saviour of those who have no righteousness? The Cross of Christ gives the answer. In that Cross the age-long question, "How can a man be just with God?" is answered. The Epistle to the Romans gives the fuller revelation. In the third chapter we read that now in Christ and His blessed death on the Cross the righteousness of God is manifested—"Even the righteousness of God which is by faith unto all and upon all them that believe, for there is no difference, for all have sinned, and come short of the Glory of God, being justified freely by His Grace through the redemption that is in Christ Jesus, Whom God hath set forth to be a propitiation (the mercy-seat) through faith in His Blood, to declare His righteousness for the remission of sins that are past through the forbearance of God; to declare, I say, at this time His righteousness, that He might be just and the Justifier of him who believeth in Jesus" (Rom. iii:22-26).

In His sacrificial death the Lord Jesus Christ satisfied the demands of the righteousness of God; God can now justify, that is acquit, the guilty sinner, who believes in Jesus, declare him righteous without sacrificing His own righteous character. The Glory of the Cross therefore is the manifestation of God's righteousness, that He is just and the justifier of the believing sinner.

III. *The Glory of the Cross is the Demonstration of the Love of God.* God is Light and God is Love. We know that God is light, a holy God, for it is revealed everywhere in His Word. But how do we 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 Jno. iv:8-10). God is Light, and God is Love, are blended together in the Cross of Christ. There we see Him revealed as the sin-hating God, and the God of infinite Love. In the Cross righteousness and peace kiss each other. Apart from the Cross of Christ there can be no Love of God.

IV. *The Power of God Manifested through the Cross is another of its Glories.* "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ the *power of God*, and the wisdom of God" (1 Cor. i:23-24). "For I am not ashamed of the Gospel of Christ; for *it is the power of God* unto salvation to every one that believeth, to the Jew first and also to the Greek" (Rom. i:16). The Gospel, the good news of Christ, is that He died for our sins. This is God's power in the salvation of the sinner. The Cross has given God the power to save. Apart from the Cross of Christ God has no power to save. The Cross alone can lift the lost sinner out of his darkness, out of his death and ruin and shame, not *a* cross, but *the* Cross, on which the Prince of Glory died for our sins. Wherever it is preached among the Jews, among the heathen, among the fetishists, polytheists, among cannibals, among the wise and the unwise everywhere and anywhere, the

preaching of the Cross will result in the manifestation of the power of God unto salvation.

V. *The Glory of the Cross is its Transforming Effectiveness.* It brings from darkness to light, from death to life. It changes lost sinners, enemies by wicked works, into children of God, accepted in the Beloved One. It turns the children of wrath into the children of Glory. It puts our sins as far away as the East is from the West; it puts all our sins into the depths of the sea. The Cross has made an end of the old man, there our old man was crucified. "Knowing this, that our old man was crucified with Him, that the body of sin might be annulled, that henceforth we should not serve sin" (Rom. vi:6). The Cross gives power and victory over sin. It assures us, "Sin shall have no more dominion over you."

VI. *The Glory of the Cross is that it has opened the Way into the Holiest and into a Home of Eternal Glory.* When Christ had bowed His head and said, "It is finished," the veil of the temple was rent from top to bottom. An unseen hand, probably the hand of an angel made the rent, which signified that a new and living way into the Holiest, the very presence of a Holy God had now been made. Of this we read in Hebrews: "Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh" (Heb. x:19, 20). The blood of Jesus Christ His Son not only cleanseth us from all sin, but it has made us, who were once in a guilty distance from God, nigh unto Him.

The Cross has made us fit for the inheritance of the Saints, in light. It has opened the gates of the Eternal home, the Father's house with its many mansions. The Glory of the Cross will be consummated in that soon coming day, when the Lord Jesus Christ will call His own, the blood-washed host, to meet Him in the air. Then the Christ of the Cross will "present us faultless before the presence of His Glory with exceeding Joy" (Jude, verse 24) and He will present His Church, His Body and His Bride "to Himself a glorious Church, not having spot or wrinkle, or any such thing,

but that it should be holy and without blemish" (Eph. v:27).

VII. *The Glory of the Cross is the Coming Regeneration in the Kingdom, when the once thorn-crowned Christ will be Crowned the Lord of All.* He wore a crown of thorns in the day of His suffering. He bore the curse, not only of man's sin, but creation's curse as well. He paid for our sins, but He also bought the field (the world). When He takes the heaven-appointed throne He will make all things new. Because He was on that Cross, He will some day deliver creation of its groans. The glorious blessings, so fully revealed in prophecy, are the results of His work on the Cross. And when time merges into eternity, when there will be a new heaven and a new earth, when there shall be no more curse, when the throne of God and of the Lamb is in the midst, the eternal Glory of the Cross will begin and the redeemed will never cease praising the cross and the Lamb of God. Well may we sing

HALLELUJAH FOR THE CROSS!

But in writing this we tremble for the ever increasing number of men and women, who under the worst disguised religious infidelity turn away from the Cross. What judgment must reach at last the enemies of the Cross! What shall the end be of them that obey not the Gospel of God? How shall we escape if we neglect so great salvation?



The Two Birds

The Cross and its most blessed work, as well as the triumphant resurrection of the Lord Jesus Christ are wonderfully foreshadowed throughout sacred history. From the beginning of human history, when man had fallen, God reveals His gracious purpose of man's redemption. He planned for it before the foundation of the world and the center of that plan is the Cross, the eternal Cross on which His Beloved, the Only Begotten should glorify Him and through which the riches of His Grace and Glory should be manifested and be bestowed upon those who by wicked works are His enemies. With the first promise concerning the seed of the woman, with his bruised heel, there starts a chain of revelation telling out the story of God's Love.

The revelation is progressive. We see first only faint shadows. We see Jehovah God clothing our fallen first parents with coats of skin, no doubt obtained from an innocent creature, an animal, perhaps a lamb. We see redemption's work in Abel's better sacrifice and the righteousness he obtained by faith. Gradually Jehovah unfolds the story of the suffering of Christ and the glory which should follow.

The typical revelations of redemption are the strongest in Israel's history and in the divinely instituted worship in an earthly tabernacle. Here we find a mine of spiritual wealth which most Christians fail to explore. Three great experiences of Israel give a blessed revelation of the meaning of the death and resurrection of the Lord Jesus Christ. The *first* is the Passover experience so well known in its typical meaning. The Blood of the Lamb sheltered His people, who had applied the Blood to their houses. "When I shall see the Blood I will pass over you." The *second* is the passage through the Red Sea. The Lord dammed up the waters above and below so that a grave was formed. Into it He led his Blood-redeemed people; He brought them safely through while all their enemies perished. The work of the Christ who died and who rose again means redemption by power. The *third* experience is the passage through Jordan. Again He made a way through the river, the type of death, led His people again through a typical grave. Thus they were brought into the land of promise. Even so the death of Christ has separated us unto a heavenly inheritance; even now we are in Christ in the Heavens.

And what more could we say of the smitten Rock giving forth water, the brazen serpent giving life, the manna in the wilderness, the burnt offering and the peace, the meal, the sin and the trespass offerings, the tabernacle worship, the priesthood and the day of atonement. Marvellous it is how Christ and His work of atonement and redemption is foreshadowed in it all. These types are evidences of the supernaturalness of our Bible. But there is a ceremony commanded in the book of Leviticus which has been much overlooked.

In the fourteenth chapter of this book we find the law of the leper in the day of his cleansing. If the priest pronounces him healed of the dread disease—"Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop; and the priest shall command that one of the birds be killed in an earthen vessel over running water. As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water . . . and shall let the living bird loose into the open field."

These two birds are beautiful types of the death and resurrection of the Lord Jesus Christ, as well as the believer's identification with Him who died and rose again.

Frequently we find in Scripture the expression, "the bird of heaven." The bird is the creature of the air, though it visits the earth. The bird therefore can be taken as representing our Lord as a heavenly Being. He came to earth and took on the form of man. This is symbolized by "the earthen vessel" in the above quoted ceremonial. The earthen vessel typifies the humanity of our Lord. The bird that is killed in the earthen vessel therefore typifies the death of Christ, and the running water is the type of the Holy Spirit, the Eternal Spirit through whom He offered Himself without spot to God.

The second bird dipped into the blood, carrying the blood on its wings and then set free to return to its erstwhile home, is the blessed type of our Lord's resurrection and ascension into heaven. As the bird was let loose into the open field, so Christ was loosed of death, "because it was impossible that He should be holden of it" (Acts ii:24), and He has carried back to heaven the blood which is the token and witness of His accomplished redemption. He is back in His heavenly home in His glorified humanity, with the tokens of His passion. He is there the "high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, . . . neither by the blood of goats and calves, but by His own blood He entered

in once into the holy place, having obtained eternal redemption for us" (Heb. ix:11-12).

Faith in Him has identified us with Him. We are dead with Christ and arisen with Him. Bloodwashed, justified and cleansed, we are set free like that second bird, on the way home, the home where He is, the Father's House with its many abodes, the place He has prepared for us. We wonder if the bird after being dipped in the blood-water and set free in the open field sang a sweet song as he mounted upward. We do not know. But this we know, that God's redeemed ones sing their songs of praise on their homeward journey. But our song is hushed if we lose sight of Him, who is our peace and our joy. We must therefore keep the blessed facts of His death for us and our resurrection in Him ever before our hearts, till we reach the destined home.



The perplexities and trials of the Saints
Nevertheless of God are nothing new. The Word of
 God bears witness to the fact that those
 who trust in God had always their trials and peculiar burdens,
 and much affliction.

Asaph, the sweet singer of Israel was a choice Saint. The Psalms he wrote show us the saintly character of this man. In the Seventy-third Psalm he reveals some of the perplexities he had. He confesses, "But as for me, my feet were almost gone, my steps had well nigh slipped." He saw the prosperity of the wicked, that the ungodly prosper in the world and their riches increase, while the Godly suffer and struggle along. "Verily," he said in despondency, "I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning."

But then, having gone to the sanctuary, he acknowledged his foolishness, and added this word: "Nevertheless I am continually with Thee." In spite of all the perplexities, of all the afflictions and trials, which were his lot, as well as the unsolved riddle why the righteous suffer and the unrighteous prosper, Asaph said I continue with the Lord, I abide with Him.

And so we must use the word, "nevertheless." All goes wrong; things do not turn out as we hoped; loss upon loss comes; earthly possessions diminish—nevertheless we continue walking in faith, trusting Him, who does all things well.

Loved ones are snatched from our side, often suddenly without any warning whatever. Sorrow upon sorrow sometimes comes to those who love the Lord. We cannot explain it. There is mystery connected with it. Reason asks, "Why?" But reason cannot answer nor lift the veil. Instead of murmuring and being rebellious the Saint submits under His loving, gracious hand and trusts Him, saying—nevertheless I am continually with Thee; I cease not trusting in Thee and walking with Thee.

Another suffering Saint cried out, "Though He slay me yet will I trust." Such confidence and trust is pleasing to God. Whatever comes, whatever overtakes us, whatever sorrow, whatever grief, whatever affliction, whatever loss, whatever our lot is or becomes, the man of faith will always say, "Nevertheless"—I continue to trust and wait patiently for the day when the shadows pass away, when we shall know as we are known.



Falling from Grace A reader sent us a copy of "The War-Cry," the organ of the Salvation Army. It contains a declaration of what this religious organization teaches. Among other things we notice the following paragraph made prominent.

"After a man has been born of the Spirit of God, it is possible for him knowingly to grieve and rebel against the Holy Spirit, and thus fall away from grace and be lost."

Of course, it is true that a believer, a child of God can grieve the Holy Spirit, in fact it is a very frequent occurrence, but it is not true that he who is born again and in possession of eternal life can be lost. This is nowhere taught in the Word of God. If a true child of God indwelt by the Holy Spirit as the abiding comforter can be lost through having

grieved the Holy Spirit by sinning, then salvation is not of grace but of works, nor is it a perfect and permanent salvation. The theological system known as "Arminianism" constantly uses the word "if"—if we are faithful; or if we endure to the end then we shall be saved. But grace knows no "if," grace makes no condition.

This much used phrase "falling from grace" is sadly misused and gives a good illustration of how certain Christians read and study their Bibles. They pick out a sentence or two in a chapter without considering the context or comparing Scripture with Scripture. It is found only once in the Bible. We quote the passage:

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. v:4).

The Galatian Christians who had been justified before God, without the law, for they had not been under the law as Gentiles, had been listening to false teachers, Jews who claimed that in order to be acceptable to God a believer must be circumcised, keep the Sabbath and other commandments of the law. These Galatians were abandoning the ground of grace and turning back to the beggarly elements of the law. Therefore Paul wrote that "they were falling from grace." This is the true and only meaning of this sentence. The tenth chapter in the Gospel of John gives to the believer the most perfect assurance of his eternal security.

"My sheep hear my voice, and I know them, and they follow Me. And I give unto them eternal life, and they shall in no wise perish, neither shall any man pluck them out of My hand. My Father which gave them Me, is greater than all, and no man is able to pluck them out of My Father's hand" (John x:28, 29). If the world, the flesh and the devil had the power to spoil a believer of eternal salvation, then the world, the flesh and the devil would be stronger than Christ and His power to keep. Not till a believer realizes that His keeping for eternal life and eternal glory does not rest in his own hands, but in the pierced hands of the risen Christ, can he enjoy perfect peace. Nor does this blessed

truth of the eternal security of the believer make him self-secure and careless. It does the very opposite, it leads close to Himself.



**The Bible in
Education**

Significant among the tendencies of American education is the growing conviction that there is something vital lacking in the training which our young people are receiving both in school and in college. This conviction has led to a widespread uneasiness as to the success of our present curricula and educational environments in building real character. "By their fruits ye shall know them," honestly applied as a measure to our colleges and schools, cannot but lead to grave concern. The average product of many American institutions of learning is hardly conspicuous either for stability of character or for moral perception.

It is encouraging, however, that many educators are alive to the situation. Indeed, there is general agreement that the difficulty lies in purposeless and inefficient moral and religious teaching as well as in the lack of such training. Noted leaders in educational work are not hesitating to go even deeper and point out the deplorable mistake of divorcing religion entirely from education. Among them is Dr. Charles Richmond, President of the historic Union College at Schenectady, N. Y. (Union College is not a religious institution.) Speaking at the Annual Convention of the Association of Colleges and Secondary Schools of the Middle States and Maryland, President Richmond made the following remarks, which are peculiarly apt in view of the recent move in so many colleges toward the abolition of compulsory chapel services.

"The best thing we have in this country is our religious inheritance. It has come to us from our fathers and they, as we know, were men of God. Religion was their life. The freedom and the political equality for which they fought was a part of their religion and gathered strength from it. They read the Bible and lived it. The word of God was 'a lamp unto their feet and a light unto their way.' And now we have taken this light from our children and given them new lamps for old. We have substituted the electric lamp of modern science for the eternal light of divine truth, putting the new in place of the old, as if these two were not as truth is one, as God himself is one.

"It is cheap and shallow policy. This nation could not have been builded except by men who had the fear of God before their eyes. The liberties we prize so much were won for us because these men were dominated in thought and life by the spirit of the Bible. They can be preserved by no other kind of men. We may well ask ourselves this question, 'Will the education we are giving our children make that kind of men?' How long may we hope to continue these Christian traditions which are the very sinews of our strength when so many of the children of the nation are growing up with no knowledge of the God of our fathers and no reverence for His word.

"As private schools and endowed colleges, free from the dictation of State officials, our task is not so difficult. And yet we, too, are caught in the popular current of thought which is casting doubt upon the values and the necessity of religious training. Some of our colleges have recently abolished required chapel. In my judgment this is unwise. It is one more concession to indifference or to religious bigotry. To require the undergraduate to go into the biological laboratory and dissect a cat in the interest of scientific truth and not to require him to make some contact with truth as revealed in its highest spiritual aspects; to make him read Main Street and neglect to read Isaiah or St. John's Gospel; to subject his mind to the nauseating psychology of Freud and to pass by the divine philosophy of Jesus as something to be taken or left as a thing indifferent, is a mighty poor tribute to the good sense as well as the good taste of our modern education.

"To permit the young men who come to us to go for four of the most formative years of their lives without making every effort to stimulate their interest in religion and to put it before them as a practical scheme of life is to fail in the most compelling duty of a college."

Bearing in mind that this is the well-considered judgment of an acknowledged leader of American education, one cannot refrain from pointing out the fact that the Stony Brook School, in which so many of the readers of "Our Hope" are interested, is, in the field of the secondary school, taking a firm stand against the secularization of education. In view of President Richmond's remarks it is clear that Stony Brook, in its aim to give the Bible and vital Christianity adequate recognition in the curriculum and in the entire school environment, is in accord with high educational authority. (F. E. G.)



Are They Infidels?

In our last issue we mentioned the denials of the Book of Jonah as to its historicity, and quoted the late Dr. Lyman Abbott as an example of where men will get to in denying the actual experience of the prophet Jonah. We just discovered an editorial written at that time (31 years ago) in the *New York Sun*, which hits the nail on the head.

It seems the *New York Sun* had given a previous report and called Dr. Abbott and others "infidels." Some of the newspapers made serious objections. The Editor of the *Sun* replied in the following manner:

"We publish elsewhere several letters finding fault with us for calling Dr. Lyman Abbott an infidel, because he ridicules the Biblical story of Jonah. Speaking on the subject in Plymouth Church, his remarks were in a jocular vein, which caused merriment among his audience, with the result that he has been called to task by other ministers of the Congregational Church as false to his professed religious convictions.

"We said and we now repeat that the accusation was well founded and that Dr. Abbott is really an infidel, while professing to hold and to preach the Christian faith. Our correspondents contend that belief in Christ does not require faith in His supernatural origin, or His Divinity, but may consist simply in the acceptance of His doctrines. As one of them expresses it, 'There is no reason why the doctor or any one else may not reject the supernatural, reject the idea of the infallibility of the Bible, and still be a Christian.'

"Such a man may be a Christian as he may be a Spencerian if he agrees with the philosophy of Herbert Spencer; but he is not a Christian in the sense of the belief in Jesus Christ, which is required of a man so that he may obtain ordination in a Congregational Church."

(Then follows the expression of faith in the Lord Jesus Christ as the Son of God and incarnate Word which was adopted by the Congregational body in 1865). The editorial continues:

"That is the belief in Jesus Christ Dr. Abbott and defenders reject; and hence they are infidels. They deny the Christian faith. Whether they have reasons for so doing is not the question. In denying the supernatural origin and authority of Christ as the 'incarnate Word' they reject the essential and fundamental doctrine of the Christian faith. If they agree with the teachings of Jesus, and accept them as merely human utterances, and only so far as this agreement goes, on the ground that 'the truth of the Master needs no supernatural proof today,' their belief is no more religious faith than if they accept any other human philosophy.

"Belief in Jesus Christ necessarily implies belief in the infallibility of the Bible and in the miracles recorded therein. Revelation itself can come only by a miracle. It must be supernatural in its source. Man can know of the ways of God only by revelation, for they are past finding out by human investigation. The knowledge of them must be derived, if it is derived at all, from supernatural and infallible authority alone. The greatest of all miracles is the Incarnation, upon which depends the whole faith of Christianity. The Resurrection was a miracle defying the laws of nature as science knows them; and the authority of it rests solely in the infallibility of the Scriptures.

"Moreover, this very miracle of Jonah, the Biblical account of it which was treated so comically by Dr. Abbott, was specially confirmed by the Lord Jesus Himself, and referred to as foreshadowing His death and resurrection.

It will be seen therefore that his offense against the Christian faith was particularly flagrant. Why, too, is there any more reason for refusing to believe the story of Jonah's experience, than for rejecting any other of the miraculous occurrences described in the Scriptures and upon which the whole Christian faith rests? Consequently the

Pastor of Plymouth Church is incontestably an unbeliever; in other words, an infidel. He does not believe in the Bible, and not believing in the Bible, he cannot believe in the Christian religion."

We reprint this excellent newspaper editorial for several reasons. We do so for its fine and unanswerable logic. Every word of it is true. We reprint it to show where things have gone to within thirty-one years. We remember well what a shock it gave to thousands upon thousands of evangelical Christians when these attacks upon the Bible and the Son of God were launched by this Congregationalist. At that time the vast majority of preachers were orthodox and only a handful sneered then at His Virgin birth. Where are we today? The number of preachers who hold to sound doctrine and preach it becomes smaller and smaller. The products of the modern theological seminary are found everywhere. The denials of the supernaturalism of the Bible and the Christ of the Bible have become such an every day occurrence, they have become so widespread, they are backed up by high sounding names with claims of great scholarship, that these denials seem to startle nobody any longer. They are treated in a cold blooded indifference. What further evidence is needed to prove that the predicted apostasy is upon us?



**Days of
Slipping**

The first exhortation in the Epistle to the Hebrews is found in the beginning of the second chapter. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

These are days of slipping. We know what slipping means. We step out of the home some raw winter day, the sidewalks are covered with a thin sheet of ice. It is very slippery. We lose our foothold, feel insecure, fear, and then the slipping often ends in a fall with more or less injury.

So it is today. Many Christians lose sight of certain truths, "that which they heard." Something concerning the truth slips away from them. It becomes the starting

point of something more serious. Evil is so powerful today, Satan is so determined in spoiling God's people, that after certain truths have been given up by a believer, he begins to slip away from the truth itself. He becomes unstable, uncertain; he has lost his foothold and the next is a fall with hurt to his spiritual well being. The exhortation to give heed to that which we have heard, not to let these things slip, is of great importance today. There are many backsliders today. Backsliding generally begins by giving up a part of the truth once enjoyed. Our safeguard is to hold fast what we have, to walk in the truth and not to give up any portion of it.



More Speculation Now that 1927 has come and gone and all the date-setters who predicted something to happen during the past year have been proved false prophets again, the present year 1928 comes in for its share of new predictions.

A certain Evangelist sent around letters calling attention to the great Pyramid in Egypt and the different measurements. This Pyramid has been used for many years in the past as a prophecy of coming events. They say that certain measurements showed the beginning of the world war in 1914; but we are sorry to say this was not discovered before the war started in 1914, but after it had started. Then they say that July 11 of last year was marked in the Pyramid and that it was fulfilled by the Palestine earthquake. And now they say during the month of May something is going to happen, that May 29-30, to use the words of the letter before us—"in all probability ushers in another world upheaval like the recent world war."

The advocates of the Pyramid speculation quote Isaiah chapter xix as their authority, that the altar mentioned there is this Pyramid. But this is another fanciful, far-fetched speculation, for that prophecy has nothing whatever to do with that Pyramid. Do not waste your time with measurements in a Pyramid of Egypt, read and study God's Word and listen to the voice of the Spirit of God as He speaks in the Word.

**How Soon
A Temple?** Some thirty years ago a report was circulated that a certain traveler in Italy visited an Italian workshop, and noticing certain beautiful marble columns and brass gates he asked the artisan for what they were. He was reported saying, "For the new Temple in Jerusalem." We followed up that report; it could never be verified and was evidently manufactured.

But it is different today. With the great restoration movement, the return of thousands of Jews to the land of their fathers, much is said in Zionistic literature about putting up a new temple in Jerusalem. Real preparations are made for it. Among these efforts is outstanding a new school formed for the training of priests for the restoration of levitical worship. This school or college sent out recently from Jerusalem an appeal in which we find the following paragraph:

"Now is the right and most suitable moment for an initiative step in this direction, to accomplish ourselves with all the necessary virtue, courage, learning, knowledge and holiness of the Law in order to bring about the sanctification of the service and action. We are cocksure of the speedy arrival of that great and glorious day when the Temple will be erected anew and the sacerdotal rites again introduced. Priests and Levites will once more officiate. The Temple will stand as a token of glory and majesty to Israel and a torch of light to the entire world."

This certainly is most significant. All students of prophecy know that there must be erected in Jerusalem another temple and the ancient worship of that temple must be restored. This temple will be put up through the covenant which the head of the revived Roman Empire, the little horn of Daniel vii will make with many of the Jews. But in the middle of the last seven years of the times of the Gentiles, that little horn will break the covenant. Then appears the second beast of Revelation xiii on the scene, who has two horns like a lamb, but speaks like the dragon; he is the personal Antichrist, the man of sin. He will occupy that temple with his evil supernatural manifestations and

institute the great tribulation. It will be the abomination of Daniel ix:27 and xii:11, to which our Lord refers in His Olivet discourse.

They will have such a temple and bring again the sacrifices of the law, carry the blood into a supposed sanctuary. But to God all this will be an abomination. This restored temple worship is in view in the last chapter of Isaiah. Here are Jehovah's words as to this coming worship and animal sacrifices instituted by defying, infidel and apostate Judaism.

"He that killeth an ox is as he that killeth a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol" (Is. lxvi:3). The context shows that such a future temple is in view, and when it stands in Jerusalem with its restored worship, and when that time comes the Lord will return. Read this chapter through from beginning to end. How rapidly things are developing! How near must be the long expected home-call!



**It Was on
Friday** Now and then articles appear in different magazines attacking the historic belief of the Church that our Lord died on Friday.

Some say it was Wednesday and others say it was on Thursday. The argument is generally very much involved and far from convincing. We have been asked what we think of this question. We say the traditional belief of the Church is correct, and that our Lord was crucified on Friday.

The Jewish mode of reckoning time explains this. But there is a strong evidence in the last chapter of the Gospel of Luke. Two disciples went from Jerusalem to Emmaus. It was "that same day," that is the day on which the Lord Jesus Christ arose from among the dead, that is, the first day of the week. It was not the seventh day, but the eighth day. This had been foreshadowed in the feast of the First fruits, the feast which typifies His resurrection, for the first sheaf was brought on the morrow after the Sabbath, that is the first day of the week, the day we call "the Lord's day" (Lev. xxiii:9-14).

Now these disciples walked on that first resurrection day, the day after the Sabbath, towards Emmaus, and the Lord joined them. They did not know Him, for their eyes were holden that they should not know Him. In answer to His loving question about their conversation and their sadness, they told Him what was upon their hearts. They spoke of Himself and how they had trusted in Him and, "how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him."

Then they added this—"Today is the third day since these things were done" (Luke xxiv:21). That is the first day of the week, the morrow after the Sabbath, the day of His resurrection was the third day since they had crucified Him in Jerusalem. The first day of the week, His resurrection day being the third day, of necessity Saturday, the Jewish Sabbath, was the second day, and Friday, the day preceding, was the first day.

He arose on the third day, according to the Scriptures. This third day was the day after the Sabbath; therefore our Lord was crucified on Friday. If it was on Wednesday He arose not on the third day but on the fifth day. If He was crucified on Thursday then He arose on the fourth day.

The mighty men of God throughout the history of the Church made no mistake when they believed and taught that Christ died on Friday.



This issue is the last of Volume XXXIV of "Our Hope" and with the next issue, the Lord willing, we begin the thirty-fifth year of the publication of this magazine. **Another Year Completed** [How quickly time passes! One year after another, years filled with His mercy and gracious help. We thank Him that He continues to own this testimony sent forth in honor of His matchless name, in defense of His never changing truth, obeying His command "to contend earnestly for the faith once and for all delivered unto the Saints." Each issue brings grateful acknowledgments for the spiritual help and encouragement received.

Next to His Grace we know the intercessory prayers of so

many hundreds of our interested readers have brought about these blessings.

Joyfully trusting Him, whom we serve, we continue in sending forth "Our Hope." Each year as we grow older with the magazine we feel increasingly our dependence on Himself, never so much as now. The enemy would stop, if he could, this monthly testimony. We have evidences of it, but as it is a testimony to our Lord Jesus Christ, it will continue under His gracious blessing. So, Brethren, pray for us. Also help in making "Our Hope" known to others.



In Chinese A Chinese Christian after reading *Christianity or Religion?* wrote us that it is the book needed in China as nowhere else.

He thinks the thousands of Chinese students would eagerly read this work and would be greatly helped by it as Modernism attacks, as everywhere else, the supernatural character of Christianity. We urged him to have it translated. The work is about done and we sent Five Hundred Dollars to begin at once the printing of a good edition. We hope it is only one of many. Please pray with us that the Lord may prosper this undertaking and use the book in China.



**Also in
Swedish**

A Swedish Christian living in Sweden is now engaged in translating the same book into Swedish. He also thinks that its message is needed in his country. Our many Swedish readers in this country should take an interest in the translation and publication in their mother tongue. We hope it will have a very wide circulation among the Swedish speaking people.



The new volume "**Unsearchable Riches**" contains a complete exposition of the Epistle to the Ephesians. This Epistle unfolds the glory of the Church, the Body and the Bride of Christ. Here we find the deepest truths given by divine revelation. The calling wherewith we are called, our full and complete redemption in Christ, our glorious destiny, are all wonderfully revealed in the first three chapters, the richest in all the Word of God. The walk worthy of our calling is the subject of the last three chapters. The exposition we give is simple so that young believers can easily grasp it. There is no involved style of expression, no long paragraphs, but all is made

plain in language which all can understand. We are sure our readers will enjoy this volume. The exposition of the first three chapters is the same as in the volume, long out of print, "The Masterpiece of God."

We are glad to report continued blessing upon the meetings held in different places. In **Buffalo, N. Y.**, in **Columbus, Ohio**, in **St. Louis, Mo.**, and elsewhere the Lord blessed the ministry of His Word. We hope for similar blessing in **Montreal, Canada**. This will conclude our ministry, except the summer conferences, for the summer. If it pleases our Lord we shall continue the ministry with the month of October.

Come to Montrose. We extend a hearty invitation to our readers to attend the Montrose Bible Conference, a full week, in charge of the Editor of "Our Hope." We begin, the Lord willing, on Monday, August the 6th, and close on Lord's Day, August the 12th. There will be two meetings each day, morning and evening. The line of teaching, both prophetic and on spiritual-devotional themes, will be especially interesting this year. Every afternoon there will be a round table meeting, when questions will be answered and difficult passages of Scripture explained. These meetings have proved very helpful in the past.

Montrose is a beautiful spot, a charming town with an elevation of 2,000 feet. It is easily accessible by the Lehigh and Lackawanna railroads. Those who come by auto will find excellent highways in every direction.

Please write soon for accommodations to the Secretary of the Montrose Bible Conference Association, Mr. R. M. Honeyman, Montrose, Pa. Programs will be ready in a few weeks.

Stony Brook Conferences. As last year, a series of Conferences^s will be held throughout the summer in Stony Brook, L. I. Please address Mr. John C. Williams, Secretary, Stony Brook, L. I., N. Y., for full programs.

The two Bible Conferences will be held August 19-31. The first week, August 19-24, is devoted mostly to the study of Prophecy, and the Editor of "Our Hope" will be one of the speakers. If you have never been in Stony Brook we wish you would come and see the place, the school buildings, the new chapel, and attend these meetings.

Please write for the special programs of these meetings as well as for reservation of rooms to Dr. Ford C. Ottman, Stamford, Conn.

"**Christianity or Religion?**" is having a wide circulation. The modernistic Press has ignored this book and the challenge it contains remains unmet. There is a simple answer to the question "Why?" The argument against religious evolution which our volume contains is unanswerable, hence their silence.

We are very gratified that a number of leading daily newspapers have treated the book in a different way. Unasked, some of them have printed lengthy reviews and recommended the book. The reader will find one of these reviews on the inside cover page.

We are still sending out free copies to college, seminary, university, boys' and girls' school libraries. We received a large number of grateful acknowledgments from principals and presidents. Quite a number after reading the book assured us that attention would be called in a public way to this volume and that the book would also be used in class work. There are at least 600-700 more institutions which should have a copy.

We are getting ready for the second printing of 5,000 copies. Have you read the book?

The Book of Psalms

PSALM XXVIII

This Psalm contains a cry out of deep distress, a prayer for judgment upon the enemies and praise for the anticipated deliverance. The Psalm which follows is a great judgment Psalm. Under the figure of a thunderstorm divine judgment is described; and after the storm is passed peace reigns. The Twenty-eighth Psalm must therefore be looked upon dispensationally as one of the remnant Psalms. The godly remnant experiencing great distress in tribulation cry for Divine interference and in faith look forward to it.

I. Prayer in Distress and for Judgment.

Unto Thee do I cry, O Jehovah,
My rock; be not silent to me!
Lest if Thou be silent to me
I be like those that go down to the pit.

Hear the voice of my supplications, when I cry unto Thee,
When I lift up my hand to Thy holy oracle.

Draw me not away with the wicked and with iniquity workers,
Who speak peace with their neighbors with evil in their hearts.

Give them according to their works and the wickedness
of their deeds,
According to the works of their hands give to them,
Give to them their reward.

For they regard not the works of Jehovah,
Nor the doings of His hands—
He shall destroy them and not build them up. (Verses 1-6.)

This prayer in distress and for judgment upon the wicked is easily interpreted when we consider that it is prophetic of the godly Israelites living at the close of this age, and waiting for the promised deliverance from above. They are surrounded by enemies on all sides. Hostile nations arise against them; they gather once more to invade the land. Their own unbelieving brethren who accept the wilful king (Dan. xi:36), the false Messiah, the beast which rises out of the land (Rev. xiii:10) persecute and hate them. Their only refuge is the rock, even Jehovah. Of this rock Moses testified in his prophetic song: "He is the rock;

His work is perfect, for all His ways are judgment, a God of truth and without iniquity, just and right is He" (Deut. xxxii:4). This rock Israel rejected, as also Moses testified in his song, "Then he (Israel) forsook God who made him and lightly esteemed the rock of His salvation." The godly in Israel will, during the last days, turn to Jehovah, the rock, the rejected stone. If he should not answer their cry all would be lost and they would be like those that go down to the pit.

The time for judgment has now also come. The transgressors have filled up their measure and the remnant of His people knowing that judgment must come can therefore call upon the Lord to deal with the wicked, their enemies and oppressors. This explains the imprecatory character of the fourth verse.

II. Praise for anticipated Deliverance.

Blessed be Jehovah!
For He has heard the voice of my supplications.

Jehovah is my strength and my shield!
My heart trusted in Him, and I am helped;
Therefore my heart greatly exulteth
And with my song will I praise Him.

Jehovah is their strength;
A stronghold of salvation He is to His anointed one.

Save Thy people and bless thine inheritance!
Shepherd them and lift them up forever! (Verses 6-9.)

Faith and hope are victorious. The assurance that the voice of supplication, the cry for help has been heard, though the full answer has not yet come, is in the heart of those trusting ones. Faith knows He is both strength and shield, and trusting in Him brings help and joy in anticipation of the coming great deliverance, when He comes to save and to deliver His people.

The last two verses are full of precious meaning. The "anointed one" is the Messiah, Christ, who so frequently is seen in the Psalms as the great deliverer of His waiting people. They now feel that they are His people and His inheritance—"Save Thy people and bless Thine inheritance."

They own Him, the anointed One, as their Shepherd, who will shepherd His people and lift them up in His coming day. Later in the Psalms we hear their prayer addressed to the anointed Shepherd-King: "Give ear, O shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the Cherubim, shine forth" (Psalm lxxxiii:1). "He shall feed His flock like a shepherd, he shall gather the lambs with His arms, and carry them in His bosom, and shall gently lead those that are with young" (Isaiah xl:11). Then will be fulfilled His gracious promise given through the priest-prophet Ezekiel: "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers and in inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be, there shall they lie in a good fold . . . I will feed my flock, and I will cause them to lie down, saith the Lord God, I will seek that which was lost" (Ez. xxxiv:12-15).

Isaiah

BY F. C. JENNINGS

CHAPTER LXII

**Jerusalem, the metropolitan city of the millennial earth:
the center of light, the focus of all that is beautiful.**

Soul-entrancing have been the visions that have passed before the eye of the prophet, but it is now the Spirit of Christ who is *in* the prophet who now speaks, and as He, in resurrection-joy leads the singing of His people, so here He directs their longings. Precisely as in our own day, that same Spirit indwelling us, directs our desires, and gives expression to them in "groanings that cannot be uttered" (Rom. viii:26).

OUR HOPE

- 1: For the sake of mount Zion, I'll ne'er hold my peace—
For the sale of Jerusalem will I rest, never,
Till her righteousness beams as the brightness of morn,
Her salvation doth shine as a torch that is blazing!
- 2: Then shall the Gentiles thy righteousness see,
All the kings of the earth view thy glory.
And thou shalt be called by a name that is new,
Which the mouth of Jehovah determines.
- 3: A coronet glorious then shalt thou be,
In the [strong] hand of Jehovah.
A diadem royal [then shalt thou be]
In the palm of thy God!*
- 4: Azùbah† shalt thou be called nevermore,
Nor thy land be called "shemàmah,"
But "Hephzibah" shalt thou henceforth be called,
And thy land shall be callèd "Be-ùlah,"
For the delight of Jehovah shall then be in thee,
And thy land shall be loved as if married.
- 5: A young man marries a virgin—
Thy children shall marry thee!
The bridegroom joys o'er the bride—
Thy God shall joy over thee!

We have heard the gospel preached to Israel; shall it be "mixed with faith" in the hearers? If it be, then it will awaken the keenest longings for the actual fulfilment of the promises as to Zion's glory. The very purpose of the visions has been to awaken such thirsting as only their fulfilment can satisfy. It is thus—on the same principle—that God ever works in men. Glorious things were spoken of that land that flowed with abundance: its hills and vales, its fountains and rills, its stones of iron and brass-filled mounts—all were made to pass before the eyes of the people brought out of bondage. Would they spring eagerly to grasp the prize? Alas it was not "mixed with faith" in them that heard, and two only of all the mass of adults ever saw that fair scene! (Heb. iv:2).

But here Christ, identifying Himself and His interests with His beloved earthly people, expresses their "thirst" for the beloved city and land to be as has been here promised.

Look at poor Job: a dark, gloomy, dense cloud overhangs him. But a beam of light surprises him; and, for a time at least, he sees God, not **against** but **for** him, and in that clear light he looks afar into the future when his

*Delitzsch renders: "In the *lap* of thy God" which seems hardly appropriate.

†The words should either all be in Hebrew, or all translated—they mean in the order given: "Forsaken", "Desolate", "My delight in her", and "Married."

Redeemer shall stand—the Last—upon the earth and from his flesh he shall see God (Job xix). How does that vision close: **“My reins faint with longing for that day.”***

Hearken again, and give closer attention, for we are personally interested here: **“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 on the throne said, Behold I make all things new. These words are faithful and true.”** Do we believe them? Do we mix them with faith? Then shall we thirst for their fulfilment and thirsting we may hear this word: **“I will give to him that is athirst of the water of life freely.”** Thirst, longing, desire is a necessary prerequisite of salvation—not only in its beginning, but to the very end!

So here the spirit of Christ says, O rest not content till what we have seen in vision becomes an actuality, and all the nations of the earth shall see in Jerusalem's glory that she is now at last counted righteous by her God; for here the very word “righteousness” is parallel and equivalent to “salvation,” as so often in the Old Testament, the righteousness shines as the **daylight**: the salvation as a **night** illumination. How beautiful shall Jerusalem be then! Jehovah holds her in his hand as a king may admire the crown that he takes in **his** hand for that purpose, and that beauty and glory must surely have another name than “Forsaken” or “Desolate”—these must be changed to **“Delightful,”** or “My delight in her, and “Married,” for she has a Protector now Who loves her with an everlasting love. There is no “as” at the beginning of verse 5, but the force of the simile is strengthened rather than not by the omission: a young man's affection force him to its object, equally naturally thy children will be drawn to thee with a love, to which nothing can compare save the first fresh love of a young man for his bride. And it is well to note that it is only the tender affection of that bridal love that is in view; for this alone would be fitting in the words: “thy children shall marry

*As the last clause of verse 27 should read.

OUR HOPE

thee." The young bridegroom has gained, and joys in the beauty of his bride. Thy children shall gain their beloved city and rejoice in its beauty.

- 6: O Salem I have placed watchmen on thy walls.
Silent shall they never be, neither day nor night.
- 7: Ye reminders of Jehovah, O give yourselves no rest,
And give no rest to him, until he make Jerusalem
A praise in all the earth!
- 8: Jehovah hath e'en sworn, by his own right hand,
And by his mighty arm of strength,
No more to give thy harvests as food unto thy foes,
And strangers' sons shall never be the drinkers of thy wine,
The fruit as it is of thy toil!
- 9: No, 'tis they who have gathered it, who shall eat it, praising
 Jah,
'Tis they who've collected it, shall drink it in the courts
Of my sanctuary!

Again Israel's Messiah speaks, and so identified are His desires with the full accomplishment of Jerusalem's glory that He appoints watchmen on her walls, not only to oversee and guard the beloved city, but neither to rest themselves nor by their importunate appealing to give Jehovah rest till He brings the word of the prophetic vision to its perfect fulfilment. This evidently suggests some degree of a gradual dawning of the light on Jerusalem. As a lightning-flash shall Jehovah-Jesus come in **judgment**, not so as the Sun of Righteousness, but rather as the dawn slowly breaks in the eastern sky. Jerusalem is restored to Jehovah's favor: her walls are again rebuilt, but still she has not reached the perfection of her destiny, nor until she **has**, must **she** rest, nor (and this is surely a marvellous expression to be suggested in the inspired word) **permit her God to rest!**

Ah, He loves such importunity that, when assured of His mind, will not accept "no" for an answer, or take silence as a refusal.

Does this then mean that if we only pray long enough, we may obtain **anything** that we may desire? Most people would probably refuse this; and say surely it must have the limitation of being in accord with His will—not our fickle desire. But even granting this, must we not guard it still further? For this would make **us** to be the real beneficent distributors of blessings whether for ourselves or for others, and God so hard to move that only the utmost importunity

—the most strenuous pressure of our petitions could change His attitude: **He** does not long to bless, it is **we** who are the real source of good. It only needs to be thus stated to be instantly rejected by every true child of God: we feel that it is nothing less than blasphemy, and yet is it not the way that the matter is commonly put? Does not our Scripture, "Give Him no rest," teach it? And would not the parable of the unjust judge favor such a thought? Alas, people press that parable till they actually make it teach that God is Himself the unjust judge, or has the same callous disposition manward. It has been said that one mighty in prayer used to argue it out sylogistically thus: "I desire the eternal salvation of an individual. I am told in the Scripture that God 'will have all men to be saved' (1 Tim. ii:4) therefore **He** would have **that** man to be saved, so I know that I am desiring what **He** wills; and 'if we ask anything according to His will he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions that we desired of him' (1 John v:14-15), so I **know** that my prayer will result eventually in the salvation of that individual, even if I have to pray 50 years for it." Well, that sounds perfectly logical, and yet who does not feel uneasy even in reading it? For we say: "Why limit your prayers to **one**, or even a few? The Scripture says "**all men.**" Why not then pray persistently and feel sure that all men will be eventually saved, and not one of all mankind ever be lost, since you have been told that that is the will of God? And are you not seriously at fault if you do not grasp and plead thus confidently for all men?

It is really, while apparently logical, a distortion of the Scripture, however innocently and even piously done. The word in Timothy tells us of the **disposition** of God to man—what is His wish. It does not speak of His eternal **purpose**, or His **counsels**, which must be irresistibly carried out, but of His wish.

Has God then purposed, willed, men to be lost? How carefully that is negated not only here but by 2 Peter iii:9: "**The Lord is not slack concerning his promise as some men count slackness; but is long-suffering to us-ward,**

not willing* that any should perish, but that all should come to repentance." The apparently logical syllogistic argument as above, leaves out a most important factor: **the human will**, and this Scripture never does. Was it because our Lord was not **willing** to give life, that those Jews lacked it? Nay, "**ye will not** come to me that ye might have life" (John v:40) is His faithful and true word. Is one saved? It is entirely of God's grace. Is one lost? It is entirely of his own will. The human will must ever be taken into account, and never must we place the God of all grace, whose very name is Love, in the position of being the unwilling One, and **we** the willing.

Here God has distinctly made it clear that His purpose is to bring Jerusalem to the place of metropolitan glory; then cries Messiah, let us place the foot of our faith on that sure promise, and beseech Him to do what He has told us it is His purpose to do; for thus He admits us men into a partnership with Himself in the work of blessing. Just as our Lord (the express image of his person as He is) said: "Pray ye therefore the lord of the harvest that he would send forth laborers into his harvest" (Luke x:2): as if the gathering in of the sheaves were not the very strongest desire of the farmer himself, and he needed to be importuned—"given no rest"—to **save his own crops!** Absurd idea! It is nothing but God's gracious thoughtfulness and love for man, as if He said: "I want your companionship—your partnership in this happy work; and there is not one of you that cannot ask me to send out laborers into the world-harvest field. That is not a matter of "gift" or discriminative ability, but open to all, but when I hear one asking **that**, I shall know whom to send. O do let us be careful not so to distort prayer that we, however unintentionally, make the salvation of sinners to depend on our winning over to mercy an unwilling or indifferent God, and ignore entirely the power of the human will. But we must return.

10: Go through! Go through the gates!
Clear the way for the people!

*The word here is **boulomai**, which is assumed by some grammarians to be somewhat stronger than the **thelo** of 1 Tim, but the distinction is by no means assured.

OUR HOPE

733

- Raise up! Raise up the highway!
 Clear it entirely of stones.
 Lift up a banner for nations!
- 11: Jehovah hath caused these tidings,
 To go to the end of the earth:
 Tell ye the daughter of Zion,
 Lo, thy salvation is coming—
 Lo, his reward he brings with him,
 And his work is cut out before him.
- 12: And they shall be called: "The People all Holy"
 Those whom Jehovah himself hath redeemed:
 And thou shalt be called: "Derooshah"*
 A city never forsaken.

Even if we agree with those who hear in these stirring words a call to the captives in Babylon to flee from that literal city, yet reason revolts from being satisfied with the escape of about 40,000 poor captives under Ezra or Nehemiah definitely fulfilling such a series of glorious prophecies as in these few verses.

All this divinely recorded history has its deeper meaning, beneath the surface, and the ancient literal Babylon, and the deliverance from it, becomes a fore-shadowing of eternal verities for us on whom the ends of the ages are come.

But not only that, it also foreshadows another earthly fulfilment when the restored Jerusalem shall attract her children from earth's remotest bounds; and the Gentiles shall at length own that that is indeed the favored nation—the one that is truly "holy," amid all those on earth. Once again, too, here we have that figure of a banner raised aloft so that all eyes are turned to it: for what, of all the events in history, could so win the rapt attention of earth's inhabitants as Jesus our Lord, enthroned in Jerusalem, and His Jewish people flocking to Him. The nations owning that this is as life from the dead for Israel, and for the earth itself, its "**regeneration.**" But let no one think that this prophecy is being fulfilled today: unbelief cannot attract this tender delight of God.

*This word means: "Sought out" but as it is a kind of title, and we have adopted the Hebrew in verse 4, it seems only consistent to do so here.

"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."

Current Events In the Light of the Bible

The Storm Brewing in the East. The Arabian kingdoms of Nejd and the Hejaz show great agitation. A war broke out with the Beni Sakhr tribe on the eastern border of Transjordan and one hundred persons were killed. Then Sheikh Feisal sent a threat to the Sultan of Koweit that unless he permitted certain trade conditions, he would attack and take the goods by the edge of the sword. Sultan Ahmed refused and four days later a battle took place sixty miles from Basra in which many were killed and wounded. British airplanes from Ur pursued the invading forces and bombed them, doing much damage. The latest reports state that 20,000 rebels against the authority of King Ibn Saud were preparing to attack Basra and Koweit.

A report from Jerusalem states that Ibn Saud has declared hostilities against the British Mandatory territories in Palestine, Transjordan and Iraq. His troops were said to attack Akaba, which region the Arabian King had claimed to belong rightfully to him. From all this we learn that trouble is near at hand for Palestine and the Jews. Other reports state that there will be in the not distant future a gigantic uprising of Mohammedanism against Great Britain. All this may be looked upon as a little prelude of what will come later in the final conflicts during the closing years of this age.

Hebrew Coins Again Issued in Palestine after 1,800 Years. The British Palestine Currency Board has authorized a new coinage for Palestine. The new coins bear Hebrew, Arabic and English inscriptions. This gives to Palestine and the Jews living there a tremendous prestige and authority.

The new Palestine currency becomes one of the great historic milestones in universal Jewish history. This restoration of Jewish coinage after 1,800 years becomes another great fact in the rejuvenation of Judaism. The following historical information is of great interest.

Only under the Maccabees and Bar Kochba did the Jews as a nation issue their own coinage.

In the month of Elul, 141 B. C., Antiochus VII (Sidetes), the son of Demetrius I, forwarded that historical document to Simon in which, among other privileges granted, he said: "I give thee leave also to coin money for thy country with thine own stamp, and Jerusalem shall be holy and free." From this time Simon began to issue coin. These were issued during a period of five years and there are in existence shekels bearing dates of five successive years of his reign. From 141 B.C. to 137 B.C., Simon issued silver shekels, half-shekels and quarter-shekels and also bronze coins.

Simon was murdered at Jericho in the year 135 B.C. and was followed by John Hyrcanus, the priest of the Asmonean Princes. This line belonged to the Maccabaeen dynasty and included Alexander Jannaeus, Jonathan Hamelech, Judas Aristobulus, Alexandra the queen, Aristobulus II and Antigonus Matthathias, each one of whom issued coins during his reign. Upon the death of Antigonus in 37 B.C., Herod I ascended the throne, and then began the reign of the Herodian Princes which lasted till 100 A.D.

After the death of Antigonus the coins that were issued no longer bore Jewish inscriptions. Herod I used Greek letters while his children, Antipas, Philip, Archelaus, Agrippa I and Agrippa II, employed the Greek and Roman characters on their coins. It was not until 172 years after the accession of Herod to the throne of Judea that coinage bearing Jewish characters appeared again. It was during the revolt of Bar Kochba and the temporary independence of the Jews in the time of Hadrian.

The Herodian Dynasty continued to govern Palestine as vassals of Rome until 100 A.D. It was in April of 70 A.D. that Titus commenced his operations for the siege of Jerusalem which resulted in the destruction of the Temple and the massacre of thousands of Jews. In commemoration of this revolt and the utter defeat of the Jews, the Romans issued coins bearing the inscription of "Judea Capta" and other inscriptions signifying the complete subjection of their victims. Three coins were issued from 72 A.D. to 87 A.D. under the reigns of Vespasian, Titus and Domitian.

Between 70 and 132 Jewish resentment against Roman taxation and oppression was being flamed to rebellion, until Bar Kochba led his army of zealots in 132 against the Roman forces. He succeeded in regaining the independence of the Jews for two years. During that time Hebrew coins were again struck, bearing the inscriptions: "Freedom of Zion" and "Freedom of Israel." This short period of independence was ended by Julius Severus, the Roman general, who destroyed the Temple and devastated Jerusalem.

Eighty Thousand Youths Swear Allegiance to Mussolini. Eighty thousand Italian youths of 18, the Avant Guardisti, as they are called by the Mussolini regime, became recently full grown members of the Fascist party.

The celebrations in Rome were under the eyes of Mussolini. They were duplicated in Milan, Venice, Turin and Naples and every other large city. They were essentially military in character and illustrated vividly the double aspect of Fascism—a political party with a military organization

And the parade of 25,000 men down the Corso curiously recalled the centurions of republican Rome, when the city was struggling with the Latin League and every citizen was a soldier.

The Roman celebration was typical of what took place in other towns. Early this morning 4,000 or 5,000 of the Avant Guardisti went to the Mussolini barracks, where they were given rifles and party badges. Then they proceeded to Piazza de Popolo, the historic Roman square, where were assembled literally thousands of youngsters from 6 to 14, called the "Balilla," who are being developed for Fascist membership, and old Fascists no longer in active service.

Mussolini evidently is preparing for something. All these young men had to swear allegiance to the man with the iron fist, to stand by him and if necessary to fight for him. The Vatican made serious objections to some of his tactics and at present Mussolini and the Pope are on very unfriendly terms. This will change ere long and a more harmonious cooperation will result. How soon will Mussolini show his ever increasing power in European politics?

A Significant Alliance. During the recent ten days' conference in Geneva of the preparatory commission on disarmament, the two leading talkers for a universal disarmament were Count von Bernstorff, the German delegate and former ambassador to this country and Maxim Litvinoff, Soviet Vice Commissioner for Foreign Affairs. They formed a Russo-German team. We fully believe nothing good lurks behind the Soviet suggestion of a radical disarmament of all civilized nations. That Germany falls in line and backs the plan is also significant. Disarmament is not possible nor desirable during this age. Ere long it will have to be done as the Prophet Joel so graphically wrote 850 years before Christ. "Prepare war, wake up the mighty' men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning hooks into spears, let the weak say, I am strong" (Joel iii:9-10).

Not till the Lord comes will swords be turned into plow-

shares and spears into pruning hooks; not till then will come disarmament, and nations cease from making war. The disarmament game is a dangerous game. It is aimed at making certain well meaning nations defenseless, and when that is done to conquer these nations.

Roman Catholics Praying for Jews. In *The Tablet*, a Roman Catholic periodical published in Brooklyn, the following item appeared:

“An indulgence of two hundred days has been granted by the Holy Father for all who recite the following prayer:

‘Turn Thine eyes of mercy towards the children of that race once Thy chosen people. Of old they called down upon themselves the blood of the Saviour; may it now descend upon them a layer of redemption and life.’

Those who recite this prayer daily for a month gain a Plenary indulgence upon the usual condition, viz., confession, communion and prayer for the Pope’s intentions.”

There is no objection to the prayer. It is significant that the Roman Church which so fiercely persecuted the Jews during the Middle Ages does now encourage prayers for their conversion.

Tolerance seems to be urged everywhere. Protestants urge it as well as Romanists. Recently at the laying of the cornerstone of a great Roman Catholic edifice a Hebrew was chosen to break the ground.

Another Smyrna Disaster. Smyrna was visited by a great earthquake a few weeks ago. It was accompanied by terrifying phenomena. Witnesses say there was a play of celestial electricity a minute or two before the shock. The waters of the sea near the shore rose and whirled and receded as if boiling over a hot fire in an open kettle. Then came dead silence. Next a tremendous roaring was heard greater than any thunder. The earth quivered a moment, then shook and fairly rocked. This was followed by eight other shocks. Ninety per cent of the buildings were either totally destroyed or partially wrecked; this includes six mosques, four schools and five factories. Almost a hundred persons were killed and many more suffered injuries.

Fears Mussolini in World Affairs. A professor who is connected with the Geneva conference has made the following statement: "Only one of two things—the downfall of Mussolini, or the defeat of England's present Conservative government, can save the world from another great conflict when the impending international crisis comes in 1936."

He also declared Mussolini the most dangerous and most powerful man in Europe, and said leaders of all nations attending the Geneva conferences are worried about the threatening Italian leader.

We have pointed out these facts more than once in our "Current Events." Mussolini is gaining steadily in power and prestige. We do not know why the professor who made the above statements has set the year 1936 as the year of a great international crisis. We believe it will come before that year.

Krishnamurti is Now the New Buddha. We received a copy of the "Malaya Gazette" of January 12, 1928, the leading newspaper of the Free Malay State, in which we find the following news item:

"Krishnamurti, the Hindu protege of Mrs. Annie Besant, has now claimed to be Buddha.

"He arrived with Mrs. Besant in Bombay, and received visitors in a most stately manner. He was dressed in the style of a young Indian rajah. His long black hair was parted delicately in the middle, and he had side whiskers.

" 'I have seen Buddha,' he said in a shrill voice. 'I have communed with Buddha, I am Buddha! and the message I bring to India is to be pure in mind, emotion, and body.'

" 'I am no longer Krishnamurti. I have renounced everything. I could have been a rich man, and was offered £2,000 a week by American cinema firms, but, of course, I turned it down.'

" 'Like a river which fell into the sea, I have lost myself in the eternal.' "

Krishnamurti is to proceed to the Theosophist colony in Madras, but he intends to attend a great Theosophical gathering in Happy Valley, in California, next May, apparently with the intention of revealing himself.

This impostor is now probably in this country. For months thousands of American theosophists, most of whom belong to the "silly-women-society," have made large preparations for the great Theosophical-Delusion-Meet in California to take place this month. They have selected the right place for it, for everything goes on the Southern Pacific Coast.

The Fulfillment of Prophecy in Current Events.

BY E. W. COOPER

One of the remarkable and recent fulfillments of scriptural prophecy is seen in the activity of Israel as manifested in their returning to Palestine. It seems to indicate that the times of the Gentiles are about to end.

Apparently God has resumed His dealings with Israel and is preparing to bring to pass other prophecies concerning their sufferings, conversion and future glory. The Jews are returning to Palestine in great numbers. They are building houses, instituting modern electric and water systems and rapidly developing in Palestine the conveniences of modern civilization. There is now a University at the Mount of Olives, with a large library. The Hebrew language is being taught and frequently heard spoken in the land. This is a very remarkable fulfillment of Prophecy.

But another remarkable thing is the fact of Satan's marked activity. Not to speak of his work in the schools and universities of our land, but in his preparation to give to the world a counterfeit for the things which God is preparing to bring about in the near future.

There is not a question in my mind but that God is getting prepared to usher in the Kingdom or what is sometimes called Millennium, and in order to do this one of the first things necessary is to secure the land for Israel and restore them. This He is doing.

God has chosen Jerusalem to be the capital of His earthly kingdom (Micah vi:1-7).

But while all this is going on Satan is not inactive but is busily engaged reviving his city, e. g., Rome.

Rome has been the satanic city for centuries. The Caesars were men who took upon themselves divine titles. The early Christian Church suffered nowhere like it did at Rome. The persecutions from Nero to Diocletian, 64 A. D.—285 A. D. had no parallel in any city in any age.

So we see as God is reviving Palestine and preparing Jerusalem for the future kingdom, so Satan is reviving the old Roman Empire and the city of Rome apparently in an effort to make his semi-final stand against God and His people (Rev. xiii).

But God has decreed to place His Son upon the Holy Hill of Zion (Psa. ii).

Satan is preparing to place his messiah upon the throne of the Caesars and to make him the object of worship even in Palestine (2 Thess. ii).

Before the Lord returns to set up His glorious Kingdom we learn from the Word that Satan will present his ruler who will organize mankind into a pseudo kingdom, will substitute a man made system of worship energized by satanic power even to the performing of miracles. We can see how this system will be received due to the fact of there being a marked spirit of atheism in the world at present. There seems to be a world wide effort to substitute something in the place of God. The antichrist system will be a substitute for Christ's Kingdom. It is interesting to note the Greek preposition *anti* frequently means instead of, or in place of, rather than against, or oppose, the ideas it usually conveys as an English prefix. We can see the antichrist system will be in the place of the genuine.

Satan knows God is preparing to send His Son, hence he is preparing to reveal his mouth-piece who will be the antichrist, the man of sin. (2 Thess. ii).

We have already seen how God is preparing to institute His glorious Kingdom about which the prophets have written, and Jesus has spoken, hence the evil one is preparing to present before the world his kingdom.

It seems to me the way this shall be brought to pass is by

political Rome exploiting Papal Rome to secure the consolidation of the Roman Catholic nations of central Europe. Once this has been accomplished political Rome will destroy Papal Rome. This seems to be the interpretation of Rev. xvii:16-17. And in place of Papal Rome institute the worship of the false prophet and antichrist (2 Thess. ii.; Rev. xiii).

Great multitudes shall be carried away with this new regime.

It shall be one long desired. The kingdom of liberty (license) where God is dethroned and all the sacred institutions abolished. The abolition of the supernatural. But all the time the whole procedure shall be a product of the supernatural, and that Satanic.

The world seems to be ripe for an event as portrayed in the Holy Scriptures. It seems as though the transgressors have come to the full and that we are living in the eventide of the present age. The light of revealed truth seems to be sinking below the horizon and the world is about to pass through the period of darkness, the temporary reign of Satan, the day of woe, the day of sorrow for the whole earth; which shall be broken up by the glorious appearing of the Son of God in Glory to banish Satan and institute His glorious Kingdom.

As one who believes in the Bible as the inspired Word of God there are four things convince me that these things are at hand.

1. The condition of the World in general (Luke xvii:26-30). Sodom-Gomorah standards of living, dress and morals.
2. The condition of the Professing Church (2 Tim. iii). Apostasy, not merely heresy, but a renouncing of the Word of God.
3. The restoration of Israel.
Jer. xiii:1-8, xxxiii:15-16, Luke xxi:24. Rom. xi:25.
4. The Revival of the Roman Empire.
Dan. ii:40-41. Rev. xiii.

May we cling to Christ, with a deeper sense of our own vileness and His perfectness. May we wrap ourselves up, as it were, in Him, while passing on through this cold and faithless world.

Christ in the Old Testament

At the beginning of our Lord's ministry He revealed Himself as the Messiah to Philip, who went to his friend Nathanael with the information, "We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (John i:45). These two divisions of the Jewish Scriptures—Moses in the law, and the prophets—include at least a large part of the Old Testament, and it is asserted that Christ is the principal subject of both. It cannot be that Moses and the prophets made a bare allusion to Him, but He stood out pre-eminently to their view, casting into the shade whatever other topics are mentioned in their writings.

This conclusion is sustained by the evidence of Christ Himself who said to the Jews, "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 v:39, 46). He not only declares that Moses wrote of Him, but that the Scriptures as a whole, from Genesis to Malachi, bore testimony concerning Him; and hence He is to be seen, if there is an eye to discover His presence, in many more places than the few passages that are usually accepted as referring to His Person or Work.

This is still further confirmed by His remark to the two disciples on the way to Emmaus immediately after His resurrection. "Then He said unto them, 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 met with 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:25-44).

The two disciples said, "Did not our heart burn within

us, while He talked with us by the way, and while He opened to us the Scriptures?" Of all the disciples we are told, "Then opened He their understanding, that they might understand the Scriptures." The opening of the Scriptures, and the opening of the understanding to understand the Scriptures, plainly refer to the revelation of Himself; and we have His testimony for it that Moses and *all* the prophets in *all* the Scriptures wrote about Him, so that this great theme, the Christ of God, pervades the three divisions of the Old Testament recognized by the Jews, and known as the law of Moses, the Prophets and the Psalms.

We are not surprised, therefore, to learn that Paul went into the synagogue of the Jews in Thessalonica, "and three Sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom I preach unto you, is the Christ" (Acts xvii:2, 3). It is to be feared that few Christians now could find enough concerning Christ in the Old Testament to occupy their discourse for three Sabbath days; and most of them probably are perplexed by the statement of the same Apostle, when he declared to King Agrippa that he was "saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles" (Acts xxvi:22, 23).

It is certain that the Old Testament would be a new book to most believers, if they could deal with inquirers as Paul dealt with the Jews, "to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening" (Acts xxviii:23); or if they were like the Prophets in ancient days, "searching what, or what manner of time the Spirit of Christ which was in them did signify, when He [the Spirit] testified beforehand the sufferings of Christ, and the glory that should follow" (1 Peter i:11). The Spirit made known many things to holy men of God, who spake as they were moved by the Holy Ghost, but the sufferings of Christ and the glory that should follow,

stood in the very fore front of all revelation, and fixed the gaze of the Prophets.

Hence we find that they trace His descent from the time the promise was made to our sinning parents in the garden of Eden concerning the seed of woman, not of the man (Gen. iii:15). They tell us in language which the Holy Ghost directly applies to Him in the New Testament that He was to be the seed of Abraham (Gen. xxii:18). Then that He was to be of the tribe of Judah (Gen. xlix:10). Then that He was to be of the family of David who said to God, "Thou hast seen me as a type of the man who is on high" (1 Chron. xvii:17-19; Psa. lxxxix:3, 4, 34-36; Isa. xi:1). The very place of His birth is distinctly mentioned. "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting," or as it is in the margin, "from the days of eternity" (Mich. v:2).

In the second place, the wide purpose of His advent is plainly announced. An unworthy prophet, who was compelled to utter the words which God put into his mouth, exclaimed, "I shall see Him, but not now; I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite through the princes [margin], and shall break down all the sons of tumult" [R. V.] (Num. xxiv:17). "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious" (Isa. xi:10). "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. . . . And the glory of the Lord shall be revealed, and all flesh shall see it together" (Isa. xl:3-5). "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called, **The Lord our Righteousness**" (Jer. xxiii:5, 6).

OUR HOPE

745

In the third place, His office as prophet and priest is revealed. "I will raise them up a Prophet from among their brethen, like unto thee" (Deut. xviii:18). "Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do Thy will, O my God: yea, Thy law is within my heart. I have preached righteousness in the great congregation" (Psa. xl:7-10). "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchisedek" (Psa. cx:4). "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). "Behold, I will send my messenger, and He shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to His temple. . . . And He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. But unto you that fear my name shall the Sun of Righteousness arise with healing in His wings" (Mal. iii:1-3; iv:2).

In the fourth place, He was to be endowed with the gift of the Holy Spirit for His ministry. "The Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord" (Isa. xi:2). "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek: He hath sent me to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn" (Isa. lxi:1, 2).

In the fifth place, He was to show mercy to the despised Gentiles. "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth: I have put my Spirit upon Him; He shall bring forth judgment to the Gentiles. . . . I the Lord have called thee in righteousness, and will hold Thine hand, and will keep Thee, and give Thee for a covenant of the people [the Jews], for a light of the Gentiles" (Isa. xlii:1-6). "And He said, It is a light thing that Thou

shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved [desolations, margin] of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Isa. xlix:6).

In the sixth place, His deity is clearly asserted. "Unto us a child is born, unto us a Son is given, and the government shall be upon His shoulders; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace" (Isa. ix:6). God said unto Him, "Thy throne, O God, is for ever and ever: the sceptre of Thy kingdom is a right sceptre" (Psa. xlv:6). "The Lord said unto my Lord, Sit Thou at my right hand, until I make Thine enemies Thy footstool" (Psa. cx:1). "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of Hosts" (Zech. xiii:7). "The Lord my God shall come, and all the saints with Him" (Zech. xiv:5).

In the seventh place, His suffering for our sins is fully set forth. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. . . . For the transgression of my people was He stricken" (Isa. liii:5-8). "My God, my God, why hast Thou forsaken me? . . . They part my garments among them, and cast lots upon my vesture. . . . Deliver my soul from the sword; my darling [my only one, margin], from the power of the dog" (Psa. xxii:) "They that hate me without a cause are more than the hairs of my head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away" (Psa. lxix:4).

In the eighth place, His resurrection and ascension are foretold. "Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine holy One to see corruption" (Psa. xvi:10). "Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for man [in the man, margin]; yea, for the rebellious also, that the Lord God might dwell

among them" (Psa. lxxviii:18). "The stone which the builders refused is become the headstone of the corner. This is the Lord's doing; it is marvelous in our eyes" (Psa. cxviii:22, 23). "He shall see of the travail of His soul, and shall be satisfied: by the knowledge of Himself shall One that is righteous, my servant, bring righteousness unto many; and their iniquities He shall bear. Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors" (Isa. liii:11, 12).

In the ninth place, His second coming is often proclaimed. "Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather my saints together unto me" (Psa. 1:3, 4). "Behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire" (Isa. lxvi:15). "Thine eyes shall see the King in His beauty: they shall see thine own land far extended" (Isa. xxxiii:17). "When the Lord shall build up Zion, He shall appear in His glory" (Psa. cii:16). "Thus saith the Lord God, Remove the diadem, and take off the crown; . . . I will overturn, overturn, overturn it; and it shall be no more, until he come, whose right it is; and I will give it him" (Ezek. xxi:26, 27). "I will shake all nations, and the desire of all nations shall come" (Hag. ii:7).

In the tenth place, His glorious kingdom and universal dominion are predicted. "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever" (Isa. ix:7). "I saw in the night-visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and lan-

guages should serve Him: His dominion is an everlasting dominion which shall not pass away, and His Kingdom that which shall not be destroyed" (Dan. vii:13, 14). "He shall speak peace unto the heathen; and His dominion shall be from sea to sea, and from the river unto the ends of the earth. . . . And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one" (Zech. ix:10; xiv:9).

Such is a mere outline of the position Christ holds in the Old Testament. There are more than three hundred similar prophecies, which directly refer to Him, besides innumerable passages that clearly have Him in view. For example, out of seventy-five Psalms that are quoted in the New Testament, more than fifty are said to be written concerning Him, although He is not really mentioned in any of them. So the Spirit of God by Matthew informs us that He fulfilled the prediction, "Out of Egypt have I called my Son," and "Rachel weeping for her children" (Matt. ii:15, 17). Whatever immediate application may be made of statements like these to historical events that have already occurred, they reach on to the Person and Work of Christ; and the entire Old Testament is constructed according to this principle.

It was His day which Abraham rejoiced to see (John viii:56); it was His glory that appeared to Isaiah in the temple (John xii:41); it was His betrayal by Judas that called forth the complaint of David (Acts i:16); it was against Him the prophet represents the kings of the earth as standing up, and the rulers as gathered together (Acts iv:26, 27); it was He who was the Rock that followed Israel in the wilderness, and it was He who was tempted by the people on their way to Canaan (1 Cor. x:4, 9); it was He, as the Seed, of whom the promises made to Abraham spoke, (Gal. iii:16); it was He who turned Hagar and Sarah, Mt. Sinai and Jerusalem, into a beautiful allegory (Gal. iv:19-31); it was He whom every part of the tabernacle, and all of the offerings, eloquently typified (Heb. ix), it was His reproach which Moses esteemed greater riches than the treasures in Egypt (Heb. xi:26), and He was the Saviour, prefigured by Noah's ark (1 Peter iii:20-22).

Thus it is all through the Old Testament. Christ is everywhere, whether we have a purged eye to see Him, and a circumcised heart to feel His presence, or not. In the records of nations, and families, and individuals, in precept, and poetry and prophecy He is the central thought and supreme object. As all the roads in England lead to London, all the chapters from Genesis to Malachi are designed to conduct us into the audience chamber of the King, and, unless we lose our way, at the close of each we will bow with reverence before the Christ of God.

The Middle Wall of Partition

A cartoon in a well known newspaper depicts a patriarchal Jew with a terrestrial globe in his hand searching diligently for some spot where he is really wanted. After an examination of every part of every continent, he turns from the fruitless quest with the exclamation: "This is a large and beautiful world, but there is no place for me!" Thus graphically portrayed have we presented to us the tragedy of the Jew. But for a few centuries in the ancient homeland he has found no permanent abiding place. He has wandered into many lands but in none has he been fully welcome and in none has he really been at home. He has seldom been at ease with his neighbors and his neighbors have as seldom been at ease with him. He has been through all the centuries and wherever his journeys have led him but a tenant at will. There is a barrier that separates him from his fellows. Paul calls it "the middle wall of partition."

Any consideration of this subject brings us face to face with the Jewish Problem—the most complex and intricate with which we have to do. To approach it is to be confronted with some phase of every great question of the day,—social, political, economic, national, humanitarian and religious. Each phase deserves careful and extended consideration, for in each there are possibilities of misunderstanding and misjudgment. Yet, somehow, if we are to secure any adequate comprehension of the position of the Jew in the mod-

ern world and of our relationship to him, we must seek earnestly for the causes of the long estrangement. But however discussed or dealt with, there is one point of view which must always be maintained—the Christian, and therefore the human.

Who are these people who are set apart by themselves, who are viewed with suspicion as strangers and treated with discrimination as aliens? In spite of peculiarities of race, custom and tradition, just folks like ourselves, resentful of injustice, responsive to kindness, sensitive to disdain, as Shakespeare's Shylock says: "Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions; fed with the same food, *hurt* with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die?" Nor should we forget that to this race—the race of Jesus—we owe our spiritual privileges. Of them came the Prophets and the Apostles and the Saviour of the world. They are Israelites, "of whom," Paul says, "is the adoption and the glory and the covenants and the giving of the law and the service of God and the promises, whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever." It is from this standpoint we must approach a study of the things which divide the Jew and the Gentile and the Christian.

Jewish Separateness

Jews have always been a people apart. They divide the world into Jews—and non-Jews. Even in the days of Ba'aam they were, "a people that dwelt alone and that were not reckoned among the nations." In the Persian period Haman preferred this charge against them before King Ahasuerus: "There is a certain people scattered abroad and dispersed among the people in all the provinces of thy Kingdom; and their laws are diverse from all people." Into whatsoever land they wandered and under whatsoever sky they made their abode, they maintained a separate existence and lived their own life. Whether in Babylonia, Egypt,

Rome, Spain, Germany, or Poland, this strange people has successfully resisted every effort to bring about conformity and assimilation.

Here in America we have become accustomed to racial differences of many kinds. Immigrants from every land have brought with them their peculiarities of speech, behavior, appearance, national custom, and tradition. We have come to look upon these as racial characteristics begotten of long centuries of existence in a region slightly disturbed by alien contacts and where racial peculiarities have developed as the expression of a distinct ethnic consciousness. We depend upon the new American environment and our varied program of Americanization to bring these strangers into accord with our traditions and gradually erase their racial peculiarities. What has already been accomplished in the assimilation of very diverse peoples has led many publicists and Christian leaders to cherish the conviction that Jews will also yield to the same process and gradually lay aside their Jewishness. Within a generation or two, it is said, Jews will have forgotten their old ways, and their racial peculiarities will have disappeared.

It should be remembered, however, that Jewish separateness has never been wholly or essentially a matter of environment. It is rooted in profound religious convictions. Patriotism alone does not furnish an adequate explanation of their persistence as a people, it could never have enabled them to survive the repeated assaults made upon them to secure their assimilation. Jewish peculiarities are in the main the expression of the Jewish faith.

The idea of separateness is the root idea of the Hebrew word *kadosh*, "holy." It was only through their keeping apart from other races that the Jews could be a "holy" people. "Ye shall be holy unto Me; for I the Lord am holy, and have severed you from other people, that ye should be Mine." To the Jews, therefore, a holy life means a life separated from the contaminations of the Gentile world. It is only thus that they can fulfill the trust committed to them by God and enjoy His favor.

This erection of exclusiveness into a religion found con-

crete expression in the Temple. Though the prophet Isaiah had declared that the house of Jehovah in Jerusalem should be a house of prayer for all nations, the Jews built a denial of the universalism of the prophets into its very stones. They set a barrier between the Court of the Gentiles and the Court of the Israelites, placing upon it this inscription in Latin and Greek: "No Gentile admitted here. He who transgresses this law will have only himself to blame for the penalty, which is death."

It is from this standpoint of exclusiveness that we must interpret a class of Jewish usages which have served through millenniums to mark Jews out from other races as peculiar. They are not mere national customs which may be laid aside with a change of citizenship. They are outward regulations especially intended to safeguard the distinctiveness of Israel. They are religious obligations, the observance of which constitutes "holy" acts well pleasing to God. To fail in obedience to these requirements is sin. To ignore them is to be disloyal to Israel.

Among these factors which make for Jewish separatism a primary place must be given to the Dietary Laws. Jews were commanded to avoid certain kinds of food of which their neighbors freely partook—the flesh of an animal that had died of itself, or that had been torn by other animals, or the flesh of beasts and birds of prey, or pork or shell fish. In like manner they were forbidden to eat certain kinds of fat and the blood of birds or animals. So elaborate are the regulations for the preparation of "kosher" food, and so fully have these regulations become a part of Jewish ritual "holiness" that Judaism has at times been designated as "a religion of pots and pans." Nothing better, however, could have been devised to secure such a complete segregation of the Jews as these dietary laws.

A common table has everywhere and in all ages been conducive to intimacy among people. Through eating and drinking together conventional restraints are relaxed and close friendships formed. It was just this close association with Gentiles that the Jewish culinary regulations were designed to prevent. In the phraseology of the Rabbis: "We

OUR HOPE

753

should not eat their bread because we may be led thereby to drink their wine; we should not drink their wine because we may be led thereby to marry with them and intermarriage will lead us to serve their gods."

These dietary requirements have been extolled for their hygienic value. The superior healthiness of the Jewish people, their immunity from certain diseases and their longevity have been ascribed to the observance of these laws. But whatever sanitary purposes entered into the formation of these requirements it was never on that ground that an appeal was made for their observance. One object and one object alone is aimed at in these laws—holiness. And, as we have seen, the primary meaning of holiness is separateness.

This struggle of Jews to maintain a separate life has led them to settle in groups in the larger cities and form ghettos, to forbid unqualifiedly all marriages outside the fold of Israel, to observe a separate calendar, use a distinctive tongue, and in many other ways furnish the outer marks of a peculiar people.

This ideal finds frequent expression in the Jewish ritual. The daily prayer of the orthodox Jew leads him to say: "I thank Thee, O Lord God, King of the Universe, that Thou hast not made me a Gentile." The duty of separateness is the constant theme of instruction in Jewish schools. In his "Jewish Religion," Julius H. Greenstone says: "If we would remain loyal to our tradition, faithful to the sacred trust imposed upon us, and prepared to carry on God's work in the world, we must keep ourselves distinct and separate from all other peoples." And Joseph Morris, in "Judaism as Creed and Life" declares: "It is clear that if we Jews are to perform our mission, we must keep ourselves a distinct brotherhood. To allow ourselves to be swallowed up by the nations, to lose ourselves in some other religious communion, just as a river is lost in the sea, is to give up all hope of aiding, as Jews, in the conversion of the world to religious truth and righteousness."

That this separation of Jews from Gentiles in the early period of their religious development served a high provi-

dential purpose is an unquestionable fact. They were thus preserved from the contaminations of a corrupt heathenism to which they were always prone to yield and into which they often fell. But that such separation was to be of permanent obligation is nowhere warranted even in their own scriptures. The prophetic conception of Israel's mission to the nations can never be fulfilled by racial isolation and a silent adherence to the Mosaic traditions. The book of Jonah is a specific rebuke to such narrowness and disloyalty to the missionary calling of the chosen people. Some of the later Rabbis recognized the inconsistency of holding the dogma of a missionary purpose for the world and practicing a rigid separatism. They proclaimed a commendable toleration and intercourse with Gentiles which have never been widely accepted by their people.

Religious separation is by no means peculiar to Judaism. In some form it is characteristic of every faith. But with Jews religious separation is equivalent to racial separation. Judaism is the religion of a single race, chosen and set apart from all other races. It is a religion which has been crystallized into a distinctive code devised with the sole end and aim of separation as the very basis and condition of its existence.

It is a remarkable testimony to the loyalty of the Jews to this ideal that in spite of the processes of assimilation, persecution, and change of environment they still cling to substantially the same code and live a distinct life. For the Jew religiously time has stood still. The pendulum has swayed backward and forward, but the hands have not moved on the dial. Centuries have come and gone with their endless change upon change, kingdoms have risen and passed away, the world has slowly moved through long periods of darkness and twilight into a new day of progress and possibility, all the peoples of the earth have been brought into one vast neighborhood, yet the Jew holds on his separate way. He continues to practice, so far as he remains a good Jew, the most rigid exclusiveness, the most uncompromising separatism the world has ever known.

(To be continued)

Message for Each Day

June 1. "Set your *affection* on things above, not on things on the earth" (Col. iii:2).

You have often seen the compass that was jostled, return immediately to its proper pole as soon as at rest. You have many daily distractions. For the time being they will crowd out heaven. But if Christ is your pivot, the moment you are released the mind will fly upward to Himself, just as the dove hastened away from the corpses, to Noah's hand.

June 2. "Look * * * on the things of *others*" (Col. ii:4).

It will be immense comfort to you when in deep distress to turn away from yourself, and consider the troubles of others around you. Would you change places? Are you not just a little better off than they? Would you like to have had all the honors of Naaman, and yet have been a leper? Do you want the "miserics" of the rich, along with their riches?

June 3. "Sir, we would see *Jesus*" (John xii:21).

He is very hard to see in these days. If I lift up my eyes I see an endless procession of grotesquely dressed religious women. If I listen to hear His parables, I hear only churchly men talking deals, and stocks, and investments. If I seek Him in the desert, the din of commerce, the noise of amusement crazes me. *Where* is Jesus in Christendom?

June 4. "There appeared an angel unto him from heaven *strengthening* Him" (Luke xxii:43).

It may not be God's purpose to *remove* the load of care that presses upon you. But He is willing to send you help from heaven to *bear* it. Our Lord could not be *delivered*, but He was *sustained*. The course of sorrow must run naturally in you, as "is common to man." But physical strength and mental courage is at hand, for the asking of faith.

June 5. "*Forgetting* those things which are behind" (Phil. iii:13).

What are we to forget? The bereavements, the losses, the disappointments of yesterday. No amount of grieving will restore our hopes. They must be left where our sins are cast, in the depths of the sea. Meantime we are *not* to forget that our iniquities are purged away; we are *not* to forget to use hospitality; and to "do good and communicate."

June 6. "*Reaching* forth unto those things which are before" (Phil. iii:14).

What are the things to be reached after? First of all, Paul coveted "fellowship with Christ's sufferings." The goal to be gained meant *death*, before *resurrection*. Drive the crowd back! You are a runner! You must have room! Present trials and cares will close in and suffocate you. See the crown hangs *high*. Lift up your heads. Stretch your arms. The calling is high, but it is heavenly.

June 7. "Walk before me, and be thou *perfect*" (Gen. xvii:1; margin, sincere).

It is natural to walk before *men*; it is spiritual to walk before *God*.

We call the first, "minding the speech of people"; or "self-consciousness." It is the *common* rule of life. Saints are to mind the *uncommon* rule. Walking *before* means consciously keeping ourselves under God's sight. Adam sought not to hide from the Divine Presence until he had sinned.

June 8. "*Thine eyes shall not see all the evil which I will bring*" (2 Kings xxii:20).

There is many a household preserved in outward prosperity, solely because of the prayerful faith of some godly parent. We tremble to think what will befall these ungodly children when their fathers are gathered home. We may extend the words to a wider meaning, and ask, What shall happen to the *world* when the Church is gathered to the Lord?

June 9. "In the *morning* ye shall see the glory of the Lord" (Ex. xvi:7).

In your lifetime you have spent many a distressed night. Perhaps it was keeping long watch by the sick. Perhaps it was your own agony of pain. Perhaps some boding fear kept you wrestling like Jacob. But it all ended with the morning light. The corpses of the Egyptians lay on the seashore. The hosts of Sennacherib were slain; and you were left with a new name—the Prevailor.

June 10. "Cast not away therefore your *confidence*" (Heb. x:35).

So it would seem there were bold confidence-men in early church days, who easily lured people by *baseless* promises. If the worldly are so easily hooked by a *false* bait, how much more should we, who have before us a "sure recompense of reward," not only imitate but emulate these; and show we despise earthly goods, because in heaven we have a better substance.

June 11. "And Hezekiah went up into the house of the Lord, and *spread* it before the Lord" (2 Kings xix:14).

Has the mail brought you some disquieting letter? Spread it before the Lord before you do anything. You say it is no use. I cannot avert the consequences. No, but the Lord can. Hear what He did for Hezekiah. "I will defend this city * * *. And it came to pass that night that *the angel of the Lord* went out and smote the camp of the Assyrians * * * and behold they were all dead corpses."

June 12. "They shall see His *face*" (Rev. xxii:4).

How often we have meditated upon the mystery of *that face*. We know that to have filled the priestly type it was a *perfect* face (Lev. xxi:17-23). Yet we know also it was *marred* more than the visage of other men (Isa. lii:14, liii:2). We know, too, it had power to take on sudden glory (Matt. xvii:2; Luke ix:29). Some day we shall understand it, and wear the same likeness (1 John iii:2).

June 13. "I can do all things through Christ which *strengtheneth* me" (Phil. iv:13).

Do you believe it? Then whom do you run to, the lawyer, or the doctor, or the neighbor to help you out of every trouble that comes to you? The word really is, "I have strength in all things to *bear*," rather than to do. Let Christ perform the *doing*; and you hide your weakness in His strength. It will be amazing what *calm* and *courage* will dominate you.

June 14. "God is faithful, who will not suffer you to be tempted *above* that ye are *able*" (1 Cor. x:13).

You must believe it, since He says it. Yet you cannot see *how*. You are wading knee deep in trial now. One more wave will overwhelm you. Remember the Red Sea and Hezekiah (2 Kings xix:35). In one single night God can blow on your worst troubles, and make them but dead things. But do not expect the deliverance until the acute stage of your helplessness is reached.

June 15. "He *endured* as seeing Him who is invisible" (Heb. xi:27).

You have often thought how fine were the honors of Moses. They did not seem so to himself. His Theophanies and miracles were more of *necessities* than honors. His life was one long drawn endurance on behalf of others. Doubtless he sometimes wished for the obscure, but quiet days in the desert, when his sheep and his children were his chief care.

June 16. "He *careth* for you" (1 Pet. v:7).

What would you think of this paraphrase—God meddles with the things that concern you—Does not this make the meaning vivid? Does He show the bird where to find its worm? Surely He sees that little perplexity which worries you. As you are better than oxen, so your troubles are more to Him than the wants of beasts, since you are one of His redeemed.

June 17. "Let the righteous *smite* me; it shall be a kindness" (Psalm cxii:5).

When the ungodly, or those who think themselves righteous reprove you, consider it as a *benediction*. This is so unearthly. The natural heart always retaliates when censured. So Paul directs we examine ourselves; and if we judge ourselves *harder* than the friend judges us, there will be great gain to us, and great glory to God (1 Peter ii:19, 20).

June 18. "Take therefore no thought for the *morrow*" (Matt. vi:34).

Nothing is harder than to put a fence of trust around *today*. Have you not food and shelter for today? May you not be translated before another day? Have you not read how many wonders God wrought in a *single night*; like the slaying of the first born, and drying of the Red Sea? Let the morrow then take thought for the things of itself.

June 19. "Hast thou *faith*? Have it to thyself before God" (Rom. xiv:22).

Have you closer access to God than some others? Do not parade it. There is a class of persons, professing to live "the life of faith," who take great pains to *make it known*. The "life by faith" is no playground for fancy gymnastics. It means private struggle on the knees. Elijah and the widow sent out no reports to Ahab's court of the daily state of the meal in the barrel.

June 20. "Behold in my *trouble*, I have prepared for the house of the Lord" (2 Chron. xxii:14).

Neither wars nor family sorrow could deter David from his life purpose. Are discouragements making you falter in your chosen service? Think how all after glory is the fruit of present trial. And

so, in order that you and I might enter rest, Christ endured the cross, despising the shame, and has given us material wherewith to build for heaven (1 Cor. iii:12).

June 21. "Greater is he that is in you than he that is in the world" (1 John iv:4).

Who is in you? The Spirit of God. Who is in the world? Satan, the prince of the power of evil. What does Satan produce? Sin, sickness, death. What are the potent forces of the Spirit? True to His name they are *comforting* forces. As the body is His temple we may rely on Him to hold down our evil nature, and give strength in weakness, and healing in sickness.

June 22. "Present your bodies a *living sacrifice*" (Rom. xii:1).

Mark the word *living*. By nature you are dead; by salvation you are alive. The new life is now God's possession. Your body is the casket which enshrines the living spirit. Like Paul you are to keep your body under. Like Paul you are to let the Spirit do prodigious wonders in you. And the frailer your body, the more He will be glorified in you.

June 23. "Take heed to yourselves, *lest at any time* * * * that day come upon you unawares" (Luke xxi:34).

What can the words "at any time" mean, but a condition of impending things? Something is coming when we are uncertain of its arrival. Such shall be the Second Advent. Scoffers deride "the any moment theory," as they call it. The Scriptures sustain it. In no other way can we be ready for the event, but by constant watching for it.

June 24. "Looking for, and *hasting* unto the coming of the day of God" (2 Pet. iii:12).

If all the program of the future is predetermined, how can we *hasten* the Day of the Lord? By praying for Christ's coming for His saints, which is something disconnected with all other events, yet must *precede* all other events. After that, all the other order of events will follow in quick succession. So as we *hasten* the first, we shall hasten all the "things to come."

June 25. "Thou hast kept the word of *my patience*" (Rev. iii:10).

My patience! These are very sweet words. For nigh two thousand years the ascended Christ has been enduring the provocation of the wicked; and waiting till His enemies be made His footstool. What could be greater honor than for you and me to have fellowship with Him in this patience. But let it be active and occupying; not *idle* patience.

June 26. "Remember Lot's wife" (Luke xvii:32).

Remember she was not ready to give up her domestic comforts in Sodom, and flee to little Zoar. Remember the angels had to hasten her. Remember they could pull her *body*, but could not draw her *soul*. Remember it meant awful separation to her from husband and children. Remember all this may happen to you or me if the Advent finds us ensnared with cares.

June 27. "To *meet* the Lord in the air" (1 Thes. iv:17).

Is this your constant expectation? How it will keep us from un-

holy places; from unholy pursuits; from unholy tempers; from unholy fellowships. How can you play cards with a neighbor who has **no** such hope? How can you join business with the man who believes "death ends all"? How can you listen to preaching which derides your hope?

June 28. "One shall be *taken*, and the other *left*" (Matt. xxiv:40, 41).

This double thought expresses vast purposes concerning our Lord's coming. He comes as Bridegroom. He comes as King. There is a "harvest of first-fruits"; there is a "vintage of the earth." He comes as a thief; He comes as a nobleman. There is a "marriage supper of the Lamb"; there is a "supper of the birds." Blessed are they who shall be in His banqueting house, safe from the "eagles" of prey.

June 29. "He maketh wars to *cease*" (Psalm xlv:9).

Yes, verily the peace advocates shall yet realize their ideals. But when? Not till they "behold what desolations God hath made on the earth." Before that final day of purging, a word of warning and comfort is spoken to His saints; "Behold I come as a thief. Blessed is he that watcheth." May the God of peace preserve us blameless unto that coming.

June 30. "The *night* is far spent" (Rom. xiii:12).

If it seemed so in Paul's time, what must it truly be to us? What a morning will then come; "like the clear shining after rain." All your pains will vanish with the day-spring. The lamp of prophecy will pale before the Sun of Righteousness. The things you stumbled over in the darkness will be clearly seen. Watch on then; the shadows of earth will soon be replaced by the glories of heaven.

Abel

Gen. iv:1-8

BY WM. M. HORSEY

Abel's record is a very simple one, second son born of his mother.

A keeper of sheep, few words these to sum up a man's life from the time of his birth. They nevertheless speak weighty lessons to us that we may well heed—both old and young.

Born as we, in sin, and by nature children of wrath, and as such, merely, without God, and without hope.

Abel was a sinner. As it is written, "and so death passed upon all men for all have sinned" (Rom. v:12). Sin had come in between God and His creature, and man had consequently been put at a distance from Him.

The next thing we read of is his approach to God with an acceptable offering by which he is accounted righteous.

The teachings he received in early life, or the exercise that led up to this is not recorded; but even in a child's life a straw may indicate which way the wind blows. As, I think, is undoubtedly the case here.

Beginnings generally lead to an end. It is important, then, to take heed to beginnings.

The sorrow multiplied with conception would remind the mother at every childbirth of *sin* that had brought it, and the increased burden of toil and care in a growing family would do the same to the father, and press upon both their responsibility to bring up their children in the nurture and admonition of the Lord. Both to warn and teach them; to turn their hearts to Him.

Both the children—Cain and Abel—had no doubt received instruction and warning in their earliest days, as to *sin* and *God's remedy*.

Stoically, Cain seems to have accepted the inevitable for the time, and to have shut out further exercise.

The claims of God and eternity with him went unheeded.

We leave him, however, for the present and follow Abel.

Abel, *a keeper of sheep*, unlike Cain who plows on in the midst of that which is cursed because of *sin*, finds daily occupation among the sheep, from whence *a sin offering* is found.

Abel had evidently taken heed to the instructions of his mother, and turned not a deaf ear to the voice of his father. See Proverbs xxiii:15-25.

Among the sheep he could learn a double lesson.

"All we like sheep have gone astray, we have turned every one to his own way," was no doubt deeply inwrought in the conscience of one who had not despised to obey his mother. And here too the guilelessness of an innocent lamb would speak to his inmost heart, as the sequel proves it did.

The mere choice of an occupation was not the matter in question, though in it one thought is manifest, he would *get back to God*, and he did.

But his life and work among the sheep would not make him acceptable, neither will a life of labor among Christ's

people now. But there was one *among* the sheep, a *lamb without blemish*, and through that one Abel finds acceptance. It being sacrificed, he becomes a *worshipper*, a worshipper of God forever.

And there was One among men—Jesus—Who was led as a lamb to the slaughter (Isa. liii) through whom we, too, may find acceptance with God, find everlasting righteousness, and become happy worshippers in the gladness of His own presence.

That One now is in the midst of His gathered people, and if any would find Him they may find Him there.

“There where He makes His flock to rest at noon.” “Go thy way forth by the footsteps of the flock” (Songs of Sol. i:7, 8).

It is true He often finds lost ones in a far different place, saves them and brings them out of it, and leads them among His own. But why wander, adding rebellion to sin, and sorrow upon sorrow? Next to Abel’s acceptance with God as a true worshipper on the ground of sacrifice, the sacrificial offering of an innocent lamb, is the record of his being slain by his brother—Cain.

“He being dead yet speaketh” (Heb. xi:4, xii:24.) Speaks to all of the *only* means of approach to God, and of justification before Him, but proclaims a way open, available to all who will avail themselves of it.

Abel seals his faith with his blood, is hated because of it, and what it resulted in to him; but this followed justification, and was in no way a means to it.

By grace—by faith—by His blood. (Rom. iii:24, v:1 and v:9).

He Leadeth Me.

“In pastures green?”—not always. Sometimes He
 Who knoweth best, in kindness leadeth me
 In weary ways, where heavy shadows be;
 Out of the sunshine warm and soft and bright,
 Out of the sunshine into darkest night,
 I oft would faint with sorrow and affright,
 Only for this—I know He holds my hand;
 So whether led in green or desert land,
 I trust, although I may not understand.

The Heart of the Lesson

By Arthur Forest Wells

JESUS FACING BETRAYAL AND DEATH

June 3. Mark xiv:1-42. Golden Text, Mark xiv:36.

Daily Readings

Mon., May 28, Gen. iv:1-26. Tues., May 29, Gen. xxi:9-21. Wed., May 30, Gen. xxii:1-14. Thurs., May 31, Gen. xxxvii:2-36. Fri., June 1, Ex. xii:1-28. Sat., June 2, Heb. v:1-10. Sun., June 3, Mark xiv:1-42.

I. THE LESSON OUTLINE

I. The Plot of the Enemies (verses 1-2). II. The Precious Anointment (verses 3-9). III. The Bargain of Judas (verses 10-11). IV. The Preparation of the Passover (verses 12-16). V. The Betrayal Predicted (verses 17-21). VI. The Lord's Supper (verses 22-25). VII. The Departure unto the Mount of Olives (verse 26). VIII. Peter's Denial Foretold (verses 27-31). IX. The Prayer in Gethsemane (verses 32-42).

II. THE HEART OF THE LESSON

Lest any should think that the Lord Jesus Christ was the victim of the cunning of His enemies, let us compare their crafty scheming, two days before the Passover, with His plain statement as recorded in Matt. xxvi:2, "Ye know that after two days the Passover cometh, and the Son of man is delivered up to be crucified." Scheme as they might, they could not escape the overruling wisdom and power of God. And so we read in Acts ii:23 and iv:27-28, "Him being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay." "For of a truth in this city against Thy holy Servant Jesus, Whom Thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever Thy hand and Thy counsel foreordained to come to pass." The Lord Jesus Christ died in exact fulfilment of the prophecies of His death, "between the two evenings" of the paschal feast. See Ex. xii:6; Num. ix:3, 5, 11; Deut. xvi:6.

Neither Mark nor Matthew give us the name of the woman who anointed the Lord at this time; but we learn from John that it was Mary of Bethany, the sister of Martha and Lazarus. There were those present who voiced the sentiments of a kind of social gospel in objecting to the lavish expression of the love and faith of Mary; but the Lord did not allow their criticism to stand unchallenged. He declared that Mary had done a good work, and that she had anointed Him beforehand for His burying. This Mary seems to have been the only disciple who understood or accepted the Lord's statements concerning His death. She was not found among the women who went to the tomb of the morning of the Resurrection.

The contrast between the value of Mary's ointment and the price for which Judas sold the Lord Jesus Christ shows the infinite difference which existed between them in respect to their appraisal of the Son of God. Whatever may be said about Judas, his is at least the sad case of a man living in close fellowship with the Lord for three years, and yet not receiving salvation with all its glorifying benefits from Him because he would not yield himself to Him. There is no substitute for a personal surrender to the Saviour and Lord Jesus Christ.

Now, as the typical element of the Passover was about to be fulfilled, our Lord instituted another feast which should be to the Christian

what the former was to the Israelites, namely, a token of a past deliverance and a promise of future glory. Many bitter contests have been fought about this great feast of love, but we may say, without fear of contradiction, that the Lord's supper is commemorative, symbolical, proclamatory, and prophetic. Here is an unmistakable evidence that the faith of the church is founded upon a very important fact. Bible doctrines are rooted and grounded in facts. Memorials are not erected to theories. Israel kept the Passover in memory of their redemption from Egypt: we keep the sacrament of the Lord's supper because of our redemption from sin through the cross of Christ. But the Lord wants us to do more than just think about His death. He would have us feed upon Him. The blood on the door posts guaranteed Israel's safety in the time of judgment, but the feasting on the paschal lamb strengthened them for their journey. Our Lord feeds as well as saves. Again, there is an element of testimony in this sacrament, for the Scripture says that "as often as ye eat this bread, and drink the cup, ye *proclaim* the Lord's death." And, inasmuch as this proclamation is to continue "till He come" (1 Cor. xi:26), we learn that Christian doctrine is fixed for this age, and that this age is not an end in itself, but is preparatory for one of greater glory. And so as we partake of the feast of love, faith looks back to the finished salvation from the guilt of sin and hope looks forward to the crowning redemption from the presence of sin.

The Gethsemane prayer of the Lord Jesus Christ proves not only that the Son rendered perfect obedience to the Father, but also that His death was absolutely necessary to accomplish the redemption of believers in Him.

THE ARREST AND TRIAL

June 10. Mark xiv:43-xv:15. Golden Text, Isa. liii:3.

Daily Readings

Mon., June 4, Luke xxii:54-62. Tues., June 5, Luke xxiii:1-12. Wed., June 6, Acts iii:11-21. Thurs., June 7, Matt. xxvii:17-26. Fri., June 8, Isa. lii:13-liii:12. Sat., June 9, Acts lxvi:8-15. Sun., June 10, Mark xv:1-15.

THE LESSON OUTLINE

I. The Betrayal (xiv:43-45). II. The Arrest (xiv:46-49). III. The Flight of the Disciples (xiv:50-52). IV. The Trial before the Sanhedrin (xiv:53-65). V. Peter's Denial (xiv:66-72). VI. The Trial before Pilate (xv:1-15).

II. THE HEART OF THE LESSON

In order to get all the details of the betrayal and arrest of our Lord, it is necessary that we refer to the four accounts of this event as given in Matt. xxvi:47-56; Mark xiv:43-52; Luke xxii:47-53; John xviii:1-12. Note carefully the attitude of Judas, of the Jews, of the disciples, and of the Lord. In that very tense atmosphere, when there might have been a great deal of bloodshed, our Lord manifested His usual perfection of the unfaltering Son of God. What language can describe His love toward Judas, His composure before the Jews, His patience with His disciples, and the majesty of His person?

The disciples wanted to be courageous, but when the crucial hour came, they all fled. The Scripture says, "They all left Him, and fled." How sad for the Lord in view of the fact that when He called them, "He appointed twelve, that they might be *with Him*," etc. (Mark iii:14). The loneliness of Christ has occupied the attention of many Christians. Let us meditate upon it briefly with the help of the following headings: I. The Loneliness of Kind (John iii:16, Ps. lxxxiii:18, Isa. xxxvii:16, Col. i:19-21). II. The Loneliness of Character (John viii:3-

OUR HOPE

11,46. III. The Loneliness of Advantage (John vi:15, iii:10-12, Matt. xiv:12). IV. The Loneliness of Isolation (Matt. xiv:13-23). V. The Loneliness of Want (John xii:24, vii:39, xx:17). VI. The Loneliness of Guilt (2 Cor. v:21, Isa. lxiii:3, Ps. lxix:20, Lam. i:12, Heb. xii:2). VII. The Loneliness from Ingratitude (Mark xiv:43-46). Now compare John viii:16, 29; xvi:32.

John tells us that our Lord was led first to Annas, the father-in-law to Caiaphas, the high priest. From Annas He was led to Caiaphas with the decision already made against Him. We speak of these experiences of our Lord as His trials; but they were not trials in the true sense. Those who should have been impartial judges were crafty accusers, who "convicted" the Son of God by perverting His own truthful statement, after they had failed to make a successful manipulation of their own false witnesses. Every right of a prisoner seems to have been ignored in the trial of our Lord before this court of murderous hypocrites. He was given no counsel to defend Him, and although He had been and done only that which is good and holy, there was none to speak in His favor! But His majesty suffered nothing in this hateful atmosphere. He stands forth in every moment of this courtroom rejection as the altogether perfect Son of God. "Thus Jesus suffered shame to make us partakers of His glory" (G. A. Chadwick).

Peter's denial is one of the familiar themes of Bible study, and many things have been said about it. We suggest the following thoughts as possible elements in his deflection: curiosity, aloofness, confusion of mind and heart, break-down of human courage, imperfect spiritual development, a victim of Satan's sifting.

Our Lord was then brought before Pilate the Roman governor in order to secure his verdict of death against Him, for the Jews did not then have the right to capital punishment. The accusation against Him is now set forth in terms that would interest a Roman court. But although the Jews impute the pretext of sedition to Him, Pilate perceived that the fault was not with the Lord Jesus Christ but with the leaders of the Jews who were envious of Him. Nevertheless, Pilate condemned Him to be crucified after a vain show of justice in his offer of the choice between Him and Barabbas. Mark's account of all this is quite brief. Compare Luke and John for further details.

Do not fail to teach the truth of substitutional atonement as illustrated in the release of Barabbas. The following outline may suffice: I. Barabbas was guilty of sin. II. Barabbas was a criminal worthy of death. III. Barabbas was a captured criminal. IV. Barabbas was tried and found guilty. V. Barabbas was released from crucifixion because Jesus Christ our Lord died on his cross, i. e., in his stead.

THE CRUCIFIXION

June 17. Mark xv:16-47. Golden Text, Rom. v:8

Daily Readings

Mon., June 11, Matt. xxvii:32-56. Tues., June 12, Mark xv:21-41. Wed., June 13, Luke xxiii:26-49. Thurs., June 14, John xix:16b-37. Fri., June 15, Rom. iii:21-26. Sat., June 16, 1 Cor. i:10-31. Sun., June 17, Heb. xiii:1-17.

I. THE LESSON OUTLINE

I. The Mockery (verses 16-20). II. Simon of Cyrene (verse 21). III. The Crucifixion (verses 22-25). IV. The Superscription (verse 26). V. The Two Robbers (verse 27). VI. More Mockery (verses 28-32). VII. The Death of Our Lord (verses 33-37). VIII. The Veil of the Temple (verse 38). IX. The Testimony of the Centurion

(verse 39). X. The Women at the Cross (verses 40-41). XI. The Burial (verses 42-46). XII. The Witness of the Burial (verse 47).

II. THE HEART OF THE LESSON

The death and the resurrection of the Lord Jesus Christ are the two fundamental truths of the Gospel. "Who was delivered up for our trespasses, and was raised for our justification" (Rom. iv:25). When Paul wrote to the Corinthian church, He said, "I am determined not to know anything among you, save Jesus Christ, and Him crucified" (1 Cor. ii:2). And later he wrote an entire large chapter to them on the Lord's resurrection and that of the believer. Let us mediate on the first of these two fundamentals.

I. The Death of the Lord Jesus Christ in its Relation to the God. This is a phase of the truth that is often neglected. But the Scriptures give it very careful attention. The Holy Spirit caused Paul to write to the Romans about "Christ Jesus: Whom God set forth to be a propitiation, through faith, in His blood, to show His righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing of His righteousness at this present season: *that He might Himself be just, and the Justifier of him that hath faith in Jesus*" (iii:24-26). There was no need of placating an angry God; for "God so loved the world, that He gave His only begotten Son" (John iii:16). It was not a question of love that concerned God, it was a question of right. The death of Christ Jesus gave God the right to forgive sins. "That He might Himself be just, and the Justifier of him that hath faith in Jesus."

II. The Death of Jesus Christ our Lord in its Relation to Man. 1. Redemption from the curse of a broken law, Gal. iii:10, 13. 2. Redemption from the law itself, Gal. iv:4-5; Rom. vi:14. 3. Redemption from this present evil age, Gal. i:3-5. 4. Forgiveness, E. 1:7. 5. Justification, Rom. v:9, 19. 6. Sanctification, Eph. v:25-27. 7. Peace, Col. 1:19-20. 8. Adoption, Gal. iv:4-5. 9. Death to self, Gal. ii:20; Rom. vi:6.

III. The Death of the Lord Jesus Christ in its Relation to the World. 1. "It was the good pleasure (of the Father) that in Him should all the fulness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of His cross; through Him, (I say,) whether things upon the earth, or things in the heavens." (Col. i:19-20.) "The creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God, for we know that the whole creation groaneth and travaileth in pain together until now." (Rom. viii:21-22.) 2. "He is our peace, Who made both one, and brake down the middle wall of partition, having abolished in His flesh the enmity, even the law of commandments contained in ordinances; that He might create in Himself of two one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby." (Eph. ii:14-16.)

IV. The Death of the Lord Jesus Christ in its Relation to Heaven. Col. i:19-20. Compare Eph. vi:12; Rev. xii:7-9; 2 Pet. iii:13.

V. The Death of the Lord Jesus Christ in its Relation to Satan. "Having blotted out the bond written in ordinances that was against us, which was contrary to us: and He hath taken it out of the way, nailing it to the cross; having despoiled the principalities and the powers, He make a show of them openly, triumphing over them in it." (Col. ii:14-15.) "Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same; that through death He might bring to nought him that had the power of death, that is, the devil." (Heb. ii:14.)

OUR HOPE

In view of such victories through the cross of the Lord, it is no wonder that the spiritually minded Apostle Paul testified, "But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world." (Gal. vi:14.)

REVIEW: JESUS THE SAVIOR
June 24. Golden Text, Josh. xxiv:15.

Daily Readings

Mon., June 18, Mark ix:2-29. Tues., June 19, Mark x:1-16. Wed., June 20; Mark x:17-27. Thurs., June 21, Mark xi:1-33. Fri., June 22, Mark xii:13-44. Sat., June 23, Mark xv:22-39. Sun., June 24, Mark xvi:1-20.

I. THE LESSON OUTLINE

I. Jesus the Suffering Messiah, Mark viii:27-ix:1, ix:30-32, x:32-34. II. The Resurrection, Mark xvi:1-20. III. Transfiguration and Service, Mark ix:2-29. IV. Jesus and the Home, Mark x:1-16. V. The Cost of Discipleship, Mark x:17-27, xii:41-44. VI. Greatness through Service, Mark ix:33-50, x:34-55. VII. Jesus Enters Jerusalem, Mark xi:1-33. VIII. Jesus Teaching in the Temple, Mark xii:13-44. IX. The Wicked Husbandmen, Mark xii:1-12, xiii:1-37. X. Jesus Facing Betrayal and Death, Mark xiv:1-42. XI. The Arrest and Trial, Mark xiv:43-xv:15. XII. The Crucifixion, Mark xv:16-47.

II. THE HEART OF THE LESSON

The saving power of the Lord Jesus Christ may be considered from several points of view. We may speak, for example, of His salvation from the guilt, the power, and the presence of sin. Or we may think of the redemption of man's spirit, which is regeneration; of the redemption of his body, which is rapture or resurrection; and of the redemption of his dwelling place, which is the recreation of the heavens and the earth. Again, we may think of His deliverance of us in regard to the time element, as past, present, and future. Or we may study it from the standpoint of the cross and the resurrection, as salvation by blood and by power. Or we may think of it in respect to its meaning for man and its value for God.

Let us dwell for a moment on the saving power of the Lord Jesus Christ from the standpoint of the time element, as salvation past, present, and future. In the A. V., 2 Cor. i:10 reads as follows, "Who delivered us from so great a death, and doth deliver: in Whom we trust that He will yet deliver (us)."

I. The Past Deliverance. When the Lord Jesus Christ died on the cross, He once for all made a complete satisfaction for our sinfulness and our sins. The Old Testament sacrifices never brought anything to a complete end; but when our Saviour died, He said, "It is finished." (John xix:30.) Let us receive that testimony of the dying Son of God and rest our souls upon it. Our Lord died for a purpose. He was not killed against His will. The result of the Gethsemane prayer proves conclusively that He looked upon His death as absolutely necessary in order to secure the salvation of men, and that he died voluntarily in accordance with the will of His Father. Our Lord would never have died if there had been another way to redeem men. The price that He paid was necessary, and He paid it freely for us!

We ought indeed to thank Him continually for it by believing what He has told us about it, and by yielding ourselves to Him.

I suppose that the first truth that dawns upon most believers in their initial turning to the Lord is that they have redemption through His blood, the forgiveness of their trespasses (Eph. i:7). The first word of

the evangelist seems to be "that through this Man is proclaimed unto you remission of sins: and by Him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses." (Acts xiii:38-39.) Now, it is most precious true that the Lord did so save us; but that is not the whole truth. The Scripture also says, "Ye were bought with a price: glorify God therefore in your body." (1 Cor. vi:20; compare Acts xx:28). The Lord's salvation of us was meant not only for our own enrichment, but for God's joy as well. The Parable of the Prodigal Son does not teach all of the truths of salvation, but it does, among other things, illustrate the truth that we are seeking to express. Salvation to the son meant deliverance from the pig pen and the repossession of the comforts of his father's home; but for the father it meant the repossession of the fellowship and service of his son. Let us think of this latter truth as well as the former, and let us ask the serious question, Is God having the opportunity of the fellowship and the service of all the redeemed on earth to-day?

2. The Present Salvation. As the Saviourhood of the Son of God is emphasized in His salvation of us in the sense of the past tense: so His Lordship needs the emphasis in His salvation of us in the sense of the present tense. The blood of the Saviour delivered us from the guilt of our sin; but we need the strong arm of the risen Lord to deliver us from the power of sin. As Israel was saved by blood and by power; so must we. Spiritual victory is possible only as we yield to the Lord Jesus Christ moment by moment.

What we have just said concerns the living believers; but let us not forget that "to this end Christ died and lived (again), that He might be Lord of both the dead and the living." (Rom. xiv:9.) We are not saying that the departed saints need His power in the same sense in which we do; but nevertheless their welfare with Him depends as much upon His blood and power as ours does here. Compare Psalm xxiii:4; John xiv:1-2; 2 Cor. v:6.

3. The Future Salvation. This is a great subject which includes the resurrection or the rapture of all the saints, as well as the recreation of the heavens and the earth, with their respective economies. "So Christ also, having been once offered to bear the sins of man, shall appear a second time, apart from sin, to them that wait for Him, unto salvation." (Heb. ix:28.) Compare 2 Tim. iv:7-8; 1 Thess. iv:13-18, and many other passages.

Book Reviews

BY FRANK E. GAEBELEIN

The First English New Testament and Luther. By L. Franklin Gruber, D.D., LL.D. Cloth, 128 pages, \$1.25. The Lutheran Literary Board, Burlington, Iowa.

President Gruber of the Chicago Lutheran Theological Seminary has done a brilliant piece of research in determining the extent of Martin Luther's influence upon William Tyndale, the heroic translator of the English New Testament that preceded our great King James version. It has long been known that Tyndale was at Wittenberg and in contact with Luther, although modern writers on the genesis of the English Bible have denied this fact. Dr. Gruber, however, proves by contemporary authorities beyond a shadow of a doubt

the association between Tyndale and Luther. Through a comparative analysis of the "Cologne Fragment" (A. D. 1525) of Tyndale's Testament with Luther's Second Edition (1522), Dr. Gruber shows that the Englishman often followed closely the work of the German.

Tyndale has justly occupied a high place in the annals of English literature. His courage as a martyr was notable, and his genius for translation dominates the great King James Version. Nevertheless, fairness demands that his indebtedness to Luther should not be denied. The translation of the latter was a towering achievement, amazing as the work of one man produced in such a brief space of time. It was a great shaping force on the German language, and as a leading influence upon Tyndale it has left its indelible impress upon our mother tongue.

One dislikes to raise a minor point in connection with so authoritative a work as Dr. Gruber's book, but is not his title somewhat inaccurate? The *first* English Testament was hardly that of Tyndale; Wyclif's New Testament appeared in 1378, while the Anglo-Saxon Gospels certainly antedate the year 1000.

Students of the English Bible and its origin are under a deep obligation to Dr. Gruber. Let us hope they will be fair-minded enough to acknowledge the correctness of his thesis. Tyndale was too great a man in his own right to need the mistaken zeal of his friends in belittling the help he received from the still greater Martin Luther.

The Spiritual Life or Helps and Hindrances. By F. E. Marsh, 28, Grove Hill, South Woodford, London, E. 18, England. 225 pages. Price \$1.50.

Out of a profound knowledge of the Scriptures, Dr. Marsh writes first of the helps and then of the hindrances to the Christian life. The book is full of spiritual food of the most nourishing kind. Not chiefly because of Dr. Marsh's own wisdom, which is considerable, but because of his constant citation of Scripture and comparison of passage with passage, do the pages of this volume bear real sustenance for the soul. The author understands how rightly to divide the Word of Truth. It is a pity that his books are not more extensively known in America.

Thou When Thou Prayest. By William Owen Carver, M.A., Th.D. Doubleday, Doran & Company, Inc., Garden City, N. Y. 76 pages. \$1.00.

As prayer is a major source of spiritual life and achievement, it cannot be too much stressed. Any author who writes acceptably and helpfully upon this great topic does his fellow-Christians a service. To the many volumes on prayer it is a pleasure to add with a commendatory word this devout little study by Professor Carver of the Southern Baptist Theological Seminary. In five brief and clearly written chapters he treats of the background, the approach, the attitude, the supreme objective, and the petitions of prayer. There is a reverence about Dr. Carver's book that breathes true devotion.