

OUR HOPE

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Editorial Notes

“For it became Him, for whom are all **Sons of Glory** things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering” (Heb. ii:10). This blessed verse is one of the most remarkable in this great epistle. It brings before us the blessed truths of the gospel in all their glorious depths and heights.

The Lord Jesus Christ is the great theme of the foundation chapters of the Epistle to the Hebrews. In the first chapter He is revealed as the Son of God in a threefold way. He is the eternal Son of God, very God, for He is the brightness of God’s glory and the express image of His Person. He is Son of God in incarnation, for He made purification of sins and in order to do this He needed a human body, which He took on in the Virgin-birth. He is Son of God in resurrection, as such He has been appointed the heir of all things, and taking His place at the right hand of God, has been made so much better than the angels and obtained by inheritance a better name than they. His glory in resurrection and also His future glory, in the coming day of His manifestation, is the great theme of the opening chapter in the Hebrew epistle.

In the second chapter, the Holy Spirit sets Him forth as the Son of man, made a little lower than the angels for the suffering of death, but now crowned in heaven with glory and honor, awaiting there the time when all things will be put under His feet. The tenth verse which we have quoted above brings all these blessed truths before our hearts again and makes it still more blessed.

First, His Deity is mentioned, “For whom are all things

and by whom are all things." Then we read of His incarnation, "He is the captain of our Salvation, made perfect through suffering." Finally, the results of His great work are stated, "Bringing many sons unto glory."

God's eternal purpose was to have with Him sons in glory (Eph. i:4-5). He might have taken the holy angels and lifted them to the place of His sons and heirs, but that would not have displayed "the glory of His grace." But He set His love on those who are by nature His enemies and children of wrath. To accomplish this, redemption was needed. Guilt and the curse resting upon lost man had to be removed; a work had to be done, worthy of God Himself, so that ruined and lost sinners might be brought from their guilty distance into the blessed nearness of sons, destined to be sharers of the glory of God. To accomplish this great work, God sent His only begotten Son into the world. He came to suffer and to die. There was no other way to bring redemption but by the death of the Holy and Just One on the cross. And now there is no other way to become a child, a son and an heir of God, but by faith in Him who died for our sins. To be the Saviour He is, He had to go through suffering; by suffering He was made perfect. Errorists, such as the Russellites, known as the "International Bible Student Association," claim that our Lord was not eternally God, that He became divine after He had died on the Cross. But the passage has nothing to do with Himself as a Person, but it refers to His office work as Saviour. In His person He always was the perfect, holy Son of God; to be our Saviour He had to be made perfect through suffering. He also said, "The third day I shall be made perfect," that is, after the sufferings had passed when He arose from among the dead and led captivity captive.

And now all who believe on Him are constituted sons of God—the Beloved of God, called Saints. There is no more judgment to them that are in Christ Jesus. Judgment and wrath are forever gone; our sins have been put away by Himself. The Spirit of Sonship dwells in the heart of the believer, and blessed assurance fills the heart of the trusting believer. We are in Christ the sons of God, near and dear

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to God, the God and Father of our Lord Jesus Christ and our God and Father.

So nigh—so very nigh to God;
I cannot nearer be;
For in the person of His Son
I am as near as He.

So dear—so very dear to God,
More dear I cannot be:
The love wherewith He loves the Son
Such is His love to me.

And as such sons we are also sons of glory, sharers of His glory. And what will it be when at last He brings His many sons, those for whom He died and whom He kept, unto glory! His own shout from the air will call His saints together. What a gathering that will be in that day! Never was there such a gathering before, nor can there be another one like it. Caught up to meet Him, we shall gaze into His wonderful face; we shall see Him as He is; we shall be like Him. Led by Himself as our great Captain and Forerunner, He will bring all His redeemed ones unto glory. No mind can imagine what this all will mean: no tongue can describe the glory of that promised event. May the Holy Spirit ever keep this glorious destiny before our hearts. May this hope daily become brighter—"When Christ who is our life shall appear, then shall ye also appear with Him in glory," sons of God to be brought to glory and then from glory unto glory.

Thy glories Lord—
Thy bright inheritance, a crown, a throne—
Thou in Thy Word
Hast promised those whom Thou didst call Thine own.
O wondrous grace, too high for us to scan;
The Son of God thus links HIMSELF in love to man.

Lord, we are, now,
United unto Thee, our living head.
May we then see,
By faith, a risen Saviour, who was dead,
But ever liveth now to intercede,
And for His "little ones" in this dark world to plead.

And thus we may
Still rise above the fading objects here,
And view the day,
When Lord of lords, the Saviour shall appear;
Content to follow Him, to bear the Cross,
Counting for His great love, all things beside 'but loss.'

**Seeing and
Believing**

The second Lord's Day, instituted by our Lord's resurrection as the day of rest and worship, brought to the disciples a second manifestation of their risen Lord.

It was on the same day when He had left the grave early in the morning, on that memorable first day of the week, when at the evening hour the disciples gathered behind closed doors. Suddenly He stood in the midst and greeted them with that greeting of love and assurance—"Peace be unto you!" They were permitted to look at His hands and His side to convince them that it was He whose hands and side had been pierced.

Thomas was not in that company. When told of what had taken place he uttered the words on account of which some call him "unbelieving Thomas"—"Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe."

And thus the second Lord's Day in history came. "Then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you! Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing. And Thomas answered and said, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed. Blessed are they that have not seen, and yet have believed" (Jno. xx:26-29).

We point out a few of the lessons from this blessed incident. Here we have first of all an evidence of our Lord's *omniscience*. Thomas had spoken his words of doubt and the Lord had heard them. Yea, more than that, before they were spoken He knew what was in Thomas's heart. The Lord knew his thoughts afar off. And so He knows still our thoughts and listens to our words.

Then we find here the evidence of His *omnipotence*. Both His omnipotence and His omniscience He manifested in the days of His humiliation. In His resurrection glory,

having a real, tangible body, He had the power to pass through closed doors, appear and disappear as it pleased Him. Such will be our glorious destiny, for we have the promise that we shall receive a body like unto His glorious body; His power will belong to us when the consummation comes.

His *condescension* and *loving-kindness* is also seen in this event. He came the second time just for Thomas, unbelieving, doubting Thomas. He loved Thomas as He loves us and all who belong to Him. We do not know with what our Lord was occupied during the forty days on earth after His resurrection, preceding His return to the Father, but He remembered Thomas and wanted to give him the assurance and the peace he had not while doubting. And what loving-kindness! There was no sharp rebuke. We believe the words addressed to Thomas were spoken in great tenderness. And so He treats us still in all our failures and shortcomings.



The Earthly Hope Some who have not learned to divide the Word of Truth rightly frequently quote Matthew xxiv:29-31 as the promise of His coming, given to His Church. The sending forth of His angels to gather His elect is then assumed to be the home gathering of all the believers living in that day. But this is a totally wrong interpretation.

That this great promise of our Lord is still unfulfilled is denied only by modernists and by the perverted exegesis which denies the literal meaning of some of these utterances of our Lord and claims a past fulfilment in the destruction of Jerusalem. This theory, which lately has been unsuccessfully advocated by a certain writer, makes "the tribulation" the days of terror which preceded Jerusalem's fall in 70 A. D. That prince of exegetes, Dean Henry Alford, states it well when he says in his "Greek New Testament," "It will be immediately after that tribulation which will happen when the cup of Gentile iniquity is full and when the Gospel shall have been preached in

all the world for a witness, and rejected by the Gentiles, when the coming of the Lord Himself happens." Our Lord predicts here His visible and glorious manifestation, His second coming which terminates the age, known as "the times of the Gentiles," and which begins the age of the Kingdom. What will happen then? There will be first of all great signs in nature, for nature's Lord and Redeemer is about to appear. Sun and moon fail in their light; such tremendous upheavals take place that in the shaking of the heavens stars fall. It will be a demonstration that the One is now approaching whose power alone can save from complete ruin and chaos threatened by these phenomena. Then appears the sign of the Son of Man, which will be He Himself on the cloud. The cloud, the Shekinah garment, which met Him from heaven on the day of His glorious ascension, now brings Him back with power and great glory. There will be the mourning of the tribes. These tribes are not the different nations of the earth, nor are they Gentiles at all; they are the re-gathered tribes of Israel in their homeland. They shall then see Him, not in a spiritual vision, but in reality. Zechariah xii:10-14 will be fulfilled. "They shall look on Him whom they have pierced." The same fact is stated in the first chapter of Revelation. "Behold, He cometh with clouds; and every eye shall see Him, and they also who pierced Him; and all the tribes of the land shall wail because of Him." (Rev. 1:7).

Then the angels appear. No greater mistake can be made than to apply this to the Church, that the angels gather with the sound of a trumpet the members of the body of Christ, the Church. The word "elect" does not mean the elect Church, but it means the elect, the chosen earthly people, that is Israel. The tribes of Israel are not all in the land when the Lord appears in His second coming. They are still scattered among all the nations. The Lord then uses the angels as fishers who fish them out, and hunters to bring them in. Read the prophecy as to this in Jeremiah xvi:16.

Furthermore the Lord gives the assurance that "this

generation shall in no wise pass away, till all these things shall come to pass." The word "generation" means "race." The people Israel as a race cannot pass away till these things have been accomplished. It has also been applied, in connection with the budding of the figtree, that the generation living when the figtree puts forth new leaves, when Israel has her national revival, thus seeing the beginning of these things, will also see the end of it. It will be then as it was in the days of Noah. Judgment and deliverance come. Some will be taken and others will be left. The ungodly, the apostates, those who are the enemies of the coming King will be taken in judgment and perish; those who waited for Him, will be left on earth to receive and to enjoy the blessings of the Kingdom, which will be established by His coming. Thus the earthly hope of Israel will be realized by His visible and glorious manifestation as described by Himself. For them that wait for Him, the godly in Israel, He comes the second time unto salvation (Heb. xi:28).



But there is also a heavenly hope. It **The Heavenly Hope** is the distinctive hope of the Church, the body and bride of Christ, which came into existence on the day of Pentecost. That Church, composed of all believers gathered by the preaching of the Gospel and the activity of the Spirit of God, is not Israel, nor is Israel the Church. Israel's hope is earthly as her destiny is earthly; the hope of the Church is heavenly, for the destiny of the Church is to be with Christ in glory and to share His heavenly inheritance.

Inasmuch as the Church is not fully revealed in the synoptic Gospels, our Lord speaking of the future does not mention anything about the Church and her hope. All our Lord predicts in the Gospels of Matthew, Mark and Luke concerns His visible manifestation in connection with Israel and the nations. What precedes this manifestation, what will take place when He comes back to earth, and what will follow is made known by Him.

In the fourth Gospel, the Gospel of John, the prophetic announcements we find in the preceding three Gospels, are omitted. But we find a prophetic statement from the lips of the departing Christ, which is not found elsewhere. Surrounded by His eleven disciples, the Lord gave to them the promise of the Father's house, and said: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am ye may be also" (Jno. xiv:1-5). It is noteworthy that He did not tell His disciples anything in connection with this promise about a coming great tribulation. Nor did He say anything about wars, famines, pestilences and earthquakes. He is silent about any visible signs of His coming. He did not say a word about earthly conditions. Instead of all these prophetic utterances given by Him at other times, He announces something new. He promises His own that they are to be gathered, not on earth, but to be gathered above into the place where He is. And then He prayed for this very thing: "Father, I will that they also, whom Thou hast given Me, be with Me where I am to behold My glory" (Jno. xvii:26).

This is the source of a new hope, a better hope, a heavenly hope. It is the hope of the Gospel of grace, the hope of righteousness, the hope for the Saints of God.

But even the beautiful promise and the beautiful prayer of the author and finisher of the faith is but a partial revelation. The full revelation of the heavenly hope was given to the Apostle Paul by the Word of the Lord, that is by a special revelation. That revelation is majestically unique in every way. Only divine revelation could give it. And in that revelation we find our blessed hope and the manner in which it will be realized.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trumpet of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1Thess. iv:17, 18).

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In this revelation the Lord does not come when sun and moon are darkened and stars fall from heaven down to earth to gather His elect from the four winds of heaven, but He comes into the air, to meet there His own, raised and changed by His own power and caught up together, as a mighty redeemed host to be led by Him, not downward, but upward to the Father's house.

When He comes in the manifestation promised by Himself in the Olivet discourse (Matt. xxiv, etc.) the redeemed, His own, all glorified, will accompany Him in that day (2 Thess. i:10), so that He Himself may be glorified and admired in them.

Such, then, is our heavenly, our blessed hope. "For our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our mortal body, that it may be fashioned like unto His glorious body according to the working whereby He is able even to subdue all things unto Himself" (Phil. iii:20, 21). And blessed are we if we look for Him every day without any signs whatever. Blessed are we if we say each day, "Perhaps to-day!". And blessed are we if we live and walk in the light of that blessed hope, separated unto Him.



**Lowliness
Sets Free** Nature all about us teaches many spiritual lessons. Some naturalists, though not believers, have uncovered the interesting ways of nature, which the believing heart readily applies to spiritual things. But others who study nature closely have given us the spiritual message, which their own believing hearts enjoyed. We quote from one:

"Have you ever tried to put out a bee or a butterfly that has come to your room some hot summer day through the half-opened window? In vain you seek to guide it down to the place where the window is open. It has some kind of instinct that causes it to fly ever upwards, towards the highest part of the window, and it dashes itself in its struggles against the upper panes of glass, which it imagines to be transparent air. If left to itself it might

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be hours or days before it found the opening, when it might be worn-out and famished and incapable of escaping. It would continue to fly up and up, always to the top of the window, to the highest light. At last, by skillful manoeuvring, you manage to get it down to the opening of the window; then it rushes through the chink rejoicingly, and is out of sight in a moment. I saw one day a finch that had got into a conservatory. It was a big glass house, with a lofty roof and a low door, which on mild days was kept open at certain hours. The bird wanted to get out, but it always flew up to the roof of the greenhouse, expecting to escape that way. And it was a whole day before it was set at large by the open door, and then only when it was driven to it.

“And is it not true of us that we wish to escape to heaven by the high roof rather than by the low door? We beat the wings of our spirit against the upper part of the window, instead of flying through the lower part of it that is open. When shall we learn the great lesson, to fly low if we would find the way upward, if we would escape from many of the ills of life that shut us in on every side, from many of the walls of trouble with which we surround ourselves by our pride and obstinacy and haughtiness of spirit? It is by humility that you enter into God’s large place of deliverance. High things imprison you; lowly things set free. It is not by exalting your gate that you make your hearts worthy to receive and entertain the Lord of Glory, but by making your gate low; for, thus saith the high and lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the spirit of the contrite. And when He enters by the lowly gate He makes it a high and holy place by His presence, and all heaven enters with Him. Lower your gate, then, to confess meekness and humility which will exalt you.”



**Fleeing,
Resisting
and Fighting**

The Christian is exhorted in God's Word to flee, to resist and to fight. Paul wrote to young Timothy, his spiritual son, "Flee also youthful lusts" (1 Tim. ii:22). The youthful lusts are the lusts of the flesh. Peter also wrote, "Dearly beloved, I beseech you as pilgrims and strangers, abstain from fleshly lusts, which war against the soul" (1 Pet. i:11). And again Paul wrote: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men into destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things" (1 Tim. vi:9-11). If we turn away from these things and are obedient to the Word of God, the power of the Holy Spirit will surely sustain us and give victory.

We are to resist the devil with his wiles. We are not commanded to flee from our enemy, but to stand and to withstand. We are to face him, taking the shield of faith where-with we shall be able to quench all his fiery darts (Eph. vi:10-14). "Whom resist steadfast in faith," though he come upon us like a roaring lion (1 Pet. v:8-9). "Neither give place to the devil" (Eph. iv:27). "Resist the devil and he will flee from you" (Jas. iv:7). It would be a serious mistake to flee from our adversary; he is to do the running and not we, who belong to Christ. The Captain of our Salvation has completely defeated him, and as we meet the conquered foe with the shield of faith in the all prevailing name of our Lord Jesus Christ, resisting him, he will be powerless. May we remember he does not appear in these days as a roaring lion, he comes transformed as an angel of light; he puts on a garment of righteousness underneath which he hides his soul-destroying errors. Read 2 Corinthians xi:13-15.

We also have to fight, but not the flesh, nor the devil. Being dead unto sin through the death of Christ we are to reckon ourselves dead also and put the workings of the old nature into the place of death. Our fight is different.

“Fight the good fight of faith” (1 Tim. vi:12). Then in the second epistle to Timothy the aged Apostle gives his own testimony, “I have fought a good fight, I have finished my course, I have kept the faith (2 Tim. iv:7). Such should be the confession of every true believer. The fight is the fight of faith and that faith is revealed in the Word of God. We must therefore earnestly contend for the faith once and for all delivered unto the Saints (Jude verse 3). In this fight we must hold fast the form of sound words, holding fast what we have, and be separated from all evil. May we practice these things daily. The final great victory is in sight.



William Cowper had passed through the dark night of mental derangement. The Lord delivered him in a remarkable way. He opened a Bible at random and read Romans iii:25. After reading it he wrote “Immediately I saw of the atonement He had made, my pardon sealed in His blood, and all the fullness and completeness of His justification. In a moment I believed and received the Gospel.” Then all became for him bright and cheerful. Instead of horrid nightmares he had sound sleep; instead of spending his days in moody silence he could now enjoy cheerful conversation, and his Bible that had so long lain unopened now became his constant companion. In place of unspeakable wretchedness had come transcendent happiness. He was even “too happy to sleep much,” thinking it “lost time that was spent in slumber.” It was at that time he wrote the following verses, which no Christian can read without receiving a blessing.

Lord, I love Thy habitation
Where the Saviour's honor dwells;
At the sound of Thy salvation
With delight my bosom swells.
Grace Divine, how sweet the sound,
Sweet the Grace that I have found!

Me, through waves of deep affliction,
Dearest Saviour Thou hast brought,
Fiery deeps of sharp conviction
Hard to bear and passing thought.
Sweet the sound of Grace Divine,
Sweet the Grace which makes me Thine.

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“I,” He said, “have seen thee grieving,
 Lov’d thee as I passed thee by;
 Be not faithless, but believing,
 Look and live and never die.”

All at once my chains were broken,
 From my feet my fetters fell;
 And that word in pity spoken,
 Snatched me from the gates of hell.
 Grace Divine, how sweet the sound,
 Sweet the Grace that I have found!

Since that hour, in hope of glory,
 With Thy followers I am found,
 And relate the wondrous story
 To Thy list’ning Saints around.
 Sweet the sound of Grace Divine,
 Sweet the Grace which makes me Thine.



On the day the brave German-Irish aviators
God’s Mercy landed at Greenly Island, one of their
Acknowledged. number, Baron von Huenefeld, composed a
 poem in German expressing his gratitude
 for God’s mercy in saving their lives. It was translated by
 G. S. Viereck and we quote the concluding verses.

“Silent, I ponder; ended is the flight,
 And He, whose hand upheld us in the air,
 Whose grace has calmed the snowstorm and the night,
 Is now with me and folds my hands in prayer.

In the small hut of quiet rustic folk,
 In the snow-blown wastelands, lonely and immense,
 Thy Godhead’s vestment nestles in my ear,
 And everywhere reigns Thy omnipotence.
 He who has glimpsed the awful face of death
 Can but confess Thy mercy and Thy might;
 Who never bowed his heart before Thy Cross,
 He never saw the unadulterated light.”

One feels grateful for such an acknowledgment of God’s
 mercy and God’s power. As far as we know, none of the
 other heroes of the air have given a similar testimony.



**A Splendid
Unitarian
Testimony** Unitarians have no use for the Virgin-birth of our Lord. Nor have thousands of Unitarian Congregationalists, Methodists, Baptists and Presbyterians any use for this great doctrine and rock-foundation of our holy faith. While in Boston this winter a friend handed us a volume published by the *Unitarian Association on Beacon Street, Boston, Mass.* The title of the book is "*The Fourth Gospel, the Heart of Christ.*" The author is the late Edmund H. Sears, of Weston, Mass. The title page informs us that it is the tenth edition. Much to our great astonishment and delight we found in this volume a logical and remarkable affirmation of the Virgin-birth of our Lord. Speaking of the fact that the genuineness of the Gospel of Luke is unquestioned and that the most fastidious criticism does not attempt to mutilate the record, we read the following:

"Still its story of the conception and birth of Christ is called 'Legendary' by easy assumption on the part of that class of writers who arbitrarily sift the record till the residuum leaves only a man of natural birth and endowment. We show elsewhere, as we think, excellent reasons for regarding Luke's account as coming direct from the lips of Mary, or at the most with only one intervening witness, that of John her adopted son. John's testimony is at one with that of Matthew and Luke, and only rounds and complements it. His record assuredly interpenetrates theirs from the divine side of things.* * * John supplements them by saying that the Word, which was in the beginning with God, descending into this world to subdue and to save it, took this humanity for its clothing and was the soul of its soul and the life of its life.

"*Legendary!* A legend is a cumulative accretion of hearsays around a nucleus of common fact, clothing it in the garb of fable; and the common fact here was the birth of Jesus Christ * * *. *Legendary!* the story might appear so, if you isolate it and make it stand alone. But why do you isolate it? Read on, and at the farther end of the biography we come to the death of this Person, quite as exceptionable as His birth. The flesh thus assumed as the investiture of a divine life did not become a corpse, like the bodies of other men to see corruption in the grave. It was extruded by a living process, through the abounding

energy within, when the Divine-Man ascended to His place on high. If you make His ingress into this world as here given legendary, why not reduce His egress from it into the same category? If you shut the Divine portal through which He came in, why not also the Divine portal through which He went out? Then just sit down and scan the facts that lie between and see what can be made of them. The life between constantly forecasts just that exit from this world; it courses its way on planes of being far above those on which we walk, and subsumes just such a birth and death. You must run the legendary theory through that also, till all the history is disorganized and tumbles into chaos. And even then you have only just begun. This life of Christ on earth was preliminary and preparatory to a deeper and broader life in humanity, coursing through the history of eighteen hundred years. The record goes on to say that He appeared after His resurrection as the guardian of those communions called churches, and that the Holy Ghost through Him 'fell on them' and gave them their conquering power. The Christian church ever since, conscious of His presence and inworking Divine energy, has originated, led on, and inspired all the advanced civilizations of the world and is leading them still. *Legendary! Why not make all the after-history legendary too, and the world's progress starting from fiction and always proceeding under it.*

"We receive the doctrine of Christ's birth as given by the evangelic narratives, not merely because they have declared it, but because with the other facts of His life it makes a seamless, complete and consistent whole."

To say the least this is an astonishing testimony. The writer also expresses his faith in the pre-existence of our Lord. We wish some Unitarian-Baptist like Dr. Fosdick would write an answer to this book.



In our May issue appeared a review of
Confession of *Peter the Fisherman Philosopher* written by
His Faith Dr. John M. MacInnis, Dean of the Los

Angeles Bible Institute. This work has created considerable controversy. It has been severely criticized by a number of leading Bible teachers. We received the following communication from Dr. MacInnis, which we gladly publish:

“Inasmuch as your review of *Peter the Fisherman Philosopher* might suggest that I am not true to the fundamentals, I wish to give a simple confession of faith which underlies and undergirds all of my life and thinking. I believe that the Bible is the very Word of God and the only infallible rule of faith and practice, and I believe that it teaches that Jesus Christ is God manifest in the flesh, born of a virgin, living a sinless life and giving Himself as a ransom for our sins, which act was a vicarious, substitutionary death in which He bore our sins in His own body on the tree. I believe further that He was buried and raised again on the third day, the resurrection involving the very body in which He was crucified; that He ascended to the right hand of God the Father from whence He shall come again in like manner as the disciples saw Him go away in person—visibly. I believe that all men, in order to live the Christian life must be born again by the ministry of the Holy Spirit on the basis of the atonement made by Jesus Christ, and that the life imparted in this supernatural act is a life of love, by which all men may know that we are His disciples. I believe that He who does not know this love abideth in death. This confession is without reservation.

“Very sincerely yours,
John M. MacInnis.”

We are thankful for this declaration of the Dean of the Los Angeles Institute. But we confess that we cannot understand, holding this faith, how Dr. MacInnis could make certain hazardous statements in his book, which certainly show strong modernistic tendencies and which, for this reason, have given great offense to the household of faith. We have suggested that he write another book correcting his mistakes, explaining some of his statements in the light of the above confession. Better still, we suggested, would be the complete withdrawal of his book from the market, and a disavowal of his misleading utterances.



Ignorance Dr. Thomas Guthrie reports in one of his works a conversation with a Roman Catholic.

“Your riverence” said the Romanist, “I will not change—not I.”

“Why?”

“Bekase mine is the thruly Scriptural Religion.”

“How, friend, do you prove that?—a very extraordinary assertion to come from you, a Roman Catholic.”

“Bekase, your riverence, don’t you see it must be so; since there is an Epistle in the Bible addressed to the Romans, but none to the Presbatairians!”

But the ignorance of nominal Protestant church members is frequently not far behind this. A woman asked us once if we had not made a mistake in saying that the Apostle Paul was a Jew. She added, “I always thought he was a Christian.” And others have told us that the only true church on earth is the Baptist Church, because it was organized by John the Baptist.



**President
Coolidge and
Secondary
Schools.**

President Coolidge, speaking at the one hundred and fiftieth anniversary of Phillips Academy, Andover, Mass., stressed spiritual training. He emphasized especially the need of giving sound spiritual instruction in secondary schools, such as we have in Stony Brook. “The needs of colleges and universities are great,” said our President, “but the secondary schools are of more importance because there the character of the youths of the land is moulded. When students enter the college, they are no longer of an impressionable age.”

This is the reason why Stony Brook School was founded. The success of this six-year-old school is most remarkable. And the great work begun is moving forward with its high ideals. The influence of our school is felt in many directions, and, under God, still greater achievements will follow. We rejoice above everything in the fact that scores of boys have been led to accept the Lord Jesus Christ as their personal Saviour and have entered colleges and universities as decided Christian believers, rooted and grounded in the faith.

The article in the current issue of “Our Hope” written by the headmaster of the school will be read with much interest and sympathy by all our readers.



We received many more reviews of the book "Christianity or Religion?" All say **More Endorsements.** that it is a most needed book for our times and that its message is bound to bring great blessing to all who read it. We quote but one of the many reviews. It is from "The Southern Churchman," one of the leading Protestant Episcopal Church papers, published in Richmond, Virginia.

In a day when Christ's deity is being denied and He is being reduced more and more to the level of a man solely, when God is imprisoned in His own world and pantheism is rampant, when the evolutionary hypothesis talks of a "fall upward" and the world is being deluded by false ideas of development in religion, Dr. Gaebelien has rendered a signal service in his book, "Christianity or Religion?"

The book is no rearranging of one's prejudices, as some one has defined much present day thinking, but represents the ripe scholarship of the consecrated intellect of one who, coupled with a lifetime of spiritual experience and study of the Bible, evinces wide reading, which is further attested by the number of authorities cited in the bibliography.

Starting with the definition of religion, he advances to the universality of religion, in which he conclusively shows that "the religious and moral phenomena at present in the human race isolates mankind from animals."

The chapter on the origin and development of religion presents an unanswerable argument to the Modernist contention that the religion of man has evolved from polytheism to monotheism. Rather from a mass of evidence the religions of the world today are shown to be a corruption of a higher and purer religion, and that the evolution has been downward, starting with purest monotheism and degenerating into polytheism.

In the chapter on the true origin and growth of religion the author disproves the higher critical position with regard to religious evolution. He accounts for the latter by Romans 1:28. "The various religious systems," he says, "are therefore accounted for by the Bible. They came into existence when man gave up the knowledge of the Creator."

He rises to a wonderful climax in the last chapter, on Christianity. Here he meets the Modernist view that since Christianity is a religion it has defects as other religions and hence cannot be the final religion.

"But is Christianity a religion? No. Christianity is a supernatural revelation." In this chapter he gives seven supernatural facts attesting that Christianity is not a human religious system and not the result of a religious evolutionary system. This is a great piece of work. To use a musical figure, having silenced some discordant notes of error sounded in the earlier part of the book, the conductor assembles the whole orchestra of truth, with the music of the gospel swelling in a wondrous diapason of tones that entrance and lift one to ecstatic heights. Or to change the figure, as a master builder, we see the temple of truth with its parts bound together by a cogent logic, with facts buttressing, reinforcing and clinching the whole in such a way as to convince any one that it is "a house not made with hands, eternal in the heavens."

Apart from clearing up difficulties by its masterly refutation of present day denial of the Bible, the author has set forth the Gospel in such clearness and fullness that for the sake of this clear exposition it is a book to be desired. We hope that it will be read by many and passed on to others to read.

We are thankful for such words of approval. We do all we can to put this volume into circulation. Over 700 copies have been sent free to as many libraries, and others. We want to keep at it and supply, if possible, hundreds of other libraries with free copies. Pray with us for this work.



Ebenezer “Hitherto the Lord has helped”—thus we say as we write this July number of “Our Hope” which starts the thirty fifth year of our magazine. The Lord has helped us indeed. Without this gracious help we would have failed miserably long ago. How gracious He has been to us all these years! In the first ten years, it often looked as if we might have to give up, but He always helped in answer to prayer. We know He will continue to help and sustain us in sending forth this written ministry. More than ever before our aim will be to exalt Him, our loving and soon coming Lord, Whose face we all shall see.

We know our friends also will continue in prayer and by their labor of love will increase the list of readers. We need this, for hundreds of our old readers have been gathered home.

The editing of “Our Hope” is a sweet and precious task, for in doing this, we serve Him and His beloved people.



Meetings of Blessing We visited **Columbus, Ohio**, holding a week's meetings in the Central Presbyterian Church. While the services were not as largely attended as we expected, there was nevertheless pronounced blessing through the ministry of the Word.

Then we held another conference in the Memorial Church (in memory of Dr. J. H. Brookes) in **St. Louis, Mo.** Over thirty years ago we held our first meetings in this city when that stalwart teacher and preacher was still living. He ministered for thirty-nine years in the Washington Avenue Presbyterian Church. Since our first visit to St. Louis, a very few years passed without a visit from us. While in St. Louis we visited the **Concordia Seminary of the Lutheran Church** (Missouri Synod). This is a truly great institution and we were much delighted with the great and impressive buildings erected in a magnificent Gothic style. It is a fitting monument to the great work of Dr. Martin Luther and also a monument of the loyalty of our Lutheran brethren.

During May we visited **Montreal, Canada**, and had a week of splendid meetings there.



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Stony Brook Conferences Please address Mr. John Williams, Stony Brook, for full programs of the different **Stony Brook Conferences** to be held this summer.

We are especially desirous of having a good attendance during the two Bible Conferences, starting on August the 12th and closing on August the 24th. The first Conference August 12-17 is the conference for the Study of Prophecy. The Editor will speak on Monday and Tuesday, August 13 and 14. Dr. Ford C. Ottman, Stamford, Conn., will mail a program on request, and will also give information as to entertainment. Please make reservations early.



Sixth Annual Montrose Conference The sixth Annual **Montrose Prophetic Bible Conference** in Montrose, Pa., will be held, D. V., August 6-12. This conference is under the leadership of the Editor of "Our Hope," who will be also the teacher throughout this week. We give the

program:

Monday, August 6th, 8 P.M. Opening Address: "We would see Jesus."

Tuesday, August 7th, 10.30A. M. "The Future Glory of the Body of Christ according to the Ephesian Epistle."

4 P. M. Round Table Fellowship Meeting. An informal gathering to ask questions.

This meeting will be held daily at the given hour.

8 P. M. Studies in Isaiah the Prophet: "What Isaiah predicted as to the Humiliation, Suffering and Atoning Death of our Lord."

Wednesday, August 8th, 10.30 A. M. "The future Glory of the Body of Christ in the Light of the Ephesian Epistle" Second Address.

8 P. M. Studies in Isaiah the Prophet: "His glorious Vision of the Coming King."

Thursday, August 9th, 10.30 A. M. "The predicted Manifestations of the Power of Darkness during the end of this Age."

8 P. M. Studies in Isaiah: "Isaiah's predictions concerning Israel's national and spiritual revival."

Friday, August 10th, 10.30 A. M. "The Manifestation of the Unseen and what it will mean to the Church and to the World."

8 P. M. Studies in Isaiah: "Isaiah's Vision of the Messianic Kingdom."

Saturday, August 11th. "The Practical Power of Prophecy in the Life and Service of a Christian."

No Evening Service on Saturday.

Lord's Day, August 12th, 11 A. M. "In Christ Jesus."

3 P. M. Concluding Service: "The Conflict and the Approaching Victory."

Montrose. It is a charming mountain town some 2,000 feet above sea level. The scenery is beautiful, and the nights are delightfully cool. First class hotel accommodations are available at a moderate price. Please write at once to R. M. Honeyman, Secretary, Montrose, Pa., and make your reservation for the week of August 6-12.

How to get there. Coming from New York, take the Lehigh Valley R. R., and change at Tunkanock for Montrose. A delightful way is to take the **Erie R. R. System** to Binghamton, and take the Motor Bus to Montrose. Those coming from Buffalo, Elmira, and other Northern New York cities should also take the Erie R. R. to Binghamton. The state roads are in excellent condition right into Montrose.

We hope this year for a record attendance.

The School It looks now as if we shall have more applications for entrance into our Stony Brook School for Boys than we can take care of. The fall term begins the middle of September.

If our readers expect to send their boys please act at once. Address the Headmaster of the School in Stony Brook, Frank E. Gaebelein, M. A. He will supply the application blanks and give all desired information.



We call the attention of our readers to the forthcoming. Young People's Conference in Keehwadin Beach, Port Huron, Michigan. The dates of this Conference are July 11-16. This conference will be very helpful to young people as well as to Sunday School workers. Write for particulars to "The Keehwadin Bible Conference, 5214 Gratiot Avenue, Port Huron, Michigan. You will receive full program and the rates. The Adults Conference is held July 15 to the 22d, inclusive.

Many of our readers in taking their vacation come in touch with strangers, Christians and non-Christians. It gives an opportunity for witness bearing and the circulation of Gospel literature.

We find that our Gospel booklet, "**His Riches—The only Way to get rich,**" is being increasingly used in the salvation of souls, while those who are saved receive through the reading of it greater light on the Gospel.

Since its first publication nearly 500,000 copies have been published in English, German, French, Spanish, Portuguese, Swedish, Norwegian, Bohemian, Russian, Dutch, Chinese, Mahrati, Icelandic, and Bulgarian.

Take a few copies of the English edition with you and use them in bearing witness to your Lord.

Stony Brook—Past, Present and Future

By Headmaster Frank E. Gaebelein

One of the great obligations of the Church is the education of young people in the knowledge of the Lord. This task especially devolves upon those Christians who have been led into a comprehension of the glorious Gospel of Grace. Yet its accomplishment is attended by no little difficulty. The true Church is a "called out" group; it has no official organization or elaborate machinery. Its members may belong to any one of a dozen denominations or to no denomination at all. Yet they are all one body in Christ Jesus.

Naturally this universal Church cannot maintain institutions. Nevertheless, its individual members must fulfill their Christian obligations. The true Church must see that the education of its youth progresses in such a manner that

they grow not only mentally, physically, and morally but also in the knowledge of the great God and Saviour Jesus Christ. Too often spiritual food in abundance through adult conferences and excellent books and papers is supplied the men and women of the Church, while no consistent attempt is made to build up the young in the vital faith of Christ.

That this condition should exist is a serious matter. As the readers of this periodical well know, it was to meet such a condition that the Stony Brook School was founded. From the beginning it has prospered. Indeed its success has been so signal that there is little doubt of its value in meeting a great need. At its opening in 1922 it had twenty-nine students and seven teachers. This year it has registered one hundred and thirty-seven boys and a faculty of thirteen. In six years it has expanded from one to five buildings, three of which were built by the school.* In improvements and equipment about \$200,000.00 has been added to the value of the plant. More important, however, close to one hundred young men have been graduated, most of whom have continued their studies in leading colleges and universities. In all nearly four hundred boys have enjoyed the unique advantages of this school. While the evangelical testimony and teaching of the Stony Brook School has never wavered, its Christian atmosphere has grown year by year both in vitality and in efficacy. Many a boy owes his knowledge of the Saviour to the influence of this school.

“But,” one may say, “the training of a few hundred boys in a school that is spiritually sound as well as educationally efficient is a comparatively small thing. What of the many thousands of young people who cannot enjoy the advantages of this school?” In a sense the point would be well taken, were it not for the unique nature of Stony Brook. The existence of this school has a significance far beyond its size. It is a pioneer. Great as its individual work is, its mission of blazing the way for other schools to follow in its path is

*The most recent addition is the very beautiful Hegeman Chapel dedicated on April 30th, 1928. It contains a remarkable memorial organ.

even greater. Indeed it is the earnest hope of its founders that the success of the Stony Brook School will stimulate the organization of many another institution of similar aims and ideals. There cannot be too many such.

At present Stony Brook finds itself embarrassed by growth. It finds itself in the position of turning away worthy applicants simply because of lack of space. While the directors plan not for size but rather for quality, still the school has yet to grow considerably before entering the class of "large schools." Two hundred and fifty boys has been set as a tentative limit of its size. This whole question of growth raises an important problem. This year buildings and facilities have been taxed to the limit. Consequently no material increase in students can be made until another building is constructed.

Thus a great undertaking comes before the friends of Stony Brook. The directors have decided to face frankly the vital need for increased facilities to make possible the growth of the school. Accordingly, after much consideration, the following plan has been agreed upon. A large, fire-proof building is to be erected at the head of Chapman Parkway in the center of the campus. This will contain dormitory accommodations for about forty students and several teachers, as well as a library, additional classrooms and offices, a large gymnasium and auditorium* seating seven hundred, and a first-class swimming pool. This splendid building is to be known as Carson Hall in honor of Dr. John F. Carson, the first President and founder of the School. Dr. Carson was a true servant of the Lord and a great Christian minister. Thoroughly evangelical he was an outstanding contender for the faith in his denomination (Presbyterian) and a great force for righteousness in the city of Brooklyn, New York. He was called to be with his Lord in September, 1927, and this building will pay fitting tribute to his life and service.

Carson Hall will crown the Stony Brook campus. It will enable the school to grow and to touch many more lives.

*To be used for the Stony Brook Assembly summer conferences.

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It will give to this outstandingly evangelical institution an equipment worthy of the work. The structure will cost \$275,000.00 [furnished. An additional \$75,000.00 is asked for a separate infirmary building, so that in all \$350,000.00 is to be raised.

It has been laid upon the hearts of the directors of the Stony Brook School prayerfully to seek this sum in contributions. The amount, while seemingly large, is in reality small, compared with the sums raised by other institutions. Yale University recently secured more than \$20,000,000 merely for endowment. Another preparatory school seeks \$2,000,000. So it goes. Surely the numbers of the true Church of our Lord will support a school that lives only to exalt the Gospel through the sound spiritual and educational training of boys.

The appeal for the Carson Fund is before the entire Christian Church. In planning this greatly needed expansion, the Stony Brook School acts on faith with the confidence that believers all over this great country, and in foreign lands as well, will be led to contribute.

Seven years ago, when the school was first projected, an article such as this brought a tremendous and heartening response from the readers of *Our Hope*. Without that response, it is doubtful whether the school could have been begun. The readers of this periodical exercised real faith in giving to an untried ideal. In the course of seven years that ideal has become actual. Through the divine blessing it has had a success far beyond its founders' dreams. God has given abundantly. Will you not, therefore, send your contribution* at once, so that Carson Hall and the accompanying infirmary may arise and the work of the Stony Brook School continue to grow?

Through these pages we shall take pleasure in informing you of the progress of our Carson Fund.

*Please make all checks and money orders payable to *The Carson Fund*. Kindly send them to Headmaster Frank E. Gaebelein, the Stony Brook School, Stony Brook, N. Y.

The Book of Psalms

Psalm XXIX

This Psalm is majestic. All expositors are agreed that it is a great judgment which is described under the symbol of a mighty thunderstorm. Delitzsch calls it "The Psalm of seven thunders" and remarks, "The occasion of this Psalm is a thunderstorm; it is, however, not limited to the outward natural phenomena, but therein is perceived the self-attestation of the God of the redemptive history." Another commentator, J. J. Stewart Perowne, says, "This Psalm is a magnificent description of a thunder-storm. Its mighty march from north to south, the desolation and terror which it causes, the peal of thunder, the flash of lightning, even the gathering fury and lull of the elements, are vividly depicted."

It is interesting to note the structure of this Psalm.

There is a prelude, consisting of the opening two verses demanding of the sons of the mighty to give Jehovah, who is about to be manifested in His judgment glory, homage and might. Then follows the description of the storm of judgment, which is in reality that great day of which the prophets have so much to say, "the *Yom Jehovah*," the day of the Lord, when He is visibly manifested and deals in judgment with the world. This description covers verses 3-9. The voice of Jehovah is heard; He speaks. Just seven times this phrase, "the voice of Jehovah," occurs. Then after the wonderful description of the storm, after its fury is spent, we find a postlude of two verses. In this postlude we are told that the mighty Jehovah manifested in judgment glory, is He who is King for ever, who gives power to His people and blesses them with peace.

This great Psalm is used in the liturgy of the modern orthodox synagogue on the first day of the feast, which the Jews call *Shavuoth*, the feast of Pentecost.

I. The Prelude. Verses 1-2.

"Give unto Jehovah, ye sons of the mighty,
Give unto Jehovah glory and strength.
Give unto Jehovah the glory of His name;
Worship Jehovah in the splendour of holiness."

The question is, to whom are these words addressed? Who are the sons of the mighty who are called upon to give glory and strength to Jehovah and to worship Him in the splendor of holiness? Many expositors interpret the sons of the mighty as being angels. We quote again from Professor Delitzsch: "The opening strophe calls upon the celestial beings to praise Jehovah; for a revelation of divine glory is in preparation, which, in its first movements, they are accounted to behold, for the roots of everything that takes place in this world are in the invisible world." And another expositor declares, "The singer lifts our thoughts at once from earth to heaven, by calling on the angels who stand around the throne of God to praise Him who manifests His glory in the thunder and lightning which He sends upon the earth." But there are difficulties in the way of this interpretation. The Hebrew is not "*Bnai Elohim*," as in Job ii:1, in which passage unquestionably angels are meant; but the Hebrew in this Psalm is "*Bnai Elim*," which, if we translate it, would mean as a double plural "the sons—of the gods." The more correct translation is "the sons of the mighty." And furthermore angels need not to be called upon to give glory to Jehovah, to worship Him, for this is what they are always doing in heaven.

Bishop Horne over one hundred and fifty years ago in his exposition of the Psalms gave the correct meaning. "The prophet addresses himself to the 'mighty ones of the earth,' exhorting them to 'give' God the glory and to submit themselves to the kingdom of the Messiah." This is the true meaning of "the sons of the mighty." The mighty ones, the kings, the rich and others, dwelling on the earth in the day when the Lord is about to be manifested, are addressed and advised, ere that day breaks with its judgments from above, to turn to Jehovah, to give unto Him the glory of His name, to acknowledge Him, and to worship Jehovah in the splendor of holiness. A similar exhortation stands at the close of the Second Psalm (verses 10-12).

II. The Judgment Storm.

"The voice of Jehovah upon the waters!
The God of glory thundereth;
Jehovah upon waters!

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The voice of Jehovah is with power;
 The voice of Jehovah is with majesty.
 The voice of Jehovah breaketh the cedars,
 Yea, Jehovah breaketh the cedars of Lebanon;
 He maketh them to skip like a calf;
 Lebanon and Sirion like a young wild-ox;
 The voice of Jehovah cleaveth the flames of fire.
 The voice of Jehovah shaketh the wilderness,
 Jehovah shaketh the wilderness of Kadesh.
 The voice of Jehovah maketh the hinds to calve,
 And maketh bare the forests,
 And in His temple all of it tells of glory."
 (Verses 3, 9).

And now the storm bursts. The voice of Jehovah is "His Word"; it is the voice of Him into whose hands the Father has committed all judgment. The day of Jehovah is at hand and He is beginning the long predicted judgments, all poetically described under the figure of an onrushing thunderstorm. Then, "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low. And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan. And upon all the high mountains, and upon all the hills that are lifted up . . . and the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day" (Is. ii:11-17). "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness" (Zeph. i:15). "And the Lord shall cause His glorious voice to be heard, and shall show the lightning down His arm, with the indignation of His anger, and with the flame of devouring fire, with scattering tempest and hailstones" (Is. xxx:30). He comes from above displaying His power and His majesty, for it is with power and with majesty, according to the Psalm before us, that His voice is heard. Then comes a mighty crash. It falls upon the cedars of Lebanon. They are stricken down, splintered into pieces. We have seen in Arizona some of the tall majestic pines cut in half by the stroke of lightning which fell upon them. The terrific forces of lightning and hurricane

are the symbols of His judgment powers, when the pride and haughtiness of man will be humbled in the dust. The cedars of Lebanon are the type of man in his proud and earthly glory. In that coming day when the Lord is manifested and His voice of power and majesty is heard, man's day with its arrogant boasting will end, and His day begin. Lebanon, the mountain range, and Sirion, that is Hermon, will skip like a calf and will be as frisky as a young wild-ox. That which is in itself the symbol of stableness and solidity, the mighty mountains, are affected in that day. If we apply this to the physical conditions it would mean earthquakes, which are so prominently mentioned in prophecy. But we must remember that this is symbolical language. Elsewhere in Scripture mountains and hills are used typically for human governments. In the day when His voice is heard, when all trembles in His glorious presence, the kingdoms of the earth and all other forms of government will be shaken. "I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations," (Hag. ii:22). Then follows the all consuming manifestation by fire. With lightning rapidity the stroke of judgment falls. The forked flames mean lightning, symbolical of the consummating judgment, when He appears in great power and glory. "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of Man be in His day" (Luke xvii:24). The lightnings and thunderings are also mentioned in Revelation as the symbols of His judgment (Rev. iv:5; viii:5; xi:16; xvi:18).

Lebanon and Sirion are in the North, the wilderness of Kadesh is in the South. Thus the whole land is swept by the judgment. Here we should take into consideration that the day of the Lord, when His voice is heard, is preceded by a great invasion of an hostile army coming from the North, which the Lord uses to humble Israel. The second chapter of Joel gives a vivid description of this invasion as related to the day of Jehovah.

But there will be more than judgment. In wrath He will remember mercy. (Hab. iii:2). Verse 9 is full of meaning.

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“The voice of Jehovah maketh the hinds to calve,
And maketh bare the forests,
And in His temple all of it tells of glory.”

The hind which brings forth in that day is Israel. The nation will be born again, the long predicted spiritual blessing, fitting Israel for the kingdom, the new birth has come. (Ez. xxxvi:24-28). The last chapter in Isaiah tell us of this likewise (Is. lxvi:6-10). “A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to His enemies. Before she travailed, she brought forth, before her pain came, she was delivered of a man-child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Shall a nation be born at once? For as soon as Zion travailed, she brought forth her children.”

The stripped forest is symbolical of the judgment which swept over the nations and the great goal is the establishment of glory on and over the earth. His temple, more than an earthly house, creation, which also is His house and temple, all of it tells of His glory.

III. The Postlude.

“Jehovah sitteth upon the Flood,
Yea Jehovah sitteth as King for ever.
Jehovah will give strength unto His people.
Jehovah will bless His people with peace.”

The storm is passed and now “*Gloria in excelsis et pax in terris*”—Glory in the highest and peace on earth. The word flood used here is exclusively used in Genesis vi-xi, the great flood, the deluge. It was the great judgment by water which terminated an age. And now another age is ended by judgment, and the Lord, Jehovah—Jesus—our Savior and Lord, is enthroned as King. As King He rules and reigns in righteousness. From that throne He ministers to the needs of His people, and what the Seventy-second Psalm so fully reveals takes place. Peace on earth, everlasting peace has come.

“My God shall supply all your need according to His riches in glory in Christ Jesus” (Phil. iv:19.)

Studies in Isaiah

BY F. C. JENNINGS

CHAPTER LXIII. VERSES 1 TO 6

“The Day of Vengeance is the Year of the Redeemed Israel”

The first six verses of this chapter are clearly to be taken by themselves, and form the third, or closing section of this minor division of our book. The structure is antiphonal, as that of Psalm xxiv, and in that Psalm have we not all felt the thrilling forcefulness of that structure? One calls,

“Who is the king of glory?”

and the answer comes,

“The Lord strong and mighty,
The Lord mighty in battle.”—

and then a universal shout,

“Lift up your heads; ye gates,
Be lifted up, ye everlasting doors,
And the King of Glory shall come in.”

Again the question,

“Who is this King of Glory?”
“The Lord of Hosts, He is the King of Glory.”

This is intensely dramatic; nor is it less so here:

- 1: “Who is this, who cometh from Edom,
With stained garments from Bozrah?

This one so splendid in apparel,
Marching so proudly in fulness of strength?”

“It is I who speak in righteousness,
And mighty am to save!”
- 2: “Why is there red upon thine apparel—
Thy garments like his who treadeth the wine press?”
- 3: “The winepress I have trodden all alone—
Of the peoples there was with me not a man!
For I trod them in my wrath,
And in my fury trampled them,
Their life-blood spirted* on my clothes;

*The word here is not the usual one for blood, but comes from a root meaning, “to spirt”—it is the vital juice of the grape, and here the blood of the human body.

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- 4: And 'twas thus that my raiment became stained,
For a day of vengeance stern has been within my heart.
- 5: And the year of my redeemed has now come.
And I looked on all around,
There was none—no, not one—that could save;
And I marvelled there was no one to help!
Then it was my own arm brought salvation to me,
And my fury that became my support;
- 6: And down I trod the nations in my wrath,
Made them drunken with the cup of my fury—
Their life-blood made to flow down to the earth!"

The scene opens with one advancing from Edom and more specifically from Bozrah: nor shall we reach the mind of the Spirit, if we take these as merely geographical localities: this, in itself is not free from difficulty, for whilst this glorious Personage is evidently marching from some victory, the context makes it quite clear that that refers to the last terrific judgment that falls upon apostates, both Jew and Gentile, at that crisis of all crises in human affairs, the day in which our Lord comes in glory to assume His throne over the earth. Joel in his third chapter (v. 12) tells us that that last judgment takes place in "the valley of Jehoshaphat," which lay to the east of Jerusalem, separating the city from the Mount of Olives: "Thither cause thy mighty ones to come down, O Lord," is the way the Spirit invokes the Lord in that prophet. In perfect accord with this, Zech. xiv tells us that His Feet shall stand at that day on the Mount of Olives, which is on the **Eastern** side of the Valley of Jehoshaphat, while our own prophetic book of Revelation adds its testimony, although in more mystic language, that, although the literal external attack is made on Jerusalem, held by the faithful remnant of Jews, who like their ancestors "do exploits," (Dan. xi. 32), yet, looking under the surface, the **real** object of attack is Christ sitting on the white horse, and against Whom the Devil leads his hosts of deluded adherents. (Rev. xix, 11-21).

All this seems clearly enough to determine that last battle-field to be at Jerusalem and its vicinity; but **here** we learn that it is in Edom and Bozrah. Nor, perhaps, is it impossible to look on these as being literal, for the pursuit may be carried on from Olivet, till the confused rout flees

across the Jordan, the last stand being made in Edom, whence the divine-human Conqueror is seen returning with the evidences of His victory upon His apparel!* But even admitting this as a possible interpretation, the whole character of our book would lead us to discern a deeper than a mere geographical significance in these names. "Edom" is but another form of Adam, and may thus well stand for Adam's race, governed by that carnal mind that is enmity against God, just as Edom was ever in hostility to Israel.

In perfect harmony with this, too, is Bozrah, from **bazar** "to cut off" and frequently applied to the gathering of grapes in the vintage (See Lev. xxv. 5). Thus, in these very names we get a key to what follows: a double infliction—**Edom** standing for "man" as such, in a broad sense, or the **Gentiles**; and **Bozrah** for the vine of the earth, or **Jew**. Nor is it without interest to note the differences between the picture here and that which closely corresponds with it in Revelation xix. Here in Isaiah, the Conqueror is seen marching with infinite dignity: and we can see Him "swinging his body from the hips" as Delitzsch says; and coming **from** the infliction of judgment. In Revelation however, while coming **to** that judgment (there called the "supper of the great God"), yet even there His vesture is already seen as "dipped in blood." This surely forbids absolutely a literal interpretation, for His raiment could not have been dipped in what we know as blood in **heaven** whence He then comes; but it is a perfect **symbolic picture** of a judgment that has already been inflicted in the heavenlies upon rebellious Principalities and Powers as (Rev. xii. 7-9). Nor is this without clear confirmation in our very book, for punishment has to fall on "the host of the high ones on high," as well as "on the kings of the earth upon the earth" (Chap. xxiv).

Let us then endeavor to recast the scene. We are standing in Palestine, and looking eastward from Jerusalem. From afar we discern One advancing; nearer He comes till we note that His apparel, splendid as it is, is deeply blood-

*Surely this does away with any possibility of Megiddo in the north, being the Har Mageddon of Rev. 16:16.

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stained. To question Him at once would be too familiar and not comport with so awe-inspiring a Majesty; and so we ask—not addressing anyone directly, but looking about as it were to find **anyone** who can tell us who this can be? He Himself must, and does reply, for His Name no one knows but Himself, (Rev. xix, 12) and that sternly and tersely: again uniting those two apparently opposing terms, when applied to guilty man: “righteousness” and “salvation,” for He speaks in righteousness, and yet is “mighty to save.” His very righteousness makes Him “mighty to save.”

But now emboldened by His condescension in thus answering, we ask Him directly: “How is it that thine apparel is thus stained even as one who treads the wine-press?”

He takes up that word and says: “’Tis indeed the wine-press that I have trodden, but one in which guilty men have taken the place of the grapes, and it is their blood that has thus stained my garments, for they are the grapes of which I spoke as being wild, or stinking” (Chapter v).

Now let us tread carefully, for in no passage in our book has the error, that has come down from those called “Church-fathers,” of forcing Christian truth into Jewish scriptures been more evident*. One would think that the most superficial reading of the scripture itself would suffice to dispel such a distorted application in a moment. The blood is that of Israel’s oppressors and foes, and yet, if I mistake not, it is not the Gentiles who are, at least primarily, in

*“Origen, Theodoret, Tertullian and Jerome may illustrate views that have too long prevailed, so far as to lead the compilers of the English “Common Prayer” to read it for the epistle on the Monday before Easter. They actually regard the scene as prophetic of the Saviour suffering for our sins * * * a pledge of mercy, not as a threat of judgment. Hence the good Bishop of Cyrrhus (Theodoret) thinks the prophet here points out Jehovah’s ascent to heaven, lays stress on Edom as the blood-red land, connects the pierced side and blood and water with the blood-stained garments and sees the destruction of the Devil and all his hosts in the treading of the winepress.”—W. Kelly. It is strange indeed that a school of prophetic interpretation has arisen comparatively recently that would lead us back to this; and still stranger is it, that it is apparently meeting with success in some influential quarters. It involves the casting away definitely of Israel as being of “no further use to God”—which is directly negatived by Romans xi.

view in this terrible picture of the trodden wine-press. For we must ever remember that in that last day of the revelation of the Lord in righteous judgment there will be four distinct parties on the stage. First, the Gentiles, at that time confederated, under one federal head, forming that clearly foretold event, to which the present League of Nations also definitely points, of a revival of the fourth empire of Daniel's second chapter.

Next, and in close alliance with these, both politically and in Satanic apostacy, will be the mass of the Jews, back in their land, to which our own eyes see them now going, and where the evil doings of Antiochus Epiphanes (the forerunner and type of the Anti-Christ) will be repeated by the anti-typical Anti-Christ of the future. Then in the third place there will be a large number of penitent Gentiles whom we see in the later part of Revelation, chapter vii.

Finally, a fourth company will be composed of the penitent remnant of Jews, who will repeat the opposition to the future Antichrist, as the Maccabees made to the past Antiochus, and these will sieze the citadel of Jerusalem, stand siege there (Zech. xiv) by the combined forces of apostacy, both Jew and Gentile; suffer defeat, and when at their last gasp, will be relieved by the revelation of that glorious Person of whom our chapter speaks, and Who will inflict judgment on both Jew and Gentile apostates.

But even in this there is some discrimination between them. The Lord here says "Of the peoples (and in that plural form it always means the Gentiles) there was none with Me" and if the Gentiles were themselves the object of the infliction it would be incongruous to expect their assistance or association in inflicting it. So I conclude that the "**wine-press**" refers to judgment on the apostate mass of the Jews, who are fully as hostile to the pious remnant of their brethren as the Gentiles, and who are here seen in the wine-press.

For you will remember that in Rev. xiv, 14-20 there are two distinct symbols of judgment, the "harvest" and the "**wine-press**"; nor will reverence for the Word of God

permit us to esteem these two as one and the same, for that might be construed as meaningless tautology. What then is the difference between the harvest and the wine-press judgments?

Prior to the feast of Pentecost, of which we are told in Acts ii, the Jews were sharply separated from the Gentiles. A high wall of ordinances, commencing with circumcision, marked the limits of Judaism. Then, with and in Christianity, that distinction disappeared: "the middle wall of partition" being broken down; and in its place, a "mystery" was revealed, that there should be one Body composed of both Jew and Gentile, and called The Church in which as before God, there is neither Greek nor Jew, Barbarian Scythian bond or free, "but Christ is all and in all."

But when the heavenly redeemed are taken to their eternal Home, and God's dealings are again with the earth, then the separation between Jew and Gentile is again recognized; and we clearly find it in the last division of the book of Revelation, from chapter four and onwards, as for instance, in the seventh chapter the 144,000 sealed ones are out of all the tribes of Israel, and so Jews; whilst, as already said, the innumerable multitude, from every nation and kindred, are Gentiles.

In the light thus obtained we see the same discrimination in the two judgments of Rev. xiv: 14-20; both harvest and vintage are "of the earth" (v. 15 and 18) as speaking of what the earth alone brings forth, there is nothing that speaks of the grace of **heaven** in either, but the widespread harvest of the "**field**," which we are plainly told is the world (Matt. xiii:38), tells of judgment on the Gentiles inflicted by Christ under that world-wide title "Son of Man" sitting on a cloud that floats above the whole earth. While the "vine" which grows only in one spot, equally clearly tells of the same judgment inflicted by Christ coming "out of the **Temple**" (ever speaking of Israel,) on the Jew.

But not upon the Jew as a whole, or there would be none left of that nation on whom the hopes of the earth, as such, rests. It must therefore be confined to the same apostate mass as in our prophecy in Isaiah. In Revelation:

“Blood came out of the wine-press, even unto the horses’ bridles, by the space of one thousand six hundred furlongs”: in Isaiah that blood has spirted on to His apparel. It is a figure—a terrible figure—intended to bring, in that pictorial way, before the mind the intense severity of the divine infliction and there we must leave it.

In both books where the “vine” is in view, the reference is to the apostate mass of the Jews; but their allies, the nations, or Gentiles, are also trodden down too and their life-blood soaks the earth. But terrible as all this is, it is still the “year of Jehovah’s redeemed,” which is precisely synonymous here with “the day of vengeance” for only by that vengeance on her oppressors does redemption come to oppressed **Israel**.

Current Events

In the Light of the Bible

Hinduism Seeking Converts. Handbills recommending Hinduism as the only true religion were distributed a few weeks ago before the doors of certain New York churches. Hundreds of people who entered these churches received a copy in a sealed envelope. It happened on Easter Sunday. One of the churches where distribution was made was the Park Avenue Baptist Church, where H. E. Fosdick holds forth. He was preaching a sermon, according to newspaper reports, on the survival of personality, or some such substitute for the literal, physical resurrection of the Lord Jesus Christ. The handbills read as follows:

“Church-goers! Now you will hear the Easter fable. Be honest with yourself. Does it satisfy you? Christianity has outlived its usefulness. It has been found wanting. It is the refuge of the weak. But there is a fountain at your feet. Drink freely from this only source of truth. Your soul will find rest and peace only in Hinduism.”

Well, if the modernistic Christianity were true, if Christ did not die for our sins, if Christ did not bodily arise from the dead, and therefore does no longer exist in a glorified

human body, then Christianity is indeed more worthless than Hinduism. The power to save in Christianity is the Cross of Christ, and the assurance that the Christ who died really saves, is the empty tomb. Deny this and Christianity has no power whatever.

It seems ever since that foolish American girl married a licentious, corrupt Hindu, and renounced "Christianity" which she never had, Hindus have taken new courage in their attempts to convert America. Watch out for turbaned, bearded Hindus, Swamis, Yogis, and with similar names. They are miserable deceivers and worse.

Mrs. Mary Baker Eddy to Come Back. Such is the foolish assertion of an old and very wealthy New York woman. She probably is in her dotage. This woman also claims that she herself will never die. She is 85 years old, has made no provision for her death and has not even made a will. She claims to have grasped so fully the ideas set forth by the late Mrs. Mary Baker Eddy's hodge-podge, that she will live on forever in the flesh. She also claims that Mrs. Eddy was the feminine embodiment of Christ or the spiritualization of Eve. The exact form in which Mrs. Eddy is to come back is not revealed by this wealthy "Christian Scientist."

She will never come back till, with others, she will stand before the Great White Throne to face Him whom she denied as *the* Son of God and whose precious Blood she counted as unable to wash our sins away.

But the living Christ will come back some day, and when He returns it will end this phantastic cult as well as all other delusive systems.

One of the Signs of our Times. Passing recently a number of show-houses in a certain city on the Lord's Day on the way to church, we noticed hundreds of young people, young women with children, some of them in their arms, besides older men and women waiting outside of the different places for the time when there would be room for them inside. There were probably several thousand people inside

of these moving picture places. The gaudy pictures outside showed the appeal which would be made to the lust of the flesh, the lust of the eyes and the pride of life. In no other place is this trinity of evil so fully nourished as in the modern play house. And the churches of that city, except the Roman Catholic churches, were two-thirds empty. But the crowded Catholic churches do not mean anything. A Romanist, if he attends mass in the morning, has, according to his opinion, done his duty and can do after that whatever he pleases.

If we were to ask the attendants of the show houses if they are Christians the most of them would probably look at us with astonishment and perhaps with indignation. Of course we are! Members of the Catholic, the Lutheran, the Baptist, the Presbyterian and other denominations. Thus it is written: "Lovers of pleasure more than lovers of God * * * . Having a form of godliness but denying the power thereof." It is a horrible thing to see these multitudes on the road to perdition.

Drunkenness in Colleges and Universities. The organ of Brown University (Providence, R. I.), "The Brown Daily Herald," says in a recent editorial that the practice of "drinking and drunkenness at university social events on this campus" has "all but killed the social prestige which Brown once held for years among Eastern colleges."

The basis of the editorial is an appeal to the undergraduates not to spoil by overdrinking what is expected to be the best junior prom in recent years.

"Men from this university at other institutions are pleasantly hailed as drunkards" says this editorial. "Brown men on limited trains are regarded as being out of place when they are not found in the club car beside a bottle of ginger ale with cracked ice."

It is not much better in other colleges and universities, including Princeton, Yale, Columbia and Harvard. All these institutions are given over to modernism. Modernism, the denial of revealed truth, produces moral declension. What else is going on along with drunkenness can well be

imagined. And on the other hand the deluded reformers continue to boast of better moral conditions, as if the world through their Christless efforts is fast approaching the millennium.

A Serious Condition. The United States is the most prosperous nation on the face of the earth. That is what all Europe believes and what we delight to believe. It is the richest country on the face of the earth. Every year more people become millionaires.

But there is another side. Government statistics show that there are 4,000,000 unemployed men and women. Private investigations by newspapers put the number at 6,000,000 persons out of work. This presents a serious situation. Idleness breeds almost everything. It breeds crime; it feeds the spirit of unrest and lawlessness; it produces want and a host of other evils. Millions are in want, while the idle rich roll in luxuries. It seems the real source of this vast number of unemployed people has not yet been located. Those are wrong who say that the forthcoming Presidential election is responsible for it. This condition has existed for almost two years and it is continually increasing. What it may lead to can only be surmised. If this army of unemployed people increases still more there will be serious trouble.

The Earthquakes in Eastern Europe, Asia Minor and Elsewhere. During the last three months many earthquakes have happened "in divers places." (Matt. xxiv:7). Smyrna suffered severely. Next Bulgaria was visited with hundreds dead and many thousands becoming homeless. Greece followed, and many were killed and great damage done. Now Corinth has been destroyed. The ancient Corinth was completely destroyed in 1858. Then there were severe earthquakes in Italy, Sicily and in South Africa, as well as in China and Japan. When will the next great catastrophe happen? Earthquakes in divers places have taken place for thousands of years. As the age draws to its close they become more numerous and more severe. They may mean

an adjustment of our planet in view of the coming age. We do not know. Probably the Pacific Coast, according to eminent seismologists, will come in for some big shakings. How unstable and insecure all is! How thankful believers should be for possessing that which cannot be shaken.

A Message for Each Day

July 1. "Jesus Christ, the *same* yesterday, today, and forever" (Heb. xiii:8).

The *eternity* of Christ is a fountain of never failing refreshment. All the prophets have passed away. He remaineth. What was He yesterday? The compassionate Man, healing, loving, saving. What is He today? The glorified Man, living to intercede. What shall He be forever? The Kingly Man, sharing His honors and Kingdom with the Saints He has redeemed.

July 2. "He whom thou *lovest* is sick" (Jno. xi:3).

What a peculiar honor to be so conspicuously loved of Christ, that the man was known for this *friendship*, without mention of his name. Has the intimacy between you and Christ put a *seal* upon you? And does the world say of you "they are men of this way"? or, like of Peter and John, "they have been with Jesus"?

July 3. "Put off the *old man* with his deeds" (Col. iii:9).

This means more than putting away your evil habits. You are not only to cut off the *hands* of the old man; you are to pluck out his *heart*, and *bury* him. Test this divine surgery, and see what a difference it will make in your business, your fellowships, and your interest in the world. The ungodly will let you alone as they would avoid a corpse.

July 4. "We shall *reign* on the earth" (Rev. v:10).

You are a very humble person. You will never be a Czar or Emperor; or have the fame of a Washington. But you have a hope and a promise that is of more value than pedigree or kingly succession. When every knee bows to Christ, you shall be the partner of His glory. It shall surely be your lot, for He says, "they shall not be ashamed that wait for me" (Isa. xlix:23).

July 5. "Even Christ *pleased* not Himself" (Rom. xv:3).

Blessed words to think on when you have to do things you do not want to do. Yours is often a submission of *necessity*. His was sublimely *voluntary*. He who made worlds, who commanded the sea, and drove men backward at will, *allowed* Himself to be burdened and humiliated. Do you not wish to imitate Him, and "not please yourselves"?

July 6. "He giveth more *grace*" (Jas. iv:6).

What is grace? I do not know, any more than I know what air and water are. I know I live by the one; and the other refreshes me. So I know when a believer thinks he is staggering under all the burdens he can carry, and there falls on him another and heavier load, there

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comes also a mysterious power which holds him up. The Bible does not call this psychic force, but *grace*.

July 7. "In the year that King Uzziah died, I saw also the *Lord*" (Isa. vi:1).

The association of contrasting ideas is very instructive. In our Lord's dealings with us, it often occurs that where we see those things we trusted in laid low as corpses, at the same time He gives us visions of Himself, "high and lifted up." But for the *sorrow* we would not have had the grand *joy*. So our tears become lenses to magnify the Lord.

July 8. "That in all things He might have the *Pre-eminence*" (Col. i:18).

How can you explain it, that since One came into this world called Jesus of Nazareth, that the soberest, the brightest, and most scholarly minds among men have found constant *delight* in making Him *pre-eminent* in their thoughts, in their plans, and in their doings? Surely such an One must be more than *human*, thus to control men's destinies.

July 9. "He stretcheth out the north over the *empty place*" (Job. xxvi:7).

How did Job know this, when only recently astronomers by powerful lenses have discovered there is a place *void* of stars in the northern skies. Surely inspiration is a divine fact; and the Bible is a book to be held in awe, since it long ago revealed things that only now, men with all their boasted wisdom, are beginning to find out.

July 10. "When they knew God, they *glorified* Him not as God, neither were *thankful*" (Rom. 1:21).

This is the present paramount sin of Christendom. In the day of judgment it shall be more tolerable for the heathen, who in simple ignorance daily offers *libation* to his idols, than for the civilized ungodly, who eat their food, wear their clothes, and enjoy their comforts without ever one thought of *thankfulness* to the Giver of all their blessings.

July 11. "Christ is the *head* of the church" (Eph. v:23).

The *love* of a husband is the keynote of this whole passage (verses 22-23). We are instructed to turn away from *active service*, and rest in that tender love and attention, such as a man bestows upon his best beloved. Zeal and activity is consuming the members of the Church to-day. Do take time to turn away from *work*, and let the Bridegroom put his "left hand under thy head" for comfort.

July 12. "He that shall come *will come*" (Heb. x:37).

"The Coming One!" Can you measure all this title of Messiah means? It is King for Israel, and Bridegroom for the Church (Lu. vii:19, 20; Rev. iv:8). The Coming One shall break the sleep of *death*. He shall dry all *tears*. He shall end your pilgrimage in *home*. He shall reward your *sowing*. He shall humble the *proud*; bless the *poor*; and gather oppressed Israel. "Return, return, that we may look upon thee."

July 13. "The Lord is able to give thee *much more than this*" (2 Chron. xxv:9).

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Like Amaziah, you have done what you thought was right, but have made a losing financial investment. If your *faith* is all right, let the money go. Silver and gold is nothing with the Lord. By and by you will walk on it in the streets of New Jerusalem. But do believe you can have much more for the asking; and the proving of your faith is *much more* precious than gold.

July 14. "If God clothe the grass of the field * * * shall *He* not *much more* clothe you" (Matt. vi:30)?

This is one of the passages where the value of our bodies is emphasized. It is the dwelling place of the believer's soul. It has become the Lord's. This truth has two sides. We are to trust our Father as regards its needs in cold and heat. Remember, only those are truly *poor* who have not faith.

July 15. "The *fellowship* of His sufferings" (Phil. iii:10).

How are you taking your trials? "Trying to be *patient* under them," you reply. Very good; but there is something *better*. Paul and James reached a height in experience where they counted their sorrows the highest joys (Rom. v:3; Jas. i:2). Our Lord's whole life was one of depression. When you enter into partnership with this, you will know this mysterious "fellowship."

July 16. "*He* shall bring it to pass" (Psa. xxxvii:5).

What shall He bring to pass? A happy issue to that trouble which burdens you so much. God has for a long time been managing the universe. He never lets a star fall, or a season fail to return. Surely He is able to fix up your little affair. But on two conditions. You must first "commit," then "trust" the whole matter to Him.

July 17. "He shall give thee the *desires* of thine heart" (Psa. xxxvii:4).

Primarily they must be *right* desires, regulated by the Word of God. James tells us of the kind of prayers which will never be answered (Jas. i:7; iv:3). The chief thing is to "delight ourselves in the Lord." Then we shall become as royal favorites who get anything they ask for from their Sovereign (1 Kings iii:5; 2 Kings ii:9).

July 18. "Our God is a consuming *fire*" (Heb. xxii:29).

Put with this two other statements: "I am the *Light* of the world": "the Spirit is *Life*." Science recognizes three great sources of force in the universe: Heat, or fire; Light and Electricity; which is air, ether, life. Thus the Godhead of Scripture is made simple for our comprehension, and Father, Son, and Holy Ghost, One triune God, reveal themselves through the likeness "of things which do appear."

July 19. "Blessed us with all *spiritual* blessings" (Eph. i:3).

The peculiarity of these blessings is that they are *invisible*. Most persons prefer to have actual good things *now*, and take their chances about a life to come. With the Christian it is quite different. He knows nothing is guaranteed now, but the same humiliations his Master knew; but for the joy *set before* him, he endures the cross, despising the shame.

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July 20. "Look not every man on his *own* things" (Phil. ii:4).

Put over against this another Scripture—"I die daily." Self effacement should rule the Christian life. We are to burden ourselves with the cares, the needs, and sorrows of others. This is impossible to the Natural Man, *alive* unto himself. But if we are *dead*, we have no self-desires; but become as passive lamp stands, to bear light for other's joy.

July 21. "For Me and *thee*" (Matt. xvii:27).

Very sweet is the juxtaposition of words, "Me and thee." As He was in the world, so are we; free men, yet obedient citizens; poor, yet abundantly supplied. Peter had *enough*, but no more for the present need. Will you doubt any more His power to satisfy your wants? The ungodly may make unlawful demand, but He will command even the brutes to serve you.

July 22. "They *rest* not day and night, saying, Holy, holy, holy" (Rev. iv:8).

Yonder is the ocean. For ages its mighty tides have never ceased to beat upon the shore. You believe that. Try to-day to realize there is another world where angels and perfected spirits never cease to swell a song of praise to God Almighty. Let the thought calm and strengthen you amid the babble and confusion of earth. Some day your worries will be exchanged for heavenly activities.

July 23. "Hezekiah *rendered* not again according to the benefit done unto him" (2 Chron. xxxii:25).

There is no sadder thing on earth than for a child of God, who has walked in the power of the Spirit, to be seen turning back to the beggarly elements of the world. But it is the natural course of the human heart. Many a worthy, far advanced in spiritual life, fell into sin. May the Lord keep us from falling; and grant amid all our failures, that as we grow in grace, we may grow in *loathing* of our own sins.

July 24. "Let us not be *weary* in well doing" (Gal. vi:9).

"In due season we shall reap, if we *faint not*." Two things are here taught. "Weariness" refers to the *will*. "Fainting" refers to the *flesh*. Thus, inward reluctance, and physical weakness, the old pair that made the Law inoperative (Rom. viii:3), conspire to cheat the Christian of future reward. Keep the *will* keyed up, and it will compel the *flesh* to holy deeds.

July 25. "Be filled with the *spirit*" (Eph. v:18).

And what will this *filling* do, but drive out other things. There will be no room for selfishness or unbelief in the Spirit-filled heart. Men use dynamite to blast out stubborn rock. Do not try by gentle means to mould *yourself* into godly emotions; but let the force of God, His dynamic, enter your soul; and it will drive out the evil, and pervade you with the good.

July 26. "God *left* him to try him" (2 Chron. xxxii:31).

You are perhaps in much difficulty. Earnest prayer for light has been unanswered. You are wondering; and more agonized over the Lord's seeming *withdrawal*, than over the trouble itself. Read this story of Hezekiah. Compare it with James v:10, 11; Deu. viii:3.

Especially consider the words "*He suffered thee to hunger.*" So understanding God's way, 1 Pet. i:6, 7, will be fulfilled to you.

July 27. "God was *intreated* of him" (2 Chron. xxxiii:19).

It was a wicked king that prayed. He deserved wrath; but for the sake of the *oath* unto David he was blessed. So for the *covenant's* sake was the "dead dog" Mephibosheth made a king's son. If such things were done *before* the cross was revealed what may not we expect who now have a great High Priest, who maketh continual intercession for us?

July 28. "Who for the *joy* that was set before Him, endured" (Heb. xii:2).

The same was true of Moses. He endured the present, because of the future recompense. As a saint, you are not appointed to *enjoy* this life; but to *endure* it. It was Canaan that cheered Moses. It was the glory of the kingdom that encouraged the Son of Man. It was the coming again of this Lord that gave Paul his joy and hope (1 Thess. ii:19).

July 29. "*Until* the appearing of our Lord Jesus Christ" (1 Tim. vi:14).

Until is the great touch-stone of all Scripture. You are very busy, working amid crowds, and confusion, maybe. You have little time for meditation. Say this one word over in your heart continually. It will brighten everything. Your trials are only "*until* He come." The Jews will be downtrodden only "*until* He come." All mortal woes will last only "*until* He come."

July 30. "Why is thy countenance *fallen*?" (Gen. iv:6).

Upward gazing should be your normal attitude. Your *all* is in heaven, *from whence* also He shall come, who is your Saviour. The earliest disciples were upward gazers. Very strangely, your anchor is cast *upward*, not *downward*. Every change for duty, experience, or patience is rung upon the command, "Look up, for your redemption draweth nigh."

July 31. "The world *knoweth* us not" (1 Jno. iii:1).

There is something very quaint about these sayings of John. It is as if he said, we are a very strange people. We have different manners, and different language to those about us. We bless when they curse. We sing praises when they weep and complain. We look up for glory, when they look down for death. We are as non-understandable as was the God-Man we follow.

Divided by Redemption

It was a solemn message Jehovah sent to the proud King of Egypt when He said, "I will put a division," or as it is in the margin, "a redemption between my people and thy people," Ex. viii:23. Such is the division that still exists between God's people and the people of the world. There may

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be every variety of condition, culture, intellect, rank and wealth, but in the most important particular "there is no difference; for all have sinned, and come short of the glory of God," Rom. iii:23. The only division which He recognizes is not made by birth, nor beauty, nor learning, nor morality, nor power, nor profession, but by redemption; and one side or the other of that line, unseen by mortal eye, the whole race of mankind is now found. It is of immense consequence to notice what He did for the people He redeemed.

First, He gave them blood to shelter them from judgment. It was the blood of His lamb, a lamb He had made, a lamb they never could have obtained but as His gift, that was sprinkled by His direction upon the two side posts and the upper door posts of their houses; "and the blood," He said, "shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt," Ex. xii:13. The blood alone stood between them and merited wrath, and it is as true now as it was then that "it is the blood that maketh an atonement for the soul," Lev. xvii:11. Israel was reminded of this essential truth every morning and evening, when the blood of a lamb stained the altar, and when burnt-offerings, peace-offerings, trespass-offerings and sin-offerings were daily presented to Jehovah. Truth never changes, and it is the fact today that God in nature is around us; God in providence is above us; God in law is against us; and God in redemption, accomplished by the blood, is for us and with us forever.

Second, He gave them a pillar to guide them. "The Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people," Ex. xiii: 21, 22. Sometimes this pillar came between them and their enemies, being a cloud and darkness to the latter, and a light to the former, Ex. xiv:19, 20. Sometimes it spread out like a canopy to shield them from the rays of the burning sun, Ps. cv:39. Sometimes it filled the tabernacle with glory, so that Moses was not able to enter into

the tent of the congregation, Ex. xl:34-38. "So it was alway, the cloud covered it by day, and the appearance of fire by night," Num.ix:15-23. No matter when the cloud rested upon the tabernacle, "whether it were two days or a month or a year," then Israel journeyed not. But when the cloud rose up, they struck their tents, for the movement of the cloud is seven times called "the commandment of the Lord" in the passages just cited. When Moses with faltering faith asked Hobab to go with him to show him how and where to encamp in the wilderness, the cloud resented the suggestion, and "went before them in the three days' journey, to search out a resting place for them," thus furnishing a beautiful symbol of the unerring guidance of the Word, Num. x:29-36.

Third, He gave bread to nourish them. When the people murmured because there was no bread, "the glory of the Lord appeared in the cloud," and quails covered the camp; and when the dew was gone up, behold, there lay upon the wilderness a small round thing, the Manna; "and it was like coriander seed, white; and the taste of it was like wafers made with honey," Ex. xvi:10-36. Afterwards, as the result of their wilderness experience, its color was "as the color of bdellium," and "the taste of it was the taste of fresh oil," Num.xi:7, 8. Their personal need and the trials of the way imparted a deeper and richer meaning to that which had become to them the staff of life, and it reminded them of the bdellium found in Eden, where the "gold of that land is good," Gen. ii:12. Its taste also was as fresh oil, healing and soothing, like the gentle ministry of the Holy Spirit. According to the best estimate, 94,466 bushels of manna were required every day for forty years to satisfy the hunger of Israel, but not once did it fail, nor did their clothes wax old, nor their shoes upon their feet, Deut. xxix:5. Precious emblems of the infinite and unfailing sufficiency there is in Christ, the true bread!

Fourth, He gave them water to refresh them. Once more they murmured, as they murmured about lack of bread; "and the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod; wherewith thou

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smotest the river, take in thine hand and go: behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink," Ex.xvii:3-6. Elsewhere we are told, "They drank of that spiritual Rock that followed them, and that Rock was Christ," 1 Cor. x:4. God was even then seeking to set before their murmuring hearts His blessed Son, who said to the sinful woman at Jacob's well, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life," Jno. iv:14. It is said that the river Congo rushes into the salt sea to a distance of 300 miles, a great stream of pure and sweet water, and it could slake the thirst of all the toiling sailors and shipwrecked voyagers on the dark coast of Africa.

Fifth, He gave them His presence to go with them. Justly indignant at their murmurs, unbelief and rebellion, He threatened to send an angel before them, and to withdraw His personal care. But this brought Moses and all the people to their knees in humiliation, alarm and earnest entreaty, the man of God crying out, "Consider that this nation is Thy people. And He said, My presence shall go with thee, and I will give thee rest. And he said unto Him, If Thy presence go not with me, carry us not up hence," Ex. xxxiii:14, 15. Just so. No created angel could bear the burden of a single sinful soul through the hosts of darkness, and amid the perils of the way; and we cry out for a divine and almighty Redeemer who says, "Lo, I am with you all the days, even unto the end of the age, Amen," Matt. xxviii:20.

Sixth, He gave them promises to cheer their hearts, calling forth the benediction of Moses, "The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as He hath promised you," Deut. i:11. Many years later Joshua appealed to their own experience as a witness that the promise of blessing had been fulfilled: "Behold, this day I am going the way of all the earth; and ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one

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thing hath failed thereof," Josh. xxiii:14. Many years later at the dedication of the temple Solomon said, "Blessed be the Lord, that hath given rest unto His people Israel, according to all that He promised; there hath not failed one word of all His good promise, which He promised by the name of Moses, His servant," 1 Kings viii:56.

Seventh, He gave them a good home. While they were still groaning in Egyptian bondage He said to Moses, "I know their sorrows; and I am come down to deliver them out of the hands of the Egyptians, and to bring them up out of that land unto a good land and large, unto a land flowing with milk and honey," Ex. iii:8. It is often described in the same way, as "a land that floweth with milk and honey. For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven; a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year unto the end of the year," Deut. xi:9-12. Yes, and His eyes have always been upon it through all these centuries, as He still says, "I will plant them upon their land; and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God," Amos. ix:15.

But it will be observed that all the blessings He bestowed, the pillar to guide, the bread to nourish, the water to refresh, the divine presence to attend them on their way, the promises to cheer, the good home to receive them, were given to a people redeemed by blood. It is so still. Redemption is the dividing line between the saved and the unsaved. On the one side of that line we hear the curse of God's law; on the other side we read, "Christ hath redeemed us."

"REJOICE EVERMORE"

(1 Thess. v:16).

"Eternal joy from Thee flows down,
Eternal songs e'en now are giv'n;
For long ago Thy work was done
That opened heav'n!

The Middle Wall of Partition

(Conclusion)

Antisemitism

Though the Jew has won for himself an assured place in almost every civilized land, it cannot be claimed for him that he is a popular citizen. Almost everywhere there are manifestations of anti-Jewish feeling. Though the more brutal forms of assault have ceased almost everywhere, various forms of discrimination still continue. Even where Jews are tolerated they are seldom really liked. And with a sensitive people mental suffering is harder to bear than physical.

Various reasons have been given for the widespread dislike of the Jew. Some say that it is accounted for by racial differences, others that the prosperity of the Jew is the cause, certain others think that religion accounts for it, still others declare that the Jews are exercising a sinister influence upon our national life, some have discovered the difficulty in the trickiness of Jews in business and their habit of driving a hard bargain, and yet others find the reason in the assertiveness and ostentation of the Jews, and their general bad manners.

Even if these things were in part true, it would be difficult for an intelligent, fair-minded American to accept them as the real source of the trouble. The equality of man is a cardinal principle of our political creed. Religious toleration is our boast. Racial differences furnish no explanation, for already many races, including Jews, have entered into the making of America. The prosperity of the Jew is quite in accord with the American spirit of "getting on." Our traditional attitude is one of pride when a man who landed without a dollar ends by owning a railroad. As for the ostentation and vulgar display of Jews it cannot by any means be claimed that they hold the monopoly in the flaunting of dollars. If examples are given of Jewish trickery and of their search for gain in bootlegging and other lawless occupations it is only fair to say that for every Jew thus

engaged one can find three Gentiles similarly employed. There are doubtless those who are uncouth and possess bad manners, and seek to push themselves into circles where they are not wanted. But this is certainly not true of all Jews, nor even of the majority of them. In any case social discrimination is not antisemitism. Other racial groups showing the same characteristics would receive the same treatment.

To reach the root of the trouble we must find the place where prejudices are born. Prejudice, as the derivation of the word indicates, is a prejudging, the forming of an opinion, the expression of an attitude, the cherishing of a dislike without reference to facts, or to conclusions arrived at by reasoning, accepted premises. Prejudice is the expression of primitive instincts. Max Nordau says: "Every creature endowed with consciousness bears a certain animosity toward every other creature that differs from itself in appearance, habits and disposition." Throughout the animal world like con-sorts with like. Birds of a feather flock together. The unlike keep apart and when brought together oppose each other. The same unreasoning reaction operates among human beings. There is an instinctive shrinkage from those who differ in appearance, language, habits, customs, religion and pursuits. Most people are swayed by these inherent prejudices.

Rational human beings, however, are seldom willing to acknowledge that their dislikes have no real foundation in fact. They invariably set out to find them. Modern psychologists have shown that by the process of rationalizing, as distinguished from reasoning, "reasons" are always found or invented for any dislike which is cherished, or antagonism which is followed. Here we reach the root of the difficulty between the Jew and the Gentile. The Jew is different—in appearance sometimes, in habits, customs, characteristics, traditions, religion and often in language. Against these there is an instinctive reaction. There the rationalizing process begins. The Jew is "ostentatious," or "tricky" or "pushing" or "sensual," or "hypocritical," or one of a hundred other things by which Jews are wont to be general-

ized; and plenty of "reasons" are given for the judgment thus pronounced. It should be noted, however, that in rationalizing prejudice is the source of the reasons and not the reasons of the prejudice. The real causes of dislike of the Jew are not the facts adduced, but the prejudice. The facts have been found subsequently to justify the primitive unreasoned attitude.

The great peril in this process is unfairness. Prejudice sees that only those facts are stated which give support to its own desire for justification. The tendency is to generalize about Jews upon a very few facts. And there is no people in all the world, on account of their great diversity, concerning whom it is so difficult to generalize. In dealing with Jews it is always well to remember two facts: First, the same designations about them can usually be applied as truthfully to other people; and, second, there are many Jews to whom they do not apply at all. Prejudice takes no account of those gracious, kindly, generous souls who are quite as much chagrined at the disturbing qualities of their fellow Jews as are any Gentiles.

All of which is not to say that prejudice pertains solely to Gentiles and that Jews are exempt from its operation. Any one who knows the Jews is well aware that they have prejudices of their own and that they run deep. They not only justify them with plenty of "reasons," but support them with the very sanctions of their religion. A religion which is rooted in exclusiveness, and which forbids its followers to mingle on equal terms with the people about them, not because they are wicked, or irreligious, or unjust, but solely because they are Gentiles, must expect those who practice its precepts to be misunderstood. And as an old saying puts it, "A man is a wolf to the man he does not know." Ignorance breeds prejudice and prejudice breeds suspicion and ill will. In a very real sense antisemitism is the response of Gentiles to antigentilism on the part of Jews.

The cure of prejudice is understanding. The Gentile must seek to understand the Jew, and the Jew must seek to understand the Gentile. They must aim to be fair in their interpretation of each others' conduct and beliefs. And

in no field is the danger of unfairness so liable to be encountered as in those realms where prejudice is free to operate. Nothing more accurately marks the progress of education in an individual or of civilization in a nation than freedom from the dominance of primitive instincts and the supremacy of reason over blind prejudice.

The Estrangement Between Christian and Jew

It might fairly have been supposed that Judaism and Christianity which are so closely related would have found ways of cooperation whereby the spiritual values of the new faith would have been retained for the old. Instead almost from the first divisions occurred. Jesus failed to meet the cherished expectations of the Jewish leaders. He was no Maccabean deliverer calling the people to arms and leading them to conquest against their Roman overlords. His disregard of many of the prescribed requirements of ritual holiness offended the Pharisees who were the religious leaders of the time. Though the common people were responsive to His ministry, the councillors of the nation regarded Him as a foe both to their nation and their religion and found a way to secure His condemnation and death. The amazing circumstances which followed the resurrection of Christ and the acceptance of Him as Messiah by thousands of the people, filled the Jewish authorities with apprehension and led them to make a determined effort to crush out the new heresy. Any reader of the Acts of the Apostles knows with what rigor and persistency they sought to carry out their policy of extermination.

But each wave of persecution only served to carry the new faith farther afield. The followers of the Nazarene went everywhere throughout the Diaspora proclaiming the good news and calling upon the people to accept Jesus as the Messiah.

The first disciples were all Jews. They had no desire to separate themselves from their people or from the ancient faith. They still continued to worship in the synagogue and in the Temple, following the requirements of the familiar ritual to which they were bound by many sacred associ-

ations. They desired simply to acknowledge Jesus as the Messiah of promise and as the one who fulfilled the ancient predictions of their prophets.

But the Jewish rulers would have none of it. They demanded a complete and unqualified surrender of the obnoxious belief. When Christians added to the Hebrew words then placed on the outside of the phylacteries some words of Jesus, they ordered all the writings to be placed within the box except the Hebrew letter *Shin*, the first letter of a Hebrew name for God, *Shaddai*, or Almighty. When Christians used the three prongs of this letter to symbolize the Trinity, they ordered an additional prong added to which they attached an entirely different meaning. Then Christians painted their phylacteries red as a symbol of the redemptive love of Christ, whereupon the order was given to paint all phylacteries black. This illustrates the reluctance of Jewish Christians to break with the faith of their fathers.

Another source of conflict arose when Gentiles as well as Jews were won to the faith of Christ. Jewish Christian leaders demanded that they should be admitted to Christianity through the corridor of the Jewish ritual. The Christian faith was to be superimposed upon the Mosaic Law which was also regarded as essential. Paul brought into Christianity the revolutionary conception, lying inherent in its universal mission, that faith in Christ alone brings salvation, that the Mosaic requirements were purely racial and that they were abrogated as a means of acceptance with God by the Gospel. The Epistle to the Galatians revolves around this fundamental doctrine. As might have been expected such teaching brought down upon Christians the antagonism of the Jewish leaders who regarded this ignoring of their ceremonials as sacrilegious and a blow at the very foundations of their faith.

From this time on until Christianity ascended the throne of the Caesars, the Jews sought to hinder in every way the extension of the new faith. When it came under the ban of the Roman government, because Christians refused to render divine honors to the image of the Emperor, Jews generally sided with their accusers. Thus it came about

that when Christianity at last triumphed and brought under its sway the imperial power, the breach between Jews and Christians seemed impassable. Jews were regarded as the impenitent murderers of Christ and the inveterate foes of His cause.

Then began a reign of ignorance, superstition, prejudice and persecution, in which Jews were often the chief sufferers, which lasted until modern times. Nothing was left undone to make the life of the Jews bitter. They were beaten, hounded, robbed, exiled, imprisoned, slain. They endured scorn, ignominy, and shame in every form. And the tragedy of it is that all this was done by men and nations calling themselves Christian. How heart searching are the words of Rabbi Kohler: "He who has been a world-Saviour bore through his followers damnation to his kinsmen, and thus was rendered the chief cause of the persecution of the martyr race of Israel."

The name of the gentle, forgiving Christ was used to justify the most revolting barbaric excesses. As Stobbe says in *Die Juden im Deutschland*: "Even if in many persecutions the real motives were avarice and other low passions, the banner of Christianity was always raised aloft. It was in the name of the Lord, or in order to spread the worship of Christ and to punish the traitors to the Christian faith, that these atrocities were pretended to have been enacted."

If Jews have come out of these European backgrounds with a deep-seated antagonism to Christianity and with a determination never to yield to its demands, the chief reason can be readily understood. It is sound doctrine for both Jew and Gentile that a tree is known by its fruits, and that the thorns and thistles of hatred and injustice cannot be gathered off the fig tree or vines of any religion claiming to have as its source a God of love. The Jew, looking back over the past fifteen centuries of his people's history, reasons that a Teacher whose followers have been guilty of such shameless torments cannot by any possibility be divine. He inevitably concludes that a faith which produces such results is not for him. Pogroms, injustice, and persecution are solid arguments against Christianity.

It is vain to show that these things were the product of a dark and cruel age and of defective forms of Christianity, for he at once turns to exhibitions of Christian intolerance and ill will amongst Christians in America, and who is responsible for these things? Nor can Christians seek justification for their prejudice and dislike in the prejudice and dislike of Jews, for if Christianity claims superiority over Judaism anywhere, it is certainly in this that it inculcates the return of good for evil and of love for hate. One who has not learned to be patient with the uncharitable, to be kind to the thankless, and to love the unlovable has not journeyed far with Christ. This is the only means by which the reign of prejudice can be broken and Christianity be really interpreted to the Jew. "For," as Paul declares, "He is our peace, who has made both one, and hath broken down the middle wall of partition." "In Christ Jesus there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him."

The Resurrection of the Body*

BY JOHN BUNYAN

The manner in which the raising of the believer's body takes place is as follows:

I. It is raised in incorruption. We are brought into this world by sin and by corruption; corruption is our father, and in sin did our mother conceive us. And hence it is that we have our life, not only like a span or shadow, for shortness, but also, that it is attended with so much vanity and vexation of spirit. But now being raised from the dead incorruptible, which is also called a begetting and birth, these things that now in our lives annoy us, and at last take away our life, are effectually destroyed. And therefore "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things (all our corruptibleness) are passed away."

There shall be in our resurrection no corruption, either of body or of soul; no weakness, nor sickness, nor anything

*From an excellent treatise written by Bunyan in the Bedford Jail.

tending that way; as He saith, He will present us "to Himself a glorious Church, not having spot, or wrinkle, or any such thing."

II. It is raised in glory. The dishonor that doth attend the saint at his departing this world, is very great, "he is sown in dishonor"; he is so loathsome in his death, that his dearest friends are weary of him, stop their noses at him, see no beauty in him. But it will be raised in glory. Glory is the sweetness, comeliness, purity, and perfection of a thing. The light is the glory of the sun, strength is the glory of youth, and grey hairs are the glory of old age—that is, it is the excellency of these things, and that which makes them shine.

Therefore, to arise in glory in all the beauty, and utmost completeness that is possible to possess a human creature; I say, in all its features and members, inconceivably beautiful. Sin and corruption have made mad work in our bodies as well as in our souls. Sin is the cause of all the deformity and ill-favoredness that now cleaveth to us, and that also rendereth us so dishonorable at our death; but now at our rising, we being raised incorruptible, we shall appear in such perfections, and that of all sorts, belonging to the body, that all the beauty and comeliness, sweetness and amiableness, that has at any time been in this world, it shall be swallowed up a thousand times with this glory. The Psalmist saith of Christ that, "He was fairer than the children of men," and that as I believe, in His outward man, as well as in His inward part. He was the exactest, purest, completest, and most beautiful Being, till His visage was so marred by His persecutors; for in all things He had and He shall have the pre-eminence. Our bodies therefore at our resurrection will not only be free from sin, as His was before He died, but also free from all other infirmities as He was after He was raised again. There shall be no lame legs, nor cramp shoulders, no bleared eyes, nor yet wrinkled faces. He shall change our vile body, that it may be fashioned like unto His glorious body.

III. It is raised in power. While we are here, we are attended with so many weaknesses and infirmities, that in time the least sin or sickness is too hard for us, and taketh

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away both our strength, our beauty, our days, our breath and our all. But behold we are raised in power, in that power that all these things are as far below us as a grasshopper is below a giant. Behold the gates of death and the bars of the grave are now carried away on our shoulders, as Samson carried away the gates of the city. Death quaketh, and destruction falleth down dead at our feet. What then can stand before us? We shall then carry that grace, majesty, terror, and commanding power in our souls that our countenances shall be like lightning.

IV. It is raised a spiritual body. When the body is buried, or sown in the earth, it is a body corruptible, dishonourable, weak and natural; but when it ariseth, it doth rise incorruptible, glorious, powerful, and spiritual, so that so far as incorruption is above corruption, raised again as glory above dishonor, power above weakness, and spiritual above natural, so great an alteration will there be in our body, when raised again. *And yet it is this body and not another*—this in nature, though changed into a far more glorious state, a thousand times further than if a hog-herder was changed to be an emperor. Mark it is sown a natural body, a very fit word; for though there dwell never so much of the Spirit and grace of God in it while it liveth, yet so soon as the soul is separate from it, so soon doth also the Spirit of God separate from it, and so will continue while the day of rising is not yet come. Therefore, it is laid in the earth a mere lump of man's nature—"It is sown a natural body," but in that day when the trump shall sound, in a moment the dead shall be raised incorruptible, glorious and spiritual. So that I say, the body when it ariseth, will be so swallowed up of life and immortality, that it will be as if it had lost its own human nature, though in truth, the same substantial real nature is every whit there still.

'Tis the same *it* that riseth, that was sown. "*It is sown, It is raised,*" saith the Apostle. And it must needs be, that our nature still remain, otherwise it cannot be *us* that shall be in heaven, but something besides us. Wherefore *it*, the same *it*, that is sown, a natural body, it shall rise a spiritual body.

The Heart of the Lesson

BY ARTHUR FOREST WELLS

THE EARLY LIFE OF SAUL

July 1. Deut. vi:4-9; Phil. iii:4-6; Acts xxii:3, 27, 28
Golden Text, Eccl. xii:1

Daily Readings

Mon., June 25, 2 Tim. iii:1-17. Tues., June 26, Deut. xi:18-25.
Wed., June 27, Psa. cxix:33-40. Thurs., June 28, Phil. iii:4-14. Fri.,
June 29, Acts xxii:1-16. Sat., June 30, Acts xxii:17-28. Sun., July 1,
Deut. vi:4-9.

I. THE LESSON OUTLINE

I. An Old Divine Law for the Home (Deut. vi:4-9). II. Saul's
Early Position and Training (Acts xxii:3, 27, 28; Phil. 4-6).

II. THE HEART OF THE LESSON

The Apostle Paul was a Hebrew by birth and religious training, a Roman in citizenship, a Greek according to culture, and a Christian by the grace of God.

Saul was a Hebrew. He was born within the tribe of Benjamin. It might be well for the teacher to give the class a brief outline of the history of this tribe which was so closely identified with that of Judah. But remember that Saul did not live in Judaea, but in Cilicia. See such passages as the following: Gen. xxxv:16-20, xlvi:1-17, 29-34, xlv:1-34, xlvi:21; Num. xxvi:38-41; 1 Chron. vii:6-12, viii:1-40; Gen. xlix:27; Deut. xxxiii:12; Josh. xviii:11-28; Judg. iii:15, xix:1-xxi:25; 2 Sam. ii:9, 15, xx:1-22; 1 Kings xii:21; Ezra iv:1; Jer. xx:2. His residence in a foreign country did not hinder his parents from training him in the way of their fathers. Paul bears repeated testimony that he was raised after the strictest laws of the Jews. Many of these were just customs of the Pharisees; but back of them were the laws which the Lord had given to His people. Paul evidently reflected some of his own experiences in these matters when he wrote the following to Timothy, "Abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every Scripture is inspired of God, and profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. iii:14-17). As I think of Paul telling Timothy to abide in the things which he had heard, my mind goes back to that much misused text in Prov. xxii:6. (I heard a Jewess tell a Parents' and Teachers' Association last night that Solomon may have been mistaken when he wrote that verse!) Delitzsch renders it: "Give to the child instruction conformably to His way; So he will not, when he becomes old, depart from it." Saul did not depart from his training, except in so far as he exemplified in his own life the teaching of his Epistle to the Galatians (iii:23-iv:7). See also Phil. iii:3-16.

But there is a very striking thing about Paul's reference to his early training which we must not miss. He always argued against the supposition that his Christian life was nothing but the natural out-

come of it. He repeatedly insisted that his early life had been blameless (Acts xxii:3, xxvi:4-5; Phil. iii:6); but he never permitted the impression to spread that it accounted for his Christian faith. Read carefully Gal. i:11-ii:10, where he argues for the Divine origin of his call and Gospel.

Paul was a Roman. Let the teacher give the class a resume of the influence which Roman citizenship had in his life. See such passages as Acts xvi:35-40, cp. xxi:39, xxii:22-29, xxv:10-12, xxvi:32. Also Phil. iii:20-21 R. V. Was there ever such aristocracy filled with pride as that of Roman citizenship! Paul was raised in the pride of Pharisaism and in the pride of Roman citizenship, and yet he boasted naturally of neither after he became a Christian. He put both in a place of subjection to the glory of being a child of God by grace through faith in the Lord Jesus Christ. Think of this as you read such statements as this: "For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one (man) in Christ Jesus" (Gal. iii:27-28). Think of a man trained in the wisdom of the Greeks saying, "There can be neither Jew nor Greek!" Think of the Roman saying, "There can be neither bond nor free!" Think of the Pharisee saying, "There can be no male and female!" What caused such a remarkable, such a fundamental change in this man? Here is his answer: "It was the good pleasure of God, who separated me (even) from my mother's womb, and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles" (Gal. i:15-16). And again, "I am the least of the Apostles, that am not meet to be called an apottle, because I persecuted the Church of God. But by the grace of God I am what I am: and His grace which was bestowed upon me was not found vain" (1 Cor. xv:9-10).

SAUL AND STEPHEN

July 8. Acts vii:54-viii:3, xxii:3, 4, 19, 20, xxvi:4, 5, 9-11; Gal. i:13-14
Golden Text: Rev. ii:10

Daily Readings

Mon., July 2, Matt. v:43-48. Tues., July 3, Acts vi:1-15. Wed., July 4, Acts vii:1-53. Thurs., July 5, Acts viii:1-8. Fri., July 6, 1 Peter. iv:12-19. Sat., July 7, 2 Tim. iv:1-8. Sun., July 8, John xviii:19-40.

I. THE LESSON OUTLINE

I. The Death of Stephen (Acts vii:54-viii:3). II. The Zeal of Saul (Acts xxii:3, 4, 19, 20, xxvi:4, 5, 9-11).

II. THE HEART OF THE LESSON

The fifth Book of the New Testament, sometimes called "The Acts of the Apostles," does not give us an account of all of the Apostles, nor does it limit its testimony to those who were Apostles in an official capacity. Much is said about some who were not apostles in that sense. Stephen's official place in the Church was that of being one of seven who were appointed to take care of certain temporal needs within the congregation. We might call him a deacon; but the Scriptures do not give him that title. A report came out the other day that a leader of a certain denomination was about to ask that Church to consider dealing seriously with the minister whose church

does not meet its apportionment sent down to it year by year. Let such man read the proposal of the Apostles themselves as stated here in Acts vi:2-4. And in these days of centralization and authority of committees, let the whole Church insist upon her right as well as duty to take part in her government. The seven were elected by the congregation, and then set apart by the Apostles.

Stephen was a man "of good report, full of the Spirit and of wisdom," "full of faith and of the Holy Spirit," "full of grace and power" (Acts vi:3, 5, 8). Such men are needed today for Church offices. Let none other be appointed. This is a challenge to all of us who hold a position in the work of the Lord.

Not content with fulfilling his duty concerning the needy, he set about preaching the Gospel. What an awful mistake to hold that only ordained ministers of the Gospel should preach the Word! The Church membership should be the minister's cooperating force rather than his inactive field (See Acts viii:1, 4, xi:20-26). Stephen's ministry seems to have carried the Gospel into new quarters. It appears that this layman out-pioneered the Apostles themselves, just as later on the Gentile city Antioch became the starting-point of foreign missions instead of Jerusalem. The opposition of the synagogue of the Libertines, etc., gave Stephen this new opportunity, just as later Paul had the privilege of preaching the Gospel upon Mars Hill because of the attitude of certain philosophers in Athens (Acts xvii:16-34). Such preaching did not always end as we would desire to have had it end. But who will say that such labor is in vain? We have no definite word that any one was saved through the ministry of Stephen. But who will deny that the heroic efforts of this servant of the Lord did not live on in the future work of the Apostle Paul (see Acts xxii:17-21; 1 Cor. iii:5-9; 1 Tim. i:12-17)?

The tactics which the council used against the Lord Jesus Christ were repeated against His servant. But when they accused him of blasphemy and sacrilege, God made his face to look like that of an angel; and when the crowd lynched him, the Lord Himself received him. Glorious reward for faithful service in spite of the hatred of men!

Stephen's reply is full of interest and is worthy of careful study. He showed that the temple was not exclusively holy, but that God could deal with men without it (See John iv:1-45). He testified that it had always been the practise of the Jews to reject God's messenger, but that in each such case God blessed his rejected servant, whereas He withheld His favor from His disobedient people unto such a time when they did receive the despised servants. This truth, illustrated by Stephen's reference to the experiences of Joseph and Moses, is seen to operate in the entire history of God's ancient people. No blessing awaits them now until they receive the Lord Jesus Christ whom they rejected (see Acts iii:19-21).

Saul's hatred of Stephen and the early Christians shows how far wrong a man can be even when he is living up to the dictates of his own conscience. Conscience is largely at the mercy of our accepted creed and life, and it needs to be brought into subjection to the Holy Spirit, as well as our heart and mind and will. Later Paul looked with shame upon what he once did in his religious zeal. But the Christian need not despair for even such faults can become the vehicles of the Lord's blessing through grace. The Spirit of God permitted Paul to refer to his former hatred of the Church in order to prove the Divine origin of his call, and to show what great sinners can be saved (see Gal. i:13-14; 1 Tim i:12-17.)

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THE CONVERSION OF SAUL

July 15. Acts ix:1-19a, xxii:6-16; 1 Cor. xv:8
 Golden Text, 1 Tim. i:15
 Daily Readings

Mon., July 9, Acts ix:1-19. Tues., July 10, Acts xxii:6-16. Wed., July 11, Gal. i:11-24. Thurs., July 12, Gal. ii:1-10. Fri., July 13, 1 Cor. ix:1-27. Sat., July 14, 2 Cor. xii:1-3. Sun., July 15, 2 Tim. iv:1-22.

I. THE LESSON OUTLINE

I. Paul's Conversion (Acts ix:1-19a). II. Paul's Testimony Concerning His Conversion (Acts xxii:6-16; 1 Cor. v:8).

II. THE HEART OF THE LESSON

When a certain American traveler criticized Spain for allowing bull fights, his Spanish host became indignant and asked what sort of people we were for allowing men to fight each other! Our lesson introduces us to a man of whom it is thrice said that he was cruel to women (see Acts viii:3, ix:1-2, xxii:4). What a sickening picture we have of him in Acts vii:57-viii:1! What hope is there for such a hater of men? Just one. A vision of the Lord Jesus Christ. And so wonderful was his conversion that it has ever been one of the great proofs of the genuineness of the Christian faith (1 Cor. xv:1-9; Acts xxii:17-20).

Saul saw the Lord Jesus Christ (see Acts ix:17, 27, xxii:14, xxiv:16; 1 Cor. ix:1, xv:8). This vision which Paul had of the Lord was not a trance or dream or mental revelation. Paul was careful to distinguish between each of these (see 2 Cor. xii:1-10). "Luke makes Paul describe the appearance of Christ to him by a term (Acts xxvi:19, 'spectacle') which the historian elsewhere applies to supernatural manifestations seen by persons in their ordinary state of mind (Luke i:22, xxiv:23), where he commonly uses another phrase for visions seen either in sleep or ecstasy (Acts ix:10, 12; x:3, xi:5, xii:9, etc.)." (Purves.)

Saul heard the Lord Jesus Christ. He heard Him identify Himself with His Church. Compare Rom. xii:5; 1 Cor. xii:12, 27; Eph. i:23, iv:15, v:23; Col. i:18, 24. See Matt. xxv:40, 45. "If," said Augustine, "a man should come up to embrace thee, to kiss thee, and honor thee upward, and beneath with a pair of shoes beaten full of nails, tread upon thy bare foot; the head shall despise the honor done to it, and for the foot that smarteth, say, 'Why treadest thou upon me?' So when feigned gospellers honor Christ our Head, sitting in heaven, and oppress His members on earth, the Head shall speak for the feet that smart, and say, 'Why treadest thou upon Me?' Although Christ sitteth on the right hand of His Father, yet He liveth in His people on earth; He suffered all calamities here. He is many times evil entreated here on earth." Paul also heard the Lord command him. If the world could have such a vision of the Lord of Glory, how they would tremble before Him. Some day He will come back. Woe then to those who have opposed Him.

Saul obeyed the Divine command. He fasted. James M. Stifler wrote, "As the three days and nights in the tomb gave the world a Saviour, so these three days and nights gave the world its greatest preacher of that salvation" (see Psa. li:4; Luke xviii:13; Rom. iii:19). Who knows what thoughts went through the heart and mind of that blind persecutor those three days! May God give us more of such earnest converts. There was no haste here. But there was deep conviction. All of the mighty powers of this young man were made by grace to be turned around to go into another direction. It was

in that time of contrition that Christ Jesus our Lord won one of His most faithful servants.

Why did not the Lord speak His second message to Saul directly? The answer to that question is the explanation of God's continued use of the redeemed in saving and edifying sinners and saints. God has chosen to use human means to carry on the work of His Gospel. Ananias' amazement adds to the proof of the genuineness of the Apostle's conversion.

It is touching to read how Ananias greeted Saul. It is only Christ who can make us brothers indeed one to another. And see what brotherhood there is here. Saul receives the Holy Spirit at the hands, not of an Apostle, but of a layman. What a fine proof of the parity of the Christian priesthood, and that the blessings of God for the Church are not confined to any one order of men!

Having thus received the Holy Spirit, Saul was baptized. Then he partook of food to strengthen him for the great life that was ahead of him.

SAUL'S EARLY MINISTRY

July 22. Acts ix:19b-30, xi:19-30, xii:25; Gal. i:15-18
Golden Text, Acts ix:20

Daily Readings

Mon., July 16, Acts xxvi:12-23. Tues., July 17, 1 Tim. iv:6-16.
Wed., July 18, Rom. xii:1-8. Thurs., July 19, 2 Cor. xi:16-33. Fri.,
July 20, Col. i:24-ii:5. Sat., July 21, 2 Cor. ix:1-15. Sun., July 22,
1 Thess. i:2-10.

I. THE LESSON OUTLINE

I. Saul's Ministry in Damascus (Acts ix:19b-25). II. Saul's Ministry in Jerusalem (Acts ix:26-30). III. Saul's Ministry in Antioch (Acts xi:19-26). IV. The Mission of Relief (Acts xi:27-30, xii:25). V. Saul's Further Activity (Gal. i:15-18).

II. THE HEART OF THE LESSON

Saul began his ministry in Damascus with a declaration concerning the Deity of the Lord Jesus Christ. The 20th verse should be rendered, "And straightway in the synagogues he proclaimed *Jesus*, that He is the Son of God." Peter preached his first public post-resurrection sermon to prove "that God hath made Him both Lord and Christ, this Jesus" whom the Jews had crucified (Acts ii:36). Peter emphasized the Messiahship of the Lord Jesus: Saul preached His Deity. Saul's second thought concerning the Lord Jesus grew out of the first. Since Jesus is God's Son, He is the Messiah.

The result of this testimony resulted in his first suffering for His Lord. In the list of his sufferings, found in 2 Cor. xi:16-33, he mentioned his being lowered over the wall in a basket last. Why did he put it in the place of climax? It was the first thing that this once proud man suffered for Christ. Some of us remember with what fear and trembling we rendered our first public service for the Lord. What we did then, is easy now perhaps. But how we thank the Lord that we did make a start. The victory is half won after the start.

It is refreshing to meet with Barnabas again. What a friend Barnabas was to this young Christian minister! I shall never forget the kind words that one minister spoke to me when I began my life work. Oh, Christian people, do not fall short in the work of encouraging those who are beginning to work for the Lord, and who have no reputation to commend them in Church circles. Barnabas believed in Saul, and he stood by him faithfully. Fail not to think of Barnabas when you are crowning Saul.

The second text introduces us to a new situation, or rather it brings us to the results of a work which began some time ago. Link Acts xi:19 up with Acts viii:4. When the report of the great work that was going on in Antioch reached Jerusalem, the Church there sent none less than Barnabas to take the matter in hand. Great numbers were believing, and were being added to the Lord. So Barnabas came, and "when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord: for he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord." So mightily did the Word grow, that help was needed. And here we see Barnabas again thinking of Saul. Saul seems to have gone home. What had he been doing since he left Jerusalem? Here again we see the beautiful and helpful hand of his new friend. I suppose Saul lost many friends when he became a Christian; but such men as Barnabas were worth more than all of the old ones. And now see both of these ministers working together with the result that the disciples of the Lord Jesus Christ receive a new name. "The disciples were called Christians first in Antioch." Many things have been said and written concerning the origin of the name Christian; but I like to think that God is the Author of it. The verb here rendered "were called" appears about nine times in the New Testament. In seven, the One represented as calling is God; in Rom. viii:3 God is implied. And so we may imply that here, too, it is God who does the calling. It is encouraging to think that He who called Jacob Israel, and Simon, Peter, called the disciples Christians. See now 1 Peter iv:16.

Following upon this glorious evangelistic work, these two servants Barnabas and Saul engage in a work of relief. Paul made no apology for taking up the many offerings which he gathered from and for the people of God. Indeed we even find him moving on from the grand discussion of the resurrection to the subject of "the collection for the saints" (see 1 Cor. xv:58-xvi:1).

The last text of this lesson deals with the proof of Paul's argument for the Divine origin of his Gospel. He sums up his meaning of this in Gal. i:11-12, "For I make known to you, brethren, as touching the Gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but (it came to me) through revelation of Jesus Christ.

THE FIRST FOREIGN MISSIONARIES

July 29. Acts xiii:1-52

Golden Text, Matt. xxviii:19-20

Daily Readings

Mon., July 23, Acts xiii:1-3. Tues., July 24, Acts xiii:4-12. Wed., July 25, Acts xiii:13-43. Thurs., July 26, Acts xiii:44-52. Fri., July 27, Acts viii:5-25. Sat., July 28, Acts viii:26-40. Sun., July 29, Acts ix:32-43.

I. THE LESSON OUTLINE

1. The Beginning of Foreign Missions in Antioch (Acts xiii:1-3).
II. From Antioch to Paphos (Acts xiii:4-12). III. From Paphos to Antioch of Pisidia (Acts xiii:13-52).

II. THE HEART OF THE LESSON

It is helpful to see what sort of Church it was that the Lord used to start His foreign missionary enterprise. We remember from our last lesson how its membership was created. Now we see how its life was fostered. We find that they emphasized teaching. The converts were instructed. Compare 1 Cor. x:28; Eph. iv:11; 1 Tim. v:17; 2 Tim. ii:2; Acts ii:42; 1 Thess. v:12; Gal. vi:8; 1 Cor. xii:28; Rom.

xii:7. There was fasting and praying, not, as so often substituted now, feasting and planning. Dr. A. T. Pierson said, "This thirteenth chapter of the Acts must be set side by side with Matt. ix:37-38. There we have the *precept* and *principle*: 'Pray ye therefore the Lord of the harvest, that He would thrust forth laborers into His harvest.' Here we have the *practice* and *example*: a praying church and the Divine calling out and sending forth of the workers." The Antiochian Church sent its best members away on missionary work.

The first station of which Luke gives considerable detail is that at Paphos in Cyprus. Here we find a miniature Roman empire. There is Greek culture, Roman law, a resident Jew. Paul may expect to meet any or all of these wherever he may go on his journeys. From the start, there was opposition. But note how Satan is changing his course. In the days of the Lord Jesus, the opposition came chiefly from the Pharisees. Following the Resurrection, the opposition began to be engineered by the rationalistic Sadducees. But now we are getting face to face with a false supernaturalism. And here it has a Jewish setting; but just as soon as Paul set his foot upon European ground, he found it in the form of Greek divination. No wonder Paul had something to say in his letters about Satan's "devices" (2 Cor. ii:11) and the devil's "wiles" (Eph. vi:11). Note that Paul, being filled with the Holy Ghost, pronounced judgment upon the sorcerer himself. He did not simply say something about false teachers. And we read that the judgment was immediate. This was a severe sentence; but what is worse than keeping a soul away from the Gospel truth! We rejoice to read that the Lord gained the victory in the heart of the proconsul. Note the wonderful testimony to the power of the Gospel. "Then the proconsul, when he saw what was done, believed, being astonished at *the teaching of the Lord*" (see Rom. ii:4).

The next station of note was Antioch of Pisidia. Upon invitation to speak in the synagogue, Paul preached a sermon of special interest. We have but few accounts of his message to the Jews of the Dispersion. This is the fullest of all of them. Here, too, is the most extensive account of the earliest teaching of the Apostle. Let each teacher make a careful outline of the thoughts found in this sermon. Note, for example, its historical character, so truly Jewish. But here Paul makes a point of the sovereignty of God in providing for the Saviour; the Messiah of promise. Our Lord's death and resurrection were according to prophecy and prove Him to be Israel's Deliverer. Note the Pauline ideas of Jewish ignorance, the Lord's burial, His repeated reappearances to the disciples, the forgiveness of sins, justification, warning against unbelief, Israel's rejection of the Messiah and the Gospel going to the Gentiles, eternal life, and foreordination. Dr. Haldeman wrote, "The near-sightedness of the Jew has brought out the far-sightedness of God in providing for the Gentiles."

Book Reviews

Christianity or Religion A. C. Gaebelein, Publication Office "Our Hope," New York City, N. Y., 176 pages.

Dr. Gaebelein presents here in this work a challenge and a call. He utters a challenge in a scientific way. He issues a call to the examination of the eternal and unshakeable foundations of Christianity. Christianity, he firmly holds, is not a product of evolution, but of supernatural revelation by God. It is a thoughtful work, the result of patient, able and devout study, and deals with exceedingly timely issues.

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Editorial Notes

Micah's Testimony to Christ

Micah the Morasthite, was a contemporary of Isaiah. This we learn from the opening verse of the book which bears his name and also from the pen of Jeremiah (Jer. xxvi:18). His name is not recorded in Isaiah, but his message is the same, though very brief, as the message of the great prophet. He describes the moral corruption of his times and bears witness to the Messiah, the Christ, His person, His glory and His work. The same great truths we find in Isaiah we also find in Micah. Let us see, then, what Micah witnesses as to the Messiah, the Lord Jesus Christ. We consider first the great message, his second prophetic discourse, found in the fifth chapter.

I. The Deity of Christ. The Deity of the coming Messiah is mentioned in this chapter in these words, "Whose goings forth have been from of old, from everlasting."

Isaiah also bears the same witness for he speaks of the Christ as the Servant of Jehovah, and that the Servant is Jehovah Himself, the Holy One of Israel, the Creator of all things (Isa. xlv:18-25). When Micah speaks of Him that "His goings forth have been from of old," he directs the attention to the theophanies of the past, when One came forth and revealed Himself to man. He came forth in the Garden of Eden seeking those who were lost. He came forth as the Lord of glory and appeared unto Abraham. Many times He came and appeared as the Angel of the Lord. He came down in the cloud, and talked with Moses. His goings forth have been from of old, throughout Israel's history. But He also is "from everlasting." He is the Eternal One, the Mighty God, the Everlasting Father (Isa. ix:6-7).

II. His Humanity. "But 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 of Israel." He who is from everlasting, who revealed Himself in visible glory for many centuries, comes forth out of Bethlehem Judah. Micah is the chosen instrument to add to the long line of Messianic prediction the fact that Bethlehem will be the place where the King-ruler of Israel is to be born. Marvelous line of prediction. First the Lord Himself announced that He would be the seed of the woman; that He should be born of a woman (Gen. iii:15). Then dying Jacob prophesies. Abraham next hears from the Lord that the seed of the woman will be of his seed, typified in Isaac. Next Jacob prophesies that the Shiloh will come from the tribe of Judah (Gen. xlix:10). Centuries later David hears that the seed of the woman will come from his loins. Isaiah receives more light and announces in a great prophecy that the seed of the woman will be born of the virgin, even as the New Testament so clearly reveals, conceived by the Holy Spirit. To Micah it was reserved to announce the place of His birth. The Messianic meaning of his prophecy was well known and fully believed by the scholars of Judaism when the magi came from the East to Jerusalem. Herod called these learned men of the Jews and "demanded of them where Christ should be born." Without a moment's hesitation they put their fingers on Micah v:2 and answered the king, "In Bethlehem of Judea" (Matt. ii:4).

III. His Suffering. "They shall smite the judge of Israel with a rod upon the cheek." We read here of a siege, of one laying siege against Jerusalem. The reason why Jerusalem is to suffer is because the Judge of Israel was smitten upon the cheek. The Messiah is called here the Judge of Israel, because the king held the office of a judge. The smiting on the cheek was considered a great disgrace; thus Zedekiah smote the Prophet Micaiah upon the cheek and asked him, "Which way went the Spirit of the Lord from me to speak to thee?" (1 Kings xxiii:24). In Matt. xxvi:67-68 we read of our Lord, greater than the king and

judge of Israel, "Then did they spit in His face, and buffeted Him; others smote Him with the palms of their hands, saying, Prophecy unto us, thou Christ, who is he that smote thee?" And Job complained, "They have gaped upon me with their mouth; they have smitten me reproachfully upon the cheek; they have gathered themselves against me" (Job xvi:10). And Isaiah records the very words of testimony of the King and Judge of Israel, given to the prophet by the Spirit of God: "I gave my back to the smiters, and my cheeks to them that plucked off the hair, I did not hide My face from shame and spitting" (Isa. 1:6). But Isaiah gives a far greater testimony than Micah did, as to the suffering of the Judge of Israel, the testimony recorded in the fifty-third chapter of his prophecy.

IV. The Result of His Rejection. "Therefore will He give them up," which means that the nation who rejected the Messiah will be given up for a time. This happened to the Jews. Just as the Lord predicted they should be scattered among all the nations and Jerusalem be trodden down till the times of the Gentiles are fulfilled. The wandering Jew has been and is still to-day a witness that the Lord Jesus Christ is the Son of God, the promised Christ, the King and the Judge of Israel. If the Jews had acted right in the rejection of the Lord Jesus their age long suffering would be an unsolvable enigma. The giving up is not yet ended. There is still coming the great tribulation on account of their unbelief. "For thus saith the Lord, We have heard a voice of trembling, of fear and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it, it is even the time of Jacob's trouble, but he shall be saved out of it" (Jer. xxx:5). But in that time the remnant of Israel will be begotten, the godly who turn to the rejected Christ.

V. The Shepherd of Israel and the Peace. Micah bears witness to Christ as the Shepherd and the Peace. "And He shall stand and feed in the strength of the Lord, in the Majesty of the name of the Lord His God, and they (Israel)

shall abide; for now shall He be great unto the ends of the earth. And this man shall be the peace . . ." (Mic. v:3-5). This is Christ's future manifestation. Jacob on his dying bed spoke of Christ as the Shepherd of Israel. (Gen. xlix:18). He is the good Shepherd who laid down His life for the sheep; He is the great Shepherd and the chief Shepherd, but He is also the Shepherd of Israel who will regather His earthly people and feed them so that they will abide. Yes, He will be great unto the ends of the earth. When He comes again He will gather His elect from the four winds (Matt. xxiv:31). When the final trouble appears, the invasion of Israel's land from the north, He will save His people and be their Peace. Of Him Isaiah spoke as the Prince of Peace and that "of the increase of His government and peace there shall be no end."

VI. The Display of His Grace in Israel's Salvation. Of this we read at the close of Micah's prophecy. "Who is a God like Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old." (Mic. vii:18-20). This He will do when He returns to earth to claim the throne over all the earth. "And so all Israel shall be saved, as it is written, There shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins" (Rom. xi:26-27). Oh! that will be glory for Him—glory for Him!

VII. The Glories of the Coming Kingdom of Christ. Like his brother prophet, Micah received a direct message as to what shall be when the King comes back. This we find in Chapter iv:1-4. There will be the house of the Lord to which the nations come to worship. The nations will turn to the Lord and be converted. There will be universal disarmament and universal peace.

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Such is Micah's glowing testimony to our Lord Jesus Christ. May we not be slow in believing all he spoke and rejoice in that which is greater than Micah's vision of Christ's coming for Israel. May we rejoice in our closer relationship with Him as members of His Body and as belonging to His Bride, destined to share with Him His never ending glory.



**It Shall be
Again** Ecclesiastes is the book of the natural man. The author of the book is Solomon, the son of David, King of Jerusalem.

He tells us that he has discovered that all is vanity and there is nothing new under the sun. In the opening chapter of Ecclesiastes he speaks of the generations which come and go, while the earth abideth forever. He describes different cycles in nature and demonstrates the law of recurrence. "The sun also ariseth and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the earth, and turneth about unto the north; it whirleth continually, and the wind returneth again according to its circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. . . . The thing that hath been, is what shall be; and that which is done is that which shall be done; and there is no new thing under the sun."

He speaks of the things in nature, how that which hath been is that which shall be, and what was done is done again. This is likewise true in respect to God's dealings with man and the earth. That which has been, will be again; what was done will be done again.

The Future will repeat the Past,
As the First shall be the Last—
Ages of change between.

Once this earth was undefiled by sin. It was the Paradise of God, His perfect Creation. For a brief period it knew no sin, no suffering, no sorrow, no curse, no death, and that which has been shall surely be again. Creation will have a second birth, and after its travail pains are over, death and the curse will flee away. Once peace reigned, no strife was known, no groans were heard in all creation's

realm. It shall be so again. Groaning creation will be delivered; peace on earth and glory to God in the highest will follow.

Once man unfallen reigned. All things were under his feet. That has been before sin stripped man of his inheritance. But it shall be again. The second man, the last Adam, will appear and under Him man redeemed will again have all things put under his feet. God executed judgments upon this earth in the past and also revealed His glory and His power. It will be so in the future. The heavens will not always be silent, for surely "Our God shall come and not keep silence."

The blessed Son was once upon earth, making known the glory of God among men. It shall be so again; for He comes the second time in power and great glory and His glory will cover the earth. How very near all these things are! The goal of the glorious consummation prophecy so wonderfully predicts comes in sight. A little step is left, and after the darkest hour of the age has passed the brightest and most wonderful day the world has ever seen will break when the shadows flee away. But first the night and then the morning; judgment first and then mercy. May He Himself keep us, His people, in the patient waiting for Himself.



The Lord remembers! Blessed, comforting **He Remembers** and sustaining truth, our omniscient, gracious Lord never forgets! He knows all things. In lovingkindness He remembers His people and is mindful of their needs, their sufferings and their sorrows. Only one thing He graciously forgets and remembers no more—our sins and transgressions, when they are confessed in His worthy Name. "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Is. xliii:25). "I will forgive their iniquity and remember their sin no more" (Jer. xxxi:34). What a striking illustration of this fact we find in the fourth chapter of Romans. There the Spirit of God bears a glowing witness to the faith of Abraham. When we read the record in

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Genesis that Abraham was weak in faith, Abraham said in his heart, "Shall a child be born unto him that is a hundred years old?" Nothing is mentioned of Abraham's wavering faith and unbelief in Romans, but we read, "Who against hope believed in hope . . . and being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb" (Rom. ix:19). But Abraham's unbelief is no longer mentioned, for afterwards he believed; God had forgotten his failure and remembered his sin no more.

And so our sins, which the Lord bore in His own body on the tree, can never come up again; they are cast into the depths of the sea, the sea of His unfathomable, never ending love (Mic. vii:19).

It is written, "God remembered Noah" (Gen. viii:1). He was in the ark of safety; without the waves and billows, above the window with heaven in view, and beneath and all about, a world in ruins through judgment. God watched over the man of faith, remembered him, and acted in his behalf. His eye was upon him; He knew the waves which dashed against the ark, the gale which lifted it out of the waves, but He carried him safely through. Thus He remembers His people still, though the storm may rage and the wind be ever so contrary. "I will never leave nor forsake thee." "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee" (Is. xliii:2). It is enough in every trial, in every sorrow, in every storm, in all circumstances, "The Lord remembers me."

What a comfort it is! Simple faith lays hold on it. He remembers us in all our afflictions, in our struggles, in our temptations and trials. He remembers us on the throne at the right hand of His Father and our Father. There He intercedes; it is His life, in the presence of God, as Advocate and Priest, which saves and keeps us down here.

He will remember us in the coming day of His glory. Abigail in pleading with David said, "But when the Lord shall have dealt well with my lord, then remember thy handmaid" (1 Sam. xxv:31). And David did not forget her

prayer. The dying thief addressed the Lord, "Remember me when Thou comest into Thy Kingdom." And quickly the answer came: "Verily I say unto thee, today thou shalt be with Me in Paradise." We too shall be with Him in glory. Then all our service, our sacrifice, our faithfulness, will be remembered by Him and we shall receive from Him the promised reward. He is not forgetful of the work and labor of love (Heb. vi:10). In that day all will come to light. He will remember our secret prayers, the silent tears we wept, and every service we have rendered in His name. If we remind ourselves that He will remember all our service, we shall be satisfied to serve unostentatiously; we shall delight to hide our service and rejoice in serving not before men, but before Him, knowing that the Lord will remember us.

And while He remembers us, we too must constantly remember Him. We cannot live the life of joy and peace without remembering Him daily. And as we remember Him, and have Him always before our hearts, we abide in Him and He abides in us; and we shall daily learn better the fellowship with Him, the Son of God.



On a table in the Editor's sleeping room
Two Important at home are two simple cards. We love
Thoughts to look at them each night and each
 morning.

On the one is printed, "*Perhaps To-Day.*" Our readers know what this means. It should be before our hearts each day, that perhaps today the Lord may call us to meet Him face to face. How easily we forget it in the hurry and worry of this dying age. How often this solemn and blessed thought is crowded out of our minds and hearts by the cares of this life, if not by other things and worldly ambitions.

The other card has on it, "*Have you prayed about it?*" This concerns present duties. Till He comes we are to occupy and serve Him. To fold the hands in idleness and to say—perhaps today—is an altogether unscriptural attitude. He who believes that His Lord is coming soon will be more active, more zealous in good works, more separated from the world than the man who says, "My Lord delays

His coming." But in order to serve right, to walk right, to be a witness we must pray. How many mistakes we all make because we neglect prayer. And because we neglected prayer we rushed into things which led to failure. Prayer gives calmness; prayer hushes fears; prayer leads to patient waiting. He that believeth shall not make haste.



Letters reach us from time to time written by men and women who have a **Despondent Consciences** despondent conscience. Some in an awakened condition think they have sinned so much that there is no hope of salvation for them, that they are doomed to eternal perdition. Behind such suggestions we see the power of darkness and, of course, the natural unbelieving heart falls in line with this.

Others who have a despondent conscience are believers. They fell into sin and the same evil power suggests to them that they have committed the sin against the Holy Spirit and are therefore lost. Frequently the letters we sent them resulted in their deliverance. Here are helpful words from C. H. Spurgeon for such:

"Is there a grander verse in the whole Bible, is there anything in the compass of Scripture, that ever glorified God more than that notable expression of David when he had been sinning with Bathsheba, and made himself as foul and as filthy as the very dregs of hell? and yet he cries: 'Have mercy upon me, O God, according to Thy lovingkindness, according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin' (Ps. li). Ah! 'Wash me,' that is the cry—'Wash me, the most scarlet and the blackest of hell deserving sinners; do Thou but wash me, and I shall be whiter than snow.'

"Believe in the omnipotent power of the atonement. Still believe thou and hold fast to Christ. Cling to His skirts, and if even He seems to frown upon thee, hold to Him, like the woman He called a dog, and yet she said, 'The dogs eat of the crumbs.' Do not believe that which thou dost not Hear Him say, for He cannot say otherwise than

this, that whosoever believeth in Him is not condemned; and he that believeth in Him, though he were dead yet shall he live. Out of thy very death believe Him; from the very hell of sin believe Him. Wherever thou mayest be believe Him. Never doubt Him, for the just shall live by faith.”



What a Christian Business Man Did One of our readers, a consecrated business man, wrote us of an interesting experience. He discovered one morning that a large sum of money, almost five thousand dollars, had been stolen from his safe. He suspected a young clerk, and called him into his office. He told him that he had strong suspicions that he was the thief. Then he gave him a certain tract, which the clerk promised to read. He came back the next morning, after having read the tract, and confessed his sin. On the promise that he would not be prosecuted, he restored the money. Then on the next Lord's Day he confessed his sin in a public way and asked forgiveness. We doubt not that the experience this young man had has resulted in his salvation.

What an excellent example our brother has given in dealing with this young man as he did! He showed in this the true spirit of our Lord Jesus Christ. Such was the spirit demanded in a most gracious way when Paul sent Onesimus back to Philemon. Onesimus was not a clerk; he was a slave. He had left his master, Philemon, and, reading the epistle to Philemon, we learn that in running away he had also taken money. Then Onesimus was saved, and confessed his sin to the apostle. Then Paul sent him back with the letter in which he writes: "If thou count me, therefore, a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on my account." And though still a slave when he returned, Onesimus was welcomed as a brother beloved and his forgiven sins were never mentioned again. Such is the practical power of Christianity. To manifest the spirit of kindness towards those who have fallen in sin is most pleasing to our Lord, for it was the spirit He manifested towards the fallen.

The recent Fundamentalist Convention held in Chicago passed the following resolution:

A Good Word in Good Season *Whereas*, the present wave of Modern Pentecostalism, often referred to as the 'tongues movement,' and the present wave of fanatical and unscriptural healing which is sweeping over the country today, has become a menace in many churches and a real injury to the sane testimony of Fundamental Christians,

Be It Resolved that this convention go on record as unreservedly opposed to Modern Pentecostalism, including the speaking with unknown tongues, and the fanatical healing known as general healing in the atonement, and the perpetuation of the miraculous sign healing of Jesus and His apostles, wherein they claim the only reason the church cannot perform these miracles is because of unbelief."

This is a word at the right time. The whole Pentecostal-Healing Movement is a fanatical movement and an unscriptural delusion. It is a repetition of similar movements of centuries past. Not the Spirit of God is active in these healing campaigns, but it is the other spirit. The lying reports which these men and women send out, the deceptions they use, the hypnotical tactics they employ are sufficient evidences that the Holy Spirit of God is not with them. Beware! Especially do we warn Christian women not to expose themselves to the influences coming from these men. Our book, "The Healing Question," mentions the names of these men and women and exposes their lies and inventions. But since the book was written other names should be added.



The Same Old Invention A rationalistic Jew, Rabbi Lewis Browne, in his book, "This Believing World," tries to prove the unprovable theory that religion also shared in the process of evolution and developed from the very lowest forms of fetishism into monotheism. Physical evolution is the unscientific hodge-podge of the natural man; but religious evolution is a hundred per cent. more foolish than physical evolution.

The rationalistic Jew has found an ardent advocate of his invention in Bishop Ernest William Barnes of Birmingham, England. He also declares that fear led primitive man to develop a religious instinct. Our volume on "Christianity or Religion?" conclusively proves the unscientific assertion of these two infidels and hundreds of others. But who can help them to see the truth? After a man has intrenched himself in such wrong views, it is hard to deliver him. All we can do is to reach out after the young and put the truth in their way before they fall into the hands of these false teachers.



Nothing but a Lightning Rod A certain Scientist claims to have discovered, in making archaeological research, that the ancient Egyptians used electrical lamps. Then he claims that Moses brought electricity from Egypt and that there are Biblical paragraphs which will bear him out in his statements that lightning rods were used by the children of Israel. Among other things this professor believes that the brazen serpent was nothing more nor less than an ordinary lightning rod, such as is in use today. He points out, further, that the Ark of the Covenant, made as it was of wood and adorned inside and out with gold, constituted a veritable Leyden jar, which communicated with a rod on the roof, and that it was so arranged that, under determined conditions, it could be charged with electric fluid and produce the death of any ignorant person daring to enter the sacred enclosure. Then of course he explains the glory flashes by electrical displays.

And so it is still true what Paul wrote long ago, "Thinking themselves wise they become fools."



Twenty Years more and . . . Professor Frederick A. Lindemann, professor of experimental philosophy of Oxford, promises to solve the domestic servant problem in a unique way. It will take about twenty years more and then you will have a monkey, a real live monkey, to do your dusting, sweeping and

other simple tasks. He says it would take about twenty years of scientific breeding to render the animal sufficiently intelligent. So make your application for a trained monkey, scientifically bred, to wash your dishes, dust your rooms and do similar jobs. But you will have to wait twenty years. "What fools these mortals be!"



In Egypt, the land of pyramids, is a great structure, which fanciful interpreters of the Bible claim is predicted in Isaiah xix:19-20. How any intelligent Christian can accept such teaching and Bible interpretation is hard to believe. That passage in Isaiah does not speak of a pyramid, but of an altar, and that altar and pillar is a thing of the future; the fulfilment comes "in that day." Many years ago somebody explained the measurements in that pyramid and claimed that these measurements have to do with the duration of the times of the Gentiles. As we stated before, claim was made that the measurements showed the beginning of the war in 1914; but the statement was published after the war had started. For a number of months the advocates of the pyramid sent out statements that certain other measurements indicated that something startling was to happen during the closing days of the month of May, 1928. Certain Bible teachers, who, we fear study these inventions more than they study their Bibles, sent out letters in which they went so far as to predict that during May 28, 29, 30 and 31 there would start another world war, or that some other great event would come to pass.

May has come and gone and nothing of that sort happened. The rioting in the Balkans, which happened in May, is many centuries old and, therefore, nothing new at all. The pyramid delusion has collapsed. This ignominious failure should open the eyes of all who have heeded these baseless predictions. Of course, those who are sold to these vain babblings as to times and seasons will attempt an explanation. Perhaps some will discover the measurement was faulty and invent another date. Oh, the folly of it!

According to the "*Illustrated Daily News*," **What a Miracle!** as we learn from a California exchange, the notorious Mrs. McPherson of Los Angeles closed a school for the deaf by a miracle. "The way the *News* knows that the children have been healed is that they have been asked in the *sign language* if they could hear, and have answered in the *sign language* that they could. Marvelous! Is it not amazing that God can heal deaf-mutes so that they can tell you 'in sign language' about it. There was a day when Christ's miracles in the matter of deaf-mutes sent them leaping forth, publishing the fact of their healing without the use of their fingers."

Such are the fake miracles of these cunning religious mountebanks. The claims of these healers, the Bosworths, Price, Jeffrey, and other men and women have frequently been examined and their spuriousness laid bare. Perhaps the most famous fake was the case of a woman, according to the Bosworth's report, who had both kidneys removed and, being healed, was living a healthy life without kidneys. Our book, "The Healing Question," unmasks these religious healing fanatics.



**We Must
Help Them**

Our friends and readers will remember that "Christianity or Religion?" is now printing in Chinese for distribution among the Chinese students. Several letters have been received from Spanish leaders in Mission work in Mexico and Porto Rico, each urging the publication of this book in Spanish. They say it is a most needed book for the different mission fields. Here is a recent letter from the City of Mexico:

Dear Sir and Brother:

I want to tell you how enthusiastically the students, the visiting ministers, and Christian workers received the message of your "Christianity or Religion?" when I had the opportunity to give a thorough review of the book in Spanish. They had gathered in a ten-day Institute and this was the book which I selected for study. It is a pity that they cannot read it in English.

One of them wants to help me to translate it entirely into Spanish. If an opportunity should present itself to have it printed in Spanish I believe that several thousand copies could be disposed of at once. It is such a complete answer to "*Navarro Monso's*" rationalistic arguments on the rise of Christianity from the myths of Persia and Egypt.

Monso's writings are scattered everywhere by the Y. M. C. A. through its Spanish organizations.

Sincerely yours in Christ,

M. E.

One's blood boils in reading the last paragraph of this communication "that the Y. M. C. A. through its Spanish organizations" scatters an out and out rationalistic book among the Spanish speaking young people. What an awful seed they are sowing!

What shall we do with this appeal, and other appeals? We realize the time is short. We have notified the brethren that we want to see this book in Spanish and have it circulated in many thousands of copies. We urged them to have it translated at once and by the time the work of translation is finished the Lord will make its publication possible. It will be the privilege of every reader of "Our Hope" to share with us in this.



Martin Boos Perhaps to many of our readers the name of Martin Boos is unknown. He was a Roman Catholic priest who was saved by the testimony of a dying woman. He preached the Gospel after that for many years and as a result many thousands were converted. For many years he suffered the most cruel persecutions from the hands of fellow priests, bishops and others. But God kept him and he continued for many years his Gospel ministry in the very midst of the Roman Church, being in it but not of it. The Editor obtained recently a copy of his life which has been out of print for over seventy years. We thought our readers would enjoy a few articles on the life of the Priest-Evangelist. The first article appears in this issue.



This good and lovable man, for many **Herschel V. Jones** years editor of the "Minneapolis Journal," passed away to be with the Lord on May 24th. He was a very able man. President Coolidge telegraphed Mrs. Jones, that he was "distressed at the sad news of the passing of Mr. Jones," declaring his death "a loss to journalism." Secretary Kellogg and Secretary Hoover also sent messages of condolence.

Mr. Jones was a good friend of the Editor. It came about in this way. Some eighteen years ago Mr. Jones was in San Diego, Calif. A gentleman whom he met frequently there told him one day: "Mr. Jones, I sent your name to New York for a year's subscription to a magazine which you will enjoy because it is well edited and contains good material." It was "Our Hope." Several years later Mr. Jones told us that the reading of the magazine brought a great blessing into his life, revolutionized many of his religious views, made the Bible for him the most beloved book and helped him spiritually. Several times he told us that as soon as "Our Hope" arrived each month he dropped all other reading and read it from cover to cover. Often he wrote us, or told us personally, what help our books have been to him.

Besides being a great newspaper man he was a collector of rare books and prints and donated hundreds of thousands of dollars worth of books and art objects to the Minneapolis Art Institute.

He left to the Stony Brook School twenty thousand dollars. From the start he became intensely interested in the Stony Brook School plan. It had his fullest sympathy and support.

And now he is with the Lord, and some day we shall meet him again, with thousands of our readers who have been gathered home during the past thirty-five years.



**Once More—
Welcome!** We invite our readers again and assure them of a hearty welcome, to our two summer Bible Conferences which we have announced before. **MONT-ROSE**, Pa., begins August 6th and ends August 12th. Programs have been sent to all of our readers in Eastern States.

The full program was published in our July issue. **STONY BROOK** Prophetic Conference begins on August 12th. The Editor will speak twice, on Monday, August 13th, and on Tuesday, the 14th. Among other speakers will be Dr. Scroggie, of Scotland; Arthur F. Wells (who writes the Sunday School Lessons for our magazine); Herbert W. Bieber and others. The General Bible Conference this year will be held in Stony Brook, August 19th-25th.



**Fall Term
of School**

The **Stony Brook School** begins its seventh year, D. V., next month. We shall probably have more applications than we can accept, and the new building is therefore a great need. We hope all our interested readers will continue to pray for this great School upon which the Lord's blessing has so signally rested. Pray for the Headmaster and for the faculty.



**A Feast of
Good Things**

"Our Hope is getting better and better every month." Such words we receive from many from time to time. We have some splendid material which will be published this fall and winter. The Editor is writing several special articles and Studies, among them a few articles on John Tauler, a Morningstar of the Reformation. You cannot afford to miss any of these helpful contributions. We also call attention that in the current issue is the first article on "Martin Boos, the Gospel Preaching Priest," who was so wonderfully used over 125 years ago in leading thousands of Romanists into the Truth. His testimony and his suffering will be shown in subsequent articles. **What can we do to have others share in this feast of good things? What will you do?**

The Book of Psalms

PSALM XXX

Linked with the preceding Psalm, the Psalm which so vividly describes the manifestation of the Lord, is this Psalm of praise and worship. As we shall see, it is prophetically the song of deliverance of His people Israel in the day of their fullest blessing.

The inscription is "A Psalm, a song of dedication of the house of David." But which house of David is meant? Some think it refers to the dedication of the place on which the Temple afterwards was erected, the spot which David purchased of Araunah (2 Sam. xxiv:1; 1 Chron. xxi). Others think it refers to the house which David built in the new city of Zion, the building he seems to have regarded a pledge of the security of his kingdom (2 Sam. v:12). It may refer in the first place to the building of the altar on

the purchased Temple site, when the Lord answered by fire upon the altar of burnt offering. David called that place "the house of the Lord God" as we read in 1 Chron. xxii:1. We can also think here of the prophetic aspect. The Lord promised David "to build him a house" (2 Sam. vii:11). David himself was not permitted to build the house for the Lord. Solomon erected that building which was filled with the glory of the Lord. But the glory departed. This we learn from the Prophet Ezekiel. The second Temple built after the captivity was destitute of the visible glory of the Lord. Another Temple, a house of the Lord, is yet to be on the earth. It is Ezekiel's Temple, seen by this Priest-Prophet, and into that Temple the Lord with His glory comes (Ezek. xliii:2-6). If we consider this Psalm in the light of prophecy, as the hymn of praise sung by the remnant of Israel, then we can think of the dedication of the house of the Lord, as that future house, which will be, as the Most Holy, anointed, that is dedicated, at the close of the seventieth week of Daniel (Dan. ix:25-27). It is also interesting to find that the Jewish ritual of today uses this Psalm in connection with the feast of *Chanuka*, the feast of dedication, which refers to 1 Macc. iv:52. This has been the custom with them for many centuries and dates back, in all probability, to the days of the Maccabees.

I. The Praise for Deliverance.

I will extol Thee, Jehovah, for Thou hast delivered me,
 And hast not permitted mine enemies to triumph over me.
 Jehovah, my God, I cried unto Thee,
 And Thou hast healed me.
 Jehovah, Thou hast brought up my soul from Sheol,
 Thou hast quickened me from among those that go down to the pits.
 Sing Psalms unto Jehovah, ye saints of His,
 And give thanks in remembrance of His Holiness.
 For His anger is but a moment; in His favor is life.
 At eventide weeping cometh for the night
 But a joyous song in the morning. (Verses 1-5.)

There was undoubtedly a personal experience of David which led him to pour out his heart in praise and thanksgiving. We do not know the details of this experience. Those who ignore the inscription and disclaim the Davidic authorship, think that Jeremiah may have written this

Psalm when he was taken out of the dungeon. This interpretation is made because "Thou hast delivered me" means literally, "Thou hast drawn me up." But this does not need to be explained as a literal drawing up out of a literal dungeon or pit. It is a metaphorical expression for raising up out of the depths of sorrow and affliction. It seems that David must have been desperately ill. We have an echo of this praise for deliverance in Hezekiah's song of thanksgiving after physical health had been restored (Isa. xxxviii). Because the dedication of the house is mentioned, some explain this as stated above, meaning the purchase of the Temple site (2 Sam. xxii), that David also was afflicted with the pestilence. But this is contradicted by 2 Sam. xxii:14. Like Hezekiah later, David must have passed through a severe illness, and, like Hezekiah, he cried unto the Lord and the Lord answered his cry and restored health and strength unto him. He was brought back from death which he faced, so that he thought his soul already in Sheol; but he was quickened and his life was spared. How many thousands of times the experiences of David and Hezekiah have been repeated in the lives of God's people! They, too, cried unto the Lord in their distress and He heard; then with proper means, as the case was with Hezekiah, the Lord healed and restored. The rejection of the means God has appointed, the fanatical claims that any physical means in case of sickness is of the devil, as frequently stated by the present day "fake healers," is a religious delusion, not faith, but presumption.

But while we cannot locate historically David's experience in his life, the prophetic meaning and interpretation of this Psalm are very clear. The remnant of Israel passes through the great tribulation before the Lord appears in His glory, as described in the previous Psalm. Then it is the darkest night for the godly in Israel. Sorrow and affliction come upon them from all sides. They are persecuted by their enemies. The Wicked One, the man of sin, domineers over them. But suddenly the Deliverer appears from above. The long-expected Messiah appears. Through His coming the enemies of Israel were not permitted to

triumph over them. They were facing death; it seemed as though they were all doomed to go down to Sheol. But all is changed now. Deliverance, a glorious deliverance, has come. The singing times begin. While in the preceding Psalm the mighty on the earth, the kings and governors, are addressed to give unto Jehovah glory in view of the approaching day of His manifestation, here the saints of Israel (the remnant) are told to sing Psalms unto Jehovah and to give thanks as they remember His holiness, for His holiness had humbled them, but His gracious hand has now lifted them up. His anger was but for a moment. As it is written in Isaiah liv:7-8: "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

And let us remember the chapter of Isaiah where this is written is preceded by the chapter in which Israel confesses the rejection of the Messiah and believingly acknowledges, "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and by His stripes we are healed." The eventide came as the times of the Gentiles closed; the night of trouble, sorrow and bitterness came upon them; it was the time of weeping. But now the morning has come, the day-break when the shadows of the night flee away, and with the songs of joy and deliverance.

II. A Review of the Past Experiences.

And I, in my prosperity, had said, I shall never be moved.
 Jehovah, by Thy grace Thou hast made Thy mountain to stand
 strong—
 Thou didst hide Thy face—I was troubled.
 I cried unto Thee, Jehovah, and unto Jehovah made I supplication.
 What profit is there in my blood
 If I go down into corruption?
 Shall the dust praise Thee?
 Shall it declare Thy truth?
 Hear, Jehovah, be gracious unto me!
 Jehovah, be my helper!
 Thou hast turned for me my mourning into dancing,
 Thou hast loosed my sackcloth and girded me with gladness.
 To the end that my glory might sing of Thee, and not be silent.
 Jehovah my God, I will praise Thee for ever." (Verses 6-12.)

The Psalmist relates his experience in detail. He speaks of the time when he was secure in self-confidence in which he imagined that he could not be moved. Then the Lord hid His face and he was troubled because he had been self-exalted. He then cried unto the Lord and made his supplication unto Him. Probably he was surrounded by enemies who threatened him with death and destruction. Would there be any profit in the shedding of his blood? Living he could praise the Lord and declare His truth, but if he were gone into corruption the dust would not praise Him nor declare His truth. The Lord was his only refuge. He calls on Him to be gracious unto him and to be his helper. The answer came. Mourning was changed into dancing, the sack-cloth dropped off and garments of joy and gladness covered him. The praise of the Lord through his glory, the glory the suppliant received, is the result of his deliverance and this praise is a praise for ever.

All this becomes still more interesting if we consider the dispensational meaning. Here is the experience of the remnant of Israel. In this experience they learn that only Jehovah can deliver them. They are humbled in affliction and learn the lesson that self-confidence is vain. Enemies surround them, clamoring for their blood, and so they cry unto Him to be gracious and to help. His face is hid from them and they pass through the greatest trouble. The answer to their pleadings comes; deliverance is sent from above. The mountain, that is, "Thy mountain," the mountain of the Lord, is made strong. It is Mount Zion, the holy hill upon which God's King is enthroned (Psa. ii). Then mourning ceases; weeping is over, joy and gladness follows. Glory is established in the midst of Israel and never ceasing praise and worship follow.

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). It is not limited to *money*. We are to suppress *all* inordinate desires. Be ambitious *downward*, to live on the smallest allowance possible.

There Was Silence in Heaven

Rev. viii:1-6

Silence in Heaven!

O'erwhelmed with awe,
And bowing low in holy reverence
The shining myriads of heavenly hosts
Stand motionless before the blazing throne
Of Him, Who made and rules the Universe,
In loving righteousness and righteous love!

Silence in Heaven!

One short half-hour, but oh,
Time's clock, in seconds ticked Eternities!
Their awful, solemn, and portentous tread
Hushed all Creation into still suspense!

Silence in Heaven!

Seven mighty Angels wait,
Mute, tense, expectant, to unleash the doom
Impending o'er the kingdoms of the world,
Ready with sounding trumpet blast to loose
Forces omnipotent, and overturn
Defying bastions of the powers of sin!

Silence in Heaven!

Then He—the Holy One,
Stands forth in marvelous magnificence
And majesty of glory, holding out
The golden censer of *Atoning Love*,
Wherein are treasured as most precious gems,
The saintly prayers of those for whom He died—
Perfected in His flawless perfectness!

Incense of Praise and Worship, held within
His pierced Hand—(the only worthy power
To break the seals and show the mysteries
Of His inscrutable, redemptive plan),
In fragrant sweetness wraps th' Eternal Throne!

The countless throng proclaims His sovereign sway,
 Prophetic of the near triumphant day
 When all that live shall bend th' adoring knee
 And every tongue in Heaven and Earth and Hell
 Confess that Christ is Lord—one with the Triune God.

Behold! He fills the censer with the fire
 Of sacrifice and casts it o'er the earth—
 And that which meant salvation to the lost,
 Is now destruction to rejecting souls!

Mysterious voices sound both night and day
 In quick succession—light'nings blaze like suns,
 And mightiest bolts of Heaven are loosed!
 The solid earth gapes hungrily for prey,
 While premonitions of still greater ills
 Strike dumb with terror both the weak and strong.

Upon the heels of woe tread, fiercer woes,
 As one by one the trumpet's blast of doom
 Bursts o'er a shud'ring world—fruitage of sin,
 Now ripened to eternal destinies!
 For Justice held so long by pleading Love
 Must keep the Righteousness of Him Who rules,
 In perfect balance, that the Universe
 Itself may stand secure in changeless Truth;
 And *God be just,—Who would have justified!*

M. L. H.

(Written in her 88th year, for "Our Hope")

The Date of the Crucifixion of Our Lord

By J. OLIVER BUSWELL, D. D., President Wheaton College.

I. Our first proposition in discussing this perplexing question is: *Jesus ate the passover meal at the regular time on the evening of the fourteenth day of the Jewish month Nisan*

(formerly called *Abib*). Since the Jews reckoned each day as beginning at sunset, the meal might strictly be considered as an event of the fifteenth day of Nisan.

For proof of this proposition the following facts must be considered: Luke tells us (Luke xxii:7) that it was on "the day of unleavened bread, *when the passover must be killed*," that Jesus sent His disciples to prepare for the meal. Mark says (Mark xiv:12, 17, see also Matt. xxvi:17, 20) that this occurred on "the first day of unleavened bread, *when they killed the passover*," and he adds "and in the evening (clearly the evening on that same day) he cometh with the twelve, etc."

The Exodus account of the first passover (Exod. xii) as well as the Levitical recapitulation of it (Lev. xxiii) and other references (Num. xxviii:18 et al.) explain and verify the above statements. The lamb was to be taken the tenth day of the month (Exod. xii:3) and kept "until the fourteenth day of the same month, and the whole assembly of the congregation of Israel shall kill it in the evening" (Exod. xii:6). The seven days of unleavened bread were to begin "on the fourteenth day of the month at even" (Exod. xii:18).

From the above Scripture, especially from Luke xxii:7 and Mark xiv:12, we see what a great mistake it is for anyone to teach that Jesus and His disciples ate the passover meal on any other day than that marked out for "the whole congregation of Israel" by their law.

To our first proposition, the following objections have been raised: (1) In John xviii:28 we read, "They lead Jesus therefore from Caiaphas to the Praetorium, and it was early, and they themselves entered not into the Praetorium that they might not be defiled, but might eat the Passover." It is commonly held among critical teachers, and some conservative scholars as well, that John here indicates that the crucifixion was on the fourteenth of Nisan, or the day on the evening of which the Jews ate the passover meal. But this could not possibly be the meaning. The passover meal was eaten after sunset, and ceremonial uncleanness resulting from entering the Praetorium would have ended with the

coming of evening (see Lev. xxii:4-7). This text (John xviii:28) *must* refer to feasting during the remainder of that same Jewish day.

As a matter of fact, the phrase "the Passover" was commonly used to refer to *the entire week* of unleavened bread. In John ii:23 we read, "Now when he was in Jerusalem *at the passover, during the feast*, many believed on his name, beholding his signs which he did." John certainly refers here to the passover as *a prolonged feast*, not as a single meal. Luke xxii:1 gives us the following usage, "Now the feast of unleavened bread drew nigh, which is called the passover." From this we infer that the words "the passover" may very well refer to the whole week of the feast of unleavened bread. The statement in John xviii:28, which cannot possibly be held to imply that the Jews had not yet eaten the sacrificial passover meal itself, must therefore refer to that part of the feast of unleavened bread which, as a part of the whole Passover season, was to take place that same Jewish day.

(2) A second objection is that in the record of the trial (John xix:14) we read, "And it was the preparation of the passover." The English here is very misleading. Though literal it is not at all true to idiom. It is as though one of our names for days of the week were literally translated into a completely foreign setting. Abundant lexicographical evidence establishes the fact that "Preparation" was the usual name employed by Greek-speaking Jews to designate *the sixth day of the week*.

Critical teachers frequently state that John contradicts the Synoptic Gospels. Matthew, Mark and Luke state that Jesus ate the passover meal with His disciples. Mark says, the day "when they killed the passover," and Luke says, the day "when the passover must be killed." "But John," these teachers say, "states on the contrary, that it was the day before the passover."

As a matter of fact, John's phrase "Preparation of the passover," simply means, in our terms, "Friday of passover week."

(3) With the above explanations, the common objections

based upon John xiii:1, and John xiii:29, will seem puerile. In the latter passage, some hold that the words indicate that the passover meal was not yet eaten, "For some of them thought, because Judas had the bag that Jesus had said unto him, Buy those things that we have need of against the feast." "The feast," however, lasted for a week, and the next Jewish day was, as we shall see, the weekly sabbath, so that provisions would have to be purchased on that same day.

(4) There are some who hold that the "supper" mentioned in John xiii:2 is not the passover, but supper the night before the passover meal. This idea, like the fourth dimension, comes in from nowhere. The most obvious interpretation of the passage is that the "supper" of verse two is the sacrificial passover meal alluded to in verse one.

Our first conclusion, therefore, is that there is no inconsistency or ambiguity in the Scriptural account, but that our Lord Jesus Christ, with His disciples ate the sacrificial passover meal on the evening of the fourteenth day of Nisan, or actually on the fifteenth day of Nisan, according to Jewish reckoning, as the Mosaic law directs.

II. Our second proposition is: *The day of Jesus' trial, crucifixion and burial, was the sixth day of the week.*

Matthew says that the watch was arranged, "on the morrow, that is, after that "Preparation" (Matt. xxvii:62). (I have tried to translate here so as to bring out the value of *τι πασαορευνη* as equivalent to our sorrowful phrase "that Friday.") Mark, writing for Gentile readers, explains the meaning of this name for the sixth day of the week, "And now when the even was come, because it was Preparation, that is, day-before-Sabbath, etc." (Mark xv:42). We have already discussed John xix:14, as being equivalent to our phrase "Friday of Passover week."

Twice more John tells us that the crucifixion was on Preparation (John xix:31). "The Jews therefore, because it was Preparation, that the bodies should not remain upon the cross on the Sabbath day, etc." We have also in John's Gospel the record of the burial by Joseph of Arimathea and Nicodemus (John xix:40-42). "Then took they the

body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' Preparation; for the sepulchre was nigh at hand." The phrase "for the sepulchre was nigh at hand" seems to suggest haste in the burial. If the body was buried before sunset, any Jew who was "unclean by the dead" (Lev. xxii:4-7) could wash and be clean for the following day. If the burial was not completed before sunset, then those engaged in it would not be able to take part in the feasts of the following day, but would be unclean until the next evening.

In line with this suggestion is Luke's word (Luke xxiii: 54-56) "And that day was Preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." The embalming (See John xix:39-40) was evidently hasty and preliminary, and was to be supplemented later by the work of the women.

We must surely be convinced by the fact that each of the evangelists, and John three times, tells us that Jesus was crucified on Preparation, i. e. on the sixth day of the week.

III. Third Proposition: *The day following the crucifixion was the weekly sabbath.*

There can be no disputing the fact that it was a Sabbath day when Jesus lay in the tomb immediately following His death. (See Matt. xxviii:1, Mark xv:42 and xvi:1; Luke xxiii:54-56; and John xix:31). John's statement is very striking (John xix:31) "The Jews therefore, because it was Preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was a high day) besought Pilate that their legs might be broken, and that they might be taken away." The weekly Sabbath falling within Passover week, would surely be "an high day." Luke's record is perfectly plain and clear (Luke xxiii:53—xxiv:1) "And he took it down, and wrapped it

in linen, and laid it in a sepulchre that was hewn in stone, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." How can anyone doubt that the Sabbath here referred to is the weekly sabbath, the last day of the week? As a matter of fact there can be no other meaning.

There were Sabbaths other than the weekly sabbaths, but none other fits this case. The first and last days of the feast of unleavened bread might be considered as sabbaths (Exod. xii:16) because they were days of "holy convocation" in which "no manner of work" should be done, but if we are to believe the words of Mark and Luke about the time of the passover supper of our Lord with His disciples, then this sabbath can be neither of these days. We know of no other possible interpretation and all four evangelists follow immediately with the events of the first day of the week, taking it for granted that no one will misunderstand what they mean by their very plain words.

IV. Fourth Proposition: *Jesus arose on the first day of the week.*

It ought not to be necessary to discuss this point since each of the evangelists tells us plainly that the empty tomb and the risen Lord were first seen on the first day of the week. (See Matt. xxviii:1; Mark xvi:2-9; Luke xxiv:1 and John xx:1-19.) Some, in the interest of a mistaken idea of the order of events have tried to make out that these plain words mean something else. It is a fact that the word for week is the same as the word for Sabbath. This word is sometimes used, according to recognized Greek idiom, in a plural form with a singular meaning. This causes no confusion to one familiar with the language. The words and their contexts are perfectly clear in all six cases where the statement is made in the Gospels.

The phrase "the first day of the week" is found also in Acts xx:7, where the plural form of "week" is used with the singular meaning, and in 1 Cor. xvi:2 where the singular form is used.

It would be beside the point of this paper to discuss the first-day Christian sabbath. We might say in passing, however, that it is quite evident that the first day of the week, being the *resurrection day*, was called the *Lord's day* and appropriately observed as the Christian day of worship from the very beginning of the Christian movement.

V. Fifth Proposition: *Jesus arose the third day, according to the ancient way of reckoning.*

There are many passages of Scripture referring to this fact. "He rose again *the third day according to the Scriptures*" (1 Cor. xv:4). (See also Matt. xxvii:63-64, Luke xxiv:21, Mark ix:31, etc.)

The phrase "the third day" in ancient usage, as is well known to students of ancient languages, is the equivalent of our phrase "the second day." Thus, "three days ago" from any Friday, for us, would be Tuesday, but for the ancients it was Wednesday. "The third day" from Friday for us would be Monday, but for them it was Sunday. One who is confused by this fact must confer with some student of the classics. For a scriptural illustration the reader should carefully study 1 Samuel xx:5-35, part of the record of David and Jonathan. (In verse 35 the reader must remember that the feast of the new moon was probably held at night so that the words "in the morning" refer to the events of the second day of the month.)

Luke tells us that the walk to Emmaus (which was on "the third day since" the crucifixion) (Luke xxiv:21), took place on the first day of the week (Luke xxiv:1 and 13) and that the crucifixion took place on "Preparation," or the sixth day of the week. Thus we see again that three days ago in Luke equals "two days ago" for us.

Objection has been raised by some who hold that the words "three days and three nights" in Matt. xii:40 contradict the above statements. There is no contradiction in this Scripture, however. We must remember that the

ancient way of counting time is not easily understood by a modern. The ancient inspired writers had no idea of using chronological terms in any other meaning than that which was natural in contemporaneous usage, before the day of clocks and watches. God could have dictated the Bible in twentieth century English words, but He did not choose to do so. We must therefore understand the expression "three days and three nights" as an ancient idiom, quite consistent with the words "the third day" which included *parts* of three day-night periods, and is equal to our words "the second day."

As a matter of fact the Scripture itself illustrates this point. In 1 Samuel xxx:12 and 13 an exact parallel is found. In verse 13 the Egyptian wanderer says "three days ago" I fell sick. But in verse 12 the equivalent phrase is "*three days and three nights.*" We must here understand an idiomatic expression which literally could be interpreted as referring to a period including parts of three day-night periods.

The problem may be stated thus mathematically:

$$\begin{array}{l}
 \text{but} \\
 \text{therefore}
 \end{array}
 \begin{array}{l}
 \left. \begin{array}{l} \text{"Three days ago"} \\ \text{for the ancients} \end{array} \right\} = \left\{ \begin{array}{l} \text{"Two days ago"} \\ \text{for us} \end{array} \right. \\
 \\
 \left. \begin{array}{l} \text{"Three days ago"} \\ \text{in Samuel xxx:13} \end{array} \right\} = \left\{ \begin{array}{l} \text{"Three days and three nights"} \\ \text{in Samuel xxx:12, and also in} \\ \text{Matthew xii:40.} \end{array} \right. \\
 \\
 \left. \begin{array}{l} \text{"Three days and} \\ \text{three nights"} \\ \text{in Matthew xii:40} \end{array} \right\} = \left\{ \begin{array}{l} \text{"Two days ago"} \text{ in our usage,} \\ \text{i. e. a period covering } \textit{parts} \\ \text{of three day-night periods.} \end{array} \right.
 \end{array}$$

Our conclusion therefore must be that the traditional date of the crucifixion of our Lord, the fifteenth day of Nisan, the sixth day of the week, is not contradicted by any statement of the Scripture when rightly interpreted in its ancient setting, but is uniformly supported by every passage of Scripture bearing upon the subject.

Send the names and addresses of your friends for a free sample copy of "**Our Hope.**" Interest them in the magazine; it may mean great blessing for them.

Current Events In the Light of the Bible

Mid-Year Review of World Conditions. Nineteen Hundred and Twenty-Eight is more than half gone and a review of world conditions will prove interesting. The much anticipated and hoped for improvement has not come. The same conditions prevail as in the previous year and some are decidedly worse. All shows the intelligent student of the Word of God that the age is continually manifesting the character given to it by Scripture—it is an evil age.

Old Europe continues restless and unsettled. The outstanding figure is Mussolini, standing as a rock in the sea of nations. Fascism is no longer an experiment but a fact. The iron-handed dictator is rightly feared by other European governments. The hand of Mussolini is felt throughout Europe, for it reaches far beyond Italy. The Austro-Italian controversy over South Tyrol has stirred up bad blood, but Mussolini holds more than his own. The Balkan States are more unsettled now than a year ago, and at any time there may be fresh outbreaks. The hand of Mussolini is strongly felt in this part of Europe. In the May issue of "Current History" there is a symposium on the question "Is Democracy a Failure?" Wilhelm II, the ex-Kaiser, gave the reporter an interview and revealed that in his monarchical conceptions, opposed to democracy, he follows the thinking of the editor of the "American Mercury," Mr. Mencken. Mussolini follows with a speech in which he shows why Italy rejects democratic rule. Both the Kaiser and Mussolini are autocrats.

Germany seems to be prosperous and minding her own business in spite of the agitation which goes on and the increasing power of socialism. Great Britain faces the same problems still unsolved and another is coming to the front, the Anglo-Catholic movement. There seems to be a deliberate attempt to bring England back to Rome. Will history repeat itself? This religious question may result in great trouble ere long. The smaller European republics

and kingdoms share in the increasing restlessness of the larger nations.

The *League of Nations* is trying to keep matters straight. A definite attempt is now made to outlaw war. Proposals to that end have been submitted by France, England and the United States. A magazine is published, "World Unity," to bring the world together and unite all in a brotherhood of nations so that horrible war might be forever stopped and peace become permanent in all future history. Who does not wish that this might soon come to pass? Who does not recognize the well meaning efforts of good men and women? But in the light of the Bible we know that there is only One who can outlaw war. From God's infallible Word we learn that as long as He is rejected by the age in which we live, permanent peace is impossible. When the Lord Jesus Christ, the Prince of Peace, is enthroned, war will be outlawed, for the author of every war, the liar and murderer from the beginning, Satan, will be dethroned.

The unhappy condition in *China* also continues. Intervention from the side of England and the United States has been agitated. Such an act would probably create greater difficulties. As Kiang Kang-Hu, one of the most distinguished publicists of China says, "China's hope is within and not without; her hope is in education and not in militarism." Better stated, "her hope is the Gospel of Jesus Christ." But the strong modernistic movement in China among a large number of missionaries has produced a religious chaos as bad as the political chaos. And India is facing a similar crisis.

In the *United States*, our own country, we are in the midst of political agitation on account of the forthcoming presidential election. As we write this, the beginning of June, we do not know who the candidates will be. The unemployment of millions continues and there is widespread suffering on account of it. The newspapers are filled with the reports of all kinds of crimes and acts of lawlessness. Drunkenness and alcoholism seems to be on the increase. The pleasure-madness continues unabated. A sad sight it is to see on the Lord's day long lines of young people, even

young mothers with babes in their arms, standing before the show houses to gain admittance. The companionate marriage is fast gaining ground with all its evils, and divorce courts are busy all over the land.

Religious conditions are decidedly worse. To follow the modern trend, which is away from the supernatural revelation and the supernatural Christ, a magazine by itself would be needed, for pages upon pages could be filled with the evidences of the apostasy which is upon us. Can it be stopped? Will Bible conferences or revival meetings arrest its progress? A certain Unitarian paper reviewing our volume of "Christianity or Religion?" said: "The author's attempt to check modernism will be no more successful than was that of Mrs. Partington to sweep back the Atlantic with a broom." This is very true, for the Bible gives the same information. The long predicted apostasy is here and it cannot be arrested by any efforts of ours; its doom comes when the Christ of God, Whom liberalism denies, comes back to earth again.

And *Delusion movements* continue, such as Christian Science, Spiritism, Theosophy, New Thought, Pentecostalism, Russellism and Faith Healing.

Nature continues in its convulsions. Earthquakes on every continent have worked great havoc and before the year is out even greater catastrophes may have happened.

Nor must we overlook the progress which is being made in material things, the things which blind the eyes of those who believe not. The conquest of the air according to some, is in sight, and the wonders of the radio, with promises of still greater things, absorb the attention of millions. Seen things are the prominent things today; yet they are the passing things. The unseen things, the eternal things and the issues of eternity, the spiritual, which alone can satisfy the human soul are neglected and rejected. All shows we are hovering on the borderland of some tremendous change.

The Soviet Government and Religion. The Russian magazine "Bezbigenik u Stanka" meaning "The Atheist at

his Bench," the official organ of the Moscow Committee of the All Russian Soviet party, in the November issue makes the following statements:

The Soviet Government has no need of any religion, it is against any religion. In its policy toward any religion it is led by the Constitution of our party, which always considered religion as a form of spiritual oppression of the masses. The Soviet Government actively cooperates with the process of freeing the masses from religious poison, carrying on anti-religious propaganda through the Soviet governmental machinery (The Peoples' Commissariat of Education and the Department of General Political Education). The Soviet school, the reading rooms, clubs and the like, are the important centers in the work of propaganda of atheism.

On the other hand, the governing bodies of the Soviets' Government control and regulate the activities of the Church and Sectarian organizations, not permitting them to trespass the limits designated by law. In our country the activities of religious organizations are allowed, but there is not and there cannot be even a shadow of any "favoring" their work.

Sometimes it is asked: Would it not be better to close the churches altogether and to prohibit the priests and sectarians from carrying on work? It would be wrong, wrong at the very root. Religion is a masked, latent form of spiritual oppression from which the masses are unable to liberate themselves all at once. It is necessary to resort to the systematic unmasking of the class role of religion; a mass anti-religious propaganda is necessary.

The Soviet Government has done all that was necessary and reasonable in order to deprive religious organizations of their rights and privileges. Then the Soviet Government decreed religion to be the private affair of every citizen. Now it is for the toilers themselves to find out whether they need religion or not, this bourgeois poison which was injected by the exploiters during centuries into the conscience of the masses. Masses of the working class and peasantry organized into the ranks of the Atheists' Union, and helping with its work, must come to the aid of the party and to the aid of the Soviet's machinery, in the matter of combatting religion. During the ten years the Soviets have been and still are a powerful lever in building up the new socialistic society. Gigantic masses come together around them, and under their leadership a great construction work is being carried on. The Soviet Government took out from our land the roots of the land owners and the capitalistic system, opened the way to the full liberty of the toilers of our land. The Soviet Government took away the foundation from the religious organizations, their economic basis; separated the Church from the State; broke the backbone of the ecclesiastical counter-revolution; and cooperates toward complete recovery from religious poison among the toilers of the Union.

The sympathy and support of the multi-millions of the masses, the growth of class consciousness, activities and social initiative, will insure the success of the cause of atheism in our land.

Under such conditions it may be confidently expected that the Holy Spirit will manifest His gracious power. And so He does.

The hunger for the Word of God in Russia is both astonishing and refreshing. And still more remarkable is it that

the Soviets have given permission now to circulate thousands and tens of thousands of Russian Bibles, making but one condition, that they should be produced in Russia. This has been done. We believe there will soon be in Russia a great ingathering of souls.

New Development of the Power of Fascism. An example of how Mussolini's political machine operates has been furnished recently with the adoption by the Italian Senate of a so-called electoral reform bill which the Italian King will be forced to sign. Pushing through the measures over the last obstacles of Liberalism that remained in the remnants of the old liberal Parliament, has once again proved the inexorable power of the Italian dictator and the unflinching loyalty of his followers.

With the adoption of the new electoral law, which wipes out every vestige of free elections, as that term is interpreted in republican countries, it may be said that henceforth no organization will attempt to defeat fascism by suffrage methods. It proves again Mussolini's own declaration about two years ago that, "Fascism came to power by means of muskets and by means of muskets it will go." We shall follow with still greater interest the developments in old Italy.

A Foretaste of the Next War. A tank containing the terrible Phosgene Gas in Hamburg (Germany) sprung a leak and the gas escaped. As a result twenty or more persons died instantly by breathing the poisoned air, about a thousand were overcome by it and had to be carried into the hospitals and over ten thousand people had to leave their homes and had to run for their lives. It is said that hundreds who breathed the gas will be sickly for many months to come.

Chemically, phosgene is a combination of two other gasses, themselves well known as poisons. One is chlorine, the first war gas used by Germany, now a familiar chemical, its dangers have been overcome by American engineering skill. The other is the still more lethal poison, carbon

monoxide, the gas responsible for so many accidents from the exhaust gases of automobiles. In contact with the moist tissues of the lungs phosgene decomposes, freeing both the irritating chloride and the carbon monoxide, which poisons the blood. This gas and some still more deadly gases, war experts say, will be largely used in the next war. What horrors then are in store for this poor world if such a war should come! It is said it would be of short duration for these gases and the aerial navies would wipe out hundreds of thousands of human beings in a very short time.

The Deplorable Conditions in Methodism. The General Conference of the Methodist Episcopal Denomination held this Spring, demonstrated the deplorable state in which this great denomination has been plunged. Hundreds of their preachers, perhaps thousands, with some of their bishops, are liberalists, denying the great essentials of the Christian faith. Many of them are really Unitarians. An effort was made by several good men, including Harold Paul Sloan, Dr. Cooke and others, to bring charges against some of the bishops on account of their modernism. They were told to sit down or to get out. In itself this denomination is a great political machine. An attempt was made to bring about a church-union including the Northern and Southern M. E. divisions, the Congregationalists and Presbyterians participating. That would be a strange religious melting pot! Arminianism and Calvinism, so unreconcilable, to be bed fellows! If it should come to pass it would be the best solution of the conservative problem, and the same thing would happen that happened in Canada with their United Church. True Presbyterians, loyal to the Bible and the faith of their fathers, stayed out of the church-union and refused to be yoked unequally with modernists. The same would happen in the United States. So let it come.

“Take heed brethren, lest there be in any of you an evil heart of unbelief” (Heb. iii:12).

Lest We Forget!

BY THE EDITOR

Our days are the days of compromise. We hear much of religious unity. The spirit of the age manifests itself increasingly as the spirit of confederation. It is the Babylon-spirit. Romanism and a certain portion of Protestantism, which dishonors this honored name, fraternize. Priests and Protestant preachers meet in fellowship. All this is acclaimed as progress. The same spirit prevails in political activities. What happened in the past is no longer remembered. Thousands of Anglican preachers are about ready to turn to Rome.

In religious and political matters the Vatican and the Romish hierarchy play their cunning game to control and domineer religion and politics in England and America as well as in other lands.

What would happen if Rome gets back her much coveted power? What would she do if her aims were realized? What would be the result of Rome taking the headship over all temporal and political affairs? She would do the same as she has always done; even what she is doing now in certain lands where ignorance and superstition give support to her spurious and anti-Christian claims. The Romish-system would institute persecutions again and put her cruel, blood-stained heel upon all who refuse her authority. Such statements are supported by the Word of God, for it is written, "She repents not" (Rev. xi:21). Rome is called by the name of Jezebel, because Jezebel was a heathenish woman, married to an Israelitish king, and after this vicious union she tried to kill all the true prophets of Jehovah (Rev. ii:19-20).

Are the pages of history which record Rome's power in persecutions no longer read? It seems not. And furthermore ritualists and some of the blinded "Protestant" modernists say now that the Reformation, that mighty movement of the Spirit of God, was all a mistake. The German

and English Reformation, according to them should never have been attempted.

In reading through the great "History of English Literature" by H. A. Taine, written originally in French, (*) we came across the following paragraphs, which we quote—Lest we forget.

Speaking of Bishop Latimer and his earnest and loyal testimony to the truth of God, Dr. Taine says: "He spoke the truth to the king, unmasked robbers, incurred all kind of hatred, resigned his position rather than sign anything against his conscience; and at eighty years, under Queen Mary, refusing to recant, after two years of prison and waiting—and what waiting! he was led to the stake. His companion, Bishop Ridley, slept the night before as calmly, we are told, as ever he did in his life; and when ready to be chained to the post, said aloud: 'O heavenly Father, I give Thee most hearty thanks, for Thou hast called me to be a professor of Thee, even unto death.' Latimer in his turn, when they brought the lighted faggots, cried, 'Be of good cheer, Master Ridley, and play the man; we shall light this day such a candle by God's grace, in England, as I trust shall never be put out.' He then bathed his hands in the flames, and resigned his soul to God, and expired."

"In three years under Mary, nearly three hundred persons, men, women, young and old, some all but children, allowed themselves to be burned alive rather than to abjure . . . Doctor Rogers was burned first, in the presence of his wife and ten children, one at the breast. He had not been told beforehand, and was sleeping soundly. The wife of the keeper of Newgate woke him, and told him that he must burn that day. 'Then,' said he, 'I need not truss my points.' In the midst of the flames he did not seem to suffer. His children stood by consoling him, in such a way that he looked as if they were conducting him to a merry marriage.(†) Thomas Tomkins, a weaver of Shoreditch,

*History of English Literature, by H. A. Taine. Volume II, pp. 182-184. London: Chatto & Windus, 1897.

†"History of the Acts and Monuments of the Church," by John Fox. London, 1843. Vol. vi:612.

being asked by Bonner (Romish Bishop, also called 'Bloody Bonner') if he could stand the fire well, bade him try it. 'Bonner took Tompkins by the fingers, and held his hand directly over the flame' to terrify him. But 'he never shrank, till the veins shrank and the sinews burst and the water (blood) did spirt into Mr. Harpsfield's face.'" (‡)

"Bishop Hooper was burned three times over in a small fire of green wood. There was too little wood, and the wind turned aside the smoke. He cried out, 'For God's Love, good people, let me have more fire!' His legs and thighs were roasted; one of his hands fell off before he expired; he endured thus three-quarters of an hour; before him in a box was his pardon, on condition that he would retract. Against long sufferings in mephitic prisons, against everything which might unnerve or seduce these men were invincible; five died of hunger at Canterbury; they were in irons night and day, with no covering but their clothes, on rotten straw; yet there was an understanding amongst them, that the 'cross of persecution' was a blessing from God, 'an inestimable jewel, a sovereign antidote, well approved to cure love of self and earthly affection.'"

But we stop. We could quote pages upon pages of Fox's great work "History of the Acts and Monuments of the Church," and some things to record our pens would almost revolt. Let all true Protestants remember these things in the days when Rome rises on all sides; "lest we forget."

A Message for Each Day

August, 1928

August 1. "Remember all the *way* which the Lord thy God led thee" (Deu. viii:2).

Do not misquote the passage. You are not to recall the way, but the *manner* of the way He led. The way itself was often dark, thorny, mysterious. But the deliverance was marvelous. All your Christian life long, what help and blessing has come at the moment of need. Let editor and reader both praise the Lord together, and press on.

‡The same. Vol. vi:719.

August 2. "*Whatsoever* ye do, in word or deed, do all in the Name of the Lord Jesus" (Col. iii:17).

Words and *deeds* include all parts of life. The rule is very short, but very hard. "Name" stands for authority. So we are to curb every impulse, even what seems *good*, till the Spirit bids us let them loose. How blessed and peaceful life will be when we habituate ourselves to forget *ambition* or *success*, and only aim to work or speak for Christ's approval.

August 3. "Before I was *afflicted* I went astray" (Psa. cxix:67).

We can never fully know what it cost the psalmist to write these words. Every psalm of comfort that has cheered the saints through the ages has been born of prayers and tears. Yea, no further, the agonies of our Lord have purchased our joys. His nights of prayer secured our days of blessing. Had there been no furnace there would not have been "the form of the Fourth"; no den, no prison, then no angel for Daniel and Peter.

August 4. "And Hezekiah * * * *showed* them all the house of his precious things" (2 Kings xx:13).

When that *unbelieving* neighbor visited you, you showed him your new furniture and your new dresses. You say there was nothing wrong in that; it was just a bit of pleasant entertaining. When you have learned that your smallest affairs are God's *special* gifts to you, His child, you will understand why Hezekiah was disapproved of, for trespassing the rules of *separation* (Exo. xi:7, etc.).

August 5. "It is vain for you * * * to eat the bread of *sorrows*" (Psa. cxxvii:2).

More literally "the bread of carefulness." That is what some of us do; we worry while we trust. So Jacob arranged his droves after he had prayed. Notice the beautiful argument. You are to commit your matter to the Lord. *Then go to sleep*; and while you sleep He will send the desired help. So He builds the house; keeps the city; gives you bread.

August 6. "*Denying* the Lord that bought them" (2 Pet. 2:1).

This is a fearful crime. Are you in any degree tempted to it? Beyond doubt these persons are such as knew and owned Christ in *intellect*, even if they were not renewed in heart. God alone can decide that. They represent present apostates, who in nearly every case have once been *professing* Christians. The Lord save you and me from such blasphemy.

August 7. "*Occupy* till I come" (Lu. xix:13).

This Scripture furnishes no *details* about the Lord's return. It

does not show when He will come. But it does teach we are to do all our work with the Second Advent constantly before us as the finishing climax of all our aims. If the *fact* dominates us, toleration of view will bind all watchers together.

August 8. "I will curse your *blessings*" (Mal. ii:2).

It cannot be gainsaid that even now these fearful words are being fulfilled. Children that once were a comfort in the home, have become a source of sorrow and anxiety. Riches that once gave wings to delightful possibilities, have entailed the keenest miseries. So in everything. The roses of life all bear *thorns*; and *worms* eat the roses.

August 9. "We also *joy* in God through our Lord Jesus Christ" (Rom. v:11).

The word expresses *boasting* rather than happiness (Rom. ii:17, 23). What sinner can do this? Outward conditions may be as bad as they were to Habakkuk (Hab. iii:17, 18). Inward conflicts may rend us (2 Cor. iv:8). Back of all is a source of satisfaction no sinner can understand. Our sins are *forgiven*; if our goods be *spoiled*, we have in heaven "an enduring substance."

August 10. "I will see you again, and your heart shall *rejoice*" (Jno. xv:22).

The language shows plainly that during the Lord's absence His followers should have sorrow; and His *absence* should be the chief cause of it. All saints have sufferings "common to man"; but how *few* really are mourners because Jesus is absent; and they long for His return, to abolish the painful conditions that oppress earth, and man, and beast.

August 11. "The *coats* and *garments* which Dorcas made" (Acts ix:39).

Are you a tired woman, a mother, or a missionary? Does it seem as if you never could rise higher than handling *garments* for poor *bodies*, when you aspire to deal with *souls*? Think on Dorcas. No other woman has been so honored as she, with resurrection. Think how Jesus Christ helped *bodies*. So if you do it unto Him, He will memorialize the commonest deed.

August 12. "Thy *kingdom* come" (Matt. vi:10).

This is the widest of all prayers. We are commanded to pray for *ourselves*, for the *saints*, for our *enemies*. In all these there may be an element of selfishness. But to pray for the kingdom immediately touches the glory of *Christ*. It lifts the desires far above all carnal interests and reflexively guarantees to us the very blessings we are *seeking* to hasten for others.

August 13. "Created in Christ Jesus unto *good works*" (Ep. ii:10).

Everybody works, saint and sinner. The wind that howls through a broken casement is the same wind that sweetly plays upon a Greek harp. Because you are "chosen," "created," "ordained" unto good works, your life is to produce love, joy, peace. The sinner, left to himself, untuned by the Spirit, naturally works out envyings, wrath, seditions, heresies.

August 14. "Fervent prayer of a righteous man avail-eth *much*" (Jas. v:16).

How much none can know till the Day of the Lord. You may be a helpless invalid confined to your room, with only the faculty of prayer left you. You can be a hundred times more useful than the one who runs about a great deal, but prays little. Do not pine over your inability. Make prayer your *ministry*, and see what God will do.

August 15. "The *things* which God hath prepared for them that love Him" (1 Cor. ii:9).

Try and dwell on these things. The finest picture you ever saw is not equal to them. The grandest chorus you ever heard is but discord to their music. The highest imaginations your fancy ever took fall far short of the reality. And this beauty, this harmony and this moral perfection is to be your environment and your portion eternally.

August 16. "*Faith* and that not of yourselves" (Ep. ii:8).

Plainly *faith* is a *gift*. It would be meaningless to repeat, "grace was a gift." There is then imparted to the believer a faculty to discern spiritual matters, which the unbeliever lacks. Without this gift even the Scriptures are a closed book. But blest with both grace and faith the Holy Spirit leads the soul into light.

August 17. "Do I not *hate* them, O Lord, that hate Thee" (Psa. cxxxix:21).

In the growing Christian there is an involuntary development of *separation* from the world. As we love God we hate evil. We particularly *endure* things we cannot *tolerate*. Test it in yourself. Just in proportion as your heart beats towards heaven, your hold on earth will slacken. There will be no formal act of *consecration*, but an easy dying to the carnal.

August 18. "Was not *found* because God had translated him" (Heb. xi:5).

Some day there will be a cry like the cry of Egypt (Exo. xii:30, 33); where is husband, wife, child, mother? There was a thunder

storm, a wind, perhaps; the world thought it natural. Now here are clothes and belongings, but empty chambers. Up and down the street it is the same. Those known as "believers" *gone*. Will you be among the missing?

August 19. "O, that God would grant me the thing that I *long* for" (Job vi:8).

It is the cry of expectation rather than complaint. How continually are such prayers going up. No believer can find rest here. One longs for the glory of the kingdom. Another for release from pain. But one and all know that man's puny hand can never rectify what sin has wrought. Thrice happy those who long for the King, who alone can bring deliverance.

August 20. "A *great* King, above all gods" (Psa. xcv:3).

These are ponderous words. Earth needs a *great* king. We have seen how all earthly rulers have proved incompetent to unify the jarring factors of wickedness. Only one, almighty and all-wise, can effect universal righteousness. He, the Messiah, *shall* do it. But He will rule with a rod of iron, and break the nations as sherds of pottery.

August 21. "I never knew *you*" (Matt. vii:23).

There are no sadder words in the Bible. Once we should have thought such a class would have been *very few*. Alas, we now see many, who *profess one name*, but follow the wiles of *another*. Examine your foundations, brethren, sisters. Are you quite sure your whole, unreserved heart responds to Acts iv:12? Does your *service* for Christ grow out of true *faith* in Him?

August 22. "When he saw the wagons * * * the spirit of Jacob *revived*" (Gen. xlv:27).

For near twenty years his had been as a dead spirit to joys about him. "All things were against him." Now come evidences beyond the power of imagination. So it shall some day be to you. You will revive. Your long-drawn agonies will turn to rejoicing. Our great Joseph shall reign. And you will enter upon the glories He has won.

August 23. "Receiving a kingdom which cannot be *moved*" (Heb. xi:28).

Never did things change faster than to-day. We are no sooner adjusted to a condition than it is altered. The beauty of our coming inheritance is its permanence. Our circumstances will be so perfect as to need no reconstruction. How blessed to advance without hurry; to grow without setback; to have time to enjoy the pleasures given us.

August 24. "Thine eyes shall *see* the King in His beauty" (Isa. xxxiii:17).

How few ever see the person of royalty. How great the effort to

get audience. Things impossible here will be perfectly easy in the world to come. Gold we have so little of shall be the pavement of our feet. Jewels and raiment will be instead of rags. Oh, beloved! cheer up; when the proud worldling will be crying to Father Abraham, you will be gazing on your Saviour-King.

August 25. "I have *graven* thee upon the palms of my hands" (Isa. xlix:16).

What was true of the old Zion is more true of the saints of the heavenly Zion (Heb. xii:22). Our High Priest bears His people on His *heart* as jewels; on His *shoulders* as ornaments, having one common resting place; and on His *hands* where the double memorial of their needs and weakness is ever before His eyes to incite His tender memory.

August 26. "The *morning* cometh, and also the *night*" (Isa. xxi:12).

Every day these enigmatical words are being fulfilled. Some tell us the world is progressing in *light*. So it is. *Others* tell us the world is getting *darker* with sin. So it is. The Bible everywhere shows the age shall end under *mixed* conditions (Zec. xiv:6, 7). A fair *morning* awaits the Church. A dark *night* awaits Israel and the Nations (Jer. xxx:7).

August 27. "The Angel of the Lord *encampeth* round about them that fear Him" (Psa. xxxiv:7).

Connect this promise with Hebrews i:14. He who saw Hagar in the desert is near to whisper "Fear not" when you cry to Him. He who trod the furnace with Shadrach will fold helping hands around you. He who went with Daniel into the den will champion your distress. O, believe it. Legions of angels are ready to serve you at the Lord's bidding.

August 28. "One shall be *taken*, and the other left" (Matt. xxiv:40).

These are awful prophetic words concerning Israel. But they have a meaning for you individually. Some day you shall be taken to be with Him, transfigured like the sun. And when you are taken some will be left who have spurned the offers of grace. Let these two words, "taken," "left," burden your soul to-day and sanctify all your conduct.

August 29. "Not as the world giveth, *give* I unto you" (Jno. xiv:27).

The world giveth promises that prove ropes of sand. It gives you *fame* at the price of broken health. It gives you *riches*, but the honor is a crown spiked with thorns. Christ's gifts do not increase our

earthly store, or prolong earthly life; but they credit to our account a treasure in heaven, and secure us the promise of the life that never dies.

August 30. "The word of the Lord *abideth* forever" (1 Pet. 1:25, R. V.).

That is the reason why the fourteenth chapter of John gives you the same comfort that your grandmother found in it. That is the reason why nothing better than the fifteenth chapter of 1st Corinthians has ever been found for a burial-service. That is the reason why old Job and Jeremiah and you and I eat the same words and live by the same manna.

August 31. "Remember ye the words which were *spoken before*" (Jude 17).

Don't forget we are told the last days shall be perilous and scornful. The whole tendency of Christendom is to dilute the harsh threatenings of prophecy and adapt them to modern civilization. Be firm, brethren; reject religious *ethics* that will land you in fog and wait for the coming of that King who alone can bring about "world betterment."

Martin Boos, the Gospel- Preaching Priest

BY THE EDITOR

Martin Boos was born on December 25, 1762, at Huttenried, on the borders of Bavaria and Suabia. His parentage resembled that of Latimer, the English martyr, Boos's father being a farmer, who kept twenty cows and four horses. His parents had sixteen children, of whom he was the thirteenth. Both parents died when Martin was very young and he was brought up by an uncle. When asked what he would like to be he said, "A clergyman." His wish was carried out, and Martin Boos became a Carthusian friar. His inner experience resembled that of Martin Luther and John Bradford. We let him speak:

"I gave myself an immense amount of trouble to lead a truly pious life; for instance, I lay for years, even in the winter season, upon the cold ground, though my bed stood near me; I scourged myself unto blood, and mortified my body with a shirt of hair; I suffered hunger and gave my

bread to the poor; I spent every leisure hour in the church or in the cemetery; I confessed and communicated almost every week. In short, I was so pious, that the ex-Jesuits and students of Augsburg unanimously elected me to be the prefect of the congregation. I sought by force to live upon my good works. But what kind of a life was it? The prefect with all his sanctity, fell ever deeper into self-seeking, was always anxious, melancholy and desponding. Though regarded almost as a saint, yet I was continually crying in my heart, '*Infelix ego homo! Quis me liberabit?*' (*) But no one gave me the answer, 'The Grace of God through Christ.' No one administered to the sick man the potent medicine, '*Justus ex fide vivit*' (†) and when it was at last administered to me, and I felt better, the whole world with all its learning and spiritual authority, came and sought to make it appear, that I had swallowed poison,—that I vomited poison, and poisoned everything; that I ought to be hung, drowned, burnt, immured and banished. I know not a more timid, faint hearted creature than myself, and yet, fearful as I am, I am terrible and hateful to the world. I should be most glad to remain quiet, unknown and unrenowned, but it is of no avail; there are few, either in the East or in the West, that have caused a greater sensation than I. This is pretty nearly my history. When once I am dead salute the world from me, and tell her I have no other medicine to give her than this, that 'The Just shall live by Faith.' This has cured me and others; but I cannot help it if she has no confidence in me or in my medicine. The belief that a man can be just and holy of himself I tried as much as the world, but that I found subsequently in an old book that we are saved by grace for Christ's sake, without our meriting it, and that I died in that faith. But if she despises this bridge over the stream, let her wade through the ocean on her own feet, and take care that she is not drowned. This is what you must say to the world when I am dead."‡

*Wretched man I am, who shall deliver me?

†The just shall live by faith.

‡The Life of Martin Boos, London, 1850, p. 3.

But how did he find out the great liberating truth of the Gospel? How was he saved and brought to the knowledge of the truth? We have before us his own account how the Lord Jesus Christ revealed Himself to the young priest of Rome.

“In the year 1788, on visiting a very humble and pious soul on her sick-bed, I said to her, ‘You certainly may die very peacefully.’ ‘Why so?’ she inquired. ‘Because you have lived so piously and holily,’ replied I. The sick woman smiled at what I said and rejoined, ‘Were I to die confiding in my piety, I know to a certainty that I would be damned. But trusting in Jesus my Saviour, I can die comfortably.’

“These words from the lips of the dying female, who was eminent for the suffering she endured, and for her sanctity, first opened my eyes. I perceived Christ for us, rejoiced like Abraham, on seeing his day; preached Christ, whom I had thus become acquainted with, to others and they rejoiced with me.”

Boos subsequently related this event more in detail, and added that the sick woman, after listening to his remarks, looked gravely at him, and said to him in a tone of astonishment, “What a pretty divine you are! What a miserable comforter! What would have become of me? How should I be able to stand before the judgment seat of God, where we must give an account of every idle word? I should certainly be lost if I built happiness and heaven on myself, my own merits or piety. Who is clean amongst the unclean? Who is guiltless in the sight of God? Who is righteous if He were to impute sin? If Thou, O Lord, shouldst mark iniquity, who shall be able to stand? Which of our actions and virtues would be found of full weight. were He to lay them in the balances? No, if Christ had not died for me, if He had not atoned for me and paid my ransom, I should, with all my good works and pious life, have eternally perished. He is my hope, my salvation and my peace.”

Boos felt astonished and ashamed that after years of studies he knew not these things and should receive the Gospel truth from the lips of a simple-hearted, sick and dying woman. But he was humble enough to use this

humiliation for the benefit of his soul, and not gainsay the truth from being blinded by learned pride. It made the deepest impression on him and was the starting point of his conversion, his faith and loyal conduct.

He therefore did not find the doctrine, for which for many years he was so terribly persecuted and charged with heresy, outside the Catholic Church but in the Roman Church. He did not invent it, but received it by the testimony of a believing soul, and afterwards found it himself, by prayer and investigation, in the Bible, in the lives and writings of all the saints and fathers, and even in the liturgies, symbols and ordinances of the Church.

Beginning to preach the true Gospel, he soon encountered the greatest difficulties, for, while he was *in* the Church of Rome, it was evident he was no longer *of* it. God kept him there, for he never separated from the Roman Catholic Church, so that he might be the gracious instrument of the conversion of thousands upon thousands of ignorant Romanists and lead them to Christ. At the outset of his ministry the enmity began which dogged him through life. In all the various activities through which he passed, whether in Bavaria, his homeland, or in Austria, it was always the same. The "offense of the Cross had not ceased" nor has it ceased in the twentieth century. At Gruenenbach in his youth in 1790, and at Sayn in 1823, in his old age, for years upon years persecution, imprisonments and hardships were his lot. At all times devoted and separated unto God, he preached nothing but "faith in a crucified Christ." His persecutors knew not what to charge him with; but he preached faith and therefore they branded him a dangerous mystic. This sufficed as an excuse for imprisoning, depriving, and disgracing him. In such constant struggles passed his whole public life of thirty-five years. Expelled from Gruenenbach, the Abbot of Kempten, who believed in him, appointed him curate of Wiggensbach.

It was here that Boos began first of all to establish himself thoroughly in the faith of Christ; here he was deeply rooted in Him. He prayed and studied the Scriptures day and night. After the example of the Lord Jesus Christ, he

passed whole nights in prayer. Then he began to preach more fervently. His discourses and his devoted life made an unparalleled impression upon the people. Many were brought by him to the knowledge of themselves, to a real acquaintance with the Lord Jesus, and a firm belief in the Gospel of grace. The eyes of many who were blind were opened, and they were brought from darkness to light; many were roused from spiritual death and brought into spiritual life and became the partakers of divine grace. Throughout Bavaria and parts of Austria in the Roman Catholic Church thousands were led by this man of God to the Lord Jesus Christ.

(To be continued, God willing)

The Scarlet-Clothed Woman

By H. CAMPBELL

Today in the City of the Seven Hills there is a critical conflict between the Pope and the Premier. Behind the issue of the education of youth, lies undoubtedly the real question—the restoration of Papal Supremacy. Jesuitical casuistry and political intrigue will, of course, seek to mask the real aim.

As our age is one of compromise, one of sacrifice of fundamentals, we may politically expect a future settlement of this struggle to the satisfaction of both sides. One may anticipate a sop to the Pope—the restoration of Papal Supremacy; on the other hand support by the Church of the Fascist Government.

But watchers of the times need not depend on political forecasts. They will turn instead to Revelation xvii for the true prophetic position.

There greets them a woman clothed in purple and scarlet sitting upon a scarlet colored beast. In Scripture the figure of a woman symbolizes a church, apostate, or otherwise. She is localized by the “seven mountains”—Rome. The “beast” we know is the Roman Empire of the end time. The color common to both of them, scarlet, and their respective positions suggests union. At the same time su-

premacny of a sort is accorded to the woman by reason of her position. It is a sovereign church and a sovereign state: a religion and a government co-operating together. Here is the compromise:

Today Italy is a land of growing despotism. People will ask therefore, "Where is there room for a sovereign church in such a state?" or, "How in such a country can a Signor Mussolini and a Pope each hold the stage?" Scripture reveals the principles that answer such and the like questions. Satan's rule of the world is always a patchwork affair. He gives man license. Then to control its evil effects he has to introduce "government" to keep it in control, and "religion" to give it a moral tone! Nebuchadnezzar was the tyrant of the first of the Gentile Powers. Babylon will always have its tyrant, and also its golden image to fall down before and worship. "Is not this great Babylon which I have made?" Morality is ever flattered by sensuousness and show—"the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music."

It was no doubt a consideration of these principles which explain the following quotation: "Toplady said, Popery was to be revived, not for its own sake, but as the most convenient prop to despotism. Such was the plan of that goodly pillar, which was to be erected as a trophy on the grave of departed liberty. Arminianism was to have been the base, Popery the shaft, and Tyranny the capital, that should terminate the whole." His forecast is challenging.

But how long will such a compromise last? Compromises are temporary makeshifts. Where there are two great personalities they clash. One of them falls. The concession formerly granted rankles. When the victor is paramount it is withdrawn. There are no half-measures then. The adversary is destroyed utterly. It is the safe course. It is the "iron" method. Some one will ask, "But what about the present King of Italy?" Already there is talk, for what it is worth, of an abdication. There is also the recent sinister attack on his life. Were he to pass away, on whose brows would the ancient crown of Lombardy be placed? Is it mere coincidence that it is known as the "iron crown,"

for inside its circumference runs a curious iron band, stated to be made from one of the nails of the Cross. We reject the superstition, but the fact remains.

But such are mere political calculations, human estimates. Let us then turn again to the Word that is Divine. It does not fail us. The picture undergoes a complete change. We find it a few verses further on: "And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate, and naked, and shall eat her flesh, and shall burn her utterly with fire" (v. 16).

What? The great Roman Catholic Church crushed? Impossible! So people may say. A little reflection will steady the mind. In Russia the Greek Catholic Church has bitten the dust. In France, the State has cut it adrift. In Mexico, it is openly persecuted, and there are martyrs. In another quite different religious sphere the same principle is at work. Turkey has divorced the religion of Moslem by a unanimous vote. In England it is said by some that the Established Church will be dis-established.

Let us now consider the question of the Supremacy of the Papal Church, and of its overthrow, from the instructive page in history, the Scriptural record of Israel, and see the tell-tale light it furnishes for the Church of Christendom. The method is one inculcated by Scripture. The Preacher who "was King over Israel in Jerusalem" has told us: "That which hath been is that which shall be; and that which hath been done is that which shall be done; and there is no new thing under the sun" (Eccl. i: 9). There is nothing hazardous about Scripture.

Notice first the photographic identification between the two:

Israel under a military Chief, Saul, is thus depicted:—

"Who clothed you in scarlet delicately, who put ornaments of gold upon your apparel" (2 Sam. i:24).

The other is an ornamental church. Here is her picture:—

"The woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls" (Rev. xvii:4).

Purple was Gentile royalty: scarlet was Jewish. The

Church of Christendom is of Jew and of Gentile. How scrupulously careful is Scripture even in details. So we get the two colors, purple and scarlet. Our Saviour wore these colors. St. John shows how, before Pilate convicted Jesus, He was arrayed in a purple robe, the Roman notion of royalty. St. Matthew shows how after Pilate had convicted the Prince of Life, He was stripped, and there was put on Him a scarlet robe.

Mark how close the similarity of speech:

Israel's boast is:

"I am, and there is none beside me. I shall not sit as a widow, neither shall I know the loss of children" (Isa. xlvii:8).

The false church thus speaks:

"I sit a queen, and am no widow, and shall in no wise see mourning" (Rev. xviii:7).

The next parallel is equally informing. It touches the political conjunction of church and commonwealth.

Israel tired of the system of "judges." She clamored for a military chief. She was granted her desire. She was given the warlike king, Saul. Later in her history she rejected her Messiah because He came to her meek and sitting upon an ass. He seemed to offer no security against the Roman Power. He was not their idea of a military Messiah. Let us see what St. John tells us. After our Saviour raised Lazarus from the dead, the Sanhedrim met in council. "What do we? for this man doeth many signs. If we let him alone, all men will believe on him; and the Romans will come and take away both our place and our nation" (St. John xi:47-48).

Later, when before Pilate, what was the attitude of the Jews of that time? It pressed a peculiarly powerful argument on the reluctant magistrate: "If thou release this man, thou art not Caesar's friend; every one that maketh himself a king speaketh against Caesar." When Pilate yielding to this political pressure said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar" (St. John xix:12, 15). Israel allied herself with the then existing State.

So we see in the Church of Christendom from the Book of Revelation the Church hand-in-glove with the Caesar-to-be. "We have no king but Caesar," will again be the cry.

Such is the ecclesiastical picture. Before turning to the parallels that cover the sequel, we will notice a distinction as regards the scarlet-clothed woman. She is called a "woman." She is also called "the harlot." We are told that "the woman whom thou sawest is the great city, which reigneth over the kings of the earth" (v. 18). She is also called "Babylon," the great. It is thus clear that the "woman" is Rome, the city, the political figure. But the term "harlot" is eloquent. Scripture uses that dreadful term in connection with apostasy. It is therefore the church *qua* church.

Here the parallels hold equally good.

In Israel's case her sin was "adultery," or, idolatry. The former term is chosen because Israel had the Eternal for her husband, but did not love her God with all her heart and with all her soul. She went after another lover, "Mammon," or "Babylon" which means "worldliness."

The Church is the Bride of Christ. When she leaves her "first love" for other lovers, "the kings of the earth," she is guilty of prostitution. Hence she is termed a "harlot."

St. Paul has a very plain analogy from an agricultural source to set before us. He fully explained in the figure of the olive tree what had happened in history, and what would happen again. Israel was cut down as a tree. Then quite contrary to horticultural science a "wild olive" was grafted in. The Church was clearly told that she was the wild olive; that she stands "by the faith," but that if she does not continue in God's goodness, she will feel His severity, as did the natural stock, "otherwise thou also shalt be cut off." In that eventuality the "natural branches" would be grafted in again (Rom. xi).

As prefatory to the like punishment that is to overtake Christendom for her following worldliness, or Babylon, the State, we will call attention to yet a remarkable parallel.

The ancient Babylon before its fall to the Persian Power is thus sketched:

"Babylon hath been a golden cup in the Lord's hand that made all the earth drunken: the nations have drunk of her wine; therefore the nations are mad" (Jer. li:7).

"Forsake her, and let us go every one into his own country * * * O thou that dwellest upon many waters, abundant in treasures, thine end is come" (Jer. ix:13).

The Romish Church is painted for us thus:

"Having in her hand a golden cup full of abominations, even the unclean things of her fornication" * * *.

The waters which thou sawest where the harlot sitteth, are peoples, and multitudes, and nations, and tongues" (Rev. xvii: 4, 15).

In Achan's case the "accursed," or "devoted," thing was "a goodly Babylonish mantle," as also shekels and gold. The "cup" in Scripture signifies the portion to be awarded. It is a wine cup. There is "the cup of salvation," the portion of the godly (Ps. cxvi:13). So, "The Lord is the portion of my cup." On the other hand there is the dual aspect, the cup of "wrath" (Jer. xxv:28), of "His fury" (Isa. li:17), of His anger (Rev. xiv:10). The cup of prophecy is for nations, for cities (Jer. xxv:17; Isa. li:17). The word used for "cup" then undergoes a change fitting in itself. In place of "cup" (kos) we find "bowl," or "basin" (saph): that is a vessel large enough for nations to drink from. There is a terrible warning here to the apostate nations of the world today, and the churches, both of whom are denying the Divinity of the Lord Jesus Christ, for it is the word used of the vessel that contains the blood of the Pascal Lamb.

The effect of wine, which would be the ordinary contents of a wine cup, is to lead to the shame of nakedness, and so the discovery of sin in God's sight (Lam iv:21). That is its ecclesiastical application. In its national significance it means reeling, giddiness, madness, pride and unclean trade, as numerous Scripture references show.

We note the rapid advancement of the Italian State; the stabilization of its lire; the investment of foreign moneys in its hydraulic and other industrial concerns; its monetary

progress, its wonderful balancing of its budgets; etc., etc. "And all the world wondered after the Beast."

Will the spurious Church who says: "I am rich and have gotten riches and have need of nothing," be able to avoid a partnership in the tempting prospect of an alliance with a wealthy State?

Will it listen to the Voice, the same Voice that warned Israel, "Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest be rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see" (Rev. iii: 17-18).

The history given in the Word answers such questions. Thank God for it that today within the professing Church there is hidden the true congregation of Jesus. It is shortly to be clothed in "white garments"—not scarlet.

A Contrast.

What Earth Thinks of Christ.

Amid the scoffing throng the victim stands,
 A purple robe His lowly form adorns;
 And sinners strike Him with defiled hands,
 And force upon His head a crown of thorns.
 They lead Him forth—the Son of God—to die,
 And bring Him to the Hill of Calvary:
 He utters no complaint nor breathes a sigh
 When vile men raise Him on the cursed tree:
 But heaven shrouds her face in utter gloom
 And hides the awful scene from human sight,
 And Christ is left alone to bear the doom
 That creeps upon Him slowly in the night.
 He lifted up His voice to God and cried,
 And then amid gloom and darkness died.

What Heaven Thinks of Christ

Arise ye heav'ns! Salute the glorious King

OUR HOPE

Who comes from victory to His throne on high;
 Let all the universe triumphant ring
 The praise of Him who came from heaven to die.
 Lift up your heads ye everlasting doors,
 The Lord of Glory soon shall enter in.
 Oh, bow the knee before the Lord of Wars,
 The conqueror of Death, the Grave, and Sin:
 And spread abroad His glory and His fame.
 Tell forth the wondrous work that He has done,
 Of all the matchless honour of His name
 And all the glorious victories He has won.
 We kneel before Him rapt in silent awe
 And thankfully we praise Him and adore.

A. F. S. Pollack, for "Our Hope".

A True Biblical-Prophetic Belief

As in other revealed truths there exists also much confusion in the minds of Christians as to the prophecies in the Bible relating to the future. The Word of God contains a complete forecast of future history, but so many theories have been invented that the simplicity of this forecast has been quite obscured. We were about formulating a simple general statement as to the leading facts of Bible prediction when providentially we found a small volume on "Coming Events and Present Duties." The author of this volume is the late Bishop J. C. Ryle of Liverpool. He states his belief as to prophecy in such a terse and admirable way that we felt it cannot be improved upon, and so we publish it.

"I. I believe that the world will never be completely converted to Christianity by any existing agency, before the end comes. In spite of all that can be done by ministers, churches, schools and missions, the wheat and the tares will grow together until the harvest; and when the end comes, it will find the earth in much the same state that it was when the flood came in the days of Noah (Matt. xiii:24-30, xxiv:37-39).

"II. I believe that the widespread unbelief, indifference,

formalism and wickedness which are to be seen throughout Christendom, are only what we are taught to expect in God's Word. Troublous times, departures from the faith, evil men waxing worse and worse, love waxing cold, are things distinctly predicted. So far from making me doubt the truth of Christianity, they help to confirm my faith. Melancholy and sorrowful as the sight is, if I did not see it I should think the Bible was not true (Matt. xxiv:12; 1 Tim. iv:1; 2 Tim. iii:1-5, 13).

"III. I believe that the grand purpose of the present dispensation is to gather out of the world an elect people (the Church) and not to convert all mankind. It does not surprise me at all that the heathen are not all converted when the missionaries preach, and that believers are but a little flock in any congregation in my own land. It is precisely the state of things I expect to find (Acts xiv:14).

"IV. I believe that the second coming of our Lord Jesus Christ is the great event which will wind up the present dispensation for which we ought daily to long and to pray. 'Come Lord Jesus'—'Thy Kingdom come'—should be our daily prayer. We look backward to Christ having died on the cross, and we should look forward no less, if we have hope, to Christ coming again (John xiv:3; 2 Tim. iv:8).

"V. I believe that the second coming of our Lord Jesus Christ will be a real, literal, personal, bodily coming; and that as He went away in the clouds of heaven with His body, before the eyes of men, so in like manner He will return (Acts i:11).

"VI. I believe that after our Lord Jesus Christ comes again, the earth shall be renewed, and the curse removed; the devil shall be bound, the godly shall be rewarded, the wicked shall be punished; and that before He comes there shall be neither resurrection, judgment, nor millennium, and not till after He comes shall the earth be filled with the knowledge of the glory of the Lord (Acts iii:21; Isa. xxv:6-9; 1 Thess. iv:14-18; Rev. xx:1).

"VII. I believe that the Jews shall ultimately be gathered again as a separate nation restored to their own land, and

converted to the faith of Christ (Jer. xxx:10, 11; xxxi:10; Rom. xi:25, 26).

“VIII. I believe that the literal sense of Old Testament prophecy has been far too much neglected by the churches, and is far too much neglected at the present day, and that under the mistaken system of *spiritualizing* and *accommodating* Bible language, Christians have too often completely missed its meaning.

“IX. Finally, I believe that it is for the safety, happiness and comfort of all true Christians, to expect as little as possible from churches or governments in the present dispensation—to hold themselves ready for tremendous convulsions and changes of all established things, and to expect their good things only from Christ’s second coming.”

It will be noticed that these statements, all founded on Scripture, do not enter into detail. Nothing is said about the coming of the Lord for His Saints and with His Saints, about the restoration of the Roman Empire, about Anti-christ, the great tribulation and other predicted events. The great Biblical facts as to the character of this age, the Lord’s personal and visible return and what will follow His return are emphasized. These foundation facts must be restated in our days; they are the real starting point for a true understanding of Bible prophecy!

A Question Answered

Does the parable of the ten virgins apply to the present time, to those who are waiting for the Morning Star to rise; or to the remnant of Israel, to whom the Sun of Righteousness will arise with healing in its beams (Mal. iv. 2 R. V.).

Whenever the Lord speaks of the kingdom of heaven in a parable He speaks of the present time between Pentecost and the rapture. The parables reveal *mysteries* of the kingdom; that is secret things not hitherto made known; and now only revealed in parables, and which have their fulfilment in the time of the mysteries; that is the time not revealed in the O. T. Read Matt. xiii:10-17, 34, 35, 51, 52, R. V.

In Matthew, up to chapter xii, the kingdom had been presented to Israel, by both John the Baptist and the Lord and His disciples, as “at hand.” But they would not receive the King, so the kingdom

in that character is put off until Israel shall repent and say "Blessed is He that cometh in the Name of the Lord" (Matt. xxiii:37-39).

Then, in Matthew xiii, the Lord begins to speak in parables, for the reason that unto disciples only was it given to know the *mysteries* of the kingdom. That is the kingdom in the character in which it now exists while the King is in heaven.

Some say "the kingdom is now in abeyance." I am very thankful to say that is not the case. It would be a sad thing for us if it were. It has changed its character; that change is indicated in the parables. They reveal it to those who have ears to hear (Matt. xiii:9-43). But Israel's heart had waxed gross, and their ears were dull of hearing (v. 15). It is the same in the messages to the seven churches; it is only he that hath an ear that hears what the Spirit says to the churches. Both the parables of the kingdom of heaven, and the seven letters in Rev. ii, iii, apply to the same time and to the same people, viz., the present time. This is proved by the parable of the wheat and tares. It is historical and extends from the time when the gospel began to be preached on the day of Pentecost, until the rapture, when the wheat is gathered into the barn. The wheat is the true children of the kingdom. They become such by new birth. The same are, by the baptism of the Holy Spirit, members of the body of Christ. The tares are the false profession, who profess to be what the true are. There is no sphere of profession apart from reality for them to occupy. They profess to be real. And while the real and the false grow together in the field until harvest, when it comes to be a question of Christian fellowship, the fishermen, not the angels, but the evangelists who cast the net, gather the good into vessels, and cast away the bad. The fishermen have to do with the good; but in the end of the age, the angels will deal with the wicked.

The Heart of the Lesson

By Arthur Forest Wells

PAUL IN A PAGAN COUNTRY

August 5. Acts xiv:1-28. Golden Text, Phil. iv:12.

Daily Readings

Mon., July 30, Matt. v:10-16. Tues., July 31, 1 Tim. i:1-19. Wed., Aug. 1, Acts iii:1-10. Thurs., Aug. 2, Acts xvii:16-31. Fri., Aug. 3, Acts xiv:1-7. Sat., Aug. 4, Acts xiv:8-18. Sun., Aug. 5, Acts xiv:19-28.

I. THE LESSON OUTLINE

I. Paul at Iconium (verses 1-5). II. Paul in the Region of Galatia (verses 6-7). III. The Events at Lystra (verses 8-20). IV. Paul at Derbe (21a). V. Paul Confirms and Organizes Converts (21b-23). VI. Paul's Return to Antioch (24-28).

II. THE HEART OF THE LESSON

Before Paul left Antioch of Pisidia, he declared his purpose of turning to the Gentiles. But this did not mean that he intended ever after to discontinue preaching to the Jews. Some years later, while writing to the Roman Christians, he said that the Gospel, of which he was not ashamed, was intended to be preached "to the Jew first, and also to the Greek" (i:16). Our lesson shows that when he came to Iconium, he entered into the synagogue, and thus we see that his turning away from the Jews at Antioch was not a final act. What then was the

significance of Paul's determination to "turn to the Gentiles"? The answer is that Paul did turn to the Gentiles, without forsaking the Jews. Our text shows how he journeyed into pagan territory. Who knows whether Paul would have traveled on to Lystra, on this journey, if the Jews had not rejected him at Antioch? "By their fall (or, trespass) salvation (is come) unto the Gentiles" (Rom. xi:11).

It was a hard journey. Opposition seems to have met Paul at every turn, except at Derbe. But he was not discouraged. The serious message which he got out of these experiences is found in the twenty-second verse, "That through many tribulations we must enter into the kingdom of God." Years later, when he was writing to Timothy, who may have been won for the Lord Jesus Christ on this journey, possibly at Lystra, Paul pleaded with the young evangelist in these words, "Take thy part in suffering hardship, as a good soldier of Christ Jesus" (2 Tim. ii:3). Much of our preaching and teaching has gotten away from this note in these soft years. The requirements for church-membership have been thinned down to almost nothing in many places. Let us not be silent about this challenge of the text when we teach this lesson.

What brought about all this opposition? It was deep-rooted dislike for what Paul was preaching. And what was he preaching? The answer is found in the third verse, "The Word of His grace." Israel had strayed away from the Word of His grace. And therein lies the reason for their "fall." "Because (they sought it) not by faith, but as it were by works." (Rom. ix:32.) Nearly every time that Paul preached about grace, he made enemies. The world hates grace. Let the teacher make a list of some of the enemies of God's lovingkindness in Christ. Here are the names of two leaders among them: Legalism and Moralism. Preach the Word of His grace within their camps, and see what takes place! Modernism contends that the doctrines taught by conservative Christians divides people. So it does. So it did in the ministry of Paul. It "turned the world upside down" (Acts xvii:6). The very meaning of the word church is a challenge to come out and be separate.

But you will notice that whenever Paul was opposed because of the Word of His grace, He preached more about the Word of His grace. That implies two things: first, that the answer to the critics of grace is grace; and, secondly, that the preaching of the Gospel must be continued. Paul continued preaching grace, not only in new territory, but also in regions where he had labored. His revisiting of his recent converts to the Lord Jesus Christ, in the face of many dangers, shows what he thought of the great need of the Gospel. And if we think of the Galatian letter as written to these Christians, then we have a third emphasis on the importance of the Word of His grace. Paul visited these people with the Gospel; he revisited them; and he wrote one of his great evangelical epistles to them, or to their neighbors. It was grace, grace, grace with Paul. He would allow no one to lead him away from it, neither angels (Gal. i:8), nor human enemies, nor heathen flattery (Acts xiv:12-18). Now compare Acts xiv:3 with 1 Cor. ii:1-5 for the manner in which the apostle preached.

We get a glimpse of heathenism in the account of what took place at Lystra. The gods of pagans are no better than sinful men, if indeed they are as good. When Satan attempted to silence the testimony of Barnabas and Paul with his compliments, they sprang among the multitude and directed their attention to the living God. The apostles do not appeal to the Scriptures here, for these people had no Scriptures. They appealed to the basic facts of God's providence. Compare this brief message with the sermon Paul preached to the philosophers in Athens, Acts xvii:22b-31.

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THE COUNCIL AT JERUSALEM

August 12. Acts xv:1-35; Gal. v:1-15. Golden Text, John viii:36.

Daily Readings

Mon., Aug. 6, Gen. xvii:1-19. Tues., Aug. 7, Isa. lxi:1-11. Wed., Aug. 8, Gal. ii:1-21. Thurs., Aug. 9, Rom. vii:1-25. Fri., Aug. 10, 2 Sam. vii:8-17. Sat., Aug. 11, Zech. xii:1-10. Sun., Aug. 12, John viii:31-59.

I. THE LESSON OUTLINE

I. The Pharisaic Issue, Acts xv:1-5. II. The Conference, Acts xv:6-29. III. The Reception of the Results of the Council, Acts xv:30-35. IV. Christian Liberty and Love, Gal. v:1-15.

THE HEART OF THE LESSON

Our lesson deals with what is commonly thought of as the first council of the church. It was a called meeting, not a stated meeting. The reason for it is to be found in the problem which confronted the Church. Certain Jewish agitators had come to the growing Church at Antioch saying, "Except ye be circumcised after the custom of Moses, ye cannot be saved." Paul calls these men "false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage" (Gal. ii:4). The Antiochian believers were won to the Lord through the preaching of some who had been "scattered abroad upon the tribulation that arose about Stephen." Their message concerned "the Lord Jesus." When "the report concerning them came to the ears of the Church which was in Jerusalem," "they sent forth Barnabas as far as Antioch: who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord." (Acts xi:19-23.) In the account of Paul and Barnabas' stay at Iconium we read this: "Long time therefore they tarried (there) speaking boldly in the Lord, Who bare witness unto the Word of His grace" (Acts xiv:3). Note that in all this work, the emphasis had been put upon the *Lord Jesus*, the *grace of God*, the *Word of His grace*; not a word had been breathed about any part of the law, so far as the record shows.

One might think that this question had been settled in the events which accompanied the conversion of Cornelius. He had been saved without being circumcised, and the Church at Jerusalem had acknowledged the validity of the claim. "If then God gave them the like gift as (He did) also unto us, when we believed on the Lord Jesus Christ, who was I," said Peter, "that I could withstand God." "And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life." (Acts x:44-48, xi:17-18.) I say that it appears that the question of the Gentiles' salvation, by grace through faith, had been settled; and so it had, but there were some who did not see all of the great implications of it. There may be some explanations of the conduct of these Judaizers, but certainly no excuse for it. Many of the Hebrew Christians looked upon the church as the outgrowth of the Old Testament Institution. This was made to mean that the ordinances of the law had to be carried over into the Church. And if any one argued that Abraham, the father of the faithful, was saved on the simple condition of faith in God (Gal. iii:6-9), it was easy enough to reply that Abraham nevertheless had to be circumcised after he had been saved, and that circumcision was given to the federal patriarch as a token of an everlasting covenant (Gen. xvii:1-27). But however plausibly the "false brethren" might present their contention, Paul looked upon it as a very grave danger. This is what he wrote to the Galatian

Christians about his attitude toward them: "To whom we gave place in the way of subjection, no, not for an hour; that the truth of the Gospel might continue with you." (Gal. ii:5). Paul had no objection to circumcision as such, even for the Christian, as long as it was not taught to be *necessary* to secure or to perfect salvation. He had Timothy circumcised in order to remove an avoidable hindrance to the Gospel (Acts xvi:3); but he refused the practice for Titus when it was a question of maintaining his stand for liberty in Christ (Gal. ii:3-5).

The problem that confronted the Church was of great importance; but it seemed difficult of solution. Compare Acts xv:2. But, praise God, there is an answer to every question for those who will come to the Lord Jesus Christ in the right way. Dr. James M. Stifler wrote in his notes on this council: "So constantly is the superiority of the Jew promised in the Old Testament, that Paul in writing to the Romans must carefully defend the Church order in which the Gentile is on a par with the Jew, if not his superior. If the gospel is to rub out all ceremonial distinctions and establish a universal religious level, the question 'What advantage then hath the Jew?' was inevitable. In writing to Rome Paul argues through three chapters (ix, x, xi) to answer it. And, looked at from this point of view, this is the question now before the meeting in Jerusalem, and it is answered, at least in James' speech, substantially as Paul replies to it in the epistle to the Romans (xi. 25-27). The problem was to save both the liberty of the gospel and the authority of the Scriptures. Antioch stood for the former, the teachers who came down from Jerusalem for the latter. God's Spirit harmonized the two."

There are many interesting and helpful features in this lesson for which we have no space here; but fail not to see and teach God's program for this and the coming age as set forth in the answer of James, verse 14-18: (1) The gathering of believers in the Lord Jesus Christ for His Church; (2) The return of the Lord Himself; (3) The restoration of Israel; (4) The conversion of the Gentiles.

PAUL CARRIES THE GOSPEL INTO EUROPE.

August 19. Acts xv:36; xvi:15. Golden Text, Acts xvi:9.

Daily Readings

Mon., Aug. 13, Gen. xii:1-9. Tues., Aug. 14, Ex. iii:9-17. Wed., Aug. 15, Isa. vi:1-13. Thurs., Aug. 16, Matt. x:5-23. Fri., Aug. 17, Luke xxiv:36-49. Sat., Aug. 18, Rom. x:1-15. Sun., Aug. 19, Acts xv:36-xvi:15.

THE LESSON OUTLINE

I. The Beginning of the Second Missionary Journey of Paul, Acts xv:36-41. II. The Revisit of Churches Founded on the First Journey, Acts xvi:1-6. III. The Call to Europe, Acts xvi:7-10. IV. Paul Comes to Philippi, Acts xvi:11-15.

THE HEART OF THE LESSON

The central message of this lesson is that of guidance by the Holy Spirit. At first it might appear as if that were not the case, for a number of reasons. When the first missionary journey of Barnabas and Saul began, it was definitely stated that "the Holy Spirit said, Separate Me Barnabas and Saul for the work whereunto I have called them." And again we read, "So they, being sent forth by the Holy Spirit, went." (Acts xiii:2, 4.) But here there is no such word. The second journey began with the suggestion of Paul to Barnabas to revisit the brethren to whom they had preached on their first tour. The Holy Spirit is not mentioned. Then there arose the quarrel between these two men concerning Mark. That quarrel was not ordered by the Spirit of God. And then there seemed to be so many hindrances in the way, so many

shut doors. But at Troas, after Paul had had his vision of the Macedonian, he came to the conclusion "that God had called" them "to preach the gospel unto them." Happy indeed is the believer in the Lord Jesus Christ who can look back upon life and bear the testimony that in spite of all his failings, the Lord has been faithful to him, that He has overruled his sins, hindered his plans which were contrary to the purpose of God, and at the proper moment always revealed His will. The problem is not, whether God will lead, but whether we are willing to be led. Our Lord says, "If any man willeth to do His will, He shall know." (John vii:17.)

We do not know how long a time elapsed between the events of verse 35 and verse 36 of Acts 15. But we may assume that Peter's "dissimulation" and Paul's resistance against him for it took place in the interim. (Gal. ii:11-14.) If so, then we have an interesting side-light on the earnestness of Paul which he manifested against Barnabas concerning Mark. Although our sympathy may be with Barnabas, we will not fail to appreciate Paul's vigilance lest the enemy make any inroads upon the gospel.

Paul chose Silas to be his new companion. A little later he found Timothy, and then Luke, and others. In the end even John Mark returned to him with profit. One of the finest testimonies to the unselfishness of Barnabas is to be found in the ultimate friendship of Paul and Mark. Barnabas was not like so many who become the centres of Church quarrels and who then use their influence to keep the estranged believers apart. Barnabas was a peace-maker. Let us be like him in that respect whenever we rightfully can be. Timothy began to follow the Lord with Paul under circumstances that were similar to those in which Saul must have received his first serious impressions concerning faith in Christ. Stephen, Saul, Timothy were three servants that seem to have been bound together by stone-throwing.

The vision of the Macedonian is a plain commentary on the helplessness of men in the things that satisfy the heart in spite of all human credits of culture and world power. Here you have a *Macedonian* asking a Christian *Jew* for help. Paul did not forget the heart-cry of this vision when he came to Europe. And when he came to Athens, and saw the altar with the inscription, "To an Unknown God," he knew what it meant to the sorrowing hearts of Greece. They had their troubles, but they did not know God. And although they had many philosophers, they remained in utter spiritual blindness until the gospel came to them. No wonder Paul wrote to the Corinthians, "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified." (1 Cor. ii:1-2.) Of course Paul preached Christ in Europe. That is what the Macedonian was crying for in Paul's vision. Let us remember that our children need more than the education that they receive in the schools. They need to know the Lord Jesus Christ.

PAUL IN A ROMAN PRISON

August 26. Acts xvi:16-40. Golden Text, Phil. iv:4.

Daily Readings

Mon., Aug. 20, Psa. xci:1-16. Tues., Aug. 21, Gen. xxxvii:12-36. Wed., Aug. 22, Dan. iii:8-30. Thurs., Aug. 23, Luke xxi:5-19. Fri., Aug. 24, Luke vi:27-38. Sat., Aug. 25, Phil. iv:1-20. Sun., Aug. 26, Acts xvi:16-40.

I. THE LESSON OUTLINE

I. The Casting Out of the Evil Spirit, Acts xvi:16-18. II. The Arrest, Acts xvi: 19-24. III. The Apostles in Prison, Acts xvi:25-26. IV. The Salvation of the Jailor, Acts xvi:27-34. V. The Suppliant Magistrates, Acts xvi:35-39. VI. The Apostles' Departure, Acts xvi:40.

THE HEART OF THE LESSON

After Paul had had the vision of the calling Macedonian, he and his companions soon came to Philippi, by a "straight course." Is it not wonderful to see how straight and quickly the believer can travel when once he knows the mind of the Lord! The missionaries tarried in the city "certain days," and then went, on the sabbath day, to a "place of prayer." It seems that there were not enough men of Israel in the city to have a synagogue; but that did not keep the women from worshipping God. Compare Psa. cxxxvii:1-9. In this prayer meeting the Lord gave Paul his first European convert. It was a business woman. Compare Gal. iii:28-29. We have here also a repetition of the truth that there is no substitute for the possession of the Lord Jesus Christ in the matter of being saved. The Ethiopian eunuch (Acts viii:26-40), Saul of Tarsus (Acts ix:1-19; Phil. iii:3-16), Cornelius (Acts x:1-11:xviii), these men were earnest and devout, but they were not saved, until they accepted Christ. And so here was Lydia, a worshipper of God; but a woman whose heart was closed to the gospel, until the Lord opened it to listen to the preaching of Paul.

The lesson now introduces us to a spirit-possessed maid whom Satan was using for his own purposes. Note the strange manner of the devil's tactics against the gospel. He used this maid to say something true about the Lord's servants. But Paul charged the spirit in the name of Jesus Christ to come out of her, and thus refused her demonical testimony. This resulted in the imprisonment of Paul and Silas. Now compare Matt. viii:28,28-34; Mark i:21-28, 32-34, iii:7-12; Jas. ii:19. True believers may suffer for refusing the devil's complements; but Satan always makes a mistake for himself when he imprisons a servant of the Lord. The present text shows this plainly.

Paul might have escaped the stocks, but he chose to suffer for reasons which are not revealed to us. He might also have accused the magistrates before the Roman court of law, even before Caesar if necessary; but he considered himself a preacher and not a prosecutor. Here is a very emphatic application of the apostle's principle expressed in 1 Cor. ix:22, "I am become all things to all men, that I may by all means save some." Paul did not despise his rights as a Roman citizen. He appreciated it, and made use of its rights, but he did so always with an eye single to Christ. No one can doubt that He acted here in the power of heavenly wisdom and love. The results justified his course. Their mistreatment at the hands of the magistrates became the channel of salvation for the jailor and all his.

Let the teacher read the entire epistle of Paul to the Philippians in the light of the events of this chapter. One has said, "The faith that rests in Christ and not in circumstances, can praise God under all circumstances."

"Sing a hymn to Jesus when the heart is faint;
Tell it all to Jesus, comfort or complaint:
If the work is sorrow, if the way is long,
If thou dread'st the morrow, tell it Him in song;
Though thy heart be aching for the crown and palm,
Keep thy spirit waking with a faithful psalm."

OUR HOPE

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Editorial Notes

God Speaking Through His Son

“God, who in many parts and in many ways spoke of old to the fathers in the prophets, at the end of these days hath spoken unto us in a Son, whom He constituted heir of all things, by whom He also made the worlds; who being the effulgence of His glory, and the expression of His substance, and upholding all things by the word of His power, having made (by Himself) purification of sins, sat down on the right hand of the Majesty on high; having become so much better than the angels, as He hath by inheritance a name more excellent than they” (Heb. i:1-4). With these solemn and sublime words the blessed Epistle to the Hebrews begins. It tells us that God hath spoken of old to the fathers of the Jewish race in the prophets. The prophets were therefore the mouthpiece of Jehovah, and not as so often claimed “Jewish patriots and visionaries.” They were holy men of God who spake as they were moved by the Holy Spirit (2 Peter i:21).

The words they uttered are the words of God. And their messages spoke of Him who was to come. In Hebrews x:7 the Son of God makes the declaration Himself “in the volume of the book (the Old Testament) it is written of Me.”

And He, whom Moses, the Prophets and the Psalms announced, has come, and in these last days, this present dispensation, God hath spoken in His Son, the Lord Jesus Christ. Who He is and His glory are revealed in the above words. There we read of His Deity, His Creatorship. He created all things and is therefore the Heir of all things. But He came with a body prepared in incarnation, and in

that body He made purification of sins. The Creator died for the creature's sin. And then He arose, and as the glorified man took His exalted place at the right hand of the Majesty on high, constituted now as the second man, the Heir of all things.

In Him God spoke; in Him God is still speaking. "This is my beloved Son in whom I am well pleased; hear ye Him." Thus the Father's voice was heard on the holy mountain. And throughout this present dispensation it is the Father's message, "Hear ye Him"—"Him," my beloved Son. God speaks in His Son in Love and Mercy. He sent not His Son into the world to condemn the world, but that the world through Him might be saved. In Him He offers peace, life and glory. In Him He has procured for lost sinners eternal salvation, eternal redemption and an eternal inheritance. Throughout this age God thus speaks in love to a world that lieth in the wicked one. In infinite patience speaks the Saviour-God, "who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. ii:4). He is not willing that any should perish, but that all should come to repentance (2 Peter iii:9). What the Son of God announced in the days of His earthly life is now going on. "Verily, verily I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live" (John v:25). This has been going on for 1900 years and still it is true. And thousands upon thousands, a multitude which no man can number, have known and know that it is true what He said: "Verily, verily I say unto you, He that heareth my word and believeth on Him that sent me, hath everlasting life and shall not come into judgment, but is passed from death unto life." And still God speaks in His Son and offers His grace and glory to a lost world.

What a solemn fact God's infinite patience is! He offers in His Son the best He can offer to lost man. And this offer is rejected. Still He waits and waits. But will He wait forever? Will He continue to offer life, peace and glory in and through His Son, as the offer is more and more rejected? The acceptable year of the Lord will not last forever. The

hour, this present age, in which He speaks in Love, will end some day. And it ends with the complete rejection of God's Love and God's Gospel. Everywhere we see the sad evidences of it. Satan's counterfeits abound and increase. The world is pleasure and money-mad. Professing Christendom is nearing the final apostasy.

And then comes the time when God will speak again in His Son. It will be a different message. The second Psalm tells us of this. "Why do the nations rage and the people imagine a vain thing. The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh, the Lord shall have them in derision. *Then shall He speak* unto them in His wrath, and vex them in His sore displeasure." God will speak in His Son and through Him in judgment and with wrath. The acceptable year of the Lord, the hour of salvation, will give way and be followed by the day of vengeance. "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:7-9). How near this is! But it will not come as long as God's ambassadors are still on earth, His true children. May we then remember that God is still speaking in love and that unto us is committed the word of reconciliation to proclaim it to others, while it is day and the night has not yet come. "Now then we are ambassadors for Christ, as though God were entreating by us; we beseech you in behalf of Christ, be ye reconciled to God. For He hath made Him sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. v:20-21).



Two Great Questions

With what haste Saul of Tarsus, the Pharisee and persecutor of the Church, must have pushed on towards Damascus! He carried in the folds of his toga the letters from the Jerusalem authorities addressed to the

synagogues in Damascus, the great Syrian center. He had been successful in wasting the Church in Jerusalem. He went from house to house, a regular inquisitor and tormentor, arresting men and women and committing them to prison. If he only could blast the Church, which had been formed in Damascus, he would surely stamp out the new religion, that the crucified One is Israel's Messiah. Such must have been his thoughts as he traveled northward. And now he has his first glimpse of the famous city. He sees from a distance the gate through which he soon expected to pass and begin his work.

Suddenly something happened. A marvelous light appeared in the bright oriental sky. He tells us the light was "above the brightness of the sun." It blinded his eyes but ere sight was entirely obstructed by that bright light, he had seen a wonderful person in that glory-light. He saw the Lord, as one born out of due season (1 Cor. xv:8).

Then the trembling Pharisee, fallen to the ground, asked his first great question: "*Who art Thou, Lord?*" Then the answer comes to the prostrate enemy, "I am Jesus."

The glorified Lord whom he saw in the glory-light was the despised Jesus, the One whom Saul hated. We do not know in what language our Lord uttered these words in answer to the question. We think it must have been Hebrew and if so, He said, "I am Jehoshuah—"Jehovah, the Saviour. Blessed answer to the question! As He revealed Himself to the persecutor of the Church, His body, so we know Him. We know Him as Jesus, who came from God's bosom, to save His people from their sins. Jesus who lived on earth, who manifested Himself as Jehoshuah, Jehovah—God manifested in the flesh—who came to seek and to save that which is lost. "Jesus of Nazareth, the King of the Jews," was the inscription above His Cross.

But on that Cross as Jehovah, the Saviour, He bore our sins and in the shedding of His blood peace was made. Who art Thou Lord? He is the glorified Lord, the head over all things. He is gone to heaven, angels and principalities being made subject unto Him. He is at the right hand of God 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. All power in heaven and on earth rests in His pierced hands. He is in the place of pre-eminence. He is Lord of all and over all. And Saul on the ground, the glory-light blinding his eyes, realized His Lordship at once. Then he asked his second question:

“Lord, what wilt Thou have me to do?” In Acts xxvi:16-18, we hear from Paul’s lips the full answer he received from the Lord. In the ninth chapter, Luke writes his historical account of Saul’s experience without entering fully into the details, but when Paul testified before King Agrippa he told the King what the Lord answered him, “But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in Me.” What a commission he received! The glorified One revealed Himself thus in His Lordship.

This question we also must ask of Him as we own Him as our Lord. Our little lives down here and especially our service for Him, must be under His direction. “I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye” (Ps. xxxii:8) is one of His gracious promises. He is our head in glory and we are the members of His body. What blessing would be the result if every true believer before attempting any kind of service would ask Him, “Lord, what wilt Thou have me to do?” How many believers are engaged in certain services into which the Lord never called them! Blessing comes if we serve Him according to His will and to ascertain His will each day should be one of our chief concerns.



Be sure and send for free **Sample Copies** of “Our Hope.” Do your very best to secure a new subscriber. We will greatly appreciate your interest.

**A Saint's
Comfort
and Hope**

What a blessed saint Asaph must have been! The seventy-third to the eighty-third Psalms bear his name. They are the products of his inspired pen. Especially precious are the closing words of the seventy-third Psalm. His close walk with God, his confidence, the comfort he enjoyed and the hope he had, are still the blessed privileges of all God's people. Yet God's New Testament saints have more, know more and hence should enjoy more, than the saints of the past Jewish dispensation. Asaph wrote, "Thou shalt guide me with thy counsel" (Ps. lxxii:24-28). He knew guidance, not in his own wisdom or choosing, but through His counsel. This necessitates nearness to God, seeking His presence and walking in His fellowship. Only thus can His people expect the guidance they need in the dark days of our present time. And then Asaph had the assurance that the way in which he walked led to glory, for he said, "and afterward receive me to glory." Beautiful is the love and devotion to the Lord expressed in the words which follow: "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." The Lord was his all. Him alone he would know in glory, and on earth it was only He. Such, only in an infinitely higher sense, was the devotion of our Lord on earth. But how little of that Lord Asaph knew! How much more we know of Him, of His Love, of His power and of His glory than Asaph and all other saints of the old dispensation. We know Him as the One who walked on this earth, who died as our substitute on the cross, and now, risen from the dead, fills the throne in glory, as the glorified Man. How much more then we should say, "Whom have I in heaven but thee? and there is none upon earth that I desire but thee." In heaven and earth He must be for us the only One. In this is peace and joy. This gives comfort and a living and blessed hope. And, as Asaph expressed it, when flesh and heart fail, faith looking to Him alone can say triumphantly, "But God is the strength of my heart and my portion forever."



**Safe and
Secure**

We possess the assurance of our salvation, because God's holy Word tells us so. We do not hope to get eternal life, to have our sins forgiven, but we know that we possess salvation, we have eternal life, we have the forgiveness of sins according to the riches of His grace. These are present possessions as well as sure possessions, bestowed upon us by the Grace of God. And equally does the Word of God assure those who are Christ's that His Love and His Power will keep them. We often wander from Him. His Love continues undiminished; it is not affected by our stumbling walk, by our waywardness. He calls for our return as He called Israel, and assures us that there is healing for all our backsliding. "I will heal your backsliding; I will love you freely." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is a serious mistake if anything has come between us and the Lord, not to come at once to Him and tell Him all about it. His Love will welcome us back. This is the true walk in the light. We must bring all in His presence and thus be restored. His Power will carry us on and to the end, till at last He will present us faultless before the presence of His glory with exceeding joy (Jude 24).

The Church, which He loved, for which He gave Himself, which He purchased by His blood, will He present to Himself, "a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish" (Eph. v:27). It is all His work, and every sinner who trusted in Him and belongs therefore to Him is included in all this. Well may we then be assured that He will do what He has promised. We can rest in His love and trust in His power. And the little life which we have to spend down here is also in His keeping. He knows all about us. He has assured us that all things must work together for good. Nothing that can really hurt us will He ever permit to come into our lives.

This is peace; this is comfort. And in this peace and comfort, the peace and comfort which flows from trust in Him and in His Word, we are to walk daily. As we enjoy

these assurances, the assurances of Grace, that Grace will be the power for a separated life, a life lived in blessed nearness to Himself. And then we learn daily our dependence on Him. Oh! how we need Him more and more! How could we ever do without Him! Closer to Him! Closer to Him!

“There is no condemnation, there is no hell for me,
The torment and the fire my eyes shall never see;
For me there is no sentence, for me has death no sting,
Because the Lord who loves me shall shield me with His wing.
Above my soul’s dark waters His Spirit hovers still,
He guards me from all sorrows, from terror and from ill,
In me He works, and blesses the life-seed He has sown,
From Him I learn the “Abba,” that prayer of faith alone.

And if in lonely places, a fearful child, I shrink,
He prays the prayers within me, I cannot ask or think—
The deep unspoken language known only to that love,
Which fathoms the heart’s mystery from the throne of light above.
His Spirit to my spirit sweet words of comfort saith,
How God the weak one strengthens who leans on Him in faith:
How He hath built a city of love and light and song,
Where the eye at last beholdeth what the heart has loved so long.



Our gracious Lord has given to all His
Our Blessed own the Glory He received from the
Priesthood Father. All He is, and all He has in
resurrection, He bestows upon all for
whom He died. He is risen, we are risen; He is seated at the
right hand of God, we are seated in Christ in the heavenly
places. He is the Son of God, we are sons in Him. He is
the Heir of God, we are heirs of God and joint heirs with
Christ. One of the gifts in resurrection Glory is His priest-
hood. He is Priest and we are priests with Him.

The Spirit of God reserved the declaration of this fact for
the pen of the Apostle Peter. He knew that later the false
teaching would arise in Christendom that there is a special
priestly class in the Church and that this spurious apostolic
priesthood would be claimed through Peter. But Peter
never claimed a priesthood exclusively for himself, but he
writes that all believers are priests, that the whole Body of
Christ constitutes a holy priesthood. “Ye are . . . an
holy priesthood, to offer up spiritual sacrifices, acceptable to
God by Jesus Christ” (1 Pet. ii:5) he wrote to his brethren.

They were believers in Christ and therefore members of that Body "where there is neither Greek nor Jew." It is an exegetical folly to say that these words of Peter apply to the Jews. No, Peter speaks of true believers, born again, indwelt by the Holy Spirit, and makes known the blessed fact that they are priests and that their function is to offer up spiritual sacrifices which God accepts in Jesus Christ. The spiritual sacrifices are the sacrifices of praise, the fruit of our lips, giving thanks in His name (Heb. xiii:15). With such sacrifices God is well pleased. To this our holy priesthood belongs also the prayer of intercession. He is the great Intercessor in glory. He has called us to be intercessors with Him, which is a great honor and a blessed privilege.

Peter mentions priesthood again and speaks of it as a royal priesthood. The function of the royal priesthood is "that ye should show forth the excellencies of Him who has called you out of darkness into His marvelous light." As royal priests we are to be His representatives before men, while as holy priests we go in to God and minister in His presence.

A revival of the priestly functions of believers is much needed in this day. More real worship and praise; more real, Spirit-guided intercession! More Christ-likeness as His holy priests showing forth His excellencies! But what shall we say if, under the name of deeper Bible study this blessed Christian priesthood is denied? It is a serious matter to deny anything which is linked with the Glory of Christ.

Before us is a copy of "*The Christian Fundamental Magazine*" published in Los Angeles and edited by Dr. Robert E. Hadden. The magazine is an advocate of Bullingerism. The leading article is on the priesthood and we read capitalized the following sweeping statement, "*There is no priesthood recognized by God on earth during the present administration of sovereign grace.*"

Peter's statement, according to this view does not concern the Church at all; it is Israel which has the priesthood. According to Dr. Bullinger the greater part of the New Testament is Jewish. Then the writer in this magazine gives another echo of the teacher whom he copies and fol-

lows, without giving him credit, when he writes: "*Israel's future is set before us in Rev. v:9, 10.*" Let us read these two verses. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue and people, and nation; and hast made us unto our God kings and priests; and we shall reign over the earth." According to this, the song of worship will be sung by converted Israel. Dr. Bullinger judaized the entire Book of Revelation. And if it means only Israel in the fifth chapter it must mean also Israel in the first chapter. So the true Church of Jesus Christ has no right, according to this perverted view, to use the blessed worship, the Glory Song: "Unto Him that loveth us and hath washed us from our sins in His own blood and hath made us priests and kings unto God His Father, to Him be Glory and Dominion for ever." This also belongs to Israel. What an invention! This most blessed outburst of praise and worship, is the praise of God the Holy Spirit in the Church of Jesus Christ. Every child of God can join it. Do not permit yourself to be robbed of it.



**None but
Christ**

John Lambert, the martyr, was burned at the stake in Smithfield in the year 1538. Fox, in his larger work on "Acts and Monuments," gives the following account, which we quote in his own words:

"As touching the terrible manner and fashion of the burning of this blessed martyr, there is to be noted, that of all others who have been burned and offered up at Smithfield, there was yet none so cruelly and piteously handled as he. For, after that his legs were consumed and burned up to the stumps, and that the wretched tormentors and enemies of God had withdrawn the fire from him, so that but a small fire and coals were left under him, then two that stood at each side of him, with their halberts pitched him upon their pikes, as far as the chain would reach. Then he, lifting up such hands as he had, and his fingers ends flaming with fire,

cried unto the people in these words, 'None but Christ, none but Christ'; and so, being let down again from their halberts, fell into the fire, and there ended his life." What a wonderful confession! And how true—None but Christ! Christ only! But how few of God's people today say it and manifest it in their lives—None but Christ!



**Chalmers
Testimony**

Dr. Thomas Chalmers, the great Scotch scholar and preacher, rightly called "the great Chalmers," was a strong believer in our Lord's second coming. We do not know of any clearer testimony as to the return of Christ than the following:

"Of this I am satisfied, that the next coming of Christ will be a coming, not final judgment, but a coming to usher in the Millennium. I utterly despair of the universal prevalence of Christianity as the result of a missionary process. I look for its conclusive establishment through a widening passage of desolations and judgments, with the demolition of our civil and ecclesiastical structures. Overturn, Overturn, Overturn, is the watchword of our coming Lord." In his "Sabbath-Readings" (Vol. I p. 311) Chalmers says: "I desire to cherish a more habitual and practical faith than heretofore in that coming which even the first Christians were called to hope for with all earnestness, even though many centuries were to elapse ere the hope could be realized; and how much more we who are so much nearer this great fulfilment than at the time when we believed."

Beginning with the Apostles, the greatest, the most noble, the scholars, the godly, yea, the master-minds in every century have held high, next to the Gospel of Jesus Christ, the flaming torch of the glorious message of His second coming.



**Heathen
Philosophy**

J. W. Dawson was a most eminent scientist of the past generation. He is unsurpassed by any living scientist. We read recently his work on "Primitive Man." He makes some statements which ought to be framed and

hung in every high school, in every college and university, in all the public libraries and reading rooms throughout the English speaking world. The statements concern evolution.

“Tradition and revelation have, it is true, their solution of the mystery (the origin of man) but there are, and always have been, many who will not take these on trust, but must grope for themselves with the taper of science or philosophy into the dark caverns whence issue the springs of humanity. In former times it was philosophic speculation alone which lent its dim and uncertain light to these bold inquirers; but in our day the new and startling discoveries in physics, chemistry, and biology have flashed up with an unexpected brilliancy, and have at least served to dazzle the eyes and encourage the hopes of the curious, and to lead to explorations more bold and systematic than any previously undertaken. Thus has been born amongst us—or rather renewed, for it is a very old thing—that evolutionist philosophy which has been well characterized as the *‘baldest of all the philosophies which have sprung up in our world,’* and which solves the question of human origin by the assumption that human nature exists potentially in mere inorganic matter, and that a chain of spontaneous derivation connects incandescent molecules or star-dust with the world, and with man himself.

“This doctrine is itself one of the strangest phenomena of humanity. It existed—and most naturally—in the oldest philosophy and poetry, in connection with it the crudest and most uncritical attempts of the human mind to grasp the system of nature; but that in our day a system *destitute of any shadow of proof*, and supported merely by vague analogies and figures of speech, and by the arbitrary and artificial coherence of its own parts, should be accepted as a philosophy, and should find able adherents to string upon its thread of hypotheses our vast and weighty stores of knowledge, is surpassingly strange.

“It seems to indicate that the accumulated facts of our age have gone altogether beyond its capacity for generalization; and but for the vigor which one sees elsewhere, it might be taken as an indication that the human mind has fallen

into a state of senility, and in its dotage mistakes for science the imaginations which were the dreams of its youth."

Professor Dawson nails down Spencer and Darwin in a coffin of eternal hopelessness. Yet, who in the great institutions of learning pays any attention to the verdict of this master mind?

Evolution is a heathen philosophy. That scholars turn back to the fables of heathendom and accept as truth what pagan philosophers with their darkened minds invented, gives the supposed progress of the race the lie. The Spirit of God long ago predicted the revival of these foolish things in the very midst of the professing church. "They will turn away their ear from the Truth and turn aside to fables" (2 Tim. iv:5).



**Chicago
Preachers**

The preachers living in Chicago were recently circularized with a questionnaire containing forty-seven questions, prepared and sent out by Prof. George K. Betts of the religious education department of Northwestern University. The returns reveals a strange mixture. "The Christian Century," the leading organ of Modernism, gives the results.

"Twenty per cent doubt or deny that God exists in three distinct persons; 13 per cent that He is omnipotent; 32 per cent that He occasionally sets aside law and performs a miracle; 44 per cent that in Bible times God manifested Himself in a manner which no longer occurs; 33 per cent that the Old Testament prophets were inspired to predict future events. A comparison of these last two items yields the curious result that at least 11 per cent must believe that the power of predicting future events is still conferred upon men from time to time, or else that many individuals were careless in making their answers. Thirty per cent doubt whether the inspiration of the Bible is different from that of other great religious literature. Sixty-six per cent doubt or deny the equal authority of all parts of the Bible, and only 38 per cent are sure that it is free from myth or legend. Twenty-nine per cent doubt the Virgin Birth of Jesus, 8 per cent His sinlessness, 16 per cent His bodily resurrection. Only 3 per cent doubt the continuance of life after death, but 38 per cent the bodily resurrection. Only 58 per cent are sure that a person's eternal state is fixed by his spiritual condition at the time of his death. Rather surprisingly, 60 per cent say that they believe in a personal devil, 53 per cent in hell as an actual place, and 57 per cent in heaven as having a definite location somewhere in the universe."

We wish they had given the denominations whose ministers

denied the cardinal beliefs of Christianity. But how can men who deny the inspiration of the Bible and revealed truths preach the Gospel and lead men from darkness to light? And how many of those who answered the questions did not put down what they really believe for fear that somebody might find it out? Chicago has the reputation of being the most lawless and ungodly city on the North American continent. The preachers who deny the inspiration of the Bible and the Gospel of Jesus Christ help to make that city still more lawless.



The Chinese Once more the words of our Lord, spoken concerning the present age, are verified.
Famine "There shall be famines." Poor China has suffered much during the past years and now the horrors of famine are upon different provinces. Roy Allison, a Presbyterian missionary in Shantung, writes: "Boys and girls are sold for a dollar apiece, also are abandoned on the streets. It is truly pitiful to see two little tots going hand in hand abandoned by their parents." Our brethren in China are making heroic efforts to save these little ones, whom the Lord Jesus loves. The Association for the Welfare of the Children of China (Incorporated), 150 Fifth Avenue, New York City, with many friends of China, is co-operating in the famine relief, working especially for the children. Help this association in this noble work.



Crept in Several of our readers expressed surprise that we printed the article on "The Middle Wall of Partition." We certainly do not agree with some of the statements in this contribution. It was sent to us by a well known publisher, being a chapter from a new book written by a man who has the reputation of being sound in the faith. We did not read the treatise carefully and as we did not read the proof sheets at all, the faulty reasonings escaped our notice, and so it found its way into our columns. Our volume, "The Jewish Question," now in its tenth edition, gives the true

interpretation as to the present status of the Jews and their future restoration.



**December
Issue**

God willing, we purpose to make our December issue a special Lord's Coming number. There will be some special articles on the blessed hope, different phases of prophecy and especially on the signs of the times. It will be a very important issue with strong messages by the editor and several other contributors.

We hope it will be possible to circulate this issue in thousands of copies among believers who are not subscribers to the magazine. In order to make this possible we shall make a very low price in quantities. In fact we shall furnish them in lots of 25, 50 and 100 copies at cost price and pay the cost of sending. Will you please write us later how many copies you could take so that we may know how many more we must print.



Rare Books

Some of our readers may be interested in rare, old books as well as in sets of books covering history, church history, English literature or other topics. We are in a position to offer some very choice sets at a low price because we are in touch with several second-hand book dealers in Great Britain and in our land. We shall issue a list of these books and sets next month. If you are interested please write for a copy.

We also wish to say if you are looking for certain books, or set of books, you may write us and we will try to locate them for you.



**The Second
Article**

Our readers will find in this issue the first article on Martin Boos, the Gospel-preaching priest. It is a fascinating story and we are certain it will do good. These articles will continue for a number of months.



**Ministry
this Fall**

At this time we cannot give definite information as to the places we hope to visit this fall. We have invitations from different North Pacific States, as well as Eastern and Southern States and from Canada. We are praying for guidance for it is impossible to respond to all the calls. During the summer we preached in different villages of our home state and also in **Paterson, N. J.** Besides this we held the **Annual Montrose Prophetic Conference** and spoke at **Stony Brook.**



**Boston Meetings
Important**

Beginning with the first Thursday in October, which is October the fourth, we start the twenty-ninth season of the Boston Monthly meetings. On invitation of the Pastor and the Elders of the First United Presbyterian Church, Boston, we shall transfer these meetings to their place of worship and hold the first meetings on the above date. All our friends who are on the Boston mail-list will receive notification in time, as well as the directions how to reach the new place and we hope the first meetings will be very largely attended. We are sorry to leave Park Street Church where we held the meetings all these years.

But we had to pay thirty-six dollars rent for each day; then the advertising had to be met, as well as the traveling expenses of the different brethren and other expenses, so that often the outlay for the day was over a hundred dollars and the offerings sometimes for months did not meet these necessary expenses. Therefore, we are grateful for the hospitality of the United Presbyterian Church, inviting us to use their building free of charge. We hope rich blessings may attend these meetings in the new place.

The Book of Psalms

Psalm XXXI

The Psalm, which follows the Thunderstorm-Judgment Psalm (xxix) and the Psalm of praise and worship for deliverance (xxx), is also a great dispensational prophecy. This Psalm gives a prophetic description of the troubles of the godly in Israel in the future, their prayer for deliverance and the coming deliverance. Such has been the order in a number of the Psalms we have studied. The order is not confined to Israel, or to the Israelitish saints of the future; it belongs to all the saints of God and therefore to us as well. The saints of God have their trials, their spiritual enemies and all kinds of adversities. Their refuge is prayer and confidence in God; this is followed by deliverance and praise. This accounts for the similarity of a number of utterances in this Psalm with the words spoken by the prophet Jeremiah. (Compare verse 14 with Jer. xx:10; verse 10 with Lament. i:20; verse 11 with Jer. xx:18; verse 18 with Jer. xvii:18; verse 23 with Lament. iii:54.) On account of the similar expressions in Jeremiah some have imagined that Jeremiah must have written this Psalm, in spite of the fact that the ancient inscription tells us it is a Psalm of David. Those who attribute this Psalm to Jeremiah also call attention that the phrase "fear on all sides" (verse 13) occurs six times in the writings of Jeremiah. Both Jeremiah and David were saints, suffering severely, equally trusting in the Lord, and therefore they had the same experiences and were led to use the same expressions. The opening verses are also found in Psalm lxxi:1, which has no inscription.

I. Prayer and Expression of Confidence.

In Thee, Jehovah, have I taken refuge;
Let me never be ashamed;

OUR HOPE

In Thy righteousness set me free.
 Incline Thine ear unto me,
 Speedily deliver me;
 Be to me a strong rock,
 A house of defence to save me.
 For Thou art my rock and my fortress,
 And for Thy Name's sake lead and guide me!
 Draw me out of the net they have secretly laid for me:
 For Thou art my stronghold.
 Into Thy hand I commit My spirit,
 Thou hast redeemed me, Jehovah, Thou God of Truth.
 I have hated them that observe lying vanities;
 As for me I have trusted in Jehovah.
 I will be glad and rejoice in Thy mercy;
 For Thou hast seen my trouble; Thou hast seen my soul in adversities.
 And hast not shut me up into the hand of my enemy;
 Thou hast set my feet in a large place. (Verses 1-8.)

But little comment is needed on these precious words, dear and precious to every child of God. It is in Jehovah, the Lord Jesus Christ, that the believer takes refuge. As we learn from the Psalm which follows, He who is our justifier is also our hiding place; He who bore our sins cares for the believer in trouble. Faith realizing this has the assurance of never being left ashamed. His righteousness sets free. This is a wonderful statement. It expresses the very truth of the Gospel. It is the righteousness of God which sets the sinner free and the same righteousness delivers the trusting saint.

The Lord, Jehovah, is for His own a strong rock, a house of defense, a fortress and a stronghold. Prayer for guidance and deliverance from the snares of the enemies will surely be answered. How much greater would be the peace of God's children if they would pray as David prays here, "lead and guide me"—and flee to Him at all times as the stronghold.

The words, "Into Thy hand I commit my spirit," were used by our Lord on the cross, when His blessed work had been finished and He yielded His spirit. But He said, "Father into Thy hands I commit My spirit." These blessed words have been used by hundreds of martyrs when the cruel flames consumed their bodies. Stephen said, "Lord Jesus, receive my spirit." When the sentence of degradation was being executed upon John Huss, the last act of the Bishop who performed the ceremony was to

pronounce the horrible words: "and now we commit thy soul to the devil." To this Huss in greatest calmness replied, "I commit my spirit into Thy hands, Lord Jesus Christ; unto Thee I commend my spirit whom Thou hast redeemed." Then he was carried to the place of public execution and burned to death. These were also the last words of Polycarp, of Bernard, of Jerome of Prague, of Luther and Melancthon and many, many others. "Blessed are they," says Luther, "who die not only *for* the Lord, as martyrs; not only *in* the Lord as believers, but likewise *with* the Lord, as breathing forth their lives in the words, "into Thy hand I commend my spirit."

Twice we read "Thou hast seen." This is another comfort all the saints know. All troubles and adversities are seen by Him and known to Him. He is still the same He was when speaking out of the burning bush (Ex. iii). He said to Moses, "I have seen—I have heard—I know." And so He will see the afflictions of the godly in Israel during the coming Anti-christian days and in His own time He will lead them out into a large place.

II. Prayer in Suffering and Sorrow and for Deliverance.

Be gracious unto me, Jehovah, for I am in trouble;
 My eye is consumed with vexation—my soul and my body.
 For my life is spent with sorrow, and my years with sighing;
 My strength is failing me because of mine iniquity, my bones are wasted,
 I am become a reproach on account of all my oppressors,
 Even exceedingly to my neighbors and a dread to my acquaintance,
 They that see me without flee from me.
 For I, forgotten by them as a dead man,
 I am become like a broken vessel.
 For I have heard the slander of many—terror on all sides,
 While they took counsel together against me,
 Planned to take away my life.
 But as for me I have trusted in Jehovah:
 I have said, Thou art my God.
 My times are in Thy hand:
 Deliver me from the hand of mine enemies, and my tormentors!
 Make Thy face to shine upon thy servant,
 Save me for Thy mercies' sake!
 Jehovah, let me not be ashamed, for I have called upon Thee;
 Let the wicked be ashamed; they shall be silent in Sheol!
 Let the lying lips become dumb,
 Which speak insolently against the righteous with contemptuous pride.
 (Verses 9-18.)

They tell out in the presence of the Lord sorrows and troubles. He who sees them and knows them nevertheless

expects that His children come to Him and pour out their hearts before Him. The words fit into the experiences of suffering saints in both Testaments, Jewish saints and those who belong to the Church, the body of Christ. They will find an additional fulfilment when the man of sin persecutes the remnant of Israel during the time of their great tribulation (Dan. xii; Matt. xxiv). Then there will be sorrow and sighing as never before. They will be oppressed and hated for His Name's sake. Terror will be on every side and their enemies will try to take away their lives. But that will be the time to trust and cling close to the Lord. Faith can rejoice even when all is dark and when terror is on every side, for such conditions are His gracious opportunity to show that He is able to deliver.

What sweet comfort it is to know, "My times are in Thy hand!" Our whole earthly existence rests with Him. And in still another sense our times are in His hand. Whatever the circumstances of human life they rest with Him; and when His time comes to change them He will do so in His all-wise way.

Then the godly in Israel plead, "Make Thy face to shine upon Thy servant." Says an ancient Hebrew commentator, "The face of God is His anointed, the Messiah." Even so! And when He shines forth in all His majesty and glory His trusting people will be saved by His mercy, while the wicked shall become dumb and be silenced for ever.

III. Praise and Thanksgiving for Deliverance and Victory.

How great is Thy goodness
Which Thou hast laid up for them that fear Thee,
Which Thou hast wrought for them taking refuge in Thee
Before the sons of men!
Thou hidest them in the secret of Thy presence from the plottings of men;
Thou keepest them in a tabernacle from the strife of tongues.
Blessed be Jehovah:
For He has shown me wondrously His loving kindness in a strong city.
As for me—I said in my confusion:
I am cut off from before Thine eyes
Yet hast Thou heard the voice of my supplications, when I cried unto
Thee.
Love Jehovah all ye Saints!
Jehovah preserveth the faithful
And plentifully rewardeth the proud doer.
Be strong and let your hearts take courage,
All ye that hope in Jehovah! (Verses 19-24.)

The answer has come. And now the heart bursts forth in praise and thanksgiving. The goodness of the Lord and His goodness alone sent deliverance. While the enemy raged they were hidden by His mighty hand, they were in the secret of His presence; they were kept in His tabernacle. Though in their confusion and alarm, giving way to unbelief and fear, they said, "I am cut off from before Thine eyes," yet did He hear graciously and answered when they cried. Such is our God, a prayer hearing and prayer answering Lord. Why then should we not be strong and take courage?

Studies in Isaiah

BY F. C. JENNINGS

CHAPTER LXIII. (Continued)

The Closing Trilogy, the "Finale" of the Prophecy. The One Sure Mark of the True People of God in the Last Days is Penitence.

A change now comes over the spirit of the prophecy—a striking change from the vision of the Victor triumphantly marching from Edom. Gently and meditatively it begins, but the retrospect warms the heart, the words increase in strength, till they close in a perfect storm of confession, and longing desire, which is carried into the next chapter.

This is the first of the last sub-section, and again strongly has marked upon it the significant "3," thus:

- | | |
|--------------------------------|-------------------------------|
| 1: Verses 7 to 14: | Retrospective and meditative. |
| 2: Verses 15 to 19a: | Confession and Petition. |
| 3: Verses 19b to Chap. 64, 12: | Vehement desire. |

May I beg my readers not to permit the thought that we have no direct and personal interest in this pensive part of the prophesy, for as Israel always provides patterns for us (1 Cor. x), so her condition just prior to the intervention of her Lord, will be of peculiar value, as telling us what shall be—nay, what *is* our condition as the responsible Witness for God on the earth, just prior to our Lord's intervention on our behalf, and gives us the one sure mark that shall evidence those who are true amid a mass of dead and luke-warm profession—**that** surely must command our interest.

OUR HOPE

- 7: The mercies of Jehovah will I now remember—
The praises of Jehovah [will I now recall!],
According unto all that Jehovah hath bestowed on us;
The goodness so great he hath shown to Is'el's house,
The which he hath given them in his lovingkindnesses,
According to his very many mercies*.
- 8: He hath said to himself: "Surely they're my people—
Children that will never turn to Lie":
So he was to them a Saviour indeed.
- 9: In all their distresses, distressed too was he,
By the angel of his presence did he save them!
In his love and compassion he redeemed them,
Took them up and carried them all the days of old.
- 10: But they rebelled and grieved his holy Spirit;
Then He turned against them and became their foe!
Aye, he did even wage war against them!
- 11: Then his people called to mind the days that were gone by;†
E'en the days of Moses: and they cried, O where is he
Who raised them from out of the sea's dark depths,
By the shepherd of his flock?
O where is he who put his holy Spirit in him ‡
- 12: 'Twas his—the glorious arm that did lead them—
Led them by the right hand of Moses—
Before them split the waters, to make himself a name—
A name that should remain forevermore!
- 13: Who led them through the deeps, like a horse in a pasture,§
Nor did they even stumble!
- 14: Like domestic cattle that go down to the valley,
The Spirit of Jehovah brought them to their rest."
- 15: Thus didst thou thy people lead
To make thyself a name majestic!

When Isaiah wrote this chapter, Israel certainly had not reached the low condition it described. Not yet was the sanctuary in Jerusalem trodden down; not yet had Jehovah fought against them; not yet was the House of David set aside. On the contrary the most gracious promise that the Word contains is in a communication to the worst of the

*This verse 7 bears another of Isaiah's artistic marks: it is palindromical, that is, it begins and ends with the same word. The verse rings with melodious changes on Jehovah's gracious dealings in three words: *chesed*, grace that condescends to and meets a sinful people: *tob*, benignant goodness: *racham*, His deepest sympathetic tenderness, which I have rendered "lovingkindness."

†There is much question as to the subject of the verb "called to mind." The Authorized Version and Revised in the text, with many others, make it read as Jehovah asking "where is he;" but I have eventually adopted the marginal reading of the Revised Version that the word "people" is the subject, for it brings the whole passage into direct accord with all scripture that tells of the result of chastening. When it leads to exercise it awakens memories of a better time, and thus a longing for the recovery of it.

‡That is, in Moses.

§Hebrew *midbar* from root, *dahbar*, "to lead to pasture" (Gesenius). "As a horse gallops over the plain" (Del.).

kings, Ahaz, while, as we have seen, the message that the "sundial" brought to Hezekiah was full of grace. But in these verses the Spirit of Christ transports the spirit of the prophet far into the future; and then he speaks from that standpoint, telling what he sees **there**.

Naturally those who reject the divine element in Scripture, are compelled to deny that Isaiah is the author of anything that goes beyond his own time; and must fall back on some "Great Unknown." But surely this foreseeing beyond the powers of simple **natural** foresight, is, and must be, the very essence of divine prophecy, and the clearest proof that in the Book that these prophecies record, we have to do with God. This too, you will remember, was the very ground of Jehovah's challenge to the false deities, and it will still serve today as a test of what is called "spiritualism"; for we too can take up that challenge and say, "**Let them show us what shall happen.**" Wicked spirits may, through their human mediums, tell where a lost article may be found, or the physical condition of another who is far away, and a hundred other wonders, but not one of them can foretell, with any certainty, the future. Many a deluded votary of "Spiritualism," has suffered for his misplaced confidence in such prophetic powers. But with Jehovah, so certain is the accomplishment of what He foretells that He speaks of it as already accomplished and past. If illustrations of this be needed, we have not to go beyond our own prophet. Turn back to our fifty-third chapter and note the past tenses of what most surely then lay still in the future.

In our one book of **Christian** prophecy with its significant title "Revelation," it is revealed to us how the human spirit is thrown forward into future scenes; for there the human writer, John, is transported by the Spirit of God into what is termed: "The Lord's Day"* as being in direct contrast with **man's** day (1 Cor. iv:3, where the marginal reading is

*The term "The Lord's Day," must be distinguished both from The Day of the Lord (to which, however, it bears a close relation) and The First Day of the Week, to which it bears no relation at all in the Scriptures. That day is always called, "The First Day of the Week," and has nothing to do with judgment, but with its opposite: memories of the grace that raised our Lord from the dead.

the correct one). John's body was in **man's** day, suffering from the injustice of man's **judgment**. John's spirit became in the **Lord's** day, and, so he sees the Lord Jesus **judging** in the midst of the Churches (Rev. i:10).

Thus in the first seven verses of this chapter of Isaiah, the prophet became in Spirit in **The Day of the Lord** (not the Lord's Day), and sees His triumphant intervention for His afflicted earthly people. But now, in what follows, we are led back to those exercises in the remnant of His people that justified that intervention, first Retrospect, then Confession, then vehement desire.

Keeping this in mind that in Israel we have a pattern for ourselves, and that what led to Jehovah intervening for her, will lead to our Lord Jesus intervening for us, we note that the first step is in remembering the past. Strange paradox in the ways of God with His people, for is it not written: "**Forgetting the things that are behind**" (Phil.iii:13)? Yes, but it is also written: "**Remember what ye were in times past**" (Eph. ii:11). We have both to forget and to remember—to forget, that is not to dwell on, any past attainment that would hinder our race to our goal, Christ in glory; but still to remember what we were in the bondage of sin, and the love that delivered us from that bondage, for that too shall quicken our steps on our homeward way. Then there is another form of wholesome and profitable retrospect that would have a most salutary effect on the Church of God as the Witness to Christ—"whence we have fallen"! (Rev. ii:2). We hear boastings of constant improvement, of the Christian world (strange anomaly!) getting ever better; are such boastings justified? Well, we will not discuss the "world"—it lieth in the wicked one (1 John v:19), and as long as that is its environment, any "improvement" is like putting fine clothes on a corpse and boasting of its beauty! But the **Church**—has **that** improved? Let us not go back 1,000 years, but to its very beginning, when all that believed were of one heart and mind: when there was no division, but its unity witnessed to the one beloved and adored Object that made that unity. How does the present compare with **that**? Does boasting or confession become

us? Well, Israel's remnant was manifested by **confession**, amid a boasting mass, so shall the present-day remnant be.

In verse 8 is a sentence that demands some comment: **"For he said, surely they are my people: children that will never turn to falsehood."** Thus the prophet appears to attribute to Jehovah an expectation that proves baseless, as if He did not know what was in man, and here sighs His disappointment. This has led some to translate: **"Children shall not lie,"** that is, it is a prohibition. But apart altogether from any deeper consideration, this is such a very tame, weak, and flat rendering so entirely inconsistent with the lively force and beauty of the prophet's style, that we reject it. We must remember too that this is not a direct word from Jehovah Himself, but a retrospect by one speaking for the people, and thus he makes his thoughts vividly clear by this human way of speaking. Jehovah has done everything that a human father could do for his children, and had every reason for expecting the filial affection and full confidence of their heart. For this is, I believe, the force of the word "lie" in this verse, as in chapter xxviii:15, **"under falsehood (the same word) have we hid ourselves."** In neither case is it merely a misstatement of facts, but the heart turning away from God to idols—from Christ to other confidences, as in 1 John ii:22, **"Who is the liar but he that denieth that Jesus is the Christ."**

Is there nothing in this for us? Can we read coldly and unmoved of His dealings with Israel and not see the correspondences there are to His dealings with each of us? We were in bondage—were we not? He redeemed us by His own sufferings—did He not? He has borne with us to this hour—has He not? Is He not entitled to our heart's full confidence? Every rival to Him then is a **lie**.

In verse 10, the Redeemer, kind and pitiful, is changed in His governmental dealings with them, to their enemy. But bear in mind this is not Jehovah speaking, this is not divine revelation, but an inspired record of Israel's experience. It does not mean that Jehovah **really** was their foe, but His providences had that appearance, for He gives them up to foe after foe as in the Book of Judges, since they

have grieved His holy Spirit. Nor is **that** word used here exactly as it is in our New Testament, of the third Person of the Holy Trinity, for that truth was not yet revealed. But to a pious Jew, the term "spirit," seems to have had in it, when thus used, the **realized presence of God**, as in the parallelism of Psalm cxxxix:7: "**Whither shall I go from thy 'Spirit'? or whither shall I flee from thy 'presence'?**" It is the felt, realized presence of God Who is Spirit, and in our chapter a parallel idea to "the angel of His presence."

But whatever may have been the precise force of the word Spirit to Jewish ears, there can be no question as to its significance to ours, when we are exhorted, "grieve not the Holy Spirit of God whereby ye are sealed to the day of redemption" (Eph. iv:30), for still very serious consequences may follow, and many be weak and sickly among us and many be taken away by untimely deaths (1 Cor. xi:30); and in that way, again have the appearance of fighting against us.

Verses 11 to 14. How blessed is adversity to the true people of God! In itself, it does not distinguish them from the world, but in its effects it does. They are not marked today by freedom from bereavement, loss, or sickness or death: all these come indifferently to all. It is **man**, not the saint, who "is born to trouble as the sparks fly upward" (Job v:7) and that is no new discovery. But let our verses show where the distinction begins. On the one hand, there is hopeless despairing grief—or there is an endeavor to drown all memory in worldly excitement—or there is a bitter arraignment of God's ways; but on the other, there is a remembrance of, and a turning to, Him whose love has been so clearly shown in His ways with them from the beginning. Not to the shadows of Moses and the Red Sea: not to the strong east wind and the black night; but to the substance of these in the "storm that bowed His blessed head"—to the sorrows of Gethsemane, and the unseen but deeper sorrows of the Cross. No, no; neither sorrow nor sickness, pain nor death are in the least discriminative, but the penitent self-judgment due to memories of the past—the finding our way to His Feet do mark the child of God, and turn the **suffering** that is common to all, into **chastening**

which distinguishes the true-born child from the bastard (Heb. xii:8).

Here Israel remembers the sea and its depths through which their fathers were led with such a sure foot that it was like a horse galloping over a pasture, or as cattle quietly leaving the mountains for the valleys to feed and rest, and after first asking, "Where is he who led them?" answer it by, "It was Thou who didst this to make thy Name, as Saviour and Lover, to be remembered forever." If the shadow does this what shall the Substance do? Shall the shadow be remembered and the substance be forgotten?

- 15: From heaven look down and regard—
 From where thy holiness dwells—
 From where thy glory inhabits—
 O where is thy zeal? The display of thy strength?
 Thy yearnings of love to me? All are restrained.*
- 16: For thou art our Father alone:
 For Abraham knoweth us not—
 Israel owneth us not—
 Our Father Jehovah, art thou—
 Our "Redeemer" thy name from of old.
- 17: O why, from thy ways hast thou made us to stray?
 And hardened our hearts from thy fear?
 Lord, for the sake of thy servants, return,
 The tribes that thou dost inherit!
- 18: How brief is the time that thine own holy ones
 Have held it in their own possession.
 'Tis **thy** sanctuary our foes have down-trodden.
- 19: We've become as the rest of the nations;
 Over whom thou hast never borne rule,
 Who have not been called by thy name.

What pathos there is in this affecting appeal! Our printed page is apt to read so coldly, and the living Spirit of God can alone communicate to us the real feeling with which the words were written. It is not here a little company of Jews who are weeping at the stones of their ancient city, but these are looking heavenward, with tears streaming down their cheeks, and they cry: "O look down once more from that heaven so uncontaminated by human foe, and regard the conditions on this earth. In heaven thy Holiness and thy Glory still find unrivalled dwelling; but what a contrast is here! Thy Temple is closed and downtrodden (See Dan.

*This may be either the continuation of the questions; or a mournful statement of a fact, as assumed by the speaker, and Revised Version so renders.

ix:27). O, where is thy zeal, and where thy strength? Alas, those yearnings of thy love are now restrained.

“We sprang from Abraham—he is our father. Israel is our mother; but both have forsaken us, and will own no relationship. But is it not written that, ‘When my father and my mother forsake me, the Lord will take me up?’ (Ps. xxvii:10). We confess that we have turned from every expression of thy love, till now thou hast hardened our hearts, and we have lost all that we enjoyed for such a brief space, and are become as those who never had thy rule, or bore thy name. Could anything exceed our misery?”

Before turning to the next chapter, we may well again call to mind, that in this pathetic picture of Israel in those last days, we may see our own state today, as our Lord speaks to us in the letter to the Church in Laodicea (Rev. iii:14). The boastings that we hear on all sides are but history repeating itself, as it ever will, while the comparatively few who are confessing, with many a secret sigh, the true condition of the Church, take the place of that “Remnant” of Israel to whose cries we have been listening; and many a heart is joining with that beloved earthly people: “O that thou wouldst rend the heavens and come down,” for that is indeed **our** only hope, as well as theirs, although ours is to join Him in the air, before He reaches the Earth in judgment.

“O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O fill me with Thy fullness, Lord,
Until my very heart overflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

O use me, Lord, use even me,
Just as Thou wilt, and *when*, and *where*;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.”

A Reply to an Article in "The Methodist"*

By ARTHUR FOREST WELLS

An article appeared recently in "The Methodist" entitled "The Methodist Church's Great Need," in which the writer, who signs himself "C. R.," makes some rash statements that should be answered. In advocating Wesleyan Arminianism as the gospel entrusted (!) to the Methodists, he slanders Calvinism as being the mother of Modernism; and, among other things, deprecates the precious doctrine of the believer's eternal security through and in the Lord Jesus Christ.

Mr. C. R. says that Modernism has been produced by a revival of Calvinism. These are his words: "Calvinism again coming to the front has produced Modernism." We will ignore the patent insinuation that Calvinism had "gone away," or, to use the writer's own words, was "conquered and buried," and consider the assertion that Modernism comes from Calvinism. But the fact of Calvinism's unrelatedness to Modernism is so obvious to any one who really knows what Calvinism is, and what Modernism is, that the accusation is silly, and we apologize for taking the matter seriously. However, lest some one should think that the writer of the above named article had some ground for his arraignment, let us contrast the two.

One of the first characteristics of Calvinism is that it is logical, and that its teaching has been put into language which is understandable. This cannot be said of Modernism. In fact, we can hardly speak of Modernism here; we are compelled to speak of Modernists; for their is no creedal unity among the religious radicals. And even when we read the statements of the various discordant liberals, we find that we cannot be certain as to just what they are endeavoring to say, since they do not always use language in its historic sense. Certainly, therefore, such Modernistic confusion cannot be the offspring of logical Calvinism.

The Calvinistic Westminster Confession teaches the following about the sixty-six books of the Old and New Testa-

* "The Methodist;" Evangelist L.W. Munhall, Editor; is published in Philadelphia.

ment: "All which are given by inspiration of God, to be the rule of faith and life. The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequences may be deduced from Scripture; unto which nothing at any time is to be added whether by new revelations of the Spirit or traditions of men. All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto sufficient understanding of them." But Modernists have no place for such a conception of the Word of God. They hold that the Scriptures are purely human in their origin and authorship, that their inspiration exists only in their ability to inspire, that modern thought is an advance upon their teaching, and that they are not our only infallible rule of faith and practise. How then could Modernism come from Calvinism?

Calvinism proclaims the sovereignty of the Triune God. It extols the glory of His character, the wonder of His wisdom, and the greatness of His might. It teaches that Jesus Christ our Lord is very God, equal with the Father in substance, glory, and power, and that He is complete man, having two natures, but being one Person. It teaches that the Holy Spirit is the Third Person of the Trinity, and that He is equal with the Father and the Son in all the essentials of the Godhead. What do Modernists teach on this subject? Their god is not our God. Their Jesus is not our Lord Jesus Christ, for they have denied His virgin birth, His miracles, the nature and efficiency of His death, His resurrection, His bodily ascension into heaven, and His visible coming again. Certainly these two systems of thought are not vitally or even loosely related.

Calvinism teaches that man was created in the image of God; but that he fell, and became sinful, and that he is now without power to redeem himself. But it also teaches that God sent His Son into the world to die for us, and that

any sinner can be saved by grace through faith. Modernists, on the other hand, deny every statement of the Scriptures concerning the origin, the fall, the hopelessness of man, and the way of salvation; and they seek to substitute for the doctrine of the Bible concerning these things just one word, namely, evolution, evolution as it is applied by them in their philosophy of the natural and the spiritual worlds. Again, I ask, What kinship can there possibly be between Calvinism and Modernism?

Calvinism emphasizes the grace of God in the election of the redeemed. No other system of theological thought has gone beyond Calvinism in teaching the distinct exclusiveness of the body of Christ. But Modernism boasts continually about an indiscriminate "brotherhood of man." And now I say that it is simply unreasonable to declare that Modernism is the offspring of Calvinism.

Mr. C. R. deprecates the precious doctrine of the security of believers through and in the Lord Jesus Christ. Instead of arguing this point, let me produce some plain statements of Scripture; for in the last analysis I am not a debater but a preacher. And I am more concerned about helping those who would like to know the truth as it is in Christ Jesus our Lord, than I am willing to argue with those who introduce unnecessary theological contentions.

That the believer in the Lord Jesus Christ is eternally secure in the matter of his salvation, may be seen by considering the Scriptures as follows:

(1) Direct Statements of God's Word. John iii:16, "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 v:24, "Verily, verily, I say unto you, He that heareth My word, and believeth Him That sent Me, hath eternal life, and cometh not into judgment." John x:27-30, "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of My hand. My Father, Who hath given (them) unto Me, is greater than all; and no one is able to snatch (them) out of the Father's hand. I and the Father are one."

(2) The Covenant between the Father and the Son. John xvii:2, 6, 9, 11, "Even as Thou gavest Him authority over all flesh, that to all whom Thou hast given Him, He should give eternal life." "I manifested Thy name unto the men whom Thou gavest Me out of the world: Thine they were, and Thou gavest them to Me; and they have kept Thy word." "I pray for them: I pray not for the world, but for those whom Thou hast given Me; for they are Thine." "And I am no more in the world, and these are in the world, and I come to Thee. Holy Father, keep them in Thy name which Thou hast given Me, that they may be one, even as We (are)."

(3) The Purpose of God. Rom. viii:29-30, "For whom He did foreknew, He also foreordained (to be) 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." Eph.i:4, "Even as He chose us in Him before the foundation of the world, that we should be holy and without blemish before Him in love." Eph, ii:6-7, "And raised us up with Him, and made us to sit with Him in the heavenly (places), in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in kindness toward us in Christ Jesus."

(4) The Power of God. Eph. i:19-20, "And what the exceeding greatness of His power to us-ward who believe, according to that working of the strength of His might which He wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the heavenly (places)." 1 Peter i:5, "Who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time."

(5) The Love of God. Rom. v:8-10, "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. For if, while we were enemies, we were reconciled to God through the death of His Son, much

more, being reconciled, shall we be saved by His life." See Rom. viii:31-39; John xiii:1.

(6) The Work of Christ Jesus our Lord. Acts xiii:38-39, "Be it known unto you therefore, brethren, 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." See Matt. i:21; John i:29; Rom. iv:25, v:12-21; Heb. ix:26; 1 John ii:2.

(7) The Intercession and Advocacy of Christ Jesus our Lord. Heb. vii:25, "Wherefore also He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for thee." See John xvii:1-26; Rom. viii:34. 1 John ii:1, "And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous."

(8) The Grace of God. Eph. ii:8-10, "For by grace have ye been saved through faith; and not of yourselves, (it is) the gift of God; not of works, that no man should glory. For we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." See 2 Tim. iv:18; Heb. viii:7, x:25.

(9) The Sealing by the Holy Spirit. Eph. i:13-14, "In Whom ye also, having heard the word of the truth, the gospel of your salvation,—in Whom, having also believed, ye were sealed with the Holy Spirit of promise, Which is an Earnest of our inheritance, unto the redemption of (God's) own possession, unto the praise of His glory." See Eph. iv:30; 2 Cor. i:22; Rom. viii:23.

(10) The Organic Union of Christ and His "Body" and "Bride." Eph. v:31-32, "For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. This mystery is great: but I speak in regard of Christ and of the church." See Eph. i:22-23, iv:12-13; 1 Cor. xii:12-13; 2 Cor. xi:2.

There are some Scriptures which one might cite as an apparent proof against the eternal security of the believers in Christ; but a careful reading of each of these in the light of their context and purpose will but help to confirm the

truth which we have sought to set forth. For example, if any one is minded to read the sixth chapter of Hebrews, let him read it on to the end.

“Once in Christ, in Christ for ever,
Nothing from His love can sever.”

Martin Boos, the Gospel Preaching Priest

By THE EDITOR.

II.

Soon it was noised about beyond Wiggensbach that the priest Martin Boos was preaching the Gospel in such a way as to bring peace and joy to hundreds of hearts. So they came from everywhere to hear him preach and came personally to him with their sin-burdened hearts, which no confessional, holy water, penance, the observance of the mass, or any other Romish practice, could relieve. Martin Boos, on account of the ever increasing number of inquirers, put down certain directions, which he gave to seeking souls, and these directions were the means of the salvation of multitudes. We give them herewith:

I. “When thou art once, in thine own eyes, utterly sinful, depraved, blind, lame, diseased, grieved and perplexed, it is then time, like the blind, the lepers, and the lame in the Gospel, to make faith thy sole concern. That is, thou must go, like the thief on the cross, and Mary Magdalene, just as thou art, with all thy sins and shame, and at the same time with full confidence, to the Saviour, and heartily desire of Him the forgiveness of thy sins, together with the righteousness He has wrought for thee. Lay hold of it with tears and joyfully appropriate it to thyself as thine own property. For it was on this account that God’s Spirit gave thee to know and feel thy corruption, that thou mightest come and receive forgiveness from the Saviour, so that thou mightest apprehend all the riches which Jesus obtained for thee by His suffering and death.

“Come then as poor and sinful and receive grace upon

grace. But after thou art become a believer, thou must then apply thyself wholly to sanctification, piety, obedience, and the following of Christ. Not as if thou couldst justify thyself by good works, or as if thou wert able and obliged by this means to merit the forgiveness of sins and heaven. No! thou must do this from love and gratitude; because God, for Christ's sake, has already forgiven thy sins, and has granted thee gratuitously the Spirit and mind of Jesus, and with Him eternal life, together with the power to live piously."

II. "Therefore after justification do all thou art able; but never build thy rest and peace upon it. For even our best works are very imperfect and impure, and the sight of this causes thy inward peace to depart from thee. Therefore build and trust upon the already finished work and travail of thy Redeemer. Then thou buildest thy peace upon a rock, and it will continue immoveable as a rock. Yet, urged by love and gratitude, thou oughtest to be extremely diligent in every good work; but when thou hast done all, thou must never esteem thyself just and holy on account of thy good works, but a useless and unprofitable servant. For it is of the Saviour's grace that thou art able to do good works. Before He had forgiven thee thy sins, and given thee His righteousness, together with the Spirit and His mind, thou wast unable to perform any good work."

III. "How long, and how painfully must thou still be compelled to bear thy wretchedness and the distress of thy soul? Only until all sinfulness and vanity become hateful to thee; until thou despondest and despairst of all human aid, and of being able in any manner to help thyself; and until it drives thee to the feet of Jesus and the laying hold of Him as thy only salvation."

Such were his words to awaken souls. These simple instructions are evangelical and many a professing church-goer of to-day would receive much help by reading them and acting upon them. Thousands to-day who profess themselves Christians, think that as long as they have some religious affiliation, and live a moral life, and are charitable, all is well. They are practically in the same class with the

professing Romanist, who also thinks that religiousness and good works are sufficient. How plain this priest made it that works cannot save, Christ saves and good works must follow faith in the Lord Jesus Christ.

The year 1795 was a year of jubilee. This year, according to Romish custom, promised to those who made a general confession of sins of their whole life, a general and complete absolution. Many strangers came to Wiggensbach to see Martin Boos to confess to him. Boos used this great opportunity and directed them to the Lord Jesus Christ as their sin-bearer and that faith in Him which justifies and saves. Hence great blessing followed, so that their hearts leaped within them for joy, and inward peace, which with all their prayers to the Virgin and saints, the penances and the mass, they had never tasted before.

Among those who were led out into the full Gospel light were other priests and nuns, the latter having sought convents in order to have peace. When they accepted Christ they left the nunneries behind, while priests of other parishes, having been saved also preached the Gospel.

On New Year's day 1796, Boos preached a simple sermon before hundreds of people which produced wonderful effects. The two main thoughts of the sermon were—I. Believe in Christ *for* you and *in* you. II. You shall then receive the gift of the Holy Spirit.

He preached with a wonderful unction upon him. The whole audience was swept by the power of God. The multitude was divided; the one-half of the hearers were ready to shower upon him love and gratitude for what they heard, the others were filled with wrath and satanic hatred. It was just the same as with Tauler's sermon preached in the XIV century on the Bride of Christ. About forty persons were overcome by their emotions as they listened to the plain Gospel preached by Martin Boos. Some cried aloud "Hosannah!" others "Away with him! Crucify him!" While some were praising and thanking God for having visited his people, and given such grace to so many, others cursed and glowered with hatred, rage, and wrath against the preacher and his sermon. The latter, the enraged party,

could no longer endure it; they ran to the vicar, assailed him on all sides, and asked him, in a violent and impetuous manner, to dismiss his curate.

Boos continued like a lamb, in humility and patience, and waited with resignation for the result of the matter.

(To be Continued)

Current Events

In the Light of the Bible

Drastic Change for Bible Revision Recommended in Great Britain. A leading British newspaper several months ago, contained the following item:

“Because people are no longer buying and reading the Bible, an effort to brighten it is to be made by Rev. Alexander Nairne, Regius Professor of Divinity, Cambridge. Sir Arthur Quiller-Couch, the well known literary critic, and Mr. T. A. Glover of Cambridge University, are editing the new abridged edition. Sir Arthur said, ‘We are considering reducing it to a volume of 900 pages, dispensing with the marginal notes and numbered verses, retaining Genesis, Exodus, Deuteronomy, and deleting most of Leviticus and Numbers. We will greatly reduce Proverbs, also separate the poetical from the historical sections of Isaiah, merging the latter with Kings; exclude Chronicles altogether, print the Psalms and Job free of verse; retaining the whole New Testament, except a few Epistles, and insert between the Old and New Testament the best parts of the Apocrypha.’ ”

It is hard to believe that men with a vestige of common sense can make such an attempt, which from the very outset is doomed to failure. The forgotten Charles Foster Kent of Yale produced his “Shorter Bible.” What has become of it? We find it occasionally in second-hand bookstores at 10 cents a copy, and it is not even worth that. Professor James Moffatt says he translated the Bible afresh, a statement which we seriously question. At best it is a modernistic paraphrase. But we do not hear anything about the sales of this alleged new translation. It certainly never

has been a best seller. There have been other abridged Bibles and most of them proved to be financial failures for the publishers.

But the above statement that people no longer buy and read Bibles is not true. The Bible in the authorized King James version is still the best seller. Yearly millions of Bibles are printed in hundreds of languages and each year brings an increasing demand. Millions of hands are outstretched the world over for the bread of life.

So go ahead Cambridge professors with Sir Arthur, and mutilate the Word of God; the Bible you treat thus will rise up in judgment against you and condemn you, for it is written: "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Another World's Parliament of Religions. Over thirty-five years ago there was held in Chicago in connection with the Columbian World's Fair a Parliament of Religions. It was sponsored by certain "Christian" preachers and educators, to whom it never occurred that by inviting the adherents of pagan religions they insulted the God of Truth, dishonoring His Son and heaping dishonor upon His holy Word. Then the representatives of Hinduism, Buddhism, Confucianism, Zoroastrianism, Mohammedanism and Paganism appeared in Chicago, coming out of the places of their deep degradation, gross immorality, loathsome vice and some of the most unutterable vileness. They were received cordially, yea, with admiration, and given to understand that their "religions" are worthy to be placed side by side with the Gospel of Jesus Christ. Agnostics, Atheists, Infidels, Mormons, Pantheists, and all the foul birds of heathendom were invited to an entertainment beneath the cross. Common politeness forbade the utterance of a single word to tell these guests that they are on the way to an everlasting hell and cannot be saved without faith in the blood shed on Calvary's Cross. Well wrote a loyal witness at that time: "A more shameful surrender of the truth has

never been witnessed; a more dangerous delusion has never been cast over the minds of false religionists; a more fatal reflection upon the mission of Christianity has never been known."

But now a similar Parliament, only on a larger scale, has been planned. It emanates not from Unitarianism or outspoken infidels, but comes from a once honored denomination, known for its soundness in doctrine and life, but alas! now departing rapidly from the true faith, numbering among its preachers and educators many destructive critics, who deny supernatural Christianity. The plan was conceived and initiated at the session of the quadrennial general conference of the Methodist Episcopal denomination which met this year in Kansas City. This monster religious congress, which promises to be one of the greatest monstrosities of our times, is to be held in 1933. It is to be a "getting together movement" for better understanding and united efforts to rid the world of certain evils. Moham-medanism, Buddhism, Hinduism, Taoism and other non-Christian religions are to unite with Christianity in a vast drive to end war and to usher in the reign of universal peace. The proposal was made by the president of the Boston University and was readily adopted without a dissenting voice. What a sad comment this is! The books of Stanley Jones, so subtle and dangerous, contain this leaven of recognizing Hinduism and other religious systems, and by doing so denying the great central truth of Christianity—the Cross of Christ, the Blood of Christ, the only way and hope of salvation. If that planned coming together of all religions ever is accomplished it will make angels weep and demons rejoice. It will be one of the most outspoken denials of the Bible as the only revelation of God and the Lord Jesus Christ as the only Saviour of the world. It will put Him, who is over all and above all on the same level with the vile and sinful religious leaders of the Orient. But there is a verse in the Bible which these men forget. "Be not deceived; God is not mocked!" The day will come when apostate Christendom will find out the truth of this inspired statement. And true Missions will suffer through this

planned parliament of religions. How long! Oh Lord, how long?

Trying to Lead the World Toward Utopia. Dr. Max Mason, who resigned the presidency of the Chicago University to direct the scientific work of the Rockefeller Foundation, made some extraordinary statements, according to the *Chicago Tribune* of several months ago.

As he pictured the functioning of this foundation, which has between \$600,000,000 and \$700,000,000 at its disposal, it seemed to him that the world in time might be made really rational, that there would be no more hunger and poverty and sickness; that government would be efficient and that man would understand the working of his own mysterious mind. He evidently sees no limit to the purely scientific development. Here is one of his statements: "We may even colonize other planets some day. Why not fire projectiles from airships?" This is just as wild as a certain man who had constructed a machine on which he wanted to be shot to Mars. What fools these mortals be! Then he says we want the truth that man may be more free. This he has from the words of our Lord. The only truth which makes free is He, Himself, our Lord; scientific truth does not set man free, if it does anything it enslaves him.

"Take the field of mental ills, the many schools of psychology. We do not know how much of the world's ills are caused by mental troubles, by something that could be corrected in childhood. Where can we gather the information and make the experiments which will show the right path to follow in psychology? We have only scratched the surface here so far.

"The greatest thing which science has given to the world is the electro-magnetic conception of the universe. The base of things is all atomic and it is all linked together, so that any physical act anywhere has its reactions spreading throughout nature.

"There are men somewhere, perhaps, who are getting close to the secret of the atoms; how the atoms work. Each

is a broadcasting station, a receiving center, a source of energy. If we can help these men solve this thing we have got the picture of the natural universe.

“All is in evolution. The biological story shows the growth from the animal that could hardly communicate simple thoughts, to man, the abstract thinker of this day, who sits as the controller of nature.”

Thus speaks proud man in his defiance of the truth God has so graciously given to man. Seven hundred million dollars can cure the world's ill and usher in through scientific research the millennium! The boast of man as man's day draws rapidly to its close, becomes more arrogant. But there is another day coming. “The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the Day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low” (Is. ii:11-12).

The Insufficiency of Science. A Poet Speaks. Alfred Noyes, the greatest living English poet, said recently some pertinent things in the London *Spectator*. His words should be heeded by all true scientists and those who think they are scientists. Every believer must be grateful for such a voice, though not giving the full truth, yet pointing the way back to the faith of our fathers.

“The fact is that in recent years, in every department of thought, we have been following a diminishing road which eventually runs out into nothingness. Science in direct defiance of its own first axiom has everywhere been explaining the greater by the less. Darwin's theory of evolution in almost every detail seems to be true as far as it goes, but it omits by far the greatest factor in the process. Some of the Anglican leaders who accept that theory seem to think that there is great virtue in the word ‘gradual’; as if the productions of Beethoven or the works of Shakespeare out of the gaseous matter of which the planet was once composed were explained by the gradualness of the process. No theory of evolution has explained anything. At one end of the process we have a cloud of gas and at the other end Westminster Abbey with all that it implies, and we say that all this has grown up out of the action and reaction of the chemical elements in that original cloud of gas without any deeper power moving through and inspiring the process.”

Here we have the voice of a believer who has caught a vision not defined in scientific terms:

“The highest that we know here—indeed, the only reality of which we have immediate knowledge—is that of personality. Science claims that human personality is more and more controlling nature. Supreme personality, we may therefore suppose, would have supreme control in every detail. The Highest Reality of all, in which all the explanations reside, if the human intellect were capable of discovering them, can not be less than personal. We can not identify God with a universe in which nothing is self-sufficient, or its own explanation. Behind all these contingent shadow-shows we are driven at last by inexorable logic to that which is its own explanation, and is sufficient to itself and all that it has produced. When we ask what the attributes of that Being must be, we are forced to believe that they are above reason and beyond nature as it is known to science. What is this, after all, but the supernatural Maker of heaven and earth, and of all things visible and invisible, of whom the Nicene Creed tells us, and whom St. Augustine found, not in the discourses of the Platonists, but in the voice of the Supreme Personality, infinite in perfection, speaking to what was highest in his own personality, and saying, ‘Come unto me’?”

“It is when science turns her face in this ascending direction that she wears the impassioned expression which is poetry, reflects in her face the glory of the divine center of the universe, and cries, with Pasteur, ‘O salutaris hostia.’ It is along this road that poet after poet has become aware of a real Presence:

“‘A something far more deeply interfused,
Whose dwelling is the light of setting suns * * *
A motion and a Spirit that impels
All thinking things, all objects of all thought.’”

Famine Horrors in China. The white slave traffic follows greedily in the trail of the famine that stalks through a wide belt south of Peking. Throughout this district, in many towns of Chihli procurers from other parts of China have set up their agencies to buy girls from parents, who are starving. In Shantung, children, boys and girls, are being sold as slaves, to become farm laborers or household drudges. In many cases mothers have drowned their children rather than sell them or see them starved.

Wars, pestilences and famines—such has been and such is still the sad program of the human race. Our Lord predicted that it would be so throughout the present age (Matt. xxiv:4-7). There is a time coming when these curses of sin will no longer operate, the time of peace, the time of health and the time of plenty. That time will come when earth’s perfect government will be established, when heaven’s King rules as King of Righteousness and King of Peace.

Italy’s Friendship with Turkey. Benito Mussolini and the Turkish ambassador in Rome signed a treaty of “Neutrality,

conciliation and judiciary regulation" during the past summer. This fact that Italy and Turkey have put on paper certain innocuous declarations of friendship will undoubtedly have its effect in many occidental, as well as Balkan, capitals. The master diplomat, Mussolini, killed two birds with one stone in signing this friendly treaty. He showed thereby that Italy had no illegitimate designs on Asia Minor to secure a portion of it for her surplus population. France has been trying to nourish suspicions of Italy. France has shown much unfriendly feeling toward Italy and she thought of dwarfing Italy's expansion in Asia Minor by warning Turkey. But Mussolini has stolen France's thunder, by showing peaceful desires toward Turkey. And by doing this he has strengthened greatly Italy's diplomatic fortifications in the Eastern Mediterranean. What will happen next no one can tell. Italy's hand is strong in the Balkans. What can she not do in alliance with Turkey?

Who Changed The Sabbath?

The Sabbath has not been changed; it still falls on the seventh day of the week, but it belongs to the Jews only. For Christians, the Lord Himself provided the first day of the week to be their holy day. This fact He represented in Old Testament time by first-day types and in New Testament time brought it to pass in Christ.

The first day of the week is not mentioned in the New Testament till it records "Christ risen from the dead." Then, suddenly, every Gospel writer uses the new phrase, "the first day of the week" (Matt. xxviii:1; Mark xvi:2; Luke xxiv:1; John xx:1). Why this new phrase? Each evangelist could have told the resurrection facts without mention of a first day. Matthew could have said, "At the end of the Sabbath, as it began to dawn toward morning," but he said, "The first day of the week," putting in every word of it, and so did they all. There must have been a strong reason for the phrase.

Mark could have said, "When the Sabbath was past, early in the morning they came," but he said, "The first day of the week." Why?

Luke could have said, "The next day after the Sabbath they came," but he said, "First day of the week." Had he not a reason for it?

John could have said, "The day after the Sabbath," but he said, "On the first day of the week." And the word week seems to have been as necessary as the word first, for each one connected the week with the first day.

John, not satisfied with one mention of the first day, points it out a second time, saying, "The same day at evening, being the first day of the week, when the disciples were assembled" (John xx:19). Why did he not say, "The same day, at evening," and let it go at that? Why again say, "First day of the week"? What made the phrase so precious, or what put it into the minds of those four writers of the Gospels? There is but one answer: "All Scripture is given by inspiration of God, and is profitable," first of all, "for doctrine" (2 Tim. iii:16).

Can we ignore or belittle these inspired utterances?

II.

We note another fact: Never did Christ call His disciples brethren (in the spiritual sense) until He had risen from the dead (John xv:15; xx:17).

And still another fact: Never till then did inspiration record a meeting with them or a so-called first day of the week—never till after His resurrection; then, suddenly, we read of brethren and of a meeting with them in holy fellowship, on the first day of the week. Why did not inspiration rather take pains to record that Jesus met with them on the Sabbath? It could have been so a week later and every Sabbath for forty days. But instead of a meeting on a Sabbath, we read: "And after eight days again his disciples were within, and Thomas with them." Thomas, evidently, had been invited to the meeting for that day—it also was the first day of the week. And, Jesus did not disappoint their expectation. He met them "in holy convocation" (John xx:24-29).

Why do we not read that this occurred on the Sabbath?

Why entire silence about Sabbath observance after the Lord's resurrection?

There must have been a purpose in this silence and in the emphasis on the first day of the week. There was a purpose—it was this: God was beginning to fulfill the historical meanings of first-day types of holy days, given in the twenty-third chapter of Leviticus. There, connected with the "feasts of the Lord," we find five first days to be observed exactly as the Sabbath was observed—as "a day of holy convocation" and "no servile work." These two requirements applied to a first day the same as to a seventh day (Lev. xxiii:3, 8, 35, 39).

In the same chapter we find one first day which the people were not expressly bidden to observe as the other first days (vv. 10, 11). Why not? Let us seek the reason. In those feasts (which include the regular seventh-day Sabbath) every first day (and also every seventh day) has its own prophetic meaning, each pointing to a different event in the history of God's people—an event due at a set time (the time unknown to us). That is one reason these feasts are called set feasts (Num. xxix:39).

The resurrection of Christ was the first event set for fulfillment. It was represented by the firstfruit sheaf of wheat (Lev. xxiii:10, 11, 14; 1 Cor. xv:20, 23). That sheaf was to be brought and waved before the Lord on a first day—the day after the regular seventh day Sabbath. Compare Leviticus xxiii:11, 15, 16; Matthew xxviii:1.

It was this particular first day which the Jews were not required to observe by "holy convocation." And, why not? All the other first days had to be kept holy—why not this one? Because this one represented the Christian's holy day, and not under the law that says, "Thou shalt" (Rom. 6:14; 4:15), and because God knew that the Jew, as a nation, could not fit into the plan for the Christian; the Jew as such, must remain under law; and his holy day must continue to be the seventh day. God, therefore, could not invite the Jew to feast with Him "in holy convocation" on that day which pointed to the Christian's holy convocation—the Christian's feast of fellowship with

God. Such a first day feast was impossible under Old Testament conditions even in a type, with men who would, acting nationally, reject the Lord and the event promised in that sheaf on that first day.

But when Christ had risen, and thereby could have and claim spiritual brethren, this first day—the day after the Sabbath—became an actual feast of firstfruit occasion—at once we read of precious holy meetings in fellowship on that first day of the week. It filled the type.

III.

But meetings with Jesus on first days, did not establish the day for the organized church—there was as yet no Church of the New Testament. It was yet to be formed and baptized into Christ at the next feast—the feast of Pentecost, fifty days after the sheaf was waved (Lev. xxiii: 15-17).

“And when the day of Pentecost was fully come,” it fell on a first day of the week, and so fulfilled the type of first day, and also the type of the bread offering (Lev. xxiii:15-17, 20; 1 Cor. x:17; xii:13; James i:18).

Of this day the Lord said: “Ye shall proclaim on the self-same day, that it may be a day of holy convocation unto you; ye shall do no servile work therein. It shall be a statute forever in your generations” (Lev. xxiii:21).

And so, under statute law the Jew had to make that proclamation once a year, concerning the fiftieth day from the sheaf offering; thus to introduce the day, the first day of the week, as a holy day. Was it not done for the benefit of the Church? If typical Pentecost at all applies its meaning to the Church (and it does), then to the Church also applies the proclamation to make the day a holy convocation, and no servile work therein.

And, we find that the first Christians observed the day, not once a year only, as did the Jews, but observed it every week, as already practiced by Christ and His disciples all the fifty days before Pentecost (John xx:1, 19, 24-26; Acts ii:1; xx:7; 1 Cor. xvi:2).

Thus we have the first day of the week by the fulfilled

meaning of the sheaf offering, by the meaning of the bread offering, by proclamation, and by the example of Christ and the first Christians.

In the feast chapter, Leviticus xxiii, when a first day points forward to Church events, then such day is not called Sabbath, but it is called holy (Lev. xxiii:7, 11, 15-17, 21). These days do not point to the Church exclusively, but do so with special intent toward the Church (Rom. xi:18, 24-27).

Only two typical first days are called Sabbath: the first day of the seventh month is a Sabbath, and the first day of the Feast of Tabernacles is a Sabbath (Lev. xxiii:24, 34, 35, 39). This because these first days point to future Jewish history, without reference to the Church. No "Sabbath" points to Church history. The regular seventh day Sabbath is under law that worketh wrath (Exod. xxxi:14-15; Num. xv:32-36; Rom. iv:15).

First-day types point to new beginning under better conditions. Therefore no penalty clause is attached to a first day. It is freed from law. Therefore, we have a holy day but no Sabbath (Col. ii:16, 17; Rom. x:4; 6-14).

IV.

The seventh day clause in the fourth commandment is the constitutional foundation of the plan that runs through the seven covenants, the seven feasts, the seven-year-long Sabbaths and the seven dispensations, etc. The Ten Commandments are God's constitution for all the universe. They embody ten moral principles which are eternal and unchangeable; but the seventh day is not a moral principle; it is a time limit which will be removed when no longer needed.

God works out redemption in time cycles of seven. When a cycle has run its course, He begins another seven cycle with a first day. What should hinder His saying to the Jew: "Keep holy the seventh day, the last one in this cycle"; and saying to the Christian: "Keep holy the first day of the same cycle."

Does That Change Any Moral Principle?

No. Does it substitute the first day for the seventh? No, the first day has always been one of the seven, but has

not always been used as a holy day. Many centuries passed before there were Christians to whom the Lord could assign the first day to keep it holy; but when the time arrived, then, at once, as we have seen, the first day of the week was introduced; and, every moral precept of the Ten Commandments was repeated in the New Testament, but the command to observe the seventh day was not repeated anywhere in the New Testament. It is not for Christians (Col. 2:14-16).

But if God intended to assign the first day to Christians, why does not the fourth commandment say something about it? For the same reason that it says nothing about death penalty to follow violation of the seventh day. A constitution is only the foundation, and leaves details of administration to laws and ordinances that must follow. Seven is God's symbol of redemption; and, the small seven cycles in the fourth commandment embody His purpose to redeem all things from the curse of the law that is founded on this same constitution, and the seventh day observance belongs to the people chosen of God as the custodians of law and covenant (John iv:22; Rom. iii:1-2; ix:4, 5). When the process of redemption is finished, every day will be holy (Heb. iv:9-11).—*Selected.*

A Message for Each Day

September 1. "Blessed are your eyes, for they see" (Matt. xiii:16).

As you deplore the lack of spiritual foresight in the large majority of believers, do you realize that your illumination is a *special blessing*; one of the high "things which accompany salvation"? How precious of the Spirit that He not only shows you Christ crucified, but Christ coming to be glorified. Pity those who see not this.

September 2. "Then shall the righteous *shine forth* as the sun" (Matt. xiii:43).

Science has always ridiculed the idea of a halo about the head of the Saviour and angels. Science has just discovered that the brain is radioactive, and *shines* under right conditions. We believe Adam lost this light when he sinned. We believe the resurrection body shall regain this power. In another age this nimbus shall become visible. (Psa. civ:2; Mar. ix:3; Acts vi:15).

September 3. "The matter of *the day* in *His day*" (Jer. lii:34 marg.).

The grace of God to you is "manifold" or variegated grace (1 Pet. iv:10). Like the cherubim, it bears many faces. Are you a working Christian? He is a *Captain*. Are you resting? He is your *Shepherd*. Are you lonely? He is a *Friend*. Do you toil in grassless slums? He is your *Rose* and *Lily*. Are you bereaved? He is your *Father*, Husband, Comforter.

September 4. "We shall see Him *as He is*" (1 Jno. iii:2).

Not as we have so long meditated upon Him; on the cross, a dishonored man. We shall see Him in awful and overpowering glory. And because we shall resemble Him, we shall not be afraid. What a withering vision He shall be to those who have denied His divine personality, and degraded Him to a mere Principle of Good.

September 5. "The *eyes of the Lord* run to and fro throughout the whole earth" (2 Chron. xvi:9).

To show Himself strong on your behalf. What marvelous eyes they are. They discern the smallest microscopic insect His hand has made. They search out the remotest star in measureless space. And they are *on* you, and *in* you, reading all your need, observing all your weakness. Blessed eyes. Since we cannot hide from them, we crave their watch-care.

September 6. "*Thou art worthy*" (Rev. v:9).

Emphasize *Thou*. All the glorious creatures of heaven adore the Lord Jesus as a Divine *Personality*. See that you do the same. It is the fashion now in Christendom to degrade Him to an impersonal Ideal. All the new Isms dissipate His glorified God-Manhood, into an all pervading principle of good. Horrid blasphemy!

September 7. "*Count it all joy when ye fall into divers temptations*" (Jas. i:2).

The word is often translated "think." *Think* joy when you are in trouble. "New Thought" and "Christian Science" teach this. And here it is in the Bible, long before these isms were invented. The joy may not be very close to hand: but *you know*, what the worldling does not know, that joy awaits you in heaven.

September 8. "*Exhorting one another; and so much the more as ye see the day approaching*" (Heb. x:25).

The words "one another," though italicized, evidently explain the text. We have fallen upon times when our hope is derided. It is not of much use to preach the Lord's coming to outsiders. But it is of imperative necessity that the little flock of watchers exhort one another constantly, and draw together for mutual strength.

September 9. "Come out from among them and be ye *separate*" (2 Cor. vi:17).

Read what will then happen (verse 18). How can we make this *jibe* with the teachings of new theology, which insist that God is

a universal Father; all are brethren; and we are to extend the social glad hand to all kinds of religionists? This Scripture plainly teaches Fatherhood is a *select* relationship, only for those who own the supremacy of Christ.

September 10. "Surely I come quickly" (Rev. xxii:20).

We naturally treasure the last words of some departed loved one. These are the last words of our Saviour. Yet most unnaturally, the Church, His Bride, is not treasuring this promise at all, or longing for its fulfilment. Beloved, cherish the saying. It is the promise of all promises; the crown of every hope. Revive the cry in your heart, "Come, Lord; Come."

September 11. "What shall I *render* unto the Lord" (Psa. cxvi:12).

To "take" and "call" (verse 13) is what you can do. You may be a very helpless believer. You cannot *give* money; you can *receive* the "riches of Christ." You cannot preach in *public*; you can in *private* call on the Lord. So you need not feel ashamed that you cannot join the crowd, and do *big* things, and *loud* things, and *rapid* things for the cause of Christ.

September 12. "The *secret* of the Lord is with them that fear Him" (Psa. xxv:14).

A secret is something known only to a select few. In these strenuous days of much orating, and singing, and many conventions of Christians, it would be well to reread the experience of Elijah (1 Ki. xix:11-13). We greatly fear that while believers are talking so much to one another, the Lord is not having much opportunity to talk to them.

September 13. "As the mountains are round about Jerusalem, so is the Lord round about His people" (Psa. cxxv:2).

The "as" and "so" of the Bible are mighty words. Try and think of the rocky security of Zion. Then apply the promise to yourself; a weak thing, tossing like a cork on the waves of life. Can it be? Yes. The Rock of Ages is beneath your feet. Hosts of angels are hovering above you, and the Shekinah light of the Spirit is guiding your way. Happy saint.

September 14. "*In* keeping of them there is great reward" (Psa. xix:11).

There is precious, present pleasure, in keeping the commands of the Lord. Otherwise service would degenerate into mere *duty*, hoping for a future pay day. Study that little word "in" and believe it means *now*. And if now in this barren wilderness saints have so much delight in obedience, what shall it be when we reach Paradise?

September 15. "What doest thou *here* Elijah?" (1 Ki. xix:13).

Happy are you if these words bring no rebuke to your conscience.

Are you a Christian man living in luxury unbecoming a pilgrim state? Are you a Christian woman frequenting places of gaiety? Are you called to be a missionary, and are you staying at home? Are you sure you are just *where* God likes to have you? And doing just *what* God would have you?

September 16. "Lord *thou* wilt ordain peace for us" (Isa. xxvi:12).

All civilization is talking of *peace*. It may be well for you to Scripturally instruct yourself. Read the strange words of Dan. viii:25. Man's peace ideal will be accomplished. But the aftermath shall be worse than war; for it will be anti-Christian peace. Meantime, you can have peace now in all daily life. "Thou wilt keep him in perfect peace whose mind is stayed on thee."

September 17. "Let every man be fully persuaded *in his own mind*" (Rom. xiv:5).

This is the rule in matters not vital to salvation. None of us can now keep a perfect Sabbath. Else we must put out our *fires* on Sunday, and never attend worship beyond a *walking* distance, and not cross the ocean on a steamer. "Works of necessity and mercy" is the whole rule for Sunday activity. Rigidly keep to that and you will not err.

September 18. "All things are possible to him that *believeth*" (Man. ix:23).

The very *greatness* of the promise keeps you from believing it. Suppose you begin easy to practice on it. Do not try to remove a mountain the first thing. But try by divine help to subdue that incorrigible habit. You will be surprised how faith grows and dares as you encourage it. And keep to this one rule: All God's *doing* depends upon my *believing*.

September 19. "I have *meat* to eat that ye know not of" (Jno. iv:32).

You can say this if you have learned that "the life is more than meat, and the body than raiment." It is a precious state of soul to get into to be so absorbed with spiritual interests as for the time to be lifted above bodily needs. Only the saint can have this experience. The ungodly constantly say, "What shall I eat? And wherewith shall I be clothed?"

September 20. "The *counsel* of peace shall be between them both" (Zec. vi:13).

Here is a promised "Peace Council" that shall be a complete and everlasting *success*. The language implies that *two parties* enter into council to devise peace for some others. Father and Son; the Lord and the Lord's Christ; Jehovah and the Branch; the King and the Priest are the twain who shall make "wars to cease unto the end of the earth."

September 21. "Himself took our *infirmities*" (Matt. viii:17).

The word specially means *weakness*. Apart from sickness it touches all the *sorrows* of life. Only they who know experimentally can sympathize in our peculiar trial. Christ knows it all. His humanity linked Him to our lowest and saddest lot. You may tell Him to-day of that weakness, which you dare not confide to any mortal.

September 22. "I never knew you" (Matt. vii:23).

It seems terrible to think that a great crowd who are now professing Christ have no vital union with Him; and must at last hear these awful words. Let it not be you nor me. Our conduct may be variable, but let us like Peter amid all our zig-zagging be able to say, "Lord, thou knowest all things. Thou knowest that I love Thee."

September 23. "Pray for the peace of Jerusalem" (Psa. cxxii:6).

No Christian understands his relation to the Kingdom of God who does not frequently pray for the restoration of Jerusalem. Until the uprising of Israel begins the uprising of the Church will not take place. But there is a *present* promise as well as a *future* blessing attached to our prayers: "They shall greatly prosper that love thee."

September 24. "Behold, I make all things *new*" (Rev. xxi:5).

Do you grasp it? You will have a new *body*. That concerns you most of all. No more aching feet and fagged brains. No going to beauty doctors to get fat or get lean. A new *home* to dwell in. No cramped quarters, and bad air and noises. Everything will be safe, perfect, lovely, and precisely to your mind.

September 25. "Continue in *prayer*, and watch in the same" (Col. iv:2).

"Prayer" is such a common thought we forget its wonders. It is both a weapon and a shield. A note of praise it is, or a wail of pain. It prevails over Nature's laws, and makes Satan withdraw. It is the voice of childhood, and the prop of old age. It finds tongue in every language. It goes up everywhere; and is being unceasingly answered.

September 26. "The *chiefest* among ten thousand" (Song v:10).

Are the things of Nature, the flowers and trees beautiful? He created them; and He is fairer than they. Are the mountains grand? He is grander. Is myrrh fragrant? His bruising for you is more fragrant. The star is not as bright, nor the king on his throne as great as He is. And of this mighty standard bearer you may say, "This is my beloved, and this is my friend."

September 27. "No chastening for the *present* seemeth to be joyous" (Heb. xii:11).

All the blessing hangs upon the one word "afterward." Like as He was to Job, the Lord is better to us at the end than at the beginning. But like Jacob we do not understand this when passing through the trial. Some day every dark providence will be unveiled; and then we shall know that chastening was the proof of our sonship.

September 28. "Put ye on the *Lord Jesus*" (Rom. xiii:14).

Among the many things the Lord is to the believer, He is compared to a *garment*. What annoyance that misfitting garment you are now wearing is giving you. Here is a robe that is exactly *all right*. No moth can spoil it. No thief can steal it. It will not show abuse. It is fit to appear in court or wear into the slums. Are you arrayed in Christ's righteousness?

September 29. "What shall be the sign of thy *coming*?"

Is your soul alive to this question? And like Daniel are you longing for light? If you are not there is something wrong with your Christianity. We certainly are in "the beginning of the time of the end." Every catastrophe is pointing to "the beginning of sorrows." Swift-ness and suddenness shall mark His return. Do be watching.

September 30. "We shall not all *sleep*" (1 Cor. xv:51).

It may be you, it may be me, who shall escape death and pass through that wondrous change called translation. Oh, let us live under the holy power of this hope. One moment on earth, the next in heaven. One moment a mortal, the next a perfected spirit. Awake to your grand destiny; for changed all shall be, when the Lord in His glory we see.

Agur's Prophecy

"The words of Agur the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal: Surely I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy. Who hath ascended into heaven, or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is His name, and what is His Son's name, if thou canst tell? Every word of God is pure: He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar" (Prov. xxx:1-6).

Agur means "to collect, to gather"; Jakeh means "to hearken or obey"; Ithiel means "My God is with me"; and Ucal means "I am strong," or the man who is sufficient in himself, relying upon his own resources. Prophecy, *mas-sah*, "oracle," as the Revised renders it, is usually translated "burden," implying a divine revelation; and "spake" is the

word constantly used to indicate that "God spake," *nah-am*, plainly intimating that the words Agur spake were by divine inspiration.

"Surely I am more brutish than any man." He takes his place before God as a brute, and such is the proper estimate, according to the truth, to be placed upon the boasted dignity and greatness of human nature. "For vain man would be wise, though man be born like a wild ass's colt" (Job xi:12). "Man that is honor, and understandeth not, is like the beasts that perish" (Ps. xlix:20); and the Psalmist cries out in the presence of God, "I was as a beast before thee" (Ps. lxxiii:22). Nay, he is lower than the dumb brutes, less grateful, less intelligent, less submissive to rightful authority, for "the ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider" (Isa. i:3).

He is duller than the poor birds, for "the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord" (Jer. viii:7). "Every man is brutish in his knowledge" (Jer. x:14); "so that a man hath no preeminence above a beast" (Ec. iii:19), if we look at "things under the sun." Of false teachers, higher critics and the like, it is said, "these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption" (2 Peter ii:12).

But Agur also confesses, "I neither learned wisdom, nor have the knowledge of the Holy One," as we find it in the Revised. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" (Job xi:7, 8). Nothing is more plainly taught in the Bible, and confirmed by the history of the world, even by the admissions of such men as Darwin, Tyndall, Huxley, Herbert Spencer, John Stuart Mill, that "the world by wisdom knew not God" (1 Cor. i:21), for they take pride in calling themselves Agnostics, using identically the name found on the heathen altar of the ancient Athenian philosophers,

“The Agnostos God.” So true is it that “the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him” (1 Cor. ii:14).

Hence, “if any man among you seemeth to be wise, in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain” (1 Cor. iii:18-20). So ignorant is he “that no man can say that Jesus is the Lord, but by the Holy Ghost” (1 Cor. xii:3). The secret of all the trouble is that “the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor. iv:4).

Then Agur speaks of the glory and majesty of God. “Who hath ascended into heaven, or descended? who hath gathered the wind in His fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is His name?” He reminds us of Job, when the Lord answered Him out of the whirlwind: “Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who hath laid the corner stone thereof, when the morning stars sang together, and all the sons of God shouted for joy?” (Job xxxviii:4-7). “Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing” (Isa. xl:15). The more we ponder God, the more we feel like exclaiming, “O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!” (Rom. xi:33).

“What is His Son’s name, if thou canst tell?” We could not have told at all, if God had not been pleased to reveal that “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 Father of Eternity, the Prince of Peace” (Isa. ix:6). “No man hath

seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (Jno. i:18). His name was called Jesus, Jehovah the Saviour, for He Himself shall save His people from their sins; and His name was called Emmanuel, God with us (Matt. i:21, 23). He "became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of those in heaven, and those in earth, and those under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii:8-11).

All of this is made known by the word, and no wonder Agur announces that "every word of God is pure." Elsewhere we read, "The words of the Lord are pure words; as silver tried in a furnace, purified seven times" (Ps. xii:6). "Thy word is a lamp unto my feet, and a light unto my path. . . . The entrance of thy words giveth light. . . . Thy word is very pure. . . . Thy word is true from the beginning" (Ps. cxix: 105, 130, 140, 160). This must be so, because "all Scripture is given by inspiration of God" (2 Tim. iii-16); and "the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter i:21).

"Add thou not unto His words, lest He reprove thee, and thou be found a liar." Such is the drift of divine revelation from first to last. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it" (Deut. iv:2). "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. xxii: 18, 19).

In the seventeen verses following the verses just named, we have a description of the character and conduct of those represented by Ucal, proud of his strength. Then believers

are likened to four things: the ants that lap up treasure and prepare for the future; the conies, a feeble folk, that build in the rocks, and are safe; the locusts, that have no king, and yet go forth by bands, like the different divisions of the Christian army to meet their king; and the spider, contemptible as it is, that taketh hold with his hands, and is in king's palaces. They are all under the guard and guidance of One like a lion for His strength and courage; who is girded, as the marginal reading is, for service; who is the leader of a flock; "a king, against whom there is no rising up."

"I Long to go Home"

I long to go home; for I've nothing down here;
 My Saviour's in heaven! my all is up there.
 I've heard of my Saviour, my Jesus, my Lord,
 And if He's as precious as told in the Word,
 What will be my joy when I see Him up there,
 If His beauty exceeds all the fame of Him here.
 He is lovely! He's precious! He's all I desire,
 When I think of His beauty, my soul is on fire;
 This foretaste of pleasure is heaven begun,
 What will be its measure when my victory is won,
 And I see Him, and know Him and learn all His love,
 And dwell in His fulness in regions above.—*Selected.*

The Heart of the Lesson

By ARTHUR FOREST WELLS

PAUL IN THESSALONICA

Sept. 2. Acts xvii:1-15; Rom. xv:18-20; 1 Thess. v:12-23.

Golden Text: Psa. cxix:130.

Daily Readings

Mon., Aug. 27, John v:39-47. Tues., Aug. 28, 1 Thess. i:2-10. Wed.,
 Aug. 29, 1 Thess. ii:1-20. Thurs., Aug. 30, 1 Thess. iv:1-18. Fri.,
 Aug. 31, 1 Thess. v:1-28. Sat., Sept. 1, 2 Thess. ii:1-10. Sun., Sept. 2,
 2 Thess. iii:1-18.

I. THE LESSON OUTLINE

I. Paul's Ministry in Thessalonica, Acts xvii:1-4. II. The Thessalonian Opposition, Acts xvii:5-9. III. Paul's Ministry in Beroea, Acts xvii:10-15. IV. Paul's Pioneering Principle, Rom. xv:18-20. V. Sundry Exhortations, 1 Thess. v:12-22. VI. The Benediction, 1 Thess. v:23.

II. THE HEART OF THE LESSON

Our lesson portrays the work of the apostle Paul in two different kinds of places. One, Thessalonica, was on the main road of the Roman empire in those regions, and the other, Beroea, was on a sort of cross country road. Paul preached in cities and in small towns. He fled from the one to the other.

His manner of preaching seems to have been the same in both places. It was the practice of these early Christian preachers, when presenting the claims of the Lord Jesus Christ to the Jews, to reason out of the Scriptures. Paul states very plainly in 1 Cor. xv:1-3 that, when he preached the gospel unto the Corinthians, he presented the facts of Christ "according to the Scriptures." Of course, the Scriptures to which he appealed were the writings of the Old Testament. Presenting Christ "according to the Scriptures" means at least two things: first, it means that our Lord came, lived, and wrought His works in accordance with the predictions of the Old Testament; and, secondly, that the teaching concerning the facts of the Lord Jesus Christ is in full accord with the doctrine of the Old Testament. See Luke iv:16-21; John v:46-37.

The substance of these Scriptural, apostolic messages concerned two facts: First, it was proved that the Scriptures foretold certain facts concerning the Messiah. Irrespective of the identity of the person of the Messiah, it had been prophesied that He would die and rise again. This was the burden of the Lord's message to the two disciples on the way to Emmaus. "And He said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into His glory?" (Luke xxiv:25-26). The second point of the message was that Jesus of Nazareth is the Christ, i. e., the Messiah. Our Lord, therefore, applied his explanation to the Emmaus disciples concerning the prophesied facts of the Messiah to Himself. We read, "And beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself" (Luke xxiv:27). And Paul's first Christian sermon was a proclamation, not that *Christ* is the Son of God—a fact which every orthodox Jew received as true—but that *Jesus* is the Son of God, and *therefore* the Messiah (Acts ix:20-22, A. S. V.). Failure to understand these two truths seems to have been the cause of the uncertainty which led John the Baptist to send to the Lord with the question, "Art Thou He That cometh, or look we for another?" (Matt. xi:3). The Jew had to be taught that the Scriptures predicted that the Messiah would suffer, and then that Jesus of Nazareth was this suffering Messiah, Who would rise from the dead, and, after ascending into heaven, come to earth again. We learn from 2 Thess. ii:1-5 that this last mentioned fact, namely, the Lord's return, was not lacking in Paul's personal preaching to them. Paul, in that epistle, asks the Thessalonians to remember that he told them about "the coming (presence) of our Lord Jesus Christ, and our gathering together unto Him." He had also spoken to them about "the day of the Lord" and "the man of sin". For the subjects upon which he found it necessary afterwards to write to them, see 1 Thess. ii:14, iii:3, iv:13-18; 2 Thess. ii:1-10. No letter was written to the Beroean believers. We do not know the reason for this except it be that a letter was not necessary inasmuch as they were studying the Scriptures and believing what had been told them about distinctly Christian truths, i. e., truths concerning the church.

This leads us to write about the different results of the apostle's preaching in these two places. There were converts in both cities.

But there was also intense persecution in the former, which was later carried on into the latter place. Whenever Paul preached, there was either a revival, a riot, or both. Preaching the gospel "in power, and in the Holy Spirit" (1 Thess. i:5) may result in either salvation of souls or persecution to the preacher, or both. See carefully 2 Cor. ii:14-17. The place of fanatical opposition might not appear to be the place from which God would get great glory; but if we reason that way we err. Thessalonica became a mighty centre of Christian activity. See 1 Thess. i:2-10.

PAUL IN ATHENS AND CORINTH

Sept. 9. Acts xvii:16-xviii:17; 1 Cor. ii:1-16; 1 Tim. ii:3-7

Golden Text, 1 Cor. ii:2

Daily Readings

Mon., Sept. 3, Acts xvii:16-34. Tues., Sept. 4, Acts xviii:1-17. Wed., Sept. 5, 1 Cor. ii:1-16. Thurs., Sept. 6, 1 Tim. 2:3-7. Fri., Sept. 7, 2 Cor. vi:1-18. Sat., Sept. 8, 2 Tim. iii:1-17. Sun., Sept. 9, Col. iii:5-17.

I. THE LESSON OUTLINE

I. Paul in Athens, Acts xvii:16-21. II. The Gospel to the Athenians, Acts xvii:22-34. III. Paul in Corinth, Acts xviii:1-17. IV. The Gospel to the Corinthians, 1 Cor. ii:1-16. V. The Basic Facts of the Gospel, 1 Tim. ii:3-7.

II. THE HEART OF THE LESSON

It is encouragingly helpful to see what Paul did with his spare moments. While he waited for Silas and Timothy he preached with a passion for lost souls. He did not spend this time in selfish pursuits or profitless idleness. He consecrated it to his Lord. Alas, how many Christians spend such moments in going to the "movies," or reading anything that can be bought at the railroad station, or doing some other fruitless thing while they are waiting between trains, or waiting for some one, or waiting for the next thing to be done! Consider what Paul wrote in Eph. v:15-17, "Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time (Greek, buying up the opportunity), because the days are evil. Wherefore be ye not foolish, but understand what the will of the Lord is." We must not think of Paul as a man who could not appreciate the beauty of Grecian architecture, sculpture, etc. It was not because he underrated these that he turned to his evangelistic work in synagogue and marketplace. The immediate reason for this intensive missionary work may be found in the vision which he had at Troas. See Acts xvi:9. Paul saw Athens' spiritual need rather than its material beauty.

Although he preached in the synagogues, it appears that most of the apostle's activity in Athens was among those interested in philosophy. See Col. ii:8. When asked or compelled to testify before them concerning his gospel, Paul chose his subject from a sight which he had seen in the city. He tells us that he had found "an altar with this inscription, 'To an Unknown God'." No wonder that the Macedonian asked the apostle to come over and help them. God had made the wisdom of the world foolish (1 Cor. i:20). The philosophy of Athens ended in ignorance! Let the teacher read a bit about the different schools of Greek philosophy to see what foolishness they taught. The names of some of these are: the Academy, the Sophists, the Epicureans, the Stoics, the Cynics, the Sceptics, and the Peripatetics. The background of all of their teaching was a mythology, based upon a deification of nature, which resulted in the teaching of a pantheon of many and various

kinds of gods, strange forms of worship, general immorality, and a conception of life which was largely negative. Paul reflects these conditions in his speech on the Areopagus, but you will notice that he does not argue against their denials. He simply declares the truth. To those who denied the existence of a personal God, of the life hereafter, of judgment to come, he preached without hesitance about God, the Lord Jesus Christ, the resurrection, judgment, and the need of repentance.

The result of this testimony was that some mocked, some procrastinated, some believed. It is sometimes said that the apostle made a mistake in what he preached or rather what he did not preach at Athens; but I hesitate to become a party to that complaint.

When Paul left Athens for Corinth, he left an atmosphere of intellectual vanity for one of sensuous sin. Let us note that Paul wrote Rom. i:18-iii:20 while he was at Corinth. And yet in the midst of all that carnality, the apostle was able to do a great work. Our text shows how he came to populous, commercial, and wicked Corinth alone; and we are given to see how this great apostle made his point of contact in this city. It seems that Paul worked during the week at tent-making with a Jew named Aquila, whose wife's name was Priscilla, that he stayed with these people, and then preached in the synagogue on the sabbath day. When Silas and Timothy joined him a little later, "Paul was constrained by the Word, testifying to the Jews that Jesus was the Christ." The result of this testimony was that another opposition arose from the Jews, that he left the synagogue for the house of one Titus Justus, that many, among whom was the ruler of the synagogue, believed and were baptized, that he had an encheering vision of the Lord, and that he dwelt there a year and a half, teaching the Word of God among them.

We need have no doubt as to what Luke meant when he said that Paul taught the "Word of God" among them, for the apostle's letters to the church that was founded there are very plain on that point. **Let** the teacher read these epistles carefully.

PAUL WRITES TO HIS FRIENDS IN CORINTH

Sept. 16. 1 Cor. i:1-iv:21. Golden Text, Psa. cxxxiii:1

Daily Readings

Mon., Sept. 10, 1 Cor. i:1-9. Tues., Sept. 11, 1 Cor. i:10-17. Wed., Sept. 12, 1 Cor. i:18-31. Thurs., Sept. 13, 1 Cor. ii:1-16. Fri., Sept. 14, 1 Cor. iii:1-9. Sat., Sept. 15, 1 Cor. iii:10-23. Sun., Sept. 16, 1 Cor. iv:1-21.

I. THE LESSON OUTLINE

I. The Salutation, 1 Cor. i:1-3. II. The Thanksgiving, 1 Cor. i:4-9. III. The Appeal, 1 Cor. i:10. IV. The Case Stated, 1 Cor. i:11-12. V. The Argument, 1 Cor. i:13-iv:21.

II. THE HEART OF THE LESSON

The letter from which this text is taken is addressed to "the church of God which is at Corinth." This formula, the church of God in a certain place, reoccurs in Paul's epistles. If the word church does not appear in these salutations, we generally find the word saints or some other designation which has a similar meaning. The thought here is that Paul was always conscious of the contrast between the people of God and the people of this world, when he wrote his apostolic epistles. See our Lord's saying in John xvii:14-18, "I have given them Thy word; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the evil (one).

They are not of the world, even as I am not of the world. Sanctify them in the truth: Thy word is truth. As Thou didst send Me into the world, even so sent I them into the world." This general remark can be made concerning each of the salutations in which this contrast is portrayed by the apostle, for sin has made all unregenerated men and women very much alike. And yet there is a difference in each case. The teacher should therefore inform himself or herself concerning some of the known facts about the city of Corinth. Such a search will reveal that the place in which this church was founded was a center of learning, luxury, and lust. Corinth was on the narrow isthmus that connected the Peloponnesus with the mainland of Greece. It was in the heart of the land and the sea traffic of the ancient world. We can imagine how some of the sea-faring men "let themselves loose" when they reached such a port as this after long and uncomfortable sailings in the Mediterranean and other seas. We can also imagine with what readiness greedy money-lovers would stoop to satisfy any craving of such unsaved hearts.

But the carnality of Corinth was not confined to its unregenerate inhabitants. There was much of it even in the church. Paul bears repeated testimony of this in his words to them. For example, we read in 1 Cor. v:1, "It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one (of you) hath his father's wife." And not only was such sin present among the Christians, but the church was insensible about it, for Paul continued, "And ye are puffed up, and did not rather mourn, that he that had done this deed might be taken away from among you." (1 Cor. v:2.) The central burden of the apostle's message in this lesson concerns the strifes and the schisms of the Corinthian church. Paul had learned that there were contentions among them. (1 Cor. i:11.) And he bears this sad testimony to them, "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able (to bear it): nay, not even now are ye able; for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?" (1 Cor. iii:1-3.)

This seems to have been an inviting field for the energy of an anti-vice worker, or for social service in general. But the apostle did not permit himself to be led away from the truth of the gospel of salvation from sin through the Lord Jesus Christ for such second rate endeavors. But, undoubtedly remembering the Troas vision (Acts xvi:9), he wrote to the Corinthian church, "I determined not to know anything among you, save Jesus Christ, and Him crucified." (1 Cor. ii:2.)

THE CHRISTIAN BASIS OF TOTAL ABSTINENCE

Sept. 23. 1 Cor. viii:1-13. Golden Text, 1 Cor. x:24

Daily Readings

Mon., Sept. 17, Gal. vi:1-10. Tues., Sept. 18, Rom. xiv:1-12. Wed., Sept. 19, Rom. xiv:13-23. Thurs., Sept. 20, Jas. ii:1-13. Fri., Sept. 21, 1 John ii:7-17. Sat., Sept. 22, Matt. xviii:1-20. Sun., Sept. 23, 1 Cor. viii:1-13

I. THE LESSON OUTLINE

I. Knowledge and Love, 1 Cor. viii:1-3. II. The Unreality of Idols and the Reality of God, 1 Cor. viii:4-6. III. Strong and Weak Alike before God, 1 Cor. viii:7-8. IV. An Exhortation to the Strong concerning the Weak, 1 Cor. viii:9-13.

II. THE HEART OF THE LESSON

The problem of this text was that of the Christian's attitude toward

food which had been sacrificed to idols. Certain portions of the victims which had been offered in heathen sacrifice found their way into public markets, where the meat could be purchased by those who cared to buy it. The question naturally arose in Christian circles as to whether it was right for the believer in the Lord Jesus Christ to purchase such victuals for his own table, or whether it was right for him to partake of it if he found it served to him by a friend who had invited him to his home. Our lesson indicates that two varying answers had been given by the members of the church, and that the apostle gave a third one, the purpose of which was to reconcile the other two.

Two words are used to describe the two parties which had risen around this problem. Those who thought that the meat which had been offered to idols should not be eaten were called "the weak"; while those who felt that no harm was done in partaking of such meat were called "the strong." The argument of the strong brethren was something like this: Meat itself is a non-normal thing; it is neither sinful nor holy; it has no moral qualities. Furthermore, nothing was really done with such meat when it was offered in heathen temples, since the idols which the heathen appeared to worship were just so much wood or stone or metal which had no spiritual existence. The minds of these Christians were amazed, therefore, to learn that any one objected to their practice of purchasing and eating such food. The weak brethren, however, looked beyond the material facts and weighed the spiritual associations of the matter. Their minds may have come to the same explanation as that offered by their brethren, but their consciences led them to a different conclusion. Of course, the consciences of sinful men are not safe guides at all times. They may not have taken note of this fact. Furthermore, it seems that they had forgotten, if they ever knew, what the Lord Himself had said, "Hear, and understand: Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man." (Matt. xv:10-11, see also Matt. xv:18-20.) Now, far from coming to any agreement among themselves, we find that this difference of opinion and feeling gave rise to a very real evil. Pride raised its head in the midst of such an atmosphere; and the resultant evil was worse than the original difficulty.

The apostle solved the problem, by the grace of God, by putting the different factors in their right relation to each other. He accepted the argument of the strong that the question of eating this meat was in itself a matter of indifference. But he reminded these brethren that the Christian must let his heart have its opportunity to express itself as well as the head. Knowledge is a good asset, but it must have love to guide it into its right channels. "Knowledge puffeth up, but love edifieth." Compare the following passages, Acts xv:28-29; Rom. xiv:1-xv:13; 1 Cor. xiii:1-13. The apostle was pleading, not that Christians should assert their own right, but that they should be considerate of others in the love that the Lord supplies. He voiced his own attitude toward the problem in these words, "Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble."

The problem of which this lesson speaks is among us today. However, with us it is not a question of eating, but rather of certain kind of drinking, Sunday newspapers, theatre-going, etc., etc. If we know the Holy Spirit's solution to this question, happy are we if we accept it and live accordingly.

REVIEW: PAUL THE MISSIONARY

Sept. 30. Golden Text, Gal. ii:20

Daily Readings

Mon., Sept. 24, Acts xxii:1-22. Tues., Sept. 25, Acts xxiii:1-11.

Wed., Sept. 26, Acts xxvi:1-29. Thurs., Sept. 27, Rom. i:1-17. Fri., Sept. 28, Acts xxviii:17-29. Sat., Sept. 29, Rom. x:1-21. Sun., Sept. 30, 2 Cor. xi:16-33.

I. THE LESSON OUTLINE

I. The Early Life of Saul, Deut. vi:4-9; Phil. iii:4-6; Acts xxii:3, 27-28. II. Saul and Stephen, Acts vii:54-viii:3, xxii:3, 4, 19, 20, xxvi:4, 5, 9-11; Gal. i:13-14. III. The Conversion of Saul, Acts ix:1-9a, xxii:6-16; 1 Cor. xv:8. IV. Saul's Early Ministry, Acts ix:19b-30, xi:19-30, xii:25; Gal. i:15-18. V. The First Foreign Missionaries, Acts xiii:1-52. VI. Paul in a Pagan Country. Acts xiv:1-28. VII. The Council at Jerusalem, Acts xv:1-35; Gal. v:1-15. VIII. Paul Carries the Gospel into Europe, Acts xv:36-xvi:15. IX. Paul in a Roman Prison, Acts xvi:16-40. X. Paul in Thessalonica, Acts xvii:1-15; Rom. xv:18-20; 1 Thess. v:12-23. XI. Paul in Athens and Corinth, Acts xvii:16-xviii:17; 1 Cor. ii:1-16; 1 Tim. ii:3-7. XII. Paul Writes to His Friends in Corinth, 1 Cor. i:1-iv:21. XIII. The Christian Basis of Total Abstinence, 1 Cor. viii:1-13.

II. THE HEART OF THE LESSON

A wonderful commentary on the facts of the lessons which we have had in this quarter is found in Paul's testimony to Timothy as found in 1 Tim. i:12-17. Saul had many excellent assets as a zealous Jew, a privileged Roman, and a cultured Greek student for the Christian ministry in his day. And yet he was a most unfit man for such work in view of his lack of gospel truths and his hatred of the Lord's followers. God, however, supplied that which was lacking, took away his enmity against His Son, led him to count his former gains as losses for Christ, and made him to be an example for other Christians.

Paul's knowledge of his own hopelessness apart from Christ may have had much to do with his very definite doctrine concerning the lost condition of those who had not received the Son of God as Saviour and as Lord. Let any one read Rom. i:14-iii:20 and ix:1-5 and then compare those Scriptures with the accounts of Paul's earnest missionary activities, and he will have ample reason to know that the apostle realized, what the masses in the church seem to ignore, that all men, apart from Christ, are lost, no matter what religious or cultural or national credits they may cherish.

Paul also had very definite convictions concerning the heart of the indispensable gospel. Read, for example, Acts xiii:38-39, xvi:31, xvii:30-31, xx:20-21, xxvi:18, 29; Rom. i:14-17, iii:21-26; 1 Cor. i:18-ii:2, xv:1-4; Gal. i:6-10; 1 Tim. i:15. The argument of this last passage is very simple but wonderfully precious. "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Paul taught that Christ Jesus came into the world. The purpose of His coming was to save sinners. This, he says, is a true saying. Since it is true, it ought to be received. It is folly to reject anything that is true; but what folly could be greater than to reject the truth concerning Christ! The truth that is received concerning any noble fact enriches the soul; but who can ever measure the blessings that come to the believer because he has accepted the truth concerning Christ!

But Paul did not rest his missionary endeavors at the point of having men saved from sin. He knew that the rebirth was but the beginning of the new life that had come to the believer. He appreciated the need of growth in personal grace and the development of a pure fellowship of the saints in the church. Read Acts xx:18b-36 for an example of his passion for souls in this respect. May it be that our evangelistic interests shall stop short of nothing less than that. And, having done this, to love His appearing. See 2 Tim. iv:5-8.

Book Reviews

BY FRANK E. GAEBELEIN

Herbert Booth, a Biography. By Ford C. Ottman, D.D. Doubleday, Doran and Co., Inc., New York. Cloth, 477 pages with index. \$2.50.

Although known chiefly for his authoritative books on prophecy, Dr. Ford C. Ottman is a biographer of unusual ability and insight. His life of Dr. J. Wilbur Chapman was a sympathetic and careful treatment of the career of a great evangelist. And in "Herbert Booth, a Biography" he has given us a book far-reaching in significance not only for the Christian public but for all who would understand aright the sociological and religious history of the last sixty years.

It is difficult to treat this book adequately in the compass of a few paragraphs. The most that can be done is to stimulate others to secure it and read it for themselves. The picture that it paints is so varied, the personalities it describes so vivid that it takes a high place among recent biographies. Written to tell the story of Herbert Booth, brilliant son of the founder of the Salvation Army, it does much more than record the life of one man. Rather is it, like all first-class biography, a living portrayal of the times in which its subject lived, the personalities with whom he was surrounded, and the work which he did. For no man can live entirely apart from contact with his fellows and make a lasting contribution to humanity. And no biography can recreate a real personality and neglect the essential environment of its subject. It is the recognition and constant application of this principle that makes Dr. Ottman's book so rich. Through its pages the reader knows not only Herbert Booth, gifted as a musician, untiring as an administrator and entrusted when but a young man with command of the Army in Canada and Australia, unbending in obedience to conscience even though it meant the terribly painful break with father, brethren, and a life-work and the starting afresh as a world-evangelist of extraordinary energy and power. The reader also knows the Salvation Army. William and Catherine Booth live as two modern warriors of the Cross. Their heroic efforts in establishing the Army in the face of the ridicule of complacent Victorian society, the mighty spiritual conquest of the consecrated salvationists as they marched through England, the incredible growth of the work, and the tragic policy of autocratic government that the General, sincere but misguided, so inflexibly followed to the point of alienating some of his most talented children—all these are painted with unforgettable reality. The reviewer for one is indebted to Dr. Ottman for having his eyes opened to the magnitude and truly great accomplishments of the Salvation Army.

Herbert Booth was, in the finest sense of the word, an heroic character. Standing on the heights of Christian service, he saw clearly the defects of his father's conception of Army discipline and organization. His conscience would not allow any "orders" of salvationist officialdom to take precedence over the liberty of following the Lord's Will, so he broke the ties of a life-time. But he broke them like a gentleman; quietly and with remarkable self-effacement he withdrew from the public life of the Army. In return for this fine consideration he was misunderstood, ignored, and misrepresented by the official government of the organization for which he had done so much. Instead of bewailing his fate he preached the gospel throughout America, England,

and the Antipodes. His evangelistic ministry was forceful, resultful, and scripturally sound. He was always loyal to the inspired Word of God and was not ashamed to proclaim the deeper truths, such as the Lord's Coming. Dr. Ottman's book is no diatribe against certain of the evils of organization that still cramp the work of a great Christian enterprise. But its frank statement of Herbert Booth's great decision to follow conscience cannot but help hasten the day when urgently needed reforms in Salvation Army administration will be made.

No discussion of this book would be complete without a word regarding its style. Dr. Ottman, in his best passages, writes with a rhythm and a sure feeling for the niceties of word values that lift his pages to the stature of true literature. And let it be said that in "Herbert Booth" there are many such "best passages."

Unsearchable Riches, an Analytical Exposition of the Ephesian Epistle. By Arno Clemens Gaebelein, D.D. Our Hope, New York. 157 pages.

To his many commentaries Dr. Gaebelein has added this analytical exposition of the Ephesian Epistle. The treatment of this most precious portion of God's Word is marked by reverence and deep spiritual insight. Throughout its pages the author joins with the inspired Apostle in exalting the Person and Glory of the Lord whose masterpiece—redemption of a world "dead in trespasses and sins"—is so richly set forth in the Epistle to the Ephesians.

The Desire of All Nations. By Egbert W. Smith. Doubleday, Doran and Co., Inc., New York. Cloth, 193 pages. \$1.50.

To stimulate the passion for foreign missionary endeavor we recommend this book by the Executive Secretary of Foreign Missions of the United Presbyterian Church. It is a fascinating and extremely convincing presentation of the missionary question. The illustrations are thrilling and the logic rebuking in its application to a people slack to obey their Lord's command to evangelize a lost world. The zeal of the author for the world-wide preaching of the gospel shines through its pages. His book should do much to quicken interest in the essential obligation of every Christian believer.

The Six Miracles of Calvary. By Bishop Wm. R. Nicholson. The Bible Institute Colportage Association, Chicago. Paper, 80 pages. \$0.40.

The Bible Institute Colportage Association and Dr. James M. Gray have done a fine thing in reprinting these sermons of Dr. Nicholson, late Bishop in the Reformed Episcopal Church. They are truly memorable discourses, treating in a simple, weighty, and vivid style the miracles that accompanied our Lord's crucifixion. The minister, no matter how high his attainments, can read them with profit; and the layman will be both interested and instructed by their telling presentation of Scripture truth.

The introductory appreciation of Bishop Nicholson, by Provost Josiah H. Penniman of the University of Pennsylvania, is significant as showing the faith of a leading educator as well as for its picture of the Bishop.

OUR HOPE

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Editorial Notes

The Thrones of Our Lord

Many times we read in Scripture of the throne of the Lord, our God. There is an eternal throne of God in the eternal, uncreated heaven. "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God!" (Psa. xc:2). What majestic, sublime words these are! God is eternal! He had no beginning. The finite mind of man cannot conceive such an existence, which never began to exist. It is an impossible task to penetrate this great mystery of God. As a child we often asked, where does God come from? The answer was, we do not know but must believe that He is and always has been. With all the searching of Scripture, and thinking, and praying, the mature man has not found another answer.

And God has a throne; it is in heaven (Psa. xi:4). Heaven is His throne and earth His footstool; the clouds are the dust of His feet (Acts vii:49; Nah. i:3). His throne is for ever and ever (Psa. xlv:6). This throne stood from all eternity in the heaven of heavens, that eternal dwelling place of the eternal God. With God ever was His Son; He shared the throne and the glory of God in all eternity, and when God began to create, so that His power and glory might be revealed, He created by His Son and for His Son.

Man became a sinner, guilty and lost. The Son of God left the Father's bosom, and God's and His everlasting throne, and came down to earth, to His own footstool. He exchanged His glorious throne for the cradle-manger in Bethlehem; the Father's bosom for the bosom of one of His

creatures. He who is the Creator and Lord of angels, was made a little lower than the angels. He whose eternal resting place was on the Father's heart upon His eternal throne, had on earth no place where to lay His head. He came to save; He came to redeem. He came to purchase a lost world, and the crown rights over the lost dominion. The cross alone was sufficient to accomplish this; and there He hung and bowed His thorn crowned head, as the mighty victor's cry, "It is finished!" came from His dying lips.

He had come to His own, but His own received Him not. Being according to the flesh the Son of David, He had a perfect right to the throne of His father David. But the time of His first coming was not the time of the divine promise of the incarnation. "God shall give unto Him the throne of His Father David." Like David, He was a crownless King. He left the earth without having occupied a kingly throne.

Risen from among the dead, ascended upon high, He is back in His eternal dwelling place. But He does not return to the Father's bosom. He is at the right hand of God. He did not return as a Spirit-being, but He is there as Man. The second Man entered heaven itself and takes His place, given to Him by God His Father, to share His throne. His present throne, the throne He occupies during this age is His Father's throne. There faith beholds Him who was made a little lower than the angels, crowned with glory and honor. Blessed comfort to know that He who paid for my sins is sharing the Father's throne! Blessed assurance that in Him I am accepted:

So near, so very near to God,
I cannot nearer be;
For in the person of His Son,
I am as near as He.

Blessed vision for faith to know, that He, my Lord, has all power in heaven and on earth, that being at the right hand of God, on the Father's throne, angels, principalities and powers have been made subject unto Him! Yea, in His person, we, too, are with Him seated in the heavenlies, sharers in faith of His throne place. Some glorious day He

will arise, at the Father's bidding, to leave the throne He shares with Him. He will take His place upon a judgment-seat; it is called *Bema*, tribunal, it has also been translated throne (Acts xii:21). It will be the award throne, before which only His redeemed ones will be gathered in the day, which is called "the day of Christ." The shout, the gathering shout, before He takes this award-throne, must first be given. Then "the dead in Christ will rise first." Their dust will be gathered from mother earth. That which was sown in corruption will rise in incorruption. Then "we who are alive and remain shall be caught up together with them in clouds, to meet the Lord in the air." This mortal puts on immortality. When the redeemed hosts meet Him they will find Him on His judgment-seat. "We shall all stand before the judgment-seat of Christ" (Rom. xiv:10). "For we must all appear before the judgment seat of Christ" (2 Cor. v:10). Our works and our service as believers, through grace entitled to be forever with Him, will then be brought to light and judged by Him. What glory He then will receive, when it becomes evident what He in His infinite grace accomplished through those for whom He died and who were kept by His gracious power!

After He has finished His work upon the award-throne He will return to earth in visible glory and power with His saints. It is then that He will "bring many sons unto glory," when He will be "glorified and admired in all them that believed." Then He will receive the throne of His glory; it will be His own throne upon which He will be enthroned as the King-Priest, ruling in righteousness and in peace (Zech. vi:9-13; Matt. xix:28, xxv:31). But while this future throne of our Lord is one, we must distinguish between the throne of David and the throne over the nations. The throne of David is connected with the reign over the sons of Jacob, that is, over Israel; the throne which He occupies as King of the nations is His throne as King of kings, and Lord of lords. Jerusalem will be the glorious and glorified capital of His earthly kingdom. From there He will rule and send forth His Word (Isa. ii:2-4). His reign will begin with the judgment of the nations. "When the Son of man

shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations" (Matt. xxv:31, 32). The nations are the living nations, which are on earth in the day of His return. It is therefore not a universal judgment, which is nowhere taught in Scripture. Some of these nations who turned to the Lord during the great tribulation, and accepted the final offer of mercy, preached by the converted Jewish remnant, will enter into the earthly kingdom; and other nations who rejected it will pass away from the earth. After this His reign of righteousness and peace begins. He will reign and His saints with Him for a thousand years.

Then, at the close of the millennium, when all things have been subjected under His feet, He will receive the Great White Throne. "And I saw a great white throne and Him that sat on it, from whose face the heaven and the earth fled away; and there was found no place for them" (Rev. xx:11). Not God the Father judges then those of the second resurrection unto condemnation, the wicked dead, but it is the Lord Jesus Christ (John v:22; 28-29). What a scene that will be when all the Christ rejectors, those who did not obey the Gospel of Jesus Christ, Modernists, Unitarians, Christian Scientists, Spiritists, Theosophists and others will have to look into the face of Him whom they refused to believe! Then we have a final throne of our Lord mentioned in the last chapter of the Word of God.

"And there shall be no more curse; but *the throne of God and of the Lamb* shall be in it; and His servants shall serve Him. And they shall see His face, and His name shall be in their foreheads. And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever" (Rev. xxii:3-5).

And with these different thrones of our Lord all His redeemed ones are closely identified. We know Him now on the Father's throne and look to Him as our priest and advocate. When He receives His own throne we shall share it with Him, for we shall reign with Him over the earth.

How strange it is that such glorious truth is so often for-

gotten by true believers! The things seen, which are but for a moment, are more real to many, than the unseen things, which are the real things, for they are eternal. All in the world today conspires to rob true believers of the reality of the promised glories when the Lord comes. Every year brings forth in this age new attractions, new charms, new pleasures, new inventions, making life more comfortable and more pleasant. How we need to cling to the Word and read again and again what He has promised! And how we need the power of His Spirit to keep us in the reality of it!



His Eye “The Lord looketh from heaven; He
Upon Us beholdeth all the sons of men” (Psa.
 xxxiii:13). “For He looketh to the ends of
 the earth, and seeth under the whole
 heavens” (Job. xxviii:24). “The Lord’s throne is in heaven;
 His eyes behold, His eyelids try the children of men”
 (Psa. xi:4). “O Lord, Thou hast searched me, and known me.
 Thou knowest my down sitting and mine uprising, thou
 understandest my thoughts afar off. Thou compasses my
 path and my lying down, and art acquainted with all my
 ways” (Psa. cxxxix:1-3). The omniscience of God, His all
 seeing eye is a great comfort to all His trusting people. It has
 been the confidence of His Saints in past ages; it is our
 confidence to-day. Nothing can escape His eye. He
 watches all. “Behold! He that keepeth Israel shall neither
 slumber nor sleep” (Psa. cxxi:4). “Are not two sparrows
 sold for a farthing? And one of them shall not fall on the
 ground without your Father. But the very hairs of your
 head are all numbered. Fear ye not, therefore, ye are of
 more value than many sparrows” (Matt. x:29-31). And
 as He looks upon us He delights in us when we trust Him
 fully with an unquestioning faith. His loving eye rests
 especially upon such. “Behold the eye of the Lord is
 upon them that fear Him, upon them that hope in His
 mercy, to deliver their soul from death and to keep them
 alive in famine.” And what does faith answer to this
 blessed assurance? “Our soul waiteth for the Lord; He is
 our help and our shield. For our heart shall rejoice in

Him, because we have trusted in His Holy Name" (Psa. xxxiii:18-21). And more than that. "The eyes of the Lord are upon the righteous, and His ears are open unto their cry" (Psa. xxxiv:15).

He who seeth, who knoweth, also heareth and always answers the cry of His own. "He withdraweth not His eyes from the righteous" (Job xxxvi:7). The Holy Spirit through Peter gives us the same assurance (1 Peter iii:12). "For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in behalf of them whose heart is perfect toward Him" (2 Chron. xvi:9).

Our happiness, contentment, peace of mind, joy and comfort depends upon this trust in Him. There must be a daily walk in faith, a walk which never disappoints. May His own grace enable us all to do so and cling still closer to Him.



Lean Hard A well known missionary, Fidelia Fisk, was once instructing a class of heathen women. She was obliged, on account of the custom of the land, to occupy a sitting posture on the floor, without any support for her back. And as she had just recovered from an attack of illness, she became very tired. One of the women converts, noticed that the teacher seemed to be faint; she left the circle and sat down right behind her, placing her back to Miss Fisk's back. She acknowledged the kindness and timeliness of the act, and leaned gently against the prop offered her.

"No! No!" said the convert, "If you love me lean hard, lean hard, lean hard!"

I think I can hear our loving, caring, gracious, sympathetic Lord, saying to every tired and weak soul, doubting, fearful and perplexed, "If you love me, lean hard, lean hard." This is what delights and refreshes His loving heart if, in faith, we rest ourselves fully on Him. Troubled soul, do not fear to lean hard on Him. It pleases Him and His strength will support you in your weakness. Cast thy burden on the Lord. Yea, cast yourself upon Him.

"He will comfort and keep thee,
He will carry thee through."

**Have You
Forgotten It?**

The fiftieth chapter of Jeremiah contains, besides the predictions against Babylon, a comforting message for Israel. The Lord describes their condition. "My people hath been lost sheep; their shepherds have caused them to go astray" (Jer. i:6). How true this is today of many professing Christians! They are like lost sheep, and the hireling shepherds with their denials of the doctrine of Christ, their false teachings and Spiritless messages have caused them to go astray. Then we find in the same verse the significant complaint "They have forgotten their resting-place."

The true resting-place for the children of God is at His feet, in His blessed presence. Mary rested at His feet and heard His Word. He answered the serving Martha, "But one thing is needful; Mary hath chosen that good part, which shall not be taken away from her." He also said to His disciples, "Come ye yourselves apart into a desert place and rest a while" (Mark vi:31). They departed with Him. Their rest was with Him in blessed fellowship. How we all forget that resting-place! We toil and labor, serve and care, are troubled about many things and forget the one place where we may find all we need. Nothing is easier in our daily lives than to wander away from the place of rest, where joy and peace, help and strength await us. The neglect of the resting-place in His presence soon tells in our Christian experience; we lose that reality and spiritual vigor which should characterize a true believer. Is this your present condition? Return unto thy rest! Seek the place again! You will surely find Him there waiting for you. As He brought Abraham back to the place of the altar which he had left to go down to Egypt, so does He lead us back.

Many of God's people have found their way back through present-day trials and sorrows, which have come upon them. Surely the conditions in the world are now so appalling that all who know the Lord will seek His face, as never before, to pour out their hearts in His presence and have their strength and courage renewed. Satan's power, so much manifested in these days, cannot touch us if we tarry at His feet and forget not the resting place. Seek it today! "Trust in the

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Lord"; "Delight thyself in the Lord"; "Commit thy way unto the Lord"; "Rest in the Lord" (Psa. xxxvii). "Return unto thy rest, oh my soul" (Psa. vii:7).

"I leave it all with thee!

Day by day:

Faith can firmly trust Him,

Come what may.

Hope has cast her anchor;

Found her rest

In the calm, sure haven

Of His breast.

Love esteems it heaven

To abide

At His side.



The Lord Jesus Christ died for our sins.

Why not All? "His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed" (1 Pet. ii:24). All our sins were paid for by Him. We are, believing on Him, justified freely from all things. But His death meant something else. The old man was put to death on the Cross. "Knowing this, that our old man is crucified with Him, that the body of sin might be annulled, that henceforth we should not serve sin. For he that is dead is freed from sin" (Rom. vi:6-7). "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Rom. vi:1-2). "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Verses 11, 12).

Many believers do not appreciate the fulness and blessing of His finished work. They are one-sided. They come to Him with their sins and guilt. They believe He paid for them, but they know little of what He also purchased for us, victory over sin. They use Him as the Saviour from the guilt of sin, but do not use Him as Saviour from the power of in-

dwelling sin. This is the reason why thousands of Christians live in the world as if they were of the world. To enjoy the fullest peace we must look to Him who has delivered us from the power and dominion of sin. He is our victor; He has put our old man to death, and if we reckon ourselves dead unto sin, His Spirit will give us the needed power.

“In the death of Christ I died;
 In the life of Christ I live!
 All my ill He from me takes,
 All His good to me doth give.

With Him nailed to the Cross,
 With Him buried in the grave,
 With Him raised from bonds and death,
 Life forever thus I have.

He the fight for me has fought,
 And for me the battle won;
 Thus in weakness I am made
 Victor through the conquering One.”



Blessed and precious is the story of Hannah. **Hannah's Praise and Prophecy** Her name means “grace”; grace and mercy were ministered unto her. When she brought her little Samuel to Eli to dedicate him to the Lord, her heart was filled with God’s Spirit and she burst out in a song of praise and prophecy, which contains the great facts of the gospel as well as things to come. The same Spirit who filled Isaiah’s heart and vision with the glory of the Lord, and showed him the coming of the victorious King, also filled her soul, and therefore she gave the same testimony. After the expression of praise and worship which flowed from her unsealed lips, with unspeakable joy in His salvation, she uttered in the power of God’s Spirit great prophetic truths.

“The Lord killeth and maketh alive;
 He bringeth down to the grave, and He bringeth up.
 The Lord maketh poor, and maketh rich,
 He bringeth low, and He lifteth up.
 He raiseth up the poor out of the dust

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From the dunghill, He lifteth up the beggar
 To set him among princes.
 And He maketh them inherit a throne of glory,
 For the pillars of the earth are the Lord's
 And He hath set the world upon them."
 (1 Sam. ii:6-8.)

Let us think of our blessed Lord. These words may be applied to Him. He was laid in the dust of death. Speaking as our sin-bearer to God, He said, "All thy waves and billows go over me."—"Thou hast laid me into the lowest pit."—"Thy wrath lieth hard upon me."—"I suffer thy terrors." He went into the grave. He became poor. He was made low. But God has raised Him from the dead. He brought Him up from the grave. He made Him rich. He exalted Him. He raised the poor from the dust and gave Him the throne of glory.

And now through Him and in Him, we, poor, lost, guilty sinners, miserable and naked, destitute and starving beggars on the dunghill of sin and shame, are taken out of death and out of the grave into life, out of poverty into riches, out of shame into glory, out of dishonor into honor, out of want into eternal plenty. Blessed be His glorious name! He Who stooped so low and has been lifted so high, takes us all, believers in Him, out of all in which we are by nature, and into all His inheritance.

Think of Israel, His ancient people, also. Are they not poor, in a grave, nationally; are they not like the beggar upon the dunghill? There are riches for that nation, exaltation for humiliation, mercy for judgment, glory for shame. The day for that will surely come, when Israel, the beggar upon the dunghill, will be lifted to occupy the place of honor and glory. The Holy Spirit anticipated it when through Hosea He records their future experience. "Come, and let us return unto the Lord; for He hath torn and He will heal us; He hath smitten and He will bind us up. After two days will He revive us; in the third day He will raise us up, and we shall live in His sight" (Hos. vi:1-2). It will all be His work and His power, Who died for that nation. Then Hannah continued:

"He keepeth the feet of His saints,
 But the wicked are silenced in darkness—

For by strength shall no man prevail;
 They that strive with the Lord shall be broken to pieces;
 In the heavens will be thunder upon them.
 The Lord will judge the ends of the earth,
 And He will give strength unto His King
 And exalt the horn of His anointed (Christ)."

Her vision enlarges. She beholds the keeping of God's saints and the judgment of the wicked. She has a vision of the day of the Lord and the judgments executed in connection with that day. She seeth the King, the Messiah, our Lord enthroned. Long ago it was when she sang in sweet song. Countless times the grace of which she sang has been manifested to sinners, the poverty-stricken beggars upon the dunghill. And still His grace manifests this wonderful power, while angels rejoice. But oh! the joy and glory when He raises His beloved Israel to inherit the promised glory, and when He is King to rule and reign in righteousness!



"What must I do to be saved?" Alas!

The Power of much of the present day religious teach-
God unto ing denies that man is lost and therefore
Salvation needs salvation at all. We picked up
 a volume recently containing "Gospel
 sermons" of a well known New York preacher. The first
 thing we saw was the following statement, "Man at his best
 was but a little lower than the angels; man at his worst
 is still a child of God." It is not true. Man is not a child
 of God, but a lost, guilty and condemned sinner. Divine
 sonship is not man's natural possession, but can only be
 obtained through grace by faith in Jesus Christ (Gal. iii:23).
 Yet such is the common teaching of our times. Man's
 condition as a sinner and the fact of eternal punishment are
 denied. "What must I do to be saved?" And others
 answer the question by saying what man is to do in order
 to "get right with God." We have heard the question
 answered by telling people to lead a better religious life, to
 join some church society, to submit to baptism, and not so
 long ago the following statement was made in our hearing,
 "we must try and do the best we can, follow Jesus, and God
 will be merciful to us." Salvation by character is the
 teaching one hears everywhere.

A few years ago in a Bible conference the Editor attended a brilliant teacher combatted this unscriptural salvation by character. But he did not improve it when he said "we are not saved by character, but we are saved by the character of another." He meant of course the character of our Lord Jesus Christ. But there is no power to save in the character of Christ, in His holy life. Had he said, "we are not saved by our works, but by *the* work of Another" and then pointed to that work of Another, to the Cross of Christ, he would have stated the truth.

There is but one answer to this all important question. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts xvi:31). "I am the door, by me if any man enter in, he *shall be saved*" (John x:9). The Gospel of Christ, as we have seen, the good news written in the cross of Christ, is the power of God unto salvation to every one that believeth (Rom. i:16). God cannot save anybody who does not believe in the Gospel of Christ, that is, a sinner who does not believe on the Son of God and who refuses to accept the Lord Jesus as his personal Saviour and Lord. But he that believeth in the Lord Jesus Christ is saved by Grace. And what a salvation it is! And what a power which works in behalf of the sinner who believes! What is needed is faith from the side of the messenger in the Gospel of Christ and the power of God which stands behind it, and which is ever ready to manifest itself in salvation. What schemes and Gospel and Christ dishonoring methods are often used by professional evangelists to produce results!

The salvation which the power of God gives, through believing in the Gospel of Christ, has different aspects. As soon as a sinner trusts on Christ he is saved. He is passed from death unto life, and the words of our Lord assure him that he shall not come into judgment (John v:24). He can sing with a heart full of joy and peace

"There is no condemnation
There is no hell for me."

He knows the Lord Jesus paid all he owed, that Christ died

for him and that he is justified before a holy God by the shed blood. And furthermore we know that "being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the Glory of God" (Rom. v:1-2). And as we accept Him we belong to Him; we belong to His flock. The power which snatches from the brink of eternal perdition, also keeps. "My sheep hear my voice, and I know them, and they follow me. And I give them eternal life, and they shall in no wise perish, neither shall any man pluck them out of my hand" (John x:27-28). This salvation gives eternal life, the new nature, and with it the Holy Spirit as the indweller. It gives power over sin to live soberly, righteously and godly in this evil age. Victory over sin, over the world and over the devil is on the side of God's children who abide in Him and are not moved away from the hope of the Gospel (Col. i-23), in other words, who walk in the Spirit. And then we look forward for salvation yet to come. He is coming again to receive us unto Himself. The Grace which has saved us teaches us to look for that blessed Hope and the glorious appearing of the great God and our Saviour Jesus Christ (Tit. iii:13). We are kept by the power of God through faith unto salvation, ready to be revealed in the last time (1 Peter i:5). Then we shall see Him as He is and shall be like Him. The consummation of the Gospel of Christ will be in glory, when the power of God will transform us into the same image. What a Gospel and what a Power!



**The Peace
Agitations**

The Peace treaties, fostered by our Secretary Kellogg, have assumed world-proportions and are lauded as a remarkable forward step in the process of evolution towards a better world, if not a universal brotherhood of all nations. Even communistic Russia, with her millions of trained men, war-planes and immense stores of ammunition and war machinery, wants to come in on it. Some statesmen look through her schemes; others are blind and blinded.

What do we think of these peace agitations? As emanat-

ing from Christian men they may be looked upon as a by-product of Christianity. War with its horrors of bloodshed, rapine and other vices and crimes is one of the great demoralizing forces of the human race. As our generation has found out, the greater the war, the greater the disastrous results. It is benevolence which attempts to stem the tide of these most awful results of human sin.

But these peace treaties and anti-war measures are nothing new in history. They have been made on small and larger scales in almost every century. Equally true it is they have not prevented war.

Students of Bible prophecy know that the predictions of the greatest Prophet on earth, the infallible One, our Lord, announce wars to the very end of the age in which we live. In His greatest prophetic discourse, called the Olivet discourse, because it was spoken on Olivet, He declared that throughout this age there would be wars and rumors of wars, nations and kingdoms one against the other. He also said that this would continue to the end and terminate, immediately before His return, in a great tribulation. The book of Revelation gives us the same information and shows finally the nations arrayed for a great warfare. When we turn to Old Testament prophecy we find there the most definite assurances of universal peace, but nowhere is it written that this will be accomplished through peace treaties or other efforts of men. Every passage which deals with the coming "peace on earth," yea, world-wide peace, proves that the Lord Himself, by taking His kingly power and glory will establish peace on earth. That is why one of His names is "The Prince of Peace." Read Psa. xlvi:9, lxxii:7; Isa. ix:7; Zech. ix:10.

But let us suppose that Secretary Kellogg's anti-war pacts go through and produce a peaceful relation of most of the leading nations of the world, and as a result war is outlawed. What would this mean? It would not mean that there will be no other war. It would not mean that the prophecies of our Lord have failed. It would not mean that the brotherhood of nations has come.

It would mean that a false peace has been made, for no

true peace can be had apart from the Lord Jesus Christ. It would mean that the time when they shall say "Peace and Safety" (1 Thess. v:3), has been reached, and that a manifestation of the forces of evil in a great outbreak of war will follow.

The last book of the Bible gives us clear light on this. As all true expositors of Revelation believe, the seven church messages are the history of the church on earth, ending with Laodicea, spewed out of His mouth, while the true and faithful church, seen in the message to the assembly in Philadelphia, will be kept out of the hour of trial and tribulation with which the age closes. This is written at the close of the third chapter. In the fourth and fifth chapters we see the translated church worshiping with all the redeemed in glory. Then when the saints are gathered home, the Lamb and the Lion of the tribe of Judah, having received the book from the hand of God, the book in which are written the decreed judgments for this earth to be executed before His visible manifestation, breaks the seals.

The first real rider (Rev. vi) is on a white horse and he succeeds in a bloodless conquest. He has a bow but no arrows. He went forth conquering and to conquer. Some expositors have made the mistake in interpreting this first rider as being the Lord Jesus Christ. But our Lord is not seen in this first seal, for this rider is galloping over the earth, while the Lord is in heaven when He breaks the seals, surrounded by the redeemed. At the end of the judgments when all the seals are broken, when the seven angels have trumpeted, and the other seven angels poured out the vials, He comes riding upon the white horse as the King of kings and Lord of lords.

The rider of the first seal is a false Christ, not yet *the* final, personal Anti-Christ. He, and probably many who are associated with him, succeed in making a conquest and establish peace on earth; but it is a false peace. This false leader may have new peace treaties and anti-war pacts to sign. But what happens when the second seal is broken?

"And when He had opened the second seal, I heard the second living creature say, Come! And there went out

another horse, that was red, and power was given to him that sat thereon *to take peace from the earth*, and that they should kill one another, and there was given unto him a great sword" (Rev. vi:4). If this second seal rider takes peace from the earth, the earth must have had a period of peace.

So have your eyes open and be not deceived by false hopes of peace and a better world by the efforts of pastors, politicians and pacifists, by church federations or international friendship movements. Behind all these things lurks a sinister power. We need Him, the Prince of Peace, to bring righteousness and peace to this present evil age.



We have warned before against *The Unity*
A Most Subtle *Movement*. We are obliged to do so again.

Delusion It is a mixture of metaphysical stuff, Unitarianism, Christian Science ramblings, and New Thought invention. The diabolical thing is that they use our blessed evangelical terms to make it appear as if they are real believers. In this way they camouflage the denial that man is a lost and guilty sinner, on the road to everlasting perdition, and their denial that Christ died as a substitutionary sacrifice for our sins. One of our readers sent us a clipping from *Weekly Unity* (August 18) and wanted us to point out the errors in it. We quote part of it to give an illustration of the subtleness of this cult. We have put some statements in italics.

"Put on the new man, that after God hath been created in righteousness and holiness of truth."

Who is the new man?

He is the Christ of God, the Christ man, the perfect image which God beheld when first He looked in to the magic mirror of His mind. The Christ, the only begotten Son of the Father, is not a person, but an idea in Divine Mind. He is God's perfect idea of man, the image and likeness of Himself, in which He made man in the beginning. "And God said, Let us make man in our image, after our likeness."

Do you ask, "How am I to put on this new man?"

Just pause for a moment, dear friend, and think about it. If you were going to make a change in your clothing, if you were going to put on a garment, how would you go about

it? You would first take the garment in your hands, then according to the character and the make of the garment, you would step into it, pull it on, slip it on, or drape it about you. It would be an outer, physical act, the putting on of a material garment. You go through a similar process in putting on the robe of righteousness and truth, that is called "the new man." *However, as the Christ man is an idea, a thought man, the process of putting on must be a mental act.* With your mind you must lay hold of this new thought garment, the thoughts and words that you are to put on. Instead of changing a material garment, you must change your mind. "Be renewed in the spirit of your mind." To paraphrase the words of Paul, put away the old *mind* and put on the new *mind*, that after God has been created in righteousness and holiness of truth.

Now you see why we have much to say about making denials and affirmations. *You remove the old error garments by dissolving them with words of denial.* By the power of your affirmations you clothe your soul in the new garment of holiness that is woven from the perfect thoughts of God.

You say that you like the idea, that you are going to put on the new man? Good! We will pray with you. We know that the glory and the beauty of this new robe of righteousness and truth will be a joy to your soul forever.

You and this new man are one in Spirit. God's perfect idea of man is God's perfect idea of you, His own image and likeness, implanted in your soul from the beginning. The Christ is in you. That is "the mystery," as some persons call it, "which is Christ in you, the hope of glory."

It is the indwelling Christ, *the divine self*, whom we proclaim, admonishing every man to put away all error beliefs and ways of living, to subjugate the personal self to his spiritual self, that every man may be presented before God in his Christ perfection. We admonish *you* to put away all error beliefs and ways of living, to subjugate the personal self to your spiritual self. We admonish you to put on the new man by bringing forth into visible expression, that you may be presented before God in your Christ perfection.

The new man is yours, dear friend, by the grace of God. *Your divine self is God's free gift to you.* "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."

What a Satanic mixture this is! We understand many are being ensnared by it because they do not know the true teachings of the Word of God and the Gospel of Jesus Christ.

Like "Christian Science," "Pentecostalism" and the ever increasing "faith-healing cults" this error system also promises the healing of the sick by "the divine self" within. Beware of these subtle perversions. We will have to face many more in the near future, for Satan in the garb of an angel of light goes now forth to deceive the very elect.



**Dante's
Testimony**

Over six hundred years ago there lived in Italy the poet Dante Alighieri. He was one of the greatest poets. In his master poems "L'Inferno, Purgatory and Paradise," he describes the conditions of the times in which he lived. In his vision of Paradise, in Canto 29, he gives a description of false preachers and teachers, which may be fittingly quoted as a prophetic picture of the present day modernists and critics of the Word of God. We let Dante speak:

"Each the known track of sage philosophy
Deserts and has a by-way of his own:
So much the restless eagerness to shine,
And love of singularity, prevail.
Yet this, offense as it is, provokes
Heaven's anger less, *than when the Book of God
Is forced to yield to man's authority.*
Or from its straightness warp'd: no reckoning made.

What blood the sowing of it in the world
Has cost; what favor for himself he wins
Who meekly clings to it. The aim of all
Is how to shine: e'en they, whose office is
To preach the Gospel, *let the Gospel sleep,
And pass their own inventions off instead.*

The sheep, meanwhile, poor witless ones, return
From pasture, *fed with wind*; and what avails
For their excuse, they do not see their harm?
Christ said not to his first conventicle,
'*Go forth and preach impostures to the world,*
But gave them truth to build on; and the sound
Was mighty on their lips: nor needed they,
Besides the Gospel, other spear or shield,

To aid them in their warfare for the faith.
 The preacher now provides himself with store
Of jests and gibes: and so there be no lack
Of laughter, while he vents them, his big cowl
 Distends, and he has won the meed he sought:
 Could but the vulgar catch a glimpse the while
Of that dark bird which nestles in his hood,
 They scarce would wait to hear the blessing said,
 Which now the dotards hold in such esteem,
 That every counterfeit, who spreads abroad
 The hands of holy promise, finds a throng
 Of credulous fools beneath."



This great, historic figure, towards the
The Testimony of end of his life, wrote a remarkable
Napoleon Bonaparte eulogy of the Lord Jesus Christ.

We quote it: "Everything in Christ
 astonishes me. His spirit overcomes me, and His will
 confounds me. His ideas and His sentiments, the truths
 which He announces, His manner of convincing, are not
 explained, either by human observation or the nature of
 things. His birth and the history of His life; the profundity
 of His doctrine, which grapples the mightiest difficulties,
 and which is of those difficulties the most admirable solution;
 His Gospel; His apparition; His empire; His march across
 the ages and the realms; everything is to me a prodigy, a
 mystery insoluble, which plunges me into a reverie from
 which I cannot escape—a mystery which is there before my
 eyes, a mystery which I can neither deny nor explain.
 Here I see nothing human. Everything is above me.
 Everything remains grand—of the grandeur which over-
 powers. His religion is a revelation from an intelligence
 which is certainly not that of man."

This noble tribute puts to shame the modern critics.
 Napoleon evidently acknowledged the supernatural person,
 the supernatural character and the supernatural teachings
 of the Lord Jesus Christ. The modern critic denies it.
 Napoleon will some day arise in judgment with this genera-
 tion and condemn it.

We have had a delightful summer, spending most of the time in Ulster County, N. Y. For several years we have preached in the different village churches in Ulster and Delaware counties. This summer we preached in Pine Hill, Fleishmanns, Shandaken, Roxbury and other villages. The Sixth Annual *Montrose* (Pa.) Prophetic Conference was the best attended and rich in blessing. The *Stony Brook* was also well attended.

Our fall work includes the following places: *St. Paul, Minn.*, October 7-13. The meetings will be held in Peter McFarlane's Mission on the corner of Wacoutah and Seventh streets. Please write Mr. Peter McFarlane for programs. We hope to see many of our Minnesota readers in these services.

October 14-28 we hope to spend in *Winnipeg, Manitoba*. Our brethren of Elim Chapel, the work we helped in starting over twenty years ago, have purchased this summer St. Stephen's Presbyterian Church, of which Dr. Gordon (known as Ralph Connor), was pastor. The building has been renovated. The main auditorium has a seating capacity of 1,500. The date as given above will mark the dedication services.

Other places we expect to visit this fall are *Oklahoma City, Okla.* (First Baptist Church), and *Nashville, Tenn.*, besides a number of Eastern cities.

We will greatly value the united prayers of our beloved readers, that our gracious Lord may keep us and continue to use us in His service.



The Church in the House This new volume is ready now. It contains helpful sermons, lectures, essays and short devotional studies. Among these we mention the following: "The Church in the House," "The Glory of the Bible," "We Would See Jesus," "The Stone and the Rock," "The Gifts of Glory," "The Future Glory of the Body of Christ," "Christian Priesthood," "The Mystery of Suffering," "Christ the Door," "The Greatest Tragedy of Human Existence," "The Christ of the Cross, the Wisdom and Power of God," "The Coming Great Event in Human History," etc., etc. Each sermon and essay is followed by a choice selection of sacred poetry. The volume which has over 200 pages is issued with the prayer that it may be used to stimulate home worship and also to help those who are unable to attend public worship. We

believe it will be greatly appreciated in all Christian homes. We need a **real revival** of family worship.



The 29th Annual season of the **Boston Monthly Meetings** starts—the Lord willing—on Thursday, October the 4th. We have been obliged to transfer these services from the Park Street Church to the **United Presbyterian Church, corner of Warren Avenue and West Brookline Street**. The Pastor and the Session of this Church have very kindly invited us to use their building free of charge for each first Thursday of the month.

The speaker on Thursday, October the 4th will be the Editor of "Our Hope." Notices have been mailed to all whose names appear on our mail lists. We hope for a large attendance and a time of blessing.



Stony Brook School

We desire to thank the readers of "Our Hope" for their loyal support of the School. The importance of this School becomes more and more evident. God's blessing has been resting upon it and there have been glorious results. It is attracting nationwide attention as a new and splendid educational movement which combines the highest possible academic training with solid, evangelical Bible instruction. The discipline maintained at the school is of the highest order. The faculty are men of University training and of excellent Christian character. The new school year started last month under most favorable auspices.



Special Offers

Once more we offer to our readers great bargains in Scofield Reference Bibles in combination with our books. The object is to put out as many good books and pamphlets as we possibly can, so that through the wide circulation of scriptural and spiritual reading matter blessing may come to as many believers as we can reach. The profit for us is small but we need it for our overhead expenses. Please let us have your orders soon. If you desire other combinations tell us about them. If you wish to put the **Annotated Bible in nine volumes** into Sunday School libraries, as so many have already done, or present a set to a preacher, or a teacher, write us about it and we will help in making this possible.



December Number

We are working on the December number of "Our Hope." It will be a special issue devoted to Prophecy, the Return of our Lord, the Jews and the Signs of the Times.

We want to urge our readers to make a special effort in circulating this coming issue and to gain some new subscribers. We will furnish them in any quantity at cost price.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure" (1 John iii:2-3).

The Book of Psalms

Psalm XXXII

The Psalm which is now before us is a gem of spiritual and dispensational beauty. It is the first Maskil Psalm; there are thirteen Maskil Psalms. The etymology of the word "Maskil" is very clear; it means "giving instruction." It is interesting to note the occurrence of this word in the Prophet Daniel, and there it is used always in connection with the future history of Israel, the time of their coming tribulation, the witness of the godly among the unbelievers of the nation and their deliverance. In Daniel xi:35 we read: "And they that understand (*maskilim*) among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, by spoil, many days." And again, "And some of them of understanding (*maskilim*) shall fall, shall try them, and to purge and make white, even to the time of the end, because it is yet for a time appointed." In the last chapter of Daniel in which the coming great tribulation is not clearly predicted we find the same word again. "And they that be wise (*maskilim*) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. xii:3). "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand but the wise (*maskilim*) shall understand" (verse 10). The word means then, "those who understand," and also, "make others to understand." The understanding ones, who impart understanding, that is truth, to others, are the godly Jews during the final seven years of the times of the Gentiles, when the man of sin is on the scene and the long predicted tribulation is in process. When the true Church has been raptured and her testimony is no longer heard on earth, the Lord calls this remnant "according to the election of grace" (Rom. xi) and by His Spirit makes them maskilim—men of understanding. He makes them fit instruments to teach and lead others into the truth as well as into the knowledge of the coming King, the Christ of God. The third

verse of the last chapter of Daniel is often applied to Christian teachers and witnesses during the present age; it means primarily the coming witnesses of Israel and to Israel.

This interpretation of the word "maskil" to the godly remnant is fully sustained by two New Testament passages. In His Olivet discourse, recorded in Matthew xxiv-xxv, our Lord speaks first of all as to the coming end-time and the events connected with it. Those who apply Matthew xxiv:3-42 to the destruction of Jerusalem by the Romans 70 A. D., who deny the future fulfilment during the tribulation, have confused themselves as well as all those who have followed the revival of this antiquated theory. Our Lord speaks in describing these coming days of "the abomination of desolation, spoken of Daniel, the prophet" (Matt. xxiv:15). Such an abomination of desolation under the final Antichrist has not yet been. And then we find the exhortation "whoso readeth let him *understand*." No doubt the godly Hebrews of that day will be familiar with the New Testament and read the prophecies of our Lord, and then turn to Daniel and understand.

We also find a significant sentence in the book of Revelation. As is well known to all intelligent students of this great book, chapters vi-xviii give us the events of the great tribulation, covering the same period of time as the first part of the Olivet discourse and the last chapter of Daniel. The thirteenth chapter in Revelation shows the beastly Empire with its head, the little horn of Daniel vii, and the second beast arising out of the land, with two horns like a lamb, but his speech like the dragon. This second beast is the final Antichrist.

At the close of this chapter we read, "Here is wisdom. Let him that hath *understanding* count the number of the beast." We conclude therefore that the Psalms which are noted as Maskil Psalms have a special significance prophetically. This we hope to prove when we come to other Maskil Psalms.

We shall find in all of these Psalms the spiritual understanding of these Jewish witnesses of the end time.

There can be no doubt that David wrote this Psalm in

connection with the great sin he had committed. It has therefore been called a "Penitential Psalm," which is hardly correct. The Fifty-first Psalm is the great prayer of confession and for forgiveness, which David prayed after Nathan had pointed his finger at him and said, "Thou art the man!" The Thirty-second Psalm is the record of the confession made and the forgiveness he received, as well as the conscious blessedness of his complete restoration. He had found shelter in Him and was compassed about with songs of deliverance. Here also he gives instruction and carries out the resolution of the Fifty-first Psalm: "Then will I teach transgressors Thy way, and sinners shall be converted unto Thee."

This also finds its dispensational application. Blood-guiltiness rested upon David (Psa. li:14). Bloodguiltiness rests upon Israel. The godly remnant will acknowledge this bloodguiltiness, because their fathers had cried, "His blood be upon us and upon our children." They will confess their guilt as well as the guilt of the nation to whom they belong, and then obtain divine favor as David did.

It is said of Augustinus that he often used to read this Psalm with a sorrowing heart and weeping eyes. Before his death he had this Psalm written on the wall over against his sick bed that he might find in it comfort during his illness. And so all saints of God have loved with him this Psalm and found great comfort therein.

I. The Blessedness of Righteousness Imputed.

Blessed is he whose transgression is forgiven, whose sin is covered!
 Blessed is the man to whom Jehovah imputeth not iniquity;
 And in whose spirit there is no guile.
 While I kept silence, my bones wasted,
 Through my roaring all the day long.
 For day and night thy hand was heavy upon me,
 My moisture was turned into the drought of summer. Selah.
 I acknowledged my sin unto Thee
 And mine iniquity did I not cover.
 I said, "I will confess my transgressions unto Jehovah,
 And Thou forgavest the iniquity of my sin. Selah." (Verses 1-5.)

This is the second Psalm which begins with the word "*Ashrei*"—happy-blessed. The first Psalm begins with this word, but the blessedness there is the blessedness of the

perfect man, the holy one, who is separated from the ungodly. This blessedness cannot be claimed by a sinner; it is the blessedness of Him who knew no sin and in whose mouth there was no guile. The law written in commandments and ordinances cannot give man blessedness. It demands a perfect obedience which man cannot obtain and it pronounces a curse. "Cursed is every one that continueth not in all things written in the book of the law to do them" (Gal. iii:10). But there is another blessedness which man can obtain by faith in Jesus Christ, the blessedness which is shown in this Psalm. We know how the Holy Spirit applies the beginning of this Psalm in the New Testament. "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David describeth the blessedness of the man, unto whom God imputeth not unrighteousness without works, saying, Blessed are they whose iniquities are forgiven. Blessed is the man to whom God will not impute sin" (Rom. iv:5-7). Christ died for our sins and in His blessed death as the substitute of sinners he met and satisfied the righteousness of God, so that the holy God can now be a just God and a Saviour, just and the justifier of all who believe in Jesus. And the faith exercised is counted for righteousness. The non-reckoning of iniquity, and the reckoning of righteousness are convertible terms; and the righteousness so reckoned is faith, or a righteousness without works. In this way thousands of Old Testament believers, beginning with Abraham and even before, were saved in anticipation of the finished work of the Lord Jesus Christ, which was with God an eternal reality.

And Israel rejected this righteousness and hence knows nothing of this blessedness. "What shall we say then? That the Gentiles, which follow not after righteousness have attained to righteousness, even the righteousness which is of faith. But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone" (Rom. ix:30-32). "For I bear them record

that they have zeal of God, but not according to knowledge. For they are ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. x:2, 3). But it will be different with the godly remnant. They will acknowledge their sins and believe on Him whom the Father has sent, and possess the same blessedness every believer has now in believing in the Lord Jesus Christ. Paul is a type of this godly remnant. He speaks of himself as one born out of due season (1 Cor. xv:8). He writes also, "For this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering for a pattern to them which should afterward (a remnant of his own nation) believe on Him to life everlasting" (1 Tim. i:16). The experience he had will be the experience of this God-fearing remnant. Read Phil. iii:4-10. After his eyes had been opened he had but one ambition, "to be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Then David relates his experience, how he tried to hide his sin, how he kept silence. He did not prosper in it, as no man will who covers up his sins. Conscience asserted its power, he had no peace, no rest. Then his very bones began to suffer, they wasted. How many times sinners have had the same experience. The hand of the Lord was against him, and rested heavily upon him. He found that he must come into His presence, in the Presence of the All-seeing One. He came as every sinner has to come, in deepest humility acknowledging his sin, and no longer did he cover his iniquity. He made, or wanted to make, a clean breast of it. Here we have a blessed evidence of the loving kindness of the Lord. We read, "I said, I will confess my transgressions unto Jehovah." He intended to confess, but it seems before he could carry out his resolution to the full the Lord got ahead of him and forgave. "Thou forgavest the iniquity of my sin." So it was with the prodigal as he turned homeward. He had framed a brief address to tell his father how unworthy he was, and that he had sinned before his earthly and his heavenly father. But the father did not permit him to say the piece

that was in his heart. Before he could open his lips the father's loving arms were about him and the kiss of reconciliation upon his lips. And so He acts still in meeting everyone who comes to confess his sins.

II. The Blessedness of the Hiding-place.

For this shall every one that is godly pray unto Thee,
 At a time when Thou mayest be found.
 Surely in the flood of great waters they shall not reach him.
 Thou art my hiding-place,
 Thou shalt preserve me from trouble;
 Thou shalt compass me about with songs of deliverance. Selah.
 (Verses 6-7.)

How beautiful it all is! He who justifies becomes our refuge, our hiding place. Now the blessedness of sins forgiven, the blessedness of knowing Him as a hiding-place, is open to all; for it is still the time in which He may be found. But there is also coming a time when He no longer can be found, the day of His manifestation, when He comes to deal in judgment with the ungodly who refused to come unto Him and be saved.

The justified believer has a hiding place, an ark of safety, even the Lord Himself. The waters of judgment cannot reach him, just as the judgment waters of the deluge could not invade the ark of Noah. And there is coming another flood of tribulation and judgment, preceding His coming. It will be a day of darkness and of trouble (Zeph. 1). While the Church is in the Father's house, gathered there according to 1 Thess. iv:17-18, the remnant passing through the flood of great waters will also be preserved. To this applies Is. xxvi: "Come my people, enter thou into thy chambers, and shut thy door about thee. Hide thyself as it were for a little moment, until the indignation be overpast." And when the indignation is gone they will sing their praises: "For Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall" (Is. xxv:4). And what He is then for the godly in Israel He is much more now for us, our hiding place, our keeper and our preserver.

III. The Blessedness of Guidance.

I will instruct thee and teach thee the way in which thou shalt go,

I will give counsel with mine eye upon thee.
 Be ye not as a horse, as a mule, which have no understanding,
 Whose trappings are bit and bridle, for restraint
 Or else they will not come nigh unto thee.
 Many sorrows shall be to the wicked,
 But he that trusteth in Jehovah, mercy compasseth him about.
 Rejoice in Jehovah and be glad ye righteous;
 And shout for joy all ye that are upright in heart. (Verses 8-11.)

And now the Lord speaks to His own who have been justified and know Him as their hiding place. He offers to instruct and to teach in the way in which the believer is to go. He has a way for all His children and He is ever ready to instruct and to lead us into that way. What sad mistakes we make when we go our own way! What dishonor we bring upon Him and griefs and sorrows upon ourselves! No finite mind can know the graciousness of the Lord of all to direct even His weakest child in all things, but if we do not seek His face and put ourselves into His hands in faith He cannot do as He promises here. And still more precious, "I will give counsel with mine eye upon thee." His eye is ever upon the righteous. It is never withdrawn from them, for the keeper of His people neither sleeps nor slumbers. He watches every step we take. But to be counselled and guided by His eye necessitates nearness unto Him. If we are like the horse and the mule with no understanding, then bit and bridle must be used for restraint. How much better to gaze into His loving eye, keep near to Him, like a child which never leaves the parent's side, watches the eye to read there what is in the heart and thus be directed. Well then may the righteous rejoice in fellowship with such a Lord, who has justified us, who is our hiding place and our guide and counselor.

The Empty Chrysalis

Speak to us, desolate and lonely thing—
 Awhile beside a woodland path to dwell.
 "Ever my silence doth to Heaven ring,
 My emptiness like shining stars compel.
 Draw near me sorrowful to hear the song
 Of victory o'er death and o'er the tomb!
 Beyond lie shadows; scorner hasting on,

Now at my side forbend impending doom.
 Little one, come, to see that I have known
 A life within, which I could never hold;
 The tent forsaken, I the shroud outgrown
 Of one who here lay hidden, fold on fold.
 He was a worm who gathered me about,
 In wisdom and obedience bound him fast.
 And lo, the wonder and the miracle—
 O lovely, winged, he left my bands at last!"
 Trancendent marvel you so meekly show!
 Tho' the world's wisdom ponder it in vain.
 Prophets have diligently searched to know,
 Sweet angels lose the story you proclaim.
 Blessed, eternal ages shall declare
 The Work of God who gave His Son to save.
 John saw, believing, only grave clothes there,
 When he with Peter ran unto the grave.

A. E. G.

Studies in Isaiah

By F. C. JENNINGS

CHAPTER LXIV.

A Continuation of Confession and Appeal

This chapter is in such close relation with the sixty-third, that in the Hebrew Bible, the first verse is placed in the earlier chapter, and since the second verse, as we have it, speaks of the consequences of Jehovah coming down, we see that there cannot be any real separation between them. Thus the two together form the first section of what Delitzsch calls the "*finale* of the book*;" while the "3" parts may again be discerned in this chapter, thus:

- 1: Verses 1 to 3: Jehovah's intervention irresistible.
- 2: Verses 4 to 5:—Jehovah's discrimination in government.—
- 3: Verses 6 to 12:—Confession and final appeal.

The first of these continues an ardent appeal for Jehovah's

*Nor can I refrain from quoting his words: "And now, just as in a finale of a poetical composition, all the melodies and movements that have been struck before are gathered up into one effective close; and first of all, as in Hab. iii into a prayer, which forms, as it were, the lyrical echo of the preaching that has gone before."

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intervention, and is again divided by the threefold refrain:
 "Quake before thee."

- 1: O that thou wouldst rend the skies!
 O that to earth thou wouldst come down!
 So would the mountains *quake before thee!**
- 2: E'en as fire the brushwood kindles—
 E'en as fire the water boils—
 To make thy name by foes be known,
 And nations *shake before thee!* †
- 3: When thou didst those deeds of terror,
 Of which we had no expectation,
 Thou didst come down, and mountains then
 Did surely *quake before thee!*

"If Jehovah would but intervene, rend the heavens, and come down, the fire of that judgment would cause the mountains to melt away as brushwood is shrivelled up in flames, while the hearts of our foes would tremble in agitation, as when fire makes water boil.

"It was thus Thou didst in days gone by. Thou didst come to our relief in Egypt when we had no expectation of it. But now, our state is told in two short sentences: "*Thou art wroth—we have sinned!*" (Verse 5). The wrath shows our sin: the sin has caused the wrath! But do thy "ways" permit such an ending for those who wait expectantly upon Thee, as we do now? No, no; they are as unchanging as Thyself. What Thou didst once for us when we did *not* wait upon Thee, Thou wilt surely do now that we *do.*" Then the speaker goes on:

- 4: For never man hath heard—
 No ear hath e'er perceived—
 No eye hath ever seen
 A God as thou alone art;
 Who doeth deeds on his behalf
 Who waits expectant on him. ‡
- 5: Thou meetest him who doth rejoice,
 In doing what is right;
 And those who bear thee aye in mind,
 In all thy wondrous ways:
 Behold [behold] thou angry wast,—

*The word is probably derived from a root: "to hang down slack," then "to sway to and fro," and so "to shake" or "quake."

†This is not the same word as in verses 1 and 3, but has in it the same thought: to tremble.

‡Amid many varying renderings, I have endeavored to keep as close as the text will permit to the Apostle's free quotation in 1 Cor. ii:9.

'Tis **we** then who have sinned;
 In those ways is continuance,
 And so we shall be saved.*

The apostle quotes this verse very freely in 1 Cor. ii, and adds "neither hath it entered into the heart of man." No one has ever discerned a God who interposes so marvelously for those who trust Him, and with a confidence that tells of a heart won, just quietly wait His time for their relief. But in the New Testament epistle, it has quite a different connection, for there is added the significant sentence: "But God hath revealed them to us by his Spirit." There then the reference is not to the manifested acts in the past, but the deep things of God which are even *now* revealed to those who are themselves "spiritual." None but the Spirit of God can communicate these precious things, for the very capability of a *man* is limited to "the things of a *man*," and these are far beyond that. But the Spirit of God has not left the future in the dark, to be the subject of imagination, speculation or poetical sentimentality, but to the Christian with whom that divine Teacher is not grieved, these unsearchable wonders are revealed. The basal idea common to both the Old Testament writer and the New is that none can wait upon God in vain.

And this is emphasized in the fifth verse: never hast thou turned thy back on any one who rejoiced in thy holy ways; but then look at the said history of our nation: it seems summed up in "wrath and sin: sin and wrath." Thou changest never in Thy attitude to sin—it is always wrath; but neither dost thou change in thine attitude to confession and penitence: it is always salvation. Well then, since thy

*This verse is obscure, and even the Revised Version suggests that "the text is probably corrupt." "Few texts have caused interpreters more perplexity than this, and twenty or thirty renderings have been proposed" (Birks). Under such conditions, any translation must be more or less of a paraphrase to be intelligible at all; nor is the latent idea as obscure as the words that clothe it. Indeed this seems in a measure to characterize the Hebrew tongue. It is the most spiritual of languages, and there are times when the translator's spirit needs to be specially near to and dependent on that of the divine Author, in order to catch the truth intended, and so render the words correctly. Translation and interpretation are thus vitally united. Of course this does not mean that there is any doubt as to the meaning of Scripture in general, very rarely do we have such difficulty as in this verse.

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ways are thus consistent and continuous, we in our penitence and sorrowful confession, shall be saved. We will therefore confess the simple truth:

- 6: For we have become as a vile filthy thing—
 Every one of us!
 As a garment defiled are our righteousnesses
 Every one of them!
 E'en as a leaf [in the Fall!] we fade,
 Every one of us!
 Our sins as a storm-blast have swept us away!
- 7: There is never one who calls on thy name—
 Stirs himself up to take hold upon thee,
 For thou hast turned thy face away from us,
 And given us up to the hand of our sins*
- 8: But now O Jehovah, thou art our Father:
 We are the clay and thou art the potter,
 And we are the work of thine hands,
 Every one of us!
- 9: O be not, Jehovah, wroth to the uttermost,
 Nor our iniquity aye bear in mind,
 Behold and consider, O we beseech thee,
 For we are thy people [thy people indeed!]
 Every one of us!
- 10: Thy cities so holy have now become desert—
 Zion itself has now become desert—
 Jerusalem now has become desolation.
- 11: The house of our holiness and our adorning (Del.)
 Wherein our fathers adored thee,
 Has been utterly burnt up with fire.
 The things we deemed precious
 Have now been laid waste—
 Every one of them!
- 12: O wilt thou, Jehovah, restrain thee,
 In view of such doings as these,
 And, continuing ever in silence,
 Leave us to limitless suff'ring?"

Is it not pathetic and affecting? "O what can we plead before thee? We look at ourselves, there is not one of us, but is polluted. We consider our doings—the very best of them—our righteousnesses, far from being an honor, are as a filthy rag that defiles all it touches. While Godward, our sins have provoked thy wrath, and this has swept us away, as the faded leaves of autumn are scattered by the blasts.

"But that does not affect this truth, that Thou art the Source of our existence as a nation. We are as fully thy work as is the vessel that the potter makes from the clay.

*"Given up" is literally "melted" that is, Jehovah had given them over (as one can pour melted metal) to the power (hand) of their sins, as in Rom. i:24, 26, 28.

Canst Thou then, leave Thy work so defaced? Canst Thou leave us in such wretchedness as shall make all creation judge that Thy love, wisdom and power are helpless? Thy love so limited that Thou canst leave us in our shame? Thy wisdom so limited that Thou canst find no way of restoring us? Thy power so limited that Thou canst not carry out that way?

“O Jehovah, look at Thy city—it is only a desert now? Consider Zion, it is desert now. Jerusalem lies at the mercy of the desolator, and shows it in her miserable condition. That very Sanctuary, in which our fathers raised their songs of adoration, is worse than silent now—it is in ashes! While those precious things that were our joy and boast: laver, lampstand, table—are now all laid waste!

“But Thou dost love, how hard it must be for Thee then to restrain those tender affections! Is it possible that Thou canst have such self-control as to see the miserable conditions of those Thou hast loved, without interposing? O wilt Thou by keeping silence—for that is all that is needed—leave us to suffering limitless?”

So wrote the prophet with eyes so anointed that he saw afar to a time that even now, to this day, lies in the future, when a God-fearing Remnant of Jews will thus be mourning as they who mourn for their first-born (Zech. xii:12). In this pathetic confession we have an illustration of that characteristic of prophecy, in a double fulfilment: the first, near-by, and shadowing the second and final which is afar off. Babylon, and later Rome, may have wrought similar desolations that are here brought before Jehovah, but these cannot exhaust nor indeed, give the definitive fulfilment of what the Spirit of Prophecy had in mind. All was in comparative peace in Jerusalem in the days in which Isaiah spoke. The temple was not desecrated: the cities of Judah were not a desert, nor was there anything to justify, to sight, so sorrowful a complaint. But more, the interposition of Jehovah on behalf of the penitent remnant of His people of which Isaiah speaks, is final, and cannot possibly be fully exhausted by the return under Nehemiah, for that was only to eventuate in fresh sorrow, whilst in the Prophet's eye

Jerusalem is to be a "new creation" and "the voice of weeping shall no more be heard in her" (Chap. 65-19), and that justifies our saying that this prophecy still awaits a future fulfilment. That principle is again illustrated in the New Testament book of prophecy. To understand the book of Revelation aright, we must not confine ourselves either to the "historical" or "futurist" school, but discern in the former the near-by foreshadowing, and in the latter the final and definite fulfilment.

But again, we can but ask is there no correspondence between their condition and ours? Have we been paraphrasing a prophecy affecting a Jewish people alone, with whom we have no direct relation? How comparatively slight would be our interest in these chapters were that the case. No, here we may see a picture of our own condition, as the present witness of God upon the earth. It is *we* (O do let us take this in!) who have sinned, and the only revival, for which we may now look is both an ever-deepening sense of this sin and its consequences, till, we no longer with unmoved spirit, "hold the doctrine of the Lord's coming," but share and express from the heart that agonized cry: "*O rend the heavens and come down.*" If any fellow-believer ever reads these lines, may I beg him or her to note this mark of the Spirit of God in the last hours of any dispensation: the speaker is ever saying "*Everyone of us.*" No Pharisee is this petitioner, thanking God that he is not as other men, but he identifies himself with all the rest, and confesses his own full share in all that has brought dishonor on the Name in the earth, and it is just by this humble confession, amid a mass of boasting that the true Israel is manifested.

And that, I am persuaded my beloved, is our place today. It is not merely to judge others, and to denounce the conditions we deplore, as if we had no part or responsibility in them—and all we had to do was to denounce. We need to remember that the Church of God has been left on earth to testify by its unity, and the love that binds all its members together in that unity of the Spirit, of *Him*. Surely we have—"every one of us"—to use the words of our prophet—

a part in that responsible witness, and so we will not say "they," but "we have sinned," and thus confess to our place and part in the present Witness upon earth, a Witness that has failed as much beyond all who have gone before as its privileges have exceeded. But our boast and hope shall be in One sitting at the right hand of the Majesty on high, with Whom failure is unknown, and with Whom interest and love for His redeemed never chills or varies!

Martin Boos, the Gospel- Preaching Priest

BY THE EDITOR
(Continued)

III

After that New Year's sermon which we mentioned in our last issue, Satan arose like a roaring lion, and the old Jezebel, Rome, began to persecute this true witness to the grace of God, as she has always done and always will do. He was driven from Wiggensbach and had to flee by night. Then a general persecution followed against those who had been saved under the preaching of the man of God. It broke out on that day, as with one stroke, in all the adjacent places where believers dwelt, at one and the same time. They were dragged before the magistrates, examined and unmercifully treated and cruelly beaten. But as the civil authorities discovered they were accused of nothing but faith in Christ, they were again set at liberty as pious fools but without any protection. So much the more furiously, however, were they set upon by the blind and raging mob. The other priests, the enemies of Martin Boos, instigated the mob to all kinds of deeds of violence. Some were obliged to conceal themselves and continue immured in dark and narrow quarters for three and more months, without daring to let themselves be seen by any one. Others were haunted from place to place. Many were violently expelled from their homes, or tormented and tortured in such a manner that they could no longer remain, and were obliged to leave their native land and their loved ones. Many were arrested again and guarded with loaded guns. A believing young woman was enticed into a certain house of a zealot, who

offered his home to her for a refuge: and when there, he was on the point of shooting her, but his more worthy son disarmed him, took away the gun, and the persecuted woman escaped. The available records show that these severely persecuted believers stood like sheep amidst ravening wolves.

What was the reason that the persecution burst out simultaneously? Those who had been saved under the preaching of this priest, praised and commended him everywhere, which greatly enraged the clergy. Boos lived quietly and retired, and always forbade their speaking of him. This was what caused so much offense. The clergy became alarmed over the remarkable blessing attending his labors. They said, "This man draws the people to him—they all run after him—he is a deceiver of the people." Hundreds of Romish priests denounced him as a heretic and would have burned him at the stake in the beginning of the Nineteenth Century, if they could have done so. Whoever spoke a good word for the Gospel-preaching priest was cruelly beaten with rods and clubs. A native of Wertach, who took his part, and who declared that he preached the truth, was so severely beaten that he died in a few days. He suffered patiently and forgave his murderers in a truly Christian way.

Boos fled to Seeg, where a beloved friend was vicar, who also had been saved and was preaching the same Gospel. The two rejoiced together, thanking and praising God for His goodness in their mutual affection, and were happy in the preaching of the Gospel to the poor benighted people. But he was there less than a month, when an ecclesiastical counsellor suddenly appeared at the vicarage, and cited Boos to appear before the inquisition at Augsburg. He broke open every desk and confiscated all papers and documents. Boos who was in poor health promised to go to Augsburg as soon as he was able. A few days later he stood before his judges in Augsburg. He was imprisoned for eight months and whenever he left the prison to appear before the inquisition he was treated like a common criminal and accompanied by a guard.

We let the persecuted, Gospel-preaching priest speak for himself in a letter written on September 22, 1797.

“I am glad that you have not taken offense at my condemnation. But still there is something strange in being thus condemned. A couple of months ago, ‘my old Adam’ protested terribly in me against this cup. But I laid him ten times a day upon the altar and gave myself completely up to the Lord, that He might do with me as seemed good to him. This produced a good effect. I became tranquil, looked forward to my condemnation with joy, and thought it would continue to be thus. But when the jailor, a fortnight before sentence was passed, announced that it would be a year’s imprisonment, the ‘old Adam’ thought no longer of the sacrifice: he squabbled and struggled against it. I bound him again, all fours, and laid him upon the altar; so that he was obliged to submit. But on the afternoon of the tenth of September, my sister came to me in prison, and told me I should be condemned the next day, to the house of correction for one year. Oh! how I felt the blow.

“I went therefore on September the 11th, at four in the morning, from Bethany to Jerusalem, in the consciousness that I should be that day solemnly condemned in the presence of fathers and brethren. I prayed, rejoiced, wept, walked on in this manner, and waited beneath the trees till the city gates were opened. At nine, I took my place before the judgment seat, and then came the other brethren who were also accused. There sat the seven men (the ecclesiastical council); here stood the four malefactors. In the midst was a crucifix, a desk covered with red cloth; the ritual lay open at another place. The Vicar-General now drew forth a sheet of paper, told me to step forward, and then read with a loud voice and wrathful mien my sentence of a year’s imprisonment in the house of correction. I felt extremely happy and easy while he was reading it, as if it did not concern me at all.”

We might add that Martin Boos gave a wonderful testimony to the Gospel of Jesus Christ before this inquisition. In reading it we are reminded of Dr. Martin Luther’s

testimony and scriptural as well as vigorous language. It is too lengthy to quote.

It is interesting that the jailor of the house of correction, to whose charge Boos was committed for punishment and correction, was saved by the testimony of his prisoner, together with all the servants in the house. The jailor, priest Hoffman, received Boos, when he was delivered unto him, as a criminal. He treated him as a vile malefactor, and as a heretic, but soon perceived in him a man of entirely different character! The humility, patience, meekness, modesty and piety of the prisoner impressed him forcibly. When Boos had witnessed to him about salvation, the jailor cried out "Oh that I were thus! that I could attain it!" Said Boos, "And so you can and I wish it were the case with all the world, as well as it is with me, except these bonds."—"If you believe on the Lord Jesus Christ, He is able and willing to deliver you from the prison of sin and unbelief and to bestow upon you the grace and liberty from the dominion of sin."

The jailor believed with his whole house, and all were blessedly saved. Then they had wonderful fellowship together and Martin Boos preached the blessed truth to them daily. This greatly alleviated the imprisonment of the dear man and strengthened his faith, and gave him fresh courage.

(To be continued.)

Current Events

It the Light of the Bible

A New Way to Assure Universal Peace. We received a small leaflet. We find no name on the title page. The leaflet claims to have discovered a new way to bring about Universal Peace.

"Let meat eating cease and we can look on International Peace as an assured fact. Until then we will have wars at various intervals. For butchery (in slaughter houses) produces butchery, and the law of cause and effect, which is true in the laboratory, is also true elsewhere on earth."

But the writer, whoever he is, probably a Seventh Day Adventist, seems to be ignorant that the Bible links abstention from meat as the mark of delusion sects, for it is written that these sects command "to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Tim. iv:3). God commanded the use of meat of "everything that liveth" (Gen. ix:3). The covenant made with Noah is acknowledged in the New Testament, for it is outside of the law dispensation (Acts xv:20). Vegetarianism as a cult is anti-Bible and anti-Gospel. The principle underneath is the attempt to control the fallen nature by the stomach and to subdue the animal passions in man by the proper diet. If abstention from meat is demanded on account of physical conditions, that is an entirely different proposition.

No universal peace will come by vegetarianism. There are certain tribes which eat no meat, which live entirely on roots, fruits and vegetables, yet they have wars with other tribes. The only remedy for stopping wars is the coming of the Prince of Peace, our Lord Jesus Christ.

On a Fool's Errand. Months ago an expedition financed by evolutionists started from this country for the great Gobi desert in Asia to discover the missing link. They have dug away for a good while but the fossils of the Ape-man have not yet been located. The following appeared in the Associated Press:

The Central Asiatic Expedition, led by Roy Chapman Andrews, has obtained much interesting fossil material in the Gobi Desert, but up to May 5 had discovered no ancient human or higher ape remains, according to a letter of that date written by Mr. Andrews to Dr. Henry Fairfield Osborn, president of the American Museum of Natural History.

In the letter received here yesterday Mr. Andrews said it was hoped that primate remains would be found in the rich fossil beds then being dug. The Associated Press on Tuesday received a message from the explorer reporting "great success," but giving no details.

One of the chief purposes of the expedition is to seek fossil materials which would confirm the theory of Dr. Osborn that conditions in Central Asia several million years ago developed an erect, big-brained creature, with competent hands and a fine pair of eyes, which later shed its fur and its stump of a tail, found its voice and became a human being. According to Dr. Osborn, the Gobi plateau is the oldest large dry land area and is the original home of most of the main lines of animals.

In the beginning, it provided a lush and comparatively safe environment, but gradually grew bare and difficult, forcing the early ancestor to use its brain more and more in order to get along.

The expedition is another fool's errand. They are trying to find what never existed.

Pastors, Politicians and Pacifists. A volume with the title "Pastors, Politicians and Pacifists," brings serious charges against "The Federal Council of Churches of Christ in America," which should be heard by all true Christians, for if these charges are true this powerful organization is a dreadful menace to true Christianity and to our government as well. We print the serious charges as they appear in the first chapter of this volume.

"I. The Federal Council of Churches is attempting to take charge of affairs of the civil government and is continually adding to its program of the attempted management of affairs which are distinctly non-religious and outside of the mission of the Church. It is undermining the teachings of Christ and the constitutional policy of the United States for the separation of the State and the Church.

"II. The group that controls the Federal Council of Churches is falsely claiming to represent twenty million members of the Christian churches in national and international affairs. It is in no way a representative body as will be shown by its constitution and the manner of selecting its controlling committees.

"III. The Federal Council of Churches is cooperating with and frequently working under the direction of *radical* groups. The same *radical* groups are affiliated with the *Third Internationale*, which is seeking to *destroy all churches and to stifle all religion*.

"IV. From its inception the Federal Council has combatted every measure of adequate defense of the nation. It carried on a campaign against preparedness, even when the country was drawn into the World War. The Federal Council is regularly cooperating with organizations which refused to support the government when it was in the great conflict.

"V. Among the leaders of the Federal Council are men who are also active and influential directors in many *radical* subversive organizations. The left wing, or more radical element in the Federal Council, is exerting an ever-increasing influence.

"VI. Every effort to strengthen the laws for the exclusion of undesirable immigrants from this country has been opposed by the Federal Council. In this it has acted under the direction of the American Civil Liberties Union which boasts of its *radicalism*.

"VII. The Federal Council, when the League of Nations covenant was pending before the Senate, insisted that the twenty million church members were demanding that the United States should join the League. This will be substantiated by official reports of the Council.

"VIII. The Federal Council, directed by a group of high-priced international lawyers, succeeded in convincing the Senate that the great body of church members was demanding that the United States adhere to the World Court covenant. In this campaign Elihu Root and George W. Wickersham were prominent and assumed the role of church leaders.

"IX. The controlling group of the Federal Council favors the complete cancellation of the foreign debt and is only waiting for an opportune moment to mobilize the organization behind such a program.

"X. The final objective of the controlling group of the Federal Council is a united or State church with power to deal with all political and economic questions even to the tariff. This statement will be supported by official documents of the Council.

"XI. The entire program of the Federal Council is contrary to the teachings of Christ and is paganism under the guise of Christianity.

"XII. That the controlling group has at its command through the Federal Council and its affiliated and cooperating organizations an annual budget of about a million dollars."

These are serious and damaging charges. The book substantiates every one of them by such documentary

evidence as would stand in any court. And more than that it shows who the controlling men are and their affiliation with radical organizations and societies.*

The Dance of the Devil. They had in New York City a so-called "Dance Marathon," where dancing was carried on for eleven days. The *London Christian* makes on this craze the following remarks:

"Civilized men and women read with a solemnizing sense of pity the accounts given by missionaries and others of the frenzied dances common among heathen tribes. We usually feel that the peoples concerned are held in bondage by evil forces, and we commend them in prayer to the enlightening and liberating mercy of Almighty God. What, then, is to be said of the frenzied men and girls who have been reported as dancing for more than eleven days in a 'Dance Marathon' in New York? We read that some of the dancers have become (at least temporarily) demented. *The Morning Post* correspondent reports that one girl imagined she was picking flowers, and attempted to gather them from the air or off the floor.

"A man competitor began to scream that somebody had stolen his clothing, and, knocking the trainer down, he bolted from the arena. Some of the couples, almost on the verge of collapse, began fighting one another; and several girls cried perpetually.

"Can any ground be discovered for distinguishing between the spiritual condition of these people and that of natives whose tribal dances reduce them to a state of moral degradation and physical exhaustion? And do not the scenes recorded suggest that, even in the midst of civilization, the devil is powerful to enslave the souls of those who wantonly condemn the claims of the Lord Jesus?"

We fully agree with it. The dancing mania among young and old has behind it demon-power. Dancing since the World War has become the popular amusement of the world and the worldly minded, professing Christian. It increases and many dances become viler than the dances of the

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heathen. The modern dance is the feeder of lust. They will dance on and on till some day the dance-joy will be changed into the wail of eternal night.

No Capitalistic State Can Continue to Exist Without the Gospel. The following article appeared in the organ of the All Russian Communist Party. No comment is necessary. It shows the spread of the leaven of radicalism. This magazine is freely circulated and read in this country by Russians and anarchist Jews:

The growth of the revolutionary mood in the working classes of America causes the American Bourgeoisie to tremble. The Bourgeoisie increases the repression of the working class and places the leaders of the working movement behind bars and on the electric chair; they shoot down strikers on the spot, and beat up the workers in their torture chambers.

Preparing the mass crusade against the Communists by the hands of agents provocateurs who scatter bombs in all great cities, the Bourgeoisie by provocation try to create the appearance of the "Red" danger and by this to justify their cruelty and bloodthirstiness to so called public opinion.

In the moment of danger, at the vigil of the decisive class fight, the Bourgeoisie gives most attention to her old and tried helper, religion.

"Lawlessness is dominant. Disrespect to government and to the fundamentals of cultured society is rampant," declares Coolidge, President of the United States of North America, in one of his speeches.

Workers, carry on the fight "against the fundamentals of cultured society," i.e., against exploitation, oppression, fraud and the system of private property—those whales of the capitalistic system. No wonder the Bourgeoisie gets excited!

What is to be done about it

In the same speech Coolidge says: *"All the devices of the police to enforce the fundamentals of law and order will be in vain, if there is not a firm desire to obey law in the people. The government is not able to promote this willingness. According to my personal opinion, their willingness is created by religion. We have no other hope to direct society on the way to improvement and perfection."*

It is necessary to uphold religious inclination among the toilers; it is necessary to apply the old and tried device, religion. Here is the task which the Bourgeoisie sees before it.

Holy relics of the Holy Christine, a virgin, were bought in Europe from the Pope in a hurry and transported to America and solemnly placed in the dome of Cleveland.

The Bourgeoisie press is happy on account of the coming of the first "holy relics."

The All-the-World Eucharistic Congress was organized in Chicago. It was organized certainly in an American way—with a swing that was to impress all the world. The number of the participants of the Congress ran up to many thousands; more than 500 bishops, more than 5,000 priests, tens of thousands of the workers, missionaries, and other black brotherhoods. Hundreds of thousands of believers and the curious came to Chicago from all parts of America and Europe.

The Congress impressed with its luxury and the multitudes attending it. The Bourgeoisie did not spare money in organizing the advertising campaign for the church.

A campaign is being organized for having ministers supervise the public schools.

With all its power the American Bourgeoisie strengthens religious activities. They know well the more they give the heavenly stuff to the masses, the less they will demand earthly things.

In a letter addressed to an agitator of the Evangelical School, Mr. Eugene Thompson, President Coolidge writes: "*Our society and our government are based wholly on the teachings of the Gospel. If faith in the teaching vanishes among the majority of our population, we could not prevent the one or the other from final destruction.*"

The head of the American Bourgeoisie openly declares that religion is the foundation of the Capitalistic system.

It is necessary that every peasant and every worker should know this.

What Is It All About? Some of our readers want to know about the Prayer Book controversy in Great Britain. What is it all about? The Anglo-Catholic party, which tries to get back to Rome, had made a revision of the Prayer Book of the Church of England adopted since the Reformation. It was a subtle attempt to foist upon English Protestantism what, in the words of an English lord, "would undo the work of the Reformation." For a time it looked as if this Romanized Prayer Book would be forced upon all English churchmen, for the House of Lords had approved it by a vote of 241 to 88. But when it came up for its final approval before the House of Commons, contrary to all expectation, it suffered an ignominious defeat. Thus, the satanically inspired attempt to revive the Romish "doctrine" of transubstantiation, leading back to the blasphemous mass, was cut short. The New York *Christian Advocate* put it all in a concise way:

"In the House of Commons the opposition focused on one point. The revised book authorized what is called 'the Reservation of the Sacrament.' Ostensibly this permits the minister, when administering the sacrament in the case of persons too ill to partake, to consecrate the elements, and 'reserve' them. This was regarded by some Protestants as opening the way for the Roman practice of the Adoration of the Host.

"In it seems to be implied the Roman doctrine of Transubstantiation, which holds that when consecrated by the priest

the bread and wine become the actual body and blood of our Lord, and as such are an object of worship. This practice, which is condemned in the Articles of Religion of the Church of England, has crept into the Anglican Church and been observed, sometimes in defiance of the bishop, sometimes with his tacit approval. A large minority of the Anglican clergymen, already contemptuous of the name of Protestant, are ready, or believed to be ready, to take advantage of this permissive provision in the revised book and to take the ell where the inch is granted. The Methodist Recorder, which agrees with the House of Commons, says:

“The passionate plea of the Anglo-Catholics for the Reserved Sacrament to be set up in a special tabernacle leads inevitably to the worship of the localized presence of Christ, however the bishops may seek to safeguard their own spiritual interpretations of the Real Presence. The Bishop of Birmingham may have been a little crude in some of his questions concerning the consecrated bread and wine, but he could never be half so crude as a priesthood claiming to work a daily miracle by the repetition of a sacred formula.”

A “Christian” Jew? But What Does It Mean? The University of Wisconsin awarded a prize for “Christian conduct” to an orthodox Jewish student. The young man, with whom we have no fault to find, made the following remarks:

“I see nothing unusual in a Jew winning an honor for essential Christian worth. To me the ideals of religions are fundamentally the same. Charity, modesty, and pity are not confined to any one religion.

“In every religion we find the inevitable conflict of faith and doubt. A Christian, Robert Browning, has taught me, an orthodox Jew, that there can be no real faith unless there also be doubt. I have been very fortunate in being the son of Mr. and Mrs. Joseph Behr, in coming under the influence of excellent teachers, in having been initiated into the Phi Sigma Delta fraternity, where I have learned the valuable lesson of sacrifice and friendship, and of attending a college with a campus so beautiful in its natural simplicity that one cannot help but feel the hand of God.”

This incident shows the drift of our times: It is no longer faith in Christ, His supernatural Person, the message of the Cross, but moral character. Be moral, be a gentleman, be courteous, charitable, modest, and have pity, then, though you are a Jew, a Hindu, a Buddhist, a Mohammedan, or a Christian Scientist, you qualify as a Christian, and can claim that honored name. But character does not make a Jew a Christian, nor anybody else.

King Agrippa, when he was listening to the Apostle Paul in chains, answered the great man of God, "Almost thou persuadest me to become a Christian!" What did Agrippa understand by the term "Christian"? Paul had borne witness to Christ. He had spoken of the commission received from the risen, glorified Lord "to open their eyes, to turn them from darkness to light, from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in Me (Christ)." Faith in Christ, as the Son of God, who was born of the Virgin, who died for our sins, was buried and rose again on the third day, constitutes a Christian. Such was the meaning of the word "Christian" in the apostolic times; such is the meaning of it today with all who believe the Word of God. The new religion, or whatever it may be called, calls every infidel, every Christ-rejecting Hebrew, every idol worshipping Hindu and philosophical Buddhist a Christian, provided he has a moral character and is charitably inclined. If the old Romans and Greeks were back today they would all be good Christians. But what happens when you mention the great central truth of Christianity, the very heart of all the revelation of God—the Cross of the Lord Jesus Christ? The same that happened 1900 years ago. To the Jews it is still the stumbling block and to the Greeks foolishness (1 Cor. i:23). Yet God's truth is the same today as it was in the first century, and as it will always be. Faith in Christ alone saves. The only way to obtain eternal life as God's gift to lost man is by believing on Him, who died in our stead. What an awakening is coming for the deluded victims of modernism!

A Message for Each Day

October 1. "Rejoice evermore" (1 Thess. v:16).

The child of God has every reason to rejoice. He is saved and safe in the eternal life and grace of God. He is an heir to the full inheritance of the riches of the One who created all things. His depressing past has been covered in the atoning blood of God's Lamb and will be remembered no more forever. Yet the presence of unconfessed sin will dim all joy and turn the eternal riches of grace into unrealities and fill the heart with gloom. The experience of joy depends upon being right with God.

October 2. "That I have great heaviness and continual sorrow in my heart" (Rom. ix:2).

The same Apostle who could say "rejoice evermore" confesses to "great heaviness and continual sorrow" in his heart. There is a sorrow which is born of the consciousness of sin. It is the grieving of the Spirit. But there is another sorrow which is a burden for souls and is experienced only by those in whom the gracious love of God is imparted by the Spirit. Because love would bestow its best, it suffers most over failure and sin. Such is God's love and it is unchanged when it appears as a fruit of the Spirit in the life of the believer.

October 3. "As sorrowful yet always rejoicing" (2 Cor. vii:10).

From the human standpoint, this is a contradiction and an impossibility. It is a divine characteristic to be both sorrowful and rejoicing at the same time. The joy is the imparted "joy of the Lord" and the sorrow is a divine compassion for souls. We are not to be first joyous and then sad. That is human. We are to be sorrowful, *yet always* rejoicing. That is divine.

October 4. "In all things approving ourselves as the ministers of God" (2 Cor. vi:4).

Every Christian is under divine appointment as a "minister of God," and his ministry is not in some portion of his time or department of his life. In "*all things*" he must be approved. Anticipating this, God has provided the All-sufficient Spirit. The divine ideal is a God-wrought life which is manifested in "*all things*."

October 5. "In much patience" (2 Cor. vi:4).

If our ministry is approved by *much* patience, how few are well pleasing to Him. There is no temper which He cannot control, and no child of God should be without the consciousness of the enabling and restraining power of God. The last named of the fruits of the Spirit in Gal. v:22-23 is "self-control." "*Much patience*" is according to the divine expectation and provision.

October 6. "In afflictions" (2 Cor. vi:4).

God's ministers are not always to be free from afflictions. The manner in which afflictions are borne may approve or disapprove us as the ministers of God. In "*all things*," even afflictions, to be approved of God. Moses chose the afflictions of the people of God, looking on to the eternal reward and rejoicing in the will of God, rather than the pleasures of sin for a season.

October 7. "In necessities" (2 Cor. vi:4).

"Necessities" in the believer's life are all those things which enter into his present limitation. The daily toil, the weariness, the failing strength as age advances. The needs of the body and the desires of the heart. The manner in which these things are faced may approve or disapprove us as the ministers of God. Truly our ministry is in "*all things*." It is related to every aspect of our complex life.

October 8. "In distresses" (2 Cor. vi:4).

"Distresses" are not the same as "afflictions," which may be our sorrow concerning others. Distresses are personal and often of the body as well as of the mind. Or they may arise from our personal circumstances. May God make us conscious of the fact that right in these vital things we are being approved or disapproved as the ministers of God. His glory, to some degree, depends upon the way we endure our distresses. There is all divine provision for victory, not always *out* of distresses; but a victory in them.

October 9. "In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings" (2 Cor. vi:5).

The remaining forces from without that test the ministers of God, or the children of God, are gathered up in these six words. Some of the words were more meaningful in the days of the Apostle than now. Might not the child of God learn to prize more dearly that for which he had to suffer so much? Was not the suffering indirectly a priceless blessing? Rejoice, inasmuch as ye are partakers of Christ's sufferings.

October 10. "By pureness" (2 Cor. vi:6).

Here the Apostle turns to things which are inward. The word "purity" refers to transparency. It means the removal of the hidden and innermost sin. God can *approve* nothing less than this in His child. He has a right to expect it since He has given the resource in the Spirit. We must walk in Spirit.

October 11. "By knowledge" (2 Cor. vi:6).

God has given us His Word with the purpose that its truth should be known. The things *revealed* are found in this Book and we have "received * * * the Spirit which is of God; that we might know the things that are freely given to us of God." There is no excuse for ignorance of God's Book. The divine Teacher is provided and opportunities are manifold. Do we realize that in the very practical matter of systematic study and right divisions of the Word we show ourselves "approved unto God," workmen that "need not to be ashamed."

October 12. "By longsuffering" (2 Cor. vi:6).

Both patience and long suffering are fruits of the Spirit (Gal. v:22, 23). There is doubtless a difference between them. Patience is the grace that is produced by the divine absence of manifestation of temper, while longsuffering is the grace that is produced by the divinely provided absence of weakness, weariness and willingness to surrender. Long suffering is from God. It is only His love that suffers long and then is kind. Such grace God would impart to us by His Spirit.

October 13. "By kindness" (2 Cor. vi:6).

The root of this sweet word is found in the expression of kinship or love for those of our own family and flesh. "Kindness" means entering sympathetically into the situation of others as though they were of our own kind. It is saying from the heart, "Your trouble is like my trouble, your mistake is like my mistake, your sin is like my sin." Thus God has identified Himself with us; for it was "His kindness toward us through Jesus Christ" by which we are saved. True kindness is always Godlike and is approved by Him.

October 14. "By the Holy Ghost" (2 Cor. vi:6).

Approving ourselves in all things as ministers of God by the Holy Ghost is the most natural test that can be applied to us. Certainly we depend only on the Spirit for any power to live. Our victory in "*all things*" or *anything* is through Him alone. By Him we can be approved unto God. Apart from His power we must *always* fail and be disapproved. How priceless the secret of a walk with the Spirit!

October 15. "By love unfeigned" (2 Cor. vi:6).

The direct production of divine love in the heart by the Spirit is one of the great themes of the Word of God. This is "Christian love." It is never the Christian's love. It is the "fruit of the Spirit." It is the "love of God shed abroad in our hearts by (out from) the Holy Spirit which is given unto us." Such love is never "put on" or successfully imitated. It is love *unfeigned*.

October 16. "By the word of truth" (2 Cor. vi:7).

This is more than knowing the truth: it is giving out the truth. The child of God can be approved as a minister of God only as he is "apt to teach." He cannot give out what he does not possess. So the knowledge of the truth must precede its ministry. What a service is open to the one who knows the Word and can give it as food to the hungry on every hand! Such a ministry is worth infinitely more than the effort required to know the word of truth.

October 17. "By the power of God" (2 Cor. vi:7).

Why should we be unaccustomed to the supernatural? A miracle should be the unbroken experience of every child of God. Any evidence of the power of God discloses a miracle and our very walk should be wrought by Him. The world needs much to see in us what they cannot explain apart from the presence of the Lord. Thus may they come to *know* and believe (John xvii:21-23).

October 18. "By the armor of righteousness on the right hand and on the left" (2 Cor. vi:7).

An armor is a protection to the one who wears it; but it is a problem to the one who attacks it. He must discover a weak place for the thrust of his spear. The world can understand righteousness though it cannot appreciate grace. The life that is exact in its conduct and dealings is the ideal of the world. The Christian should be this and very much more. The careful worldly observer should find no flaw in the Christian's armor through which the spear of condemnation could be thrust.

October 19. "By honor and dishonor, by evil report and good report: as deceivers, and yet true" (2 Cor. vi:8).

These are strong contrasts and can coexist in one life only as there are two viewpoints. What may be honor in God's sight may be dishonor before the world. What may be a good report before the world, may be an evil report before God. What the world may so misunderstand as to call it deception may be blessedly true before God. The world does not always disapprove. They are conscious of the armor of righteousness; but the Christian must put first the matter of his own approval before God.

October 20. "As unknown and yet well known" (2 Cor. vi:9).

By such a contrast as this we may be approved as the ministers of God. How many are "unknown" in the estimation of the world! "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." But God knows His own. How perfectly we are known and valued by Him! To believe this and to act as though we believed this must approve us unto God as His ministers.

October 21. "As dying, and behold we live" (2 Cor. vi:9).

Death must be included among the "*all* things" wherein we may approve ourselves as the ministers of God. Not that death is our hope; but because, until He comes, saints must die. None of the world can challenge death with a confidence of eternal life. We Christians can confidently expect life in death, and so, unlike the world, be approved as ministers of God.

October 22. "As chastened, and not killed" (2 Cor. vi:9).

The chastisement of God is upon His sons because they are sons, and that they may be partakers of His holiness. Of such corrections *all* are partakers; for it is the Father's gracious hand that cannot suffer us to come short of His best gifts and love. His correction is often expressed through our physical bodies (1 Cor. xi:29, 30). The unyielding Christian may suffer and, being admonished, be given relief. Such relations to God are never experienced by the unsaved. These relations belong to believers alone, and when we yield to the Father's correction we are approved as the ministers of God. "Thy will, not mine, be done."

October 23. "As poor, yet making many rich" (2 Cor. vi:10).

There are different kinds of gifts which may be bestowed. Often those who can give little of this world's goods are the channels of the eternal riches of God's grace. Out of them flow rivers of living water. The unsaved can give only of temporal things. It is particularly the privilege of the Christian to give spiritual riches, though he may be lacking in temporal gifts. By the giving of the heavenly riches we may be approved as the ministers of God.

October 24. "As having nothing yet possessing all things" (2 Cor. vi:10).

This is being approved of God by the riches we possess and enjoy rather than the riches we bestow. He hath given us all things richly to enjoy. We are heirs of God and joint-heirs *with* Christ. The smallest fraction of the riches of grace in Christ Jesus is of more value than all the riches of this world. How rich, then, is the one for whom God spared not His own Son, and with Him will give us *all things*! How little are the earthly riches compared to this! Yes, we may have nothing and yet possess all things as the heirs of God. By our believing and rejoicing in this fact we may be approved as the ministers of God.

October 25. "We spend our years as a tale that is told" (Ps. xc:9).

We are prepared to pass out of this pilgrim journey at any moment. "Boast not thyself of tomorrow for thou knowest not what a day may bring forth." The saved and unsaved are alike in this. Life here is uncertain to all. Only the Christian, who heeds the Word of God, knows the reality of so living his life as "a tale that is told." He knows, too, that at any time His Lord may come.

October 26. "I am the Lord, I change not" (Mal. iii:6). "Jesus Christ, the same yesterday, and today, and forever" (Heb. xiii:8).

A life that is *from* Christ and *unto* Christ changes not. How incidental is the passing from this body of our humiliation, whether by death or by translation, compared with the possession of eternal life! "I give unto them eternal life and they shall never perish." A strange paradox indeed that we live a life which is always as "a tale that is told" and yet we live a life which knows no end!

October 27. "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Ps. xxvii:1).

The Lord is "my light"; He opened my eyes to see Him and to know my need. The Lord is "my salvation"; He has saved me by His grace. The Lord is "my strength"; therefore I am safe for ever more. Thus every occasion of fear is removed. He is able to preserve me from the darkness of error; from the doom of the lost; and from the danger of falling. All praise be unto Him!

October 28. "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee" (Isa. xxvi:3).

What an undertaking! Truly His provisions are perfect and complete. "Perfect peace." He wishes nothing less for His child. It is conditioned, however, and here we fail. "Because he trusteth in Thee." The supply is boundless. Our appropriation is incomplete and partial. Lord teach me to fully trust Thee!

October 29. "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain" (Prov. xxx:8, 9).

How foolishly we choose for ourselves! If there is wisdom in seeking to be free from poverty, we are sure to be wise. But who can say "Give me no riches" lest I say "Who is the Lord?" The independence which is stimulated by riches is a sin. It is assuming the place of the Sufficient One, instead of keeping the place, as we ever must, of the dependent creature.

October 30. "Now thanks be unto God, which always causeth us to triumph in Christ" (2 Cor. ii:14).

Triumph is constant when we gain our victory through Christ. For this we should give ceaseless thanks. Not only for such triumph as we may have realized, but thanks for *all* He has provided. Thanksgiving should be according to His gracious provision rather than according to our limited experience in that grace. How poorly we thank our Father!

October 31. "He that is of God heareth God's words" (John viii:47).

We who are saved have received the Spirit which is of God that we might know the things which are freely given unto us of God. The indwelling Spirit is to us as a new power to see, to hear and to understand. This is an important test of our salvation. Does God's Word speak to our hearts? "He that hath ears to hear, let him hear." "Some said that it thundered."

Bullingerism

Every fresh unfolding of the Scripture carries with it inevitable perils, peril embedded, not in the truth, but in our fallible and blessed minds; and so also dispensational truth—a disclosure as priceless as any made by the Spirit of God, in modern times, without which the Bible would be a hopeless enigma—can carry the fatal twist. Bullinger-

ism—so-called as being purely and solely the invention (or discovery) of the late Dr. E. W. Bullinger*—was disseminated over the world by one of the two monthlies started in the 'nineties for the spread of Second Advent truth—*Things to Come*. Bullingerism sets out to prove that the Church in its Pauline sense, did not exist before (in Acts xxviii) Paul turned finally from Israel; that thus the Church named before that event is a Jewish Ecclesia, or Hebrew congregation to which—together with “Messianic Jews” at the end of the Age—belongs exclusively all our Lord’s teaching, and that of all the Apostles except Paul; that therefore Baptism and the Lord’s Supper, together with such rules of conduct as the Sermon on the Mount, * * * are purely “Jewish,” and are not, and never have been, applicable to us; that to Paul, alone of all the Apostles, was given the revelation of the “mystery”—that Mystical Body of Christ, made up of Jew and Gentile; and that, even of his Epistles, none but those written after Acts xxviii—namely, those he wrote in prison—are binding upon the heavenly body of Christ, the Church. Such, roughly, is the system, though it may vary in details; and the inheritors of the tradition, keen propagandists, do not appear to have modified it materially, or to have made any changes that are vital.

Jew and Gentile

Now the theory at once receives its death-blow on the roof of a house in Caesarea. For the most graphic revelation God ever gave of his eternal secret—the Church—was given, not to Paul, but to Peter, the Apostle of the Circumcision. Before Peter praying on the house-top a sheet, stamped all over with the world-number, descends, which is God’s vision of the world; a sheet let down from the four winds; covering the four quarters of the globe; caught at the four points of the compass; and filled with the four divisions of the animal world (Acts xi. 6). In it are not

* Of Dr. Bullinger himself the writer would speak only affectionately. He did a noble work in spreading the fact of the Advent; but his gifts lay in analysis, not in synthesis.

all creatures, but *some* of all: so John says, as he looks into the drawn-up net in Patmos, "I saw a great multitude OUT of all *nations* and *tribes* and *peoples* and *tongues*" (Rev. vii. 9), who (our Lord says) come "from the *east* and from the *west*, and from the *north* and from the *south*" (Luke xiii. 29). And the Most High describes them to Peter as "what God hath CLEANSED" (Acts x. 15), and therefore what we are to receive, they are in the net solely because made clean by Blood; once foul, they are raptured in a moment—"immediately the vessel was *received up* into heaven." This marvelous picture of the Church immediately precipitates a dispensational crisis. Peter expostulates with his whole soul: three times God as strongly rebukes Peter's refusal to assimilate Gentiles: Peter capitulates; and "the Spirit bade me," he says, "go with them (Cornelius's converted Gentiles), *making no distinction*" (Acts xi. 12). All distinctions therefore, between Jew and Gentile, in respect of Christian fellowship are, from that moment, fundamental overthrows of this revelation of God.

The Mystery

Now the concrete example thus shown to Peter, Paul is specifically selected by God to define theologically; and the Apostle of the Gentiles reveals it—this non-racial, unique body, catholic in its origin and mystical in its composition—as God's age-long Secret come to light at last. "By revelation was made known to me," he says, "the MYSTERY"—a mystery, in New Testament language, is a former secret, now revealed; not something we *cannot* understand, but something which we formerly *could* not, but now *can*: "which in other generations was not made known unto the sons of men; to wit, that the Gentiles are fellow-heirs, and fellow-members, and fellow-partakers of the promise in Christ Jesus"—a dead equality of all races in salvation—"through the gospel" (Eph. iii 5). But so far from this revelation being his only, Paul explicitly states it is not;—which in other generations was not made known unto the sons of men, as it hath now been revealed UNTO HIS HOLY APOSTLES AND PROPHETS";

and thus revealed "*in the Spirit*"— that is not through Paul, but by direct inspiration to themselves; "the mystery which hath been hid from all ages and generations, but now hath it been manifested TO HIS SAINTS" (Col. i. 26). This Mystery was foreshadowed at the Ascension when our Lord commanded the discipling of all nations; it came into actual operation at Caesarea with the first incorporation of Gentiles; its catholic gospel was put peculiarly, though not exclusively, into the hand of Paul to unfold; it continues its absorption of Jew and Gentile into the mystical body of Christ throughout our Gospel Age; and it has vanished from the earth at the Apocalypse of the Lord. "In the days of the voice of the seventh angel, when he is about to sound, *then is finished the mystery of God*" (Rev. x. 7).

The Church

Now the Mystery thus revealed embodies itself for ever in one word as exclusively technical as any word ever uttered by God or man—namely, the CHURCH: a word (in Scripture) first uttered by our Lord concerning a body of which practically no revelation had been made, and which is one day (He says) to burst up through the Gates of Hades. It is of the essence of the Church, its isolating characteristics, its one life-chord, that it embraces all the regenerate, burying for ever racial, national, political, social distinctions in the grave of a common baptism, "where there *cannot* be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman" (Col. iii. 11). Therefore to speak of a "Jewish" or "Hebrew" Church, or a "Gentile" Church—meaning thereby a Church composed exclusively and on principles of Jews or Gentiles—is an annihilation of the very nature of the Church; and no such phrase is known to the language of the Holy Spirit, or ever occurs in Scripture.* At Pentecost the door was flung wide open to "as many as the Lord our God shall call

* So, in Bullingerism, the Seven Churches become seven "synagogues"; a studied alteration which, made because of a doctrinal bias, and without the remotest textual justification, brings the amenders of the Sacred Text perilously within the ambit of Rev. xxii:18, 19.

unto Him" (Acts ii:39) at Caesarea an endless Gentile procession began streaming across the threshold; immediately after the doom of Ananias and Sapphira the Church is named, for the first time as actually existing on earth (Acts v. 11): for nearly two thousand years it is being constructed of elect Gentiles and the Jewish "remnant according to the election of grace" (Rom. xi. 5): from the moment the Judgment Throne is set (Rev. iv. 1) the word "church" never occurs throughout the last judgments; from that moment the Church, *as* the Church is no more on earth, and all bodies of the saved, in later judgment days, are, like the saved under Moses or the Patriarchs, constellations of a lesser glory.

Our Seat of Authority

So now we arrive at the crucial and supremely practical point. What is the rule of authority by which God obliges us to act, and to which He will hold us responsible? It needs no arguing to show that the body of Scriptures—whatever it may be—by which the Church is to be ruled, and on which alone she is to build, rises at once into vast and critical importance. The Scriptures of the Apostles, on whom the Church is built (Eph. ii:20), are the second unalterable seat of authority established by the Holy Ghost. "But beloved, remember ye THE WORDS WHICH HAVE BEEN SPOKEN BEFORE BY THE APOSTLES of our Lord Jesus Christ" (Jude 17): for the Acts, Epistles and Apocalypse are an organic outgrowth of the Gospels; all (including the Gospels) are "grace and truth" come through Messiah, embodying a transcendently greater Mystery even than the Church—the Sacred Trinity: so that the New Testament, in its entirety, is *Christian* through and through, and, as the work of Christ and His Vicar the Spirit of God, is the Church's foundation, changeless and abiding.

Bullingerism

Thus the gravity of Bullingerism now stands revealed. A system which so divorces us from our Lord that, as "Jewish," His commands have for us no binding force,

and His steps are steps to be carefully avoided; a system which cuts out all the injunctions involving the Church's responsibilities, and the passages exposing our spiritual poverty, retaining, almost solely, the passages of grace and privilege; a system which reduces the Scriptures of all Apostles except Paul to a dead letter, the *debris* of a defunct dispensation; a system which banishes the Apocalypse, given explicitly "for the churches" (Rev. xxii. 16), and on which rest a peculiar beatitude for present observance (Rev. xxii. 7), to the remote and the academic; a system which denies us Baptism and the Lord's Supper as carnal ordinances long abrogated, and thus convicts the whole Church of nineteen centuries of gigantic error:—such a system, claiming to be peculiarly enlightened, and so critically revolutionary as to free the whole Church from age-long bondage, stands forth as one of the grave but masked perils of to-day.

Bullingerism was born in a right reaction, prevalent among prophetic students of the nineteenth century, against Church appropriation of Scriptures manifestly Jewish, but a reaction which, carried even by them too far, becomes, in its Bullingerite offspring a tragic miscarriage. For grave errors have sheltered under the word Jewish. Any system of interpretation which, by defining our Lord's body of teaching as "Jewish," contracts the disciples of Christ out from "under law to Christ" (1 Cor. ix. 21) is self-doomed: we Christians are disciples of Christ, or we are nothing. No apostle would, and no apostle could, lift us to a higher and more spiritual plane of teaching than our Lord's. "ONE IS YOUR TEACHER, and all ye are brethren" (Matt. xxiii. 8).—"*The Dawn.*"

But Will the World Know It?

The world will know within eight years whether or not there are cities on the planet Mars if the plans of Professor N. W. Ritchey, American astronomer, who superintended the construction of Mount Wilson Observatory, materialize.

During an exhibition of glass transparencies as applied to

astronomical photography, which he gave in Paris, Professor Ritchey disclosed that efforts are being made in the United States, France and England for the construction of a huge new observatory, one unit of which will be situated beside the Grand Canyon of Arizona.

With the aid of the giant telescope which it is planned to erect there, Professor Ritchey says that if there are any densely populated sections on Mars they will be readily discernible.

The telescope itself is entirely different from anything designed heretofore and is said to be ten times more powerful than any now being used. Its great power is attributed to a newly discovered process of hollow mirror construction which, instead of limiting the size of telescopic mirrors to the quantity of glass which can be cast in one mass, makes them almost illimitable.

"Heretofore," Ritchey explained, "the greatest number of stars which it has been possible to photograph in one cluster with telescopes now in use has been 40,000. But with the aid of this new telescope we will be able to photograph millions of them."

It is so arranged that light caught by the plane of a mirror 19.7 feet in diameter is reflected to another mirror of the same size and thence down through the vertical telescope in which are nine interchangeable convex mirrors 16.40 feet in diameter mounted on wheels, thus allowing the object glasses to be wheeled into position as wanted instead of being attached to the telescope, as heretofore.

By this new method, Professor Ritchey says, he can change the focal length of the telescope in four minutes from 34 to 450 meters.

But will the world know it? We believe not. There are some secrets which the Almighty has not made known, and Science with all its boasted progress is not able to penetrate these secrets. The heavens contain some of these secrets. What a happy thought it is that the redeemed, whose eternal home and dwelling place, whose glorious inheritance is in the heavens will some day know all about the millions of stars. What a revelation will come to us when the day

arrives when "in a moment, in the twinkling of an eye" we shall pass through these heavens as He passed through them! Surely this is something to wait and to hope for.—A. C. G.

The Heart of the Lesson

By ARTHUR FOREST WELLS

PAUL IN EPHESUS

Oct. 7. Acts xix:1-41; Ephes. iv:1-16.
Golden Text, Ephes. ii:10.

Daily Readings

Mon., Oct. 1, Acts xviii:24-28. Tues., Oct. 2, Acts xix:1-7. Wed., Oct. 3, Acts xix:8-20. Thurs., Oct. 4, Acts xix:21-41. Fri., Oct. 5, Ephes. i:1-14. Sat., Oct. 6, Ephes. i:15-ii:10. Sun., Oct. 7, Ephes. ii:11-22.

I. THE OUTLINE OF THE LESSON

I. Paul's Ministry in Ephesus (Acts xix:1-41). II. The Goal of that Ministry (Ephes. iv:1-16).

II. THE HEART OF THE LESSON

Ephesus was a city on the western coast of Asia Minor. It was a trade-route center, and was vitally associated with the extensive worship of Diana. The lesson shows that its people were victims of a degrading, commercialized, not to say, unionized religion, which expressed itself in demonism, magic and corruption.

To this city had come "a certain Jew named Apollos, an Alexandrian by race, an eloquent man, * * * mighty in the Scriptures" (Acts xviii:24). We read that "this man had been instructed in the way of the Lord; and being fervent in spirit, he spake and taught accurately the things concerning Jesus, knowing only the baptism of John" (Acts xviii:25). One day as he was preaching in the synagogue, Aquila and Priscilla, who had been Paul's host and hostess in Corinth, heard him proclaim his pre-Pentecostal message, and took it upon themselves to "expound unto him the way of God more accurately" (Acts xviii:26). Sometime after this, we find him passing over into Achaia with the blessing of the Lord upon Him. We read more of him in Paul's first Epistle to the Corinthians.

Apollos undoubtedly did what he could to improve the knowledge of his Ephesian hearers before his departure to Corinth; but we learn that at the time of Paul's subsequent arrival in Ephesus, there were certain disciples who had not been brought to the full knowledge of the Lord Jesus Christ as Apollos himself had through the faithfulness of Priscilla and Aquila. Paul immediately discovered their lack of Christian understanding and possession, and he asked them this question: "Did ye receive the Holy Spirit when ye believed?" They replied, saying, "Nay, we did not so much as hear whether the Holy Spirit was (given)." Further questioning revealed the fact that they were living in the atmosphere of the teaching of John the Baptist. But as soon as they heard the gospel of the death and resurrection of the Lord Jesus Christ, and of the descent of the Holy Spirit, they showed their submissiveness to God by believing the gospel of grace. The result was that they received the Holy Spirit and manifested Pente-

costal evidences. This is the last of five definite out-pourings of the Holy Spirit, recorded in the Acts. See ii:1-4, viii:14-17, ix:17-18, x:44-48, xix:5-7.

Having been used of the Lord to supply that which was lacking in the disciples of Apollos, Paul began his evangelistic work in the synagogue, preaching "the things concerning the kingdom of God." But when some of the Jews proved to be hard and disobedient, he moved over the school of one Tyrannus, where he preached for two years with wonderful and far-reaching results. What followed, is the story of the triumph of the gospel over serious hindrances. Our lesson gives a very vivid picture of them. They seem to have left an indelible impression on the apostle as is evident from a consideration of the two following passages, 1 Cor. xv:32, "If after the manner of men I fought with beasts at Ephesus," and Eph. vi:12, "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual (hosts) of wickedness in the heavenly (places)." But if the powers of hell were great, then the power of the Lord was infinitely great. "So mightily grew the word of the Lord and prevailed." Dr. J. M. Stifler put this truth very beautifully in the following words, which are taken from a chapter which he entitled, "The Birth of the Purpose to Evangelize the World," "Henceforth and to the end Luke is concerned to show how the church found its center from which to enlighten the world and color all succeeding centuries . . . In what is immediately before us we see how he was led into the purpose to make the political world's center his own. Little is said about his three years' evangelization at Ephesus. The first really new thing in the record is Paul's endowment with extraordinary power, and how that power became the occasion of his wide-reaching intent to see Rome. But this power showed itself not only in him, but on all about him . . . It is just at the time when this section closes that he writes to the Romans: 'Having no more place in these parts . . . I will come to you.'" (Rom. xv:23).

SPIRITUAL GIFTS

Oct. 14. 1 Cor. xii:1-xiv:40.

Golden Text: 1 Cor. xiii:13.

Daily Readings

Mon., Oct. 8, John vii:37-52. Tues., Oct. 9, John xx:19-23. Wed., Oct. 10, Acts ii:1-36. Thurs., Oct. 11, Eph. iv:1-16. Fri., Oct. 12, Rom. xii:1-21. Sat., Oct. 13, 1 Cor. xii:1-13:xiii. Sun., Oct. 14, 1 Cor. xiv:1-40.

I. THE OUTLINE OF THE LESSON

I. The Source of Faith, 1 Cor. xii:1-3. II. The Diversities of Spiritual Gifts, 1 Cor. xii:4-11. III. The Function of the Members of the Body of Christ, 1 Cor. xii:12-31. IV. The Indispensability of Love to the Profitable Use of these Gifts, 1 Cor. xiii:1-13. V. Prophecy Superior to Speaking with Tongues, 1 Cor. xiv:1-25. VI. The Right Use of these Gifts, 1 Cor. xiv:26-38. VII. An Exhortation, 1 Cor. xiv:39-40.

II. THE HEART OF THE LESSON

The Lord Jesus Christ expects us neither to war nor to work at our own charges. Indeed, He knows that we cannot do so in our own strength. The Christian life is a supernatural life. It has a supernatural program, and it demands supernatural power for its maintenance and functioning. "It is the Spirit That giveth life; the flesh profiteth nothing" (John vi:63). Now, when our Lord saved us, He gave us

not only a new life but also a new manner of life. Peter speaks of this in his second epistle, "Seeing His Divine power hath granted unto us all things that pertain unto life and godliness" (i:3). Spiritual gifts are not only a heavenly privilege, but a fundamental necessity. As birds must have wings, and fishes fins, so must the Christian have spiritual endowments for his life and work.

Many strange things have been taught about this matter of spiritual manifestations. It behooves us, therefore, to be careful lest we become victims of any misleading propaganda. John wrote, "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world" (1 John iv:1). And here we find Paul cautioning the Corinthian believers against unchristian manifestations of spiritual powers, and the misuse of genuine Christian endowments. Let each teacher study this part of the lesson very carefully.

I take it, however, that the matter of caution against imposture and delusion, while much called for and very necessary even now, is of secondary importance. It is the negative side of this text. The positive side concerns the fact of the presence of God-given endowments. This latter is the primary truth. The church needs to be taught that, in the economy of grace, our Lord has seen fit to enrich and empower every Christian with holy, supernatural power for his life, for his walk, and for his service. "To each one is given the manifestation of the Spirit to profit withal." No one should ever offer the excuse of inability for not doing the work which God expects him to do. Of course, every Christian should know that he is referring to what is really God's will for him. I think it was George Mueller who instructed us to weigh such matters by the following rule: Is it God's work? Is it my work? Is it God's time? Is it God's way? The believer in the Lord Jesus Christ may be certain that whenever these four conditions exist that God will not fail to stand by him in that moment with His presence and power. Let us not be too hasty, therefore, in offering excuses for not doing what we have been asked to do in the name of the Lord.

Each member of the body of Christ has some spiritual gift or gifts; but we do not all have the same gifts, and we may not all have the very gift that our flesh would desire. We may well thank God that He has not left us to dispose of these matters ourselves. He Himself is the Dispenser of these gifts; and He suits each gift to the particular believers, who are all the object of His grace, for the purpose of executing His will in and through the church. Paul illustrates the fact and functioning of these gifts by means of his metaphor in which he likens the church to a body, which is one living organism but which has many individual but vitally associated members. "Ye are the body of Christ, and severally members thereof." The church is the body: Christ is the Head. Since Christ is the Head, it follows that the members of the body must act as He directs. But Christ is not only the Head; He is also the Heart. And therein lies the importance of 13th chapter of First Corinthians.

Every Christian is endowed with a God-given gift for a God-given purpose. What if a believer refuses to exercise his gift? Is this a foolish question? I hesitate to answer it. But I call your attention to the law which holds sway in the natural world, a law which threatens atrophy to every unexercised power. Whenever we think that we cannot do our duty, let that fear itself be a warning to us, lest we should become callous to our responsibilities. Paul made the following confession to these Corinthian believers, in another connection, "I buffet my body and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected" (1 Cor. ix:27).

Let me close the notes on this lesson with a word of encouragement. It is said that when Dwight L. Moody was seeking church membership, one of the deacons said that he was the most unpromising applicant that he had ever examined. But that deacon did not know what God had prepared for the young man who stood before him. Moody's life is an abiding testimony to the blessing that awaits any one who will yield himself to the Lord Jesus Christ.

CHRISTIAN STEWARDSHIP

Oct. 21. 2 Cor. viii:1-ix:15. Golden Text, 2 Cor. viii:5.

Daily Readings

Mon., Oct. 15, Exod. xxxv:4-29. Tues., Oct. 16, 2 Chron. xxxi:1-21. Wed., Oct. 17, Mal. iii:7-18. Thurs., Oct. 18, Matt. vi:1-4. Fri., Oct. 19, Mark x:17-22. Sat., Oct. 20, Mark xii:41-44. Sun., Oct. 21, Luke xii:13-34.

I. THE OUTLINE OF THE LESSON

I. The Macedonian Liberality, 2 Cor. viii:1-5. II. Exhortation to Abound in this Grace, 2 Cor. viii:6-15. III. Appeal concerning Titus and His Companion, 2 Cor. viii:16-24. IV. Appeal concerning Promised Gifts, 2 Cor. ix:1-5. V. Principle, Power, and Fruits of Christian Giving, 2 Cor. ix:6-15.

II. THE HEART OF THE LESSON

The emphasis on the importance of the truth presented in this lesson is found in 2 Cor. viii:7, "But as ye abound in everything, (in) faith, and utterance, and knowledge, and (in) all earnestness, and (in) your love to us, (see) that ye abound in this grace also." It seems as if the Corinthians Christians were very much like the rich young man described in Mark x:17-22. He seemed to have so many things to his credit, but he was unwilling to give. Now, the Corinthian believers were not unwilling to give, but they were slow to exercise the grace of stewardship. And so it is with the mass of twentieth century Christians, which accounts for many of the lists of things not done by the present-day church. But, as if to make matters worse, there is about as much heresy in the church about Christian stewardship, as there is about the Christian way of salvation, in spite of the fact that the test which is given us for this lesson is so very plain about it. Let us analyze the truth as we have it here.

1. Christian giving is the exercise of one of the Christian graces. 2 Cor. viii:4, 7; Rom. xii:8; 1 Cor. xii:1-xiv:39. The Christian can give.

2. The exercise of this grace is a privilege rather than a duty. 2 Cor. viii:8. This is in line with the great principle of Rom. vi:14, xii:1-2; Philemon i:8-9.

3. The measure of giving should be in proportion to the blessing of God. 2 Cor. viii:12; 1 Cor. xvi:2. There seems to be a difference here between the amounts specified in the Old Testament and in the New Testament respectively. The Old Testament designated a tenth as belonging to the Lord; the New Testament gives no definite figure. And yet the principle is the same. If a man gives a tenth, he will always give in proportion to God's favor to him. The Christian has the liberty to set his own amount in harmony with the principle of proportion. But I would judge that, as a general rule, that amount should not fall below the Hebrew standard.

4. Consecration of ourselves should antedate the giving of our time and of our possessions. 2 Cor. viii:5; Acts ii:43-47, iv:32-37.

5. Our giving should be administered cheerfully. 2 Cor. viii:2, ix:7.

6. The administration of this gift should be systematic. 1 Cor. xvi:2.
7. It should be faithfully regular. 2 Cor. viii:10-12.
8. Faithful Christian giving proves the sincerity of the believer who gives. 2 Cor. viii:8.
9. Such consecrated stewardship results in (a) the relief of the needy in the church, 2 Cor. viii:13-15, ix:12; (b) equalization of the church's burdens and blessings, 2 Cor. viii:13-15; (c) increased blessing for the giver, 2 Cor. viii:2, ix:6-11; (d) closer fellowship of Christians, 2 Cor. ix:14; (e) progress of the gospel, 2 Cor. ix:13; (f) increased thanksgiving to God, 2 Cor. ix:11-15.

And now, let us reverently turn to 2 Cor. viii:9, which records our great example in giving, "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich." See also Heb. xii:2 and Acts xx:30.

PAUL'S LAST JOURNEY TO JERUSALEM

Oct. 28. Acts xx:1-xxi:17; 2 Cor. ii:28. Golden Text, Acts xx:35.

Daily Readings

Mon., Oct. 22, Acts xx:1-16. Tues., Oct. 23, Acts xx:17-38. Wed., Oct. 24, Acts xxi:1-17. Thurs., Oct. 25, 2 Cor. ii:16-33. Fri., Oct. 26, Rom. ix:1-33. Sat., Oct. 27, Rom. x:1-21. Sun., Oct. 28, Rom. xi:1-36.

I. THE OUTLINE OF THE LESSON

I. From Ephesus to Greece, Acts xx:1-3. II. From Greece to Troas, Acts xx:4-12. III. From Troas to Miletus, Acts xx:13-38. IV. From Miletus to Tyre, Acts xxi:1-6. V. From Tyre to Caesarea, Acts xxi:7-14. VI. From Caesarea to Jerusalem, Acts xxi:15-17. VII. Paul's Anxiety for the Churches, 2 Cor. xi:28.

II. THE HEART OF THE LESSON

Luke's account of Paul's stay in Macedonia and Greece is very brief. But this should not lead us to conclude that this was an uneventful period for the apostle. The fact is that it was a very busy time for him. He wrote the 11th chapter of his second epistle to the Corinthians at this time; and, after recounting his labors and sufferings, he wrote these words, as we find them in verse 28, "Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches." Besides II. Corinthians, Paul also wrote his epistle to the Romans at this time. This latter is very important, especially in view of the things which took place on this subsequent journey toward Jerusalem. Whatever view we may hold concerning Paul's attitude toward the prophesying, the advice, and the appeals that were addressed to him on that journey, know that he had already written those three wonderful chapters about God's dealings with the Jews, Rom. ix, x, xi.

The plot against his life led Paul to take the round about land route through Macedonia. He left Philippi for Troas after the days of unleavened bread, i. e., in spring. The fact that Luke mentioned this feast of the Jews, shows how much the thinking of these men ran along the channel of their deepest interests. It was at Troas that the apostle had had that vision which called him over to Macedonia. (Acts xvi:8-9.)

There are a number of details in connection with the events at Troas on this visit that invite a helpful consideration. Note the Christian custom to gather together on the first day of the week to break bread. It was at a preaching service which was held at night. The time of meeting may have been set to accommodate slaves who had to work

seven days a week. The remark about the length of Paul's sermon is refreshing to us preachers. Among the many slanders that were circulated concerning the character of the church gatherings of the first century, was the insinuation that the Christians did all manner of evil things in dark places. But Luke says that "there were many lights in the upper chamber" where they were gathered together.

Paul's farewell to the elders of the Ephesian church is one of the touching scenes of the Bible. It is a fine passage for church officers. It is an address to elders who were bishops in the New Testament sense. Compare verses 17 and 28. The apostle declares that the Holy Spirit had made them overseers *in*, not *over*, the flock. Do all of our church officers have that conception of their church office? And note what he says about the church. He says it is "the church of *God* which He purchased with His own blood." What a great thing to say about the church! But that is just what the Church is. No matter who compose our congregations, if they be believers in the Lord Jesus Christ, then they are a part of the Divinely purchased flock of God. What a holy field for service! And what is the work of an elder? He must rule and thus guard the flock against dangers from within and dangers from without; and he must teach. See 1 Tim. iii:1-7, v:17-25; Titus i:5-9. And what should the elder teach? The answer to this question can be found in the following representative passages, Acts xx:21; 1 Tim. i:15; Titus ii:11-iii:11.

We do not have space to go into the details of the events which occurred after Paul left the Ephesian elders up until the time that he arrived in Jerusalem. But let me remind you again that he had just written Rom. ix-xi. Read those chapters, and then note the expression, "I am ready," in Acts xxi:13. The Apostle gave that testimony, "I am ready," three times. See Acts xxi:13; Rom. i:15; and 2 Cor. xii:14. Each one of these confessions was made in this period of his ministry. We have here the picture of a man who is eager to go forward for his Lord, and who will let nothing but the will of God stop him. It is very significant, therefore, that we read Luke's statement concerning their baggage. This journey of Paul to Jerusalem was not to be a vacational visit. It was the serious and earnest approach of the ambassador of the Lord to His own people.

Book Reviews

Songs of the Church Year. By Anna Hoppe. 334 pages. Artistically bound with ornamental cover. Augustana Book Concern, Rock Island, Illinois. Price \$1.60.

Here is a large and splendid collection of sacred poems covering the entire church year as arranged by the Lutheran Church. These songs and hymns are more than poetry; they contain spiritual messages in song. We are especially pleased with the numerous songs dealing with the return of our Lord and the blessed hope in an entirely scriptural way. The Lutheran Church has quite unjustly frowned upon the teaching of premillennialism, still thinking of the miserable perversions of prophetic truths in connection with the anabaptist movement in the XVI century. We are therefore thankful that the gifted authoress has given such a stirring testimony to the blessed hope.

OUR HOPE

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Editorial Notes

His Grace- Assurance

The beautiful Forty-fifth Psalm speaks prophetically of our Lord in the following words: "Thou art fairer than the children of men; *grace is poured in Thy lips*; therefore God hath blessed Thee for ever." Three times in the opening chapter in the Gospel of John we read of His grace: "And the Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), *full of grace and truth*"; "And of His fulness have all we received, *grace upon grace*. For the law was given by Moses, *but grace and truth came by Jesus Christ*" (John i:14, 16, 17). Full of grace! The fullness of grace! Grace upon grace! How blessedly all this is revealed in His life among men! Grace was indeed poured into His lips. They called Him in derision the friend of sinners, because he sat down with the despised tax gatherers and sinners, eating and drinking with them. For the lost, the unfortunates, the poor and suffering ones, He exhibited His gracious sympathy; for the self-righteous Pharisees, the forebears of the ritualist, and the unbelieving, rationalistic Sadducees, the parent-stock of the modernist of today, He had nothing but words of condemnation and scorn. He called them hypocrites, blind guides, whited sepulchres, serpents and generation of vipers (Matt. xxiii). For the penitent sinners and the afflicted He poured forth grace upon grace. To them He spoke the words of assurance, "Go in peace, thy sins are forgiven thee"; "Go in peace, thy faith hath made thee whole." What graciousness must have shone out of His face, when He was face to face with the adulterous woman, after her

accusers had sneaked away and left the Saviour and the sinner alone, when He opened His lips and said: "Neither do I condemn thee; go, and sin no more!" (John viii:1-11).

There is another word which gives such precious assurance of grace. It was not spoken by Him in His earth-life, but it came from the lips of the glorified, enthroned Christ. This grace assurance was given to His servant Paul; it belongs to us all. The Apostle Paul was a great sufferer. He had a thorn in the flesh, a bodily affliction; it was Satan's work. Paul looked upon this permitted affliction as a gift. Paul also linked this thorn with the high and glorious revelations he had received. He had been caught up into the third heaven, the heaven of all heavens. There he had heard unspeakable words. Then he wrote, "And lest I should be exalted above measure through the abundance of the revelations, there was *given* to me a thorn in the flesh" (2 Cor. xii:7). Then he besought the Lord thrice, that the suffering might end. The Lord answered him, not by the removal of the thorn, but by something infinitely better. He said unto him: "My grace is sufficient for thee, for my strength is made perfect in weakness."

My grace is sufficient for thee. What assurance there is for us in this utterance of our glorified Lord! We followed once a mountain stream which empties in the great Ashokan reservoir, which supplies the water for the millions of our great American metropolis. What a volume of water poured in day and night without any interruption! We followed the stream till it became a creek and finally came to its source in the woodland, a spring beneath a rock. And so the grace He has, and the grace He bestows, has its source in Himself, the rock of ages, yea, the smitten rock. All grace we receive has its blessed source in His Cross. It is sufficient grace for our salvation. By His grace we are saved; grace has reached down to the deepest death and degradation into which sin has dragged us, and grace has lifted us out of it all and whispered the words of peace and acceptance to our trembling hearts.

But who can tell out the sufficiency of His grace for the believer's life and walk, in service and in suffering, in life

and in death! How imperfect are our lives as His children. We are beset with many infirmities. Indwelling sin often manifests its power. We sin and fail in many ways. But His grace is sufficient, for He never ceases in His office work as our Advocate with the Father. No child of God need to despair in having sinned or failed Him, for in all our failures His grace is sufficient to restore.

The ambition of the new nature is to please God, to live the life of an overcomer, to walk soberly and righteously and godly, to walk in the Spirit, in separation. The new nature cries out for holiness; it cannot know real peace unless the things of the flesh are put into the place where they belong. But who is able to live thus amidst the ever increasing lures of this soon ending age. My grace is sufficient for thee—this is the answer from above. The secret of the real Christian life is to look away from self and to look to Christ, the all-sufficient Christ. He gives the strength, if we confess and acknowledge our utter weakness, for “His strength is made perfect in weakness.” He gives victory if we acknowledge our helplessness. No matter what the temptation is, or the assaults of the enemy are, no matter what fiery darts are aimed at us, His grace is sufficient.

We have our trials and tribulations. It is still true, and will always be true, “that we must through much tribulation enter into the kingdom of God” (Acts xiv:22). But His grace is sufficient to carry us through all of them, sufficient even to “glory in tribulation” and to “rejoice in tribulation” and to count it all joy. His grace is sufficient to give songs in the night. It is sufficient to carry us safely through the darkest valleys and to keep us in the most trying experiences.

His grace is sufficient when we are misunderstood, wrongly accused, when all manner of evil is spoken against us. If such happens to a child of God, the right way is not self-defense, but following His steps, “Who when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously” (1 Peter ii:23). His grace is sufficient to walk even as He walked.

OUR HOPE

We come to Him and pray, as Paul did. Our prayers remain unanswered. We expect and wait, and are disappointed. Then faith is tried, but His grace is sufficient and will enable us to say, "Though He slay me yet will I trust" (Job xiii:15), and "He hath done all things well."

His grace is sufficient to keep us to the end. It is sufficient when we are old and grayheaded, sufficient in life, sufficient if our lot should be to be unclothed, instead of overclothed. It is sufficient in poverty or in riches, in sickness or in health, in days of joy or in days of sadness. No matter what our days may be, what our days may bring, we can write above them all, "His grace is sufficient."

In reading once more Revelation, we received a new stimulus to faith when reading His self witness, "I am . . . the Almighty" (Rev. i:8). Our Lord, beloved reader, your Lord and mine, is the Almighty. There is nothing too hard for the Lord. Trust Him and the almightiness of His grace.

"Look to Him who ever liveth,
Interceding for His own;
Seek, yea, claim the grace He giveth
Freely from His priestly throne.
Will He not thy strength renew
With His Spirit's quickening dew?"

Look to Him, and faith shall brighten,
Hope shall soar, and love shall burn,
Peace once more thy heart shall lighten.
Rise! He calleth thee; return!
Be not weary on thy way,
For He is thy strength and stay."



Put to these three little words the name
"In," "For" of our Lord "Christ," and you have a
and "With" great message which covers Christian posi-
tion, Christian service and Christian hope.

By nature we are in Adam, through grace having believed on the Lord Jesus Christ we are "in Christ." In Him we

have life, righteousness and glory. And "there is therefore no condemnation to them that are in Christ Jesus" (Rom. viii:1). Being in Him, we are one spirit with the Lord and therefore united to Him. We are risen with Him and seated in Him in the heavenly places.

Being in Christ, our lives must be lived for Christ. "And that He died for all, that they which live should not live unto themselves, but unto Him which died for them and rose again" (2 Cor. v:15). Living for Christ, witnessing for Christ, serving the Lord Jesus Christ must be the one controlling ambition of the believer's life. Such a life counts and is pleasing to God, our heavenly Father.

Christian hope is to be "with Christ." For ever with the Lord, is our glorious destiny. When that blessed coming consummation is reached then shall we fully know what our union with Christ means, as we become sharers of His glory, and then shall we receive the reward of our lives lived for Him, and enjoy throughout all eternity His glorious fellowship.



A Day of Good Tidings "We do not well; this day is a day of good tidings" (2 Kings vii:9). These words were spoken among four leprous men. Ben-hadad, king of Syria, besieged Samaria. The food supply was completely cut off so that a terrible famine came upon the land. The head of an ass was sold for four pieces of silver. A poor Israelitish woman, starving, cried to the king of Israel as he passed by. He told her, "Whence shall I help thee? Out of the barn-floor or out of the winepress?" She continued to cry, "Help me, lord, O king." When the king asked her, "What aileth thee?" She said, pointing to another woman, "This woman said unto me, Give thy son that we may eat him today, and we will eat my son to morrow. So we boiled my son, and did eat him; and I said unto her on the next day, Give thy son, that we may eat him; and she hid her son." What awful suffering there must have been!

But as it always is, when the need is the greatest, God is the nearest. He answered the cry of the starving people.

Elisha appeared on the scene and said, "Hear ye the Word of the Lord; Thus saith the Lord, Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." An unbelieving noble ridiculed this divine announcement. The prophet told him that he would see it with his eyes but would not eat of it.

Four lepers were outside the city gate. Besides being lepers they were also starving. So they consulted among each other. If they went into the famine stricken city, they would surely die. But if they presented themselves in the camp of the besieging army, there might be a chance to live and, in case they should kill the four outcasts, they said, "We shall but die." So they marched forward in the night towards the Syrian camp.

That night something strange had happened. The night was about spent; the dawn of the morning came; when suddenly the sentries heard a mysterious noise. It was a great noise. They heard the racing battle chariots, the noise of snorting on-rushing horses; it was the noise of a great advancing army. The whole camp was aroused. They imagined that the king of Israel had secured the kings of the Hittites and of the Egyptians to raise the siege and to battle the Syrian hosts. So great was the terror that they fled in the twilight, leaving behind their victuals, their silver and gold, their horses and asses. The unseen hosts of the God of Israel had surrounded the camp and swept about it.

The four starving lepers found the camp deserted. They sat down and ate and drank. They loaded themselves down with silver and gold and costly garments. But then, after their salvation from death had been secured, they said among themselves: "We do not well, this day is a day of good tidings, and we hold our peace." So they rushed back. After their report had been confirmed by cautious investigation, the people by the hundreds and hundreds ran to help themselves of the enormous stores of the deserted camp. The unbelieving noble was caught in the rush and trampled to death. The prophet's words were literally fulfilled.

This incident of Israel's history has a lesson for us. By

nature we are all like starving lepers. Through the grace and mercy of God we have found salvation and as believers feast now on the riches of His wonderful love. We have found in Christ greater riches than the riches the lepers discovered in the Syrian camp. We have the gold and silver of redemption and the costly raiment of salvation. Around us are the soul-starving millions. Should we then keep silence about the precious things of salvation we possess and which others can share? Is it not our solemn duty to give the good news to others and act as ambassadors in Christ's stead? Should we not say as these happy, starving lepers said, "We do not well, this is the day of good tidings"?

Let us remember, beloved in the Lord, we are living in solemn days. There are indications on all sides that the day of salvation is rapidly ending. The night is far spent, the day is at hand. The day of salvation, the acceptable year of the Lord, is followed by another day, the day of vengeance of our God" (Isa. lxi:1, 2).

Are you aware that our Lord wants to use *you* in leading starving souls to the unsearchable riches of Christ, that He wants to use *you* to save souls from death, the second death, the never-ending separation of the soul from God? Are *you* willing to be used? Are *you* praying for the lost? Are *you* doing all you can in sending forth the gospel of our salvation? You do not well if you hold your peace and do not bear witness to Christ and to His salvation.

Many believers have drifted into a spiritual selfishness. They can attend every Bible conference to feast upon the fat things. They have their weekly Bible readings which build them up in their faith, but they neglect the responsibility towards the unsaved, and but little work in the Gospel is done.

And what shall we say of those believers who have accepted all kinds of vagaries, fanciful theories, like Anglo-Israel and the Pyramidical delusion? They seem to be occupied mostly with persuading other believers to fall in line with them, and they have but little heart for the dissemination of the good news. Still worse those who have

accepted the teachings of a second chance for the lost, who believe in an unscriptural "reconciliationism," a universal salvation; and become mostly paralyzed in the preaching of the Gospel. "We do not well, this is the day of good tidings."



Saved by What does it mean, "We are saved by
His Life His life?" Someone said, I thought we
 are saved by His death, but in Romans
 we read we are saved by His life. We

quote the passage: "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Rom. v:10).

Certain expositors have read into this the earth life of our Lord, saying that a believer should follow His steps, walk as He walked, and such a walk would turn out to be his salvation; it would keep them from many false steps. Others think it is the life of Christ in the believer. The Christ within, they say, is our salvation. As we walk in the Spirit and let the Christ within control our lives it will mean salvation.

It means something else. In the verse is a contrast between death and life. Christ died and Christ lives. Christ died for the ungodly; He died for our sins. As we believe on Him we are justified (acquitted) by His blood; reconciled to God and saved from wrath. But Christ lives. Death was followed by life. He rose from the dead and lives now in the presence of God. It is this life He lives above, at the right hand of God, by which we are saved. It is often said, "He died for us—He lives for us." This is correct. Just as we are saved, and have been saved by His death, so are we saved by His life, the life which is with God, His Father. His work there is the work of the High Priest and the Advocate. Because He lives, we live, for His priestly work sustains and keeps us down here, and His advocacy restores us when we have sinned. Without His life in the presence of God for us, the believer's life on earth would be impossible. If He were not our representative in the highest heaven the forces of evil would blot out in a moment all who name the name of Christ.

We confess we are saved by His death. How needful for us it is also to realize and to say, "We are saved by His life." In faith we must look to Him, the living Christ, and find in Him all we need to live down here the life of overcoming, the life of victory. And ultimately we shall be saved by His life, when Christ, who is our life will be manifested. Then shall we be manifested with Him in glory.



The Unknown Saints We have heard much of the graves of the unknown soldiers, maintained by the different nations. Have we ever thought or do we think, of the unknown saints living in every continent? All believers in Christ, Indians, Negroes, Hottentots, Bushmen, Chinese, Japanese, Malaysians, Hindus, Kalmuks, and all others, Jews and Gentiles, are members of the body of Christ. Christ died for all of them; the one Spirit dwells in each; they constitute the family of God, the new creation and the Father's house is the glorious destiny of all. They are called Saints in the New Testament, because all are separated ones; they are no longer of the world; they belong to God. Many times in the Epistles, the Spirit of God speaks of "all the Saints," and we are exhorted to make "supplication for all the Saints." Paul prayed constantly for all the Saints.

Most believers think only of those who belong to their own little, and often narrow, circle of fellowship. Few ever pray for the unknown Saints, unknown to us, but known to Him, who careth for all alike and who loveth them alike. It must be pleasing to our Lord if we include in our prayers of intercession the unknown Saints throughout the world and pray for them as we pray for others whom we know and with whom we are in touch. Try it and find what joy there is in praying for all who belong to the same Lord to whom we belong.

Then let us look forward to the time when we shall meet all the Saints in the Father's house above. What a wonderful fellowship that will be! The religious language of earth will not be known then. No one will ask—are you a Baptist, a Methodist, a Presbyterian, a Lutheran, an Epis-

copalian, an Open Brother, an Exclusive, or some other kind of sect? Happy are we if we maintain down here the unity of the Spirit and think of all who are in Christ simply as beloved brethren, the Saints of God.



**A Burning
Exhortation
to Watch**

In our summer reading we came across a fine spiritual exhortation to watch, written by that able exponent of the Word of God, Bishop Ryle of Liverpool. He preached in 1867 a sermon on the parable of the ten virgins. At the close of that sermon he spoke the words we are about to quote. They did us good as we read them, and the editor is sure they will do all our readers good who read them, for we are apt to forget certain things.

“Watch against the leaven of false doctrine. Remember that Satan can transform himself into an angel of light. Remember that bad money is never marked bad, or else it would never pass. Be very jealous for the whole truth as it is in Jesus. Do not put up with a grain of error merely for the sake of a pound of truth. Do not tolerate a little false doctrine one bit more than you would a little sin. Oh! reader, remember this caution. Watch and pray.

“Watch against slothfulness about the Bible and private prayer. There is nothing so spiritual but we may at last do it formally. Most backslidings begin in the closet. When a tree is snapped in two by a high wind, we generally find there had been some long hidden decay. Watch and pray.

“Watch against bitterness and uncharitableness towards others. A little love is more valuable than many gifts. Be eagle-eyed in seeing the good that is in your brethren and dim-sighted as the mole about the evil. Let your memory be a strong box for their graces, but a sieve for their faults. Watch and pray.

“Watch against pride and self-conceit. Peter said at first, ‘Though all deny Thee, yet will not I.’ And presently he fell. Pride is the high road to fall. Watch and pray.

“Watch against the sins of Galatia, Ephesus and Laodicea. Believers may run well for a season, then lose their first love, and then become lukewarm. Watch and pray.

“Watch not least against the sin of Jehu. A man may have great zeal to all appearance, and yet have very bad motives. It is a much easier thing to oppose Anti-Christ, than to follow Christ. It is one thing to protest against error; it is quite another thing to love the truth. So watch and pray.

“Let us watch *for the world's sake*. We are the books they chiefly read. They mark our ways far more than we think. Let us aim to be plainly written epistles of Christ.

“Let us watch *for our own sakes*. As our walk is, so will be our peace. As our conformity to Christ's mind, so will be our sense of His atoning blood. If a man will not walk in the full light of the sun, how can he expect to be warm?

“And, above all, let us watch *for our Lord Jesus Christ's sake*. Let us live as if His glory was concerned in our behavior. Let us live as if every slip and fall was a reflection on the honor of our Lord. Let us live as if every allowed sin was one more thorn in His head—one more nail in His feet. Oh! let us exercise a godly jealousy over thoughts, words and actions; over motives, manners and walk. Never, never let us fear being too strict. Never, never let us think we can watch too much. Leigh Richmond's dying words were very solemn. Few believers were ever more useful in their day and generation. But what did he say to one who stood by, while he lay dying? ‘*Brother, brother, we are none of us more than half awake.*’”



**Increase
Mather's
Testimony**

Dr. Increase Mather, the great New England preacher of the Seventeenth Century, was a strong believer in dispensational truths. He wrote a book on “The Mysteries of Israel's Salvation,” which was published in 1669. On page 130 we read the following:

“Christ did never absolutely deny His having such a visible, glorious kingdom on the earth, that which His disciples looked for; only He corrected their error as to the time of this kingdom's appearing. Christ did not say to them that there never should be any such restoration of the kingdom to Israel as their thoughts were running upon; only He tell-

eth them the times and the seasons were not for them to know; thereby acknowledging that such a kingdom should indeed be, as they did from the holy prophets expect. Herein was their error—not in expecting a glorious appearance of the kingdom of God, but in that they made account that this should be immediately.” He believed strongly in the literal kingdom and with other early preachers in pilgrim days believed that the kingdom comes with the return of the Lord.



Next to looking into the Bible, we love to look into the clear heavens at night. They declare the glory of God! The Lord told Abraham to look at these marvelous heavens. Through Isaiah, the Lord gave the message: “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). Wonderful heavens! They are the great house of God, and perhaps for God’s people, the Father’s house with its many mansions.

A few weeks ago, one clear night when the stars shone brightly and the milky way with its unsolved mysteries appeared like a great silvery band, there came from the northwestern sky a bright streamer, the Aurora Borealis. In a few seconds it grew brighter and brighter, till finally it became a magnificent bright streak, almost like the tail of an immense comet. It arched the entire mountain valley, from mountain to mountain. It was even brighter than the milky way. The white, brilliant streak crossed the milky way and thus formed an immense cross, in the center of which there shone a beautiful star with a great light, while the other stars seemed to pale. We had never seen anything like this before. We have often watched the Aurora Borealis; we have seen comets and showers of meteors flashing across the skies. What we beheld that night was indescribable. It lasted a few minutes and then it dissolved.

As we looked upon it with awe and wonder, we thought at once—what will it be in these heavens when He comes in great power and glory? What will it be when His glory covereth the heavens, when all the stars become dim, and He alone, the Morning Star and the Sun of Righteousness shines forth? That night came to the heart a quickening of that blessed hope and a fresh anticipation of the coming day.



It is an old cry, that cry of "Peace! Peace! Peace!" It was very prominent in Jeremiah's days. The times of Jeremiah were very much like our own times. In his days the Word of God was rejected; it is rejected today. The professing people of God were indifferent and worldly when Jeremiah prophesied; that is the condition of the professing church in our days. The righteous witnesses for the Lord and His truth were ridiculed and persecuted; the true witnesses for Christ in our times and days are sneered at, and even actual persecution looms up. The judgment clouds were fast gathering over Jerusalem; they are gathering over this boasting civilization. There were false prophets in Jeremiah's days who were the popular men, the men who received applause and who had the crowds; there are false prophets today who have the big following. And like the false prophets six hundred years before Christ, the false prophets of the Twentieth Century have for a text the word "Peace! All is well! All is getting better!" "For they have healed the hurt of my people slightly, saying, Peace, peace; when there is no peace" (Jer. viii:2).

The peace-cry raised on account of Secretary Kellogg's success in having the leading nations sign peace treaties, is very significant. It is another outstanding sign of the times. The Word of God tells us that the people will say, preceding the day of the Lord, "Peace and Safety." The Bible tells us what will happen when they shall say, "Peace and Safety." "For when they shall say Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. v:3). Have we reached this "Then"? Or is this

false peace and safety to continue for a time? Will the predicted catastrophe through the patience and mercy of God be delayed? Who knows? Only God. But it should stir us up to greater watchfulness and greater service.



A Warning Beware of the "*Religious Book Club*," with headquarters in New York City. It is an attempt to control the religious reading of the American Christian public, and especially the young people. The leaders of the movement are Harry Emerson Fosdick, S. P. Cadman, and two bishops, both of them outstanding modernists, Bishop Brent (Episcopal) and Bishop McConnell (Methodist). We might end by saying, "Enough said!" What books do they recommend and advertise? Certainly not books which stand for the faith once and for all delivered unto the Saints. All the modernistic books are handled by them. It is a most subtle attempt to popularize the religious books which should all be labelled "Spiritual Poison." Some time ago we wrote this "Religious Club" making them an attractive offer if they would include in their list our book on "Christianity or Religion?" They did not even have the business courtesy to answer our letter.



How Long to Give? Giving of temporal things should be one of the greatest joys of a child of God. "God loveth a cheerful giver," or as some say a "hilarious" giver. Our Lord Jesus Christ said at a certain time, "It is more blessed to give than to receive" (Acts xx:35).

The question has been asked, "How long shall I give?" Some have said, till it really hurts. Of such giving but few Christians know anything. But here is a better answer:

"Withhold not the Gospel from souls needing Bread;
For giving is living," the bright angel said.
"And must I be giving again and again?"
My peevish and pitiless answer ran.

“Oh, no,” said the angel, thus piercing me through,
 “Just give till He Himself stops giving to you.”

But all true giving in Christian fellowship must be done with much prayer and under the guidance of the Holy Spirit.



Prayer Circles so many of our readers are so deeply in-
for terested, has achieved great things. Over
Stony Brook a hundred boys have graduated. They
School are a noble band of young men, many of
 whom were led to Christ and established

in their Christian faith through having attended this school, and are now in different colleges and universities where their influence is felt very much. College presidents have written the headmaster congratulating him on the splendid work the school is doing. It is a new departure in Christian education and perhaps the most important work which can be done at the present time. The great spiritual value of the Stony Brook plan is being acknowledged throughout our country.

The readers of “Our Hope” have had a big share in this achievement. They have stood by this school from the very start, both by their prayers and by their gifts. The school is growing. Its influence is widening. We want to get sufficient for our scholarship and endowment funds that we can take boys of missionaries, of parents who are unable to see their boys through the school, and others. At present we feel the great need of united prayer for the school. Prayer is more needed than solicitations for funds. The enemy has not been inactive and several times he tried to upset matters, but each time prayer resulted in his defeat.

We should greatly appreciate it if all over our land prayer circles for Stony Brook School could be established, to meet weekly for prayer in homes.

Will you not write us about it if you can undertake this? To all who do it we shall send special requests as to the needs. We shall also ask them to pray for special cases, boys who come to us from non-Christian homes, for whose salvation we should unite in prayer. We are sure such prayer circles

will result in still greater good in connection with our school.

Please address your communications on this matter to the Editor.



Important Issue The December number of "Our Hope" will be devoted entirely to prophecy. Most timely and helpful articles will appear.

The Editorials and Current Events departments will contain most helpful paragraphs. There will also be choice poetry on prophetic lines. This number ought to have a very wide circulation. It ought to reach twice as many readers as a regular number. To accomplish this we need the active help of every one of our readers. Can you afford to order a number of copies for your church fellowship, for your friends and neighbors? Write us about it. We furnish extra copies in any quantity at cost price.



Our Fall Ministry The **Boston Monthly** meetings started well in the new place, the United Presbyterian Church, Warren Avenue and West Brookline Street. They will continue, God willing, every first Thursday of each month. We also held meetings in **St. Paul, Minn.** The new commodious hall of the Union Gospel Mission was filled and there was blessing. Then followed our fall visit to **Winnipeg**, where we spent two weeks in profitable services. The work of Elim Chapel in that city has been transferred to the former St. Stephens Presbyterian Church, which has been purchased by our brethren, under the leadership of Mr. Sidney T. Smith. The work done in Elim Chapel, both in the Gospel, in Bible teaching, in the teaching of the young, is the most outstanding work in Winnipeg and the Canadian Northwest.

During this month we visit different places to hold services, if it pleases the Lord. We have promised February again to the **Evangelical College in Dallas, Texas**. Since the beginning of this good work we have given every year special lecture courses.



Stony Brook School The school progresses nicely in every way under the blessing of our Lord. The funds for the Carson Memorial Building and other much needed equipment are now coming in steadily and we are praying that the goal will soon be reached.

If some of the Lord's stewards wish to invest in a young life, we wish to say that we have a scholarship fund out of which we support worthy Christian boys, whose parents are unable to meet the charges of board and tuition. It is a fine investment to educate boys in a school like Stony Brook. Write us about it, or write the headmaster of the school, Frank E. Gaebelein, Stony Brook, L. I., N. Y.

Please Remember Of late we have had a large number of personal letters asking help by personal correspondence on difficult Bible passages and light on certain doctrines. One letter contained over fifteen questions. If we attempted to answer all these letters by personal correspondence we would have to work from early morning till late at night. The Editor hopes that our friends will realize the physical impossibility of carrying on a Bible Correspondence Course by personal letters. We are sorry but we cannot do this. We are no longer young and must conserve our physical and mental strength.

We also found that the great majority of questions asked are all answered in our works, especially in the "Annotated Bible." Some one asked about Daniel's prophecy of the seventieth week. Read our book on Daniel and you will find the whole prophecy explained.

While we must definitely refuse such correspondence, we are *always* glad to receive letters telling us of the spiritual difficulties and troubles of our beloved readers. We have always time to answer such letters. We also invite our friends to tell us of their burdens and trials. It is to us a great privilege to pray the prayer of intercession for the burdened and tested members of Christ.



**The Church in
the House**

This new volume should be in every Christian home. It will bring definite blessing. The message contains great and vital truths for our times. We hope and pray it may be used in a nation-wide revival of home worship and that it will bring great blessing to the sick and lonely ones who are deprived of public worship and fellowship.



**Scripture
Calendars**

Our readers can order from us "Daily Scripture Calendars" for the coming year. The "Cheering Words Calendar" can also be had from us. We remind our readers that we have a special catalog of rare old books. If you wish a copy send us a postal and we will mail you one. Out of print books, Bible dictionaries, etc., can also be procured through our Publication Office. Just let us know your wants.



Special Offers

Please make use of the special offers as soon as possible. Beginning with the second week of December delays in shipments and in the mails are unavoidable. You do well if you order early. Remember our special liberal discount on Scofield Reference Bibles.

The Book of Psalms

Psalm XXXIII

The prophetic-dispensational arrangement of the Psalms, under the guidance of the Holy Spirit, is proved again by the series of Psalms beginning with the Twenty-ninth. That Psalm describes vividly the coming of the Lord in His

majesty to judge and to bless, under the figure of a thunder-storm; therefore, it has been called the thunder-storm Psalm. The next Psalm (XXX) contained the praise and worship of the saved among Israel for their deliverance and blessing. Then followed a Psalm (XXXI) which described the troubles through which the godly in Israel had to pass and how they cried to Jehovah for deliverance and were delivered. The Thirty-second Psalm, the first *Maskil* Psalm, revealed the inner experiences of the righteous in Israel, and the Thirty-third Psalm, which is before us now, contains the fullest praise of Jehovah. Here we find the praises of a redeemed people; the praise for His Word and His work in Creation; His praise for His governmental dealings and His praise for what He is to those who trust in Him. It is a Psalm in which God is revealed and praised as Creator, for His providence and for His grace. Such praise will be given to Him in the future day of the Lord's manifestation. The Psalm has no inscription, which means that the author is unknown. The construction is very simple and no lengthy comment is needed for the interpretation.

I. The Call to Praise. (Verses 1-3.)

“Shout for joy, ye righteous, in Jehovah!
 For the upright, praise is comely.
 Give thanks to Jehovah with the harp!
 Sing Psalms unto Him with the ten-stringed lute!
 Sing unto Him a new song;
 Play skillfully with a loud sound.”

The previous Psalm ended with the exhortation, “and shout for joy, all ye upright in heart.” The connection with the beginning of this Psalm is evident. The righteous and the upright are called upon to praise Jehovah. The righteous are those mentioned in the preceding Psalm, “whose sin is covered and in whom there is no guile,” who have believed, are justified by faith and walk uprightly. Only such can render the praise which Jehovah can accept. Musical instruments are mentioned in connection with this praise, the coming praise of redeemed Israel in the earth. But there is also mentioned a new song and no instrument

for embellishment is given. It is a song far above the earthly worship of His redeemed earthly people Israel. Such a song is repeatedly indicated in the Psalms, as in xcvi:1, xcvi:1, cxlix:1. In the New Testament we hear that the redeemed in His glorious presence sing a new song (Rev. v:9); the one hundred and forty-four thousand which surround the Lamb on Mount Zion also sing a new song (Rev. xiv:3). This new song will be redemption's fullest song, sung above in the heavenly Jerusalem and sung on earth by redeemed Israel and redeemed nations. It will be the mighty, ever increasing and never ending Hallelujah chorus.

II. Praise because Jehovah is faithful and Creator of All. (Verses 4-9.)

“For the Word of Jehovah is right,
And all that He doeth is faithfulness.
He loveth righteousness and judgment;
The earth is full of the lovingkindness of Jehovah.
By the Word of Jehovah were the heavens made,
And all their host by the breath of His mouth.
He gathereth the waters of the sea as a heap,
He layeth up the depths in storehouses.
Let all the earth fear Jehovah:
Let all the inhabitants of the world stand in awe of Him.
For He spake and it was done; He commanded and it
stood fast.

The reasons why Jehovah is to be praised are now enumerated. First, His moral attributes are mentioned just as we find in Psalm xxxvi:5, 6. The Word and the character of Jehovah are one. His Word is right and all the works He does are faithfulness; He loves justice and judgment. Righteousness and judgment are the foundations of His throne; lovingkindness and truth go before His face (Psa. lxxxix:14). Therefore, He is all-worthy to receive the praises of His creatures. And furthermore, He is the Creator of all things. By His Word of power the heavens were made. Their wonderful host was called into existence by the breath of His mouth. What wonders these heavens contain! “Lift up your eyes on high, and behold who hath created these, 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. lx:26).

Astronomy has counted hundreds of millions of stars in the heavens, the host of Jehovah. There are hundreds of millions more. Well did the Lord say to Abraham: "Look now toward heaven, and tell the stars, if thou be able to number them." No human being can number these heavenly hosts, but the omnipotent Creator "calleth them all by names." He has a name for each one of His creations. And all is perfect order and reveals perfect wisdom. And man is so blinded that he cannot see this and ascribes all to "laws of nature" which came into existence by themselves; and on account of his terrible blindness man has no word of praise for God as Creator. Immanuel Kant was one of the world's greatest philosophers, one of the greatest master-minds of the race, before whom the boasting leaders of modern thought, the advocates of the evolution folly are nothing but pigmies. Kant in his "General History of Nature" wrote: "It is impossible to contemplate the fabric of the world without recognizing the admirable order of its arrangement, and the certain manifestation of the hand of God in the perfection of its correlations. Reason, when once it has considered and admired so much beauty and so much perfection, feels a just indignation at the dauntless folly which dares ascribe all this to chance and a happy accident. It must be that the Highest Wisdom conceived the plan, and Infinite power carried it into execution." And so it is.

Then the Psalmist speaks of the sea with its depths, containing marvels as great as the heavens above. The heavens above and the sea beneath are the scenes of God's almighty power and lovingkindness, while the earth itself is full of His goodness. His mighty Word accomplished it all. He spoke and it was done; He commanded and it stood fast. Therefore, "Let all the earth fear Jehovah"; and "Let all the inhabitants of the earth stand in awe of Him." Now man mocks and ridicules the belief that God created all things out of nothing, invents by his blind reasonings his puerile theories, which makes man boast of progressive thought and advanced knowledge. The day is coming when

all mockers, scoffers and infidels will be forever silenced, and when Jehovah will receive the praise and the worship as well as the grateful acknowledgment of His goodness and His power. The children of God even render unto Him this praise now.

III. Praise because He is All-Wise, All-Seeing and the Ruler of Nations. (Verses 10-17.)

“Jehovah hath brought to naught the counsel of nations;
 He hath made the thoughts of the people of none effect.
 The counsel of the Lord standeth for ever:
 The thoughts of His heart from generation to generation.
 Blessed is the nation whose God is Jehovah,
 The people whom He hath chosen for His inheritance.
 Jehovah looketh from the heavens,
 He beholdeth all the sons of men.
 From the place of His habitation,
 He looketh forth upon all the inhabitants of the earth.
 He who hath fashioned the hearts of them all,
 Who understandeth all their works.
 There is no king saved by the multitude of a great host:
 A mighty man is not delivered by great strength.
 The horse is a vain thing for safety,
 Neither can he deliver any by his great strength.

From nature, His mighty creation, telling out the greatness of His Being, we find mentioned as an object of praise His dealings with His creatures. On earth are puny nations. They counsel together and their final counseling is revealed in the Second Psalm. They are against God and against His Anointed. But the sitter in the heavens laughs at them and holds them in derision. “Behold all nations are as a drop of a bucket, and are counted as the small dust of the balance” (Isa. xl:15). So let them make their plans and schemes, imagine vain things. His counsel, His eternal purposes will stand forever and they cannot fail. He cannot be defeated in His planned dealings with man. Victory is on His side and all the thoughts of men will vanish while His eternal thoughts will prevail. Blessed then the nation whose God is Jehovah and the people whom He hath chosen for His inheritance. This is Israel. But if Israel’s happiness and inheritance is so great, how much greater is the blessedness and glory of all those who constitute His body. “The fullness of Him who filleth all in all!” He is the All-seeing

One and beholds the children of men; He rules over them; He understands all their works. How great is the nothingness of man! How weak is that which man calls strong! God is omnipresent and omniscient and almighty.

IV. Praise because of His goodness to them that trust in Him. (Verses 18-22.)

“Behold the eye of Jehovah is upon them that fear Him,
Upon them that hope in His loving kindness—
To deliver their soul from death
And to keep them alive in famine.
Our soul hath waited for Jehovah:
He is our help and our shield.
For in Him our heart rejoiceth,
Because we have trusted in His Holy Name.
Let Thy lovingkindness, O Jehovah, be upon us,
According as we have hoped in Thee.

Here is Israel’s blessed experience, we mean the experience of the godly, trusting portion of the nation. There is a glorious hope for them but not for the modern, reformed, infidel Jew who rejects his own Scriptures and is the worst materialist. Note the prominence of the words, “hope,” “wait,” “trust,” in these concluding verses of this Psalm of praise. They acknowledge Him as their help, their shield, their deliverer. Their soul was delivered from death; they were kept alive in famine. And now because they trusted in His Holy Name, they are rejoicing in Him. All this finds a ready application in the life and experience of every child of God, whose loving-kindness will never be withdrawn from those who have put their trust in Him.

Studies in Isaiah

By F. C. JENNINGS

CHAPTER LXV. VERSES 1 TO 7

Jehovah repudiates the Religion of the mass in Israel, but has the most tender appreciation for the penitent faith of the Remnant. The grace of God, if dammed at one spot, flows with undiminished power in another.

So portentous is our day—so evidently do we see another

“Day” about to be introduced—that every glimmer of light that these Holy Scriptures may afford can only be welcomed with heartfelt gratitude to their Author. I can but wonder if my beloved fellow-believers in the Lord Jesus, whose eyes may possibly scan these lines, realize the gravity of this. The present dispensation is about to come to a close, and to a close that is filled with judgment from God; a judgment terrible from Him, in proportion to the proud boasting of men and of privileges unavailed of. All prophetic Scripture gives but one united testimony to the awful failure of the one responsible witness of God upon the earth, and black and threatening indeed is the judgment-cloud that overhangs the whole sphere of Christian profession—can we neglect any light that our Father who loves us has given us? And has He not caused Israel’s history to be recorded that we on whom the ends of the ages have come (1 Cor. x:11); may get that light? With these thoughts to increase our interest let us turn to the first seven verses of this chapter first again attempting a metrical rendering, and noting that the **three** (note) divisions of the chapter might each be sufficiently characterized by one single word thus:

- 1: Verses 1 to 7—Denunciation!
- 2: Verses 8 to 16—Discrimination!
- 3: Verses 17 to 25—New-creation!

and thus we understand the first part to read:

- 1: By those who asked not for me I’m sought;
Whilst those who sought not have found me.
I said to a nation: “Here am I! Here am I!”
To a nation my name not invoking.
- 2: But all the day long have I stretched out my hand
To a people rebellious—appealing.
To a people that walk in a path that’s not good:
The way that their own thought devises.
- 3: A people that ever provokes me to wrath
To my face without intermission.
For the place of their sacrifice gardens they chose,
On altars of brick burn their incense.
- 4: Who dwell in the tombs—in the dark caverns* lodge,
The flesh of the swine is their eating—
Abom’nable broth’s in their vessels †

*The prime meaning of the word I have rendered, “caverns,” is “to watch,” “to keep”; then to keep in the sense of to *hide*, hence a dark hiding-place, or cavern.

†More literally, “The broth of abominable things,” that is made of nauseating matter. “Broth” is from a root “to break,” and is so called from the fragments in it.

OUR HOPE

- 5: Who cry "Keep away! Come not to me near,
For I am than thou far more holy."
These are indeed a smoke in my nose—
A fire continually burning.
- 6: 'Tis written before me: no silence I'll keep,
But pay—yea pay to their bosom.
- 7: Your sins and the sins of your fathers combined,
Who incense have burned on the mountains,
And brought me to scorn on the hill-tops.
'Tis for this I will weigh the reward for their work,
From the very first into their bosom. ‡

Here Isaiah is indeed, as the apostle speaks, "very bold" (Rom. x:20) for like those kine that, leaving their calves behind, went lowing to Bethshemesh (1 Sam vi:12), so he goes in a way contrary to all his natural and national inclinations. What Jew would of his own will, speak of his nation being set aside in favor of the uncircumcised Gentile? Let Paul but speak such a word as: "I will send thee far hence to the Gentiles," and the air becomes as filled with imprecations as with dust (Acts xxii:21-22). The tender grace of God to poor man is like a mighty river. Let human pride, let lukewarm indifference, let self-complacent religion, bar its course, it sweeps away in another direction. Let Judea make Him weary, Samaria shall give Him refreshment (John iv). Let the Pharisee exclude, the Publican shall make Him welcome. Let New York, and London, Paris, and Berlin turn **from** Him, then China and Africa shall turn **to** Him: if barred in one course it sweeps on in another. Never were men more religious than when He was crying with tears: "**O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathers her chickens under her wing, but ye would not.**" Who cannot hear the same voice as in our prophet? Who cannot see the same Person in this Speaker, as He who all day long stretches out His hand to the same people? Jehovah and Jesus are One!

But we are warned against deducing that God has thrust away His people Israel, and "has no more use for them" as

‡The precise bearing of the word is rather doubtful; the R. V. gives the alternative readings. It means either, "the first thing that Jehovah will do," or He will recompense all the former sins—the sins of their father—upon them, since they have walked in the same path. I have adopted this latter.

a people. Salvation has come to us Gentiles in order "to provoke them to jealousy." Nay, the very blessing of the earth awaits their national restoration to favor: "for if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead" (Rom. xi:15). Israel is yet to be the "seed of God" sown in the earth, and by that "seed" earth's regeneration shall be effected (Hosea ii:23; Matt. xix:28).

We note then that in these seven verses we have three indictments brought against the Christ-rejecting Jews:

- 1: They sacrifice in gardens and burn incense on altars of brick.
- 2: They dwell among the tombs and lodge in the darkest places.
- 3: They feed on swine's flesh and their broth is made of abominable things.

Further in these three we again discern that all three parts of man's tripartite being are in view thus

- 1: *Godward* in their sacrifices: *that is the sphere of the spirit.*
- 2: *Earthward* or *Manward* in their dwelling among men, and this is a relationship of the *soul.*
- 5: *Selfward* in their food, which clearly speaks of the *body.*

It is in such minute details as these that we discern the inimitable fingerprints of our God, binding the whole volume together into one, of which He alone can be the Author.

As these first verses speak of the Lord turning from Israel to the Gentiles the standpoint of the time of the prophecy must be those earlier chapters of Acts in which we see God still lingering over Israel, for even after the Lord Jesus was taken up to heaven, for a time His Hands were still stretched out appealingly to Israel as Peter speaks:

"Repent ye therefore, and be converted, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord, and that He may send Christ, who hath been appointed for you, even Jesus" (Acts iii:19-30 R.V.).

That clearly speaks of the possibility of the Lord's return even at that time, for Israel's blessing, and He would have so returned, had the representative heads of the nation repented, as they will do, when He does come (Zech xii:12-13). But at last, after the stoning of Stephen, Paul and Barnabas pronounce the fateful sentence: "**Lo we turn to the Gen-**

tiles" (Acts xiii:46) and Israel's history as a nation, is ended for a time, although only for a time.

But then, that being the time of the prophecy, it is perfectly sure that the Jews did not at that time, sacrifice in gardens on altars of brick. Very far from that, they were at that time most punctilious in the observance of every external detail of their religion. That man whom we see standing praying in the temple (Luke xviii:10) was an excellent representative of them all, and would **he**, with his fasting twice in the week, and giving tithes of all he possessed—would **he** have eaten swine's flesh, or done anything that is here charged? It is unthinkable.

But that suggests the key of our scripture. Not one of these charges **can** be taken literally: but Jehovah looks at the sacrifices, and tells the worshippers what is **His** estimate of what they were bringing to Him with such self-complacent assurance.

In that light, it was not the **temple**, but their "**gardens**" that they are really in. They may be externally and corporeally in the temple it is true, but their spirit is entirely occupied—not with **His** glory of which "every whit" in that temple animate or inanimate, ever speaks (see Psa. xxix:9), but with their **own** glory, and **so** it is in the "**gardens**" that their own hands have made, that they are really sacrificing. Was not that Pharisee, again I say, who tells God of all his own excellent doings, was he not, while in the temple literally, yet really, "sacrificing in his garden? Indeed he was. He was following closely in the way of his father Cain, who "**brought of the fruit of the ground**"—that is, of his garden—although in that early day we have only the **seed**, the full-grown plant of which we have developed later. There was no lamb, no confession of sin, no offering of blood, for there had been no fall—that is ignored. In very truth, it is in a garden, and on altars of **brick**; brick, that is of their own workmanship, that they are offering (Exod. xx:24-25); the **brick** altar and the garden are in perfect accord.

But further, are these "gardens" as beautiful in God's sight as in their own? Very far from it. For since they have not come to Him for **life**, who alone can give it, they

are not "gardens" that speak of life on all sides, but "tombs" in which they are really dwelling with all the dead for their companions, and in a darkness that is intense, since the very light they claim, is itself darkness (Matt. vi:23).

This then brings us to the third and strictly personal mark: they "eat swine's flesh, and the broth of abominable things is in their vessels." This will no more bear a literal interpretation than the others. No Jew of that day, tithing mint, anise, and cummin, would even think of touching swine's flesh. But while he thus avoided the shadow, he embraced the substance. And to get what that substance is, we must throw on it the light of Lev. xi.

In this chapter Jehovah specifies what his people may eat and what they must avoid among the creatures of earth, air and water. But was it simply because these were indigestible that they were forbidden to eat them? Would it be worthy of God to forbid ham, bacon, or any pork because it might not agree with some? And would it be worthy of His revelation to poor man that this should be recorded among those scriptures that are "profitable," so that "the man of God may be perfect" (2 Tim. iii:16-17)? Have we really arrived at the truth at all, if we thus stay on the surface of such scriptures? If we have, then the profane criticism of our "modernists" is largely justified, and "no person of education or refinement can read Leviticus with either pleasure or profit."*

But when our Lord said: "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man" (Matt. xv:11). He surely showed that the real **source** of defilement was not the external eating, but it came from something **within**, and these injunctions were given for the very purpose of showing that, in a shadow or symbol. But this demands a few words more. Feeding in the prophetic scriptures has this significance: it evidences what people are, for they hunger for, and eat what is in accord with their own nature. Place hay be-

*This was actually said by one of the leading teachers of that school in my hearing, and it had also, alas, the applause of a large audience of church members!

fore a man, and meat before a horse, and both would turn away with disgust. Reverse the offerings, and both would be received with pleasure. So people show what they **are** spiritually by what they feed upon spiritually. The Germans have a saying "**Mann ist was er isst,**" Man is what he eats, and that is true not only in the lower but the higher sense, for what he eats becomes a part of himself. If one feeds on any food, **that** becomes part of one's body. Thus if one feeds on what "swine's flesh" spiritually symbolizes, it evidences that spiritually he is of the same nature—he has selected his food to accord with his own longing or nature: he **assimilates** it; it suits him; **he is a swine!**

But we must go still a little further, and seek to discern why this swine's flesh was forbidden. Lev. xi:7 reads: "the swine, though he divide the hoof, and be cloven-hoofed, yet he cheweth not the cud." Both these marks: dividing the hoof and chewing the cud, were needed for the animal to be fit food for the people of God. I venture again to say, that if this has no meaning below the surface, it is unworthy of a child's primer, and nothing more puerile can be found in the religious systems of Maories or Hottentots. But reason revolts at such an unreasonable conclusion, and rather says: "Though I may be unable to interpret, that by no means proves that no interpretation is possible."

But is interpretation difficult? Of what would the "hoof" be the simplest symbol? Surely of the **walk**; and that again is but the common word for external conduct. We all of us understand perfectly what is meant by: "That ye henceforth **walk** not as other Gentiles **walk,**" (Eph. iv:17), that is "See that your conduct is very different from those who have not Christ for their Saviour."

But of what then does a **divided** hoof speak? The root idea of a division would of course be "separation."* Every step that the animal took was marked by **separation** but is that always good? Does it always tell the same story?

Just as some creatures that divided the hoof were clean

*The very word for "hoof" in Hebrew is "parsah," meaning "separated," and from that same root comes the word "Pharisee."

and others unclean—the ox being an example of the former, and the swine of the latter—so may “separation” be either most excellent or most repulsive. There is a separation from the world, won by discerning the attractions in our Lord, that has the fullest approval. There is a separation from our fellows, due to our self-appreciation that meets with the sternest reprobation. The **Nazarite** was one separated to the Lord: the Pharisee was one also separated, but it was **from** those whom he esteemed less holy than himself. The one found, and still finds all his boast in the Lord, the other in his own assumed superior piety, and this is what is here charged.

But what of the other mark that was needed to show that the creature was “clean,” “chewing the cud?” Let us go together into that pasture. See that ox—it has been moving about, cropping the herbage as it walked; but now it retires to the cool shade of a tree; and first lying down, it **ruminates**. The grass that it has cropped has not done it an atom of good yet, it has only been stored in the rumen, or the first stomach, to be regurgitated, chewed between the teeth, and finally swallowed and digested, and for that it quietly reposes.

How lovely the very picture! How far more lovely its clear significance! Here is one whose time is fully occupied all day; but in the early morning, he “crops” a little from the Word of God, then throughout the day his spirit, in repose amid the activities of life, recalls even for but a few moments, what he has read, and he ruminates, or chews the cud, between the teeth of his faith, so that it becomes a part of himself. We may say that our dear Paul counselled Timothy to “chew the cud” when he said: **“Consider what I say for the Lord shall give thee understanding in all things”** (2 Tim. ii:7).

But now see that swine. It is moving about with divided hoof; but little does it care for the sweet living herb, it is seeking for the mud in which to wallow, for unclean things on which to feed, nor in that feeding does it chew the cud at all. So much for the symbol, and now again for what it symbolizes. Here is one who is externally moral and religious. He is not at all like “this Publican;” he severs

himself from such—he divides the hoof. But he does not ruminate; he does not chew the cud; has no self-obliterating communion with God over His word. His own unclean works are his delight. Christ is not his joy and boast—he is, in spite of that separation, unclean.

This gives divine light on the few remaining words: “and broth of abominations is in their vessels.” Jehovah is still looking on what gives these religious ones such satisfaction that it is their food—they feed upon it—and here He tells them what is **His** estimate of it—it is abominable! This “broth” then symbolizes something highly esteemed among men but is an **abomination** in the sight of God, but while this is simply what Jehovah through Isaiah tells us, we have quoted the very words of the Lord Jesus Himself as recorded in Luke xvi:15. We have only then to ask to whom was He referring? Was it to the Publican, to the profane, the debased and the harlot? Not at all, for say what you will, neither these nor their doings are highly esteemed among men—not even by themselves. But it was the most **religious men of that day that were then** before Him, precisely as in the Old Testament prophet!

It is “religion,” without penitence and confession, against which the sternest words that ever fell from those gracious Lips were levelled: “Woe unto you scribes and Pharisees, hypocrites * * * serpents, generation of vipers, how can ye escape the damnation of hell” (Matt. xxiii:33). Was not **that** saying to them exactly what He had said in our Prophet: “The broth of abominable things is in your vessels.”

But that “generation” is by no means extinct. It has its representatives in every age. We see that same abhorrence in those deeds and doctrines of the Nicolaitans, which too He hates. Then He finds in the self-satisfied condition of the last Church to which He writes, Laodicea and which so clearly represents our own day, the same “abominable broth” that brings the same utter reprobation. Consider it, my reader.

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Gospel of the Kingdom

BY THE EDITOR

The Bible is one great harmonious book. Though composed of sixty-six books it is one in its scope and in its message; there is no contradiction in its pages, though the writers of the different books wrote independently of each other, some living centuries apart. Such a harmonious whole necessitates one author who employed different instruments. The great author is the Holy Spirit of God. The writers were "holy men of God who wrote as they were moved by the Holy Spirit."

The outstanding figure throughout this wonderful, supernatural Book is the Son of God, our Lord Jesus Christ. He holds the pre-eminent place from Genesis to Revelation. Some great master paints a beautiful picture. In it is one great attractive figure. It is brilliantly in the foreground. Every detail of that figure is minutely studied and the brush makes visible the artist's thought and conception. All the other features of his masterwork are seen related to this one figure. Some Oriental weaver, no less an artist than the master painter, weaves a magnificent silk rug. He has one great pattern which he reproduces over and over again till the rug is finished and the great pattern stands out in the most beautiful blending of colors. The one great figure, the one great pattern in the Bible, is Christ our Lord.

We call the attention here to the four-fold picture of Christ as given by the prophets. They have sketched Him as King, as Servant, as the Man, and as Jehovah. He is called "The Branch." He is the righteous Branch, the King (Jer. xxiii:5); He is the Branch, the Servant (Zech. iii:8); He is the Branch, the Man (Zech. vi:12) and He is the Branch, Jehovah (Isa. iv:2). The Cherubim, those marvelous and mysterious creatures before the throne of God bear also their testimony to Him. Four of them are mentioned in Revelation iv:7. One has the face of a lion, the kingly animal; the second the face of the calf (an ox in Ezek, i:10), the burden bearing beast. The third has the face of a Man and the fourth the face of an eagle, the bird which soars the highest in the heavens. King, He is en-

titled to a throne; the throne of David and the throne over all the earth. He is the obedient, sin and burden bearing servant, and He is God manifested in the flesh, Immanuel. These fourfold pictures of Christ can be traced everywhere in the Old Testament.

When we open our New Testaments we meet this fourfold portrait of Christ in the four Gospels. This is not a *modern* conception. Some of the most beautiful illuminated Bible manuscripts of the Seventh, Eighth, and Ninth Centuries show a lion in connection with Matthew; an ox is pictured with Mark; the face of a Man with Luke and an eagle with John.

The four Gospels, therefore, do not contain a "life of Christ," but they give us the inspired description of Christ in His fourfold character as King, Servant, the perfect Man and the Son of God. So the intelligent reader of the Gospels discerns in Matthew all that which pertains to Him as King and His kingdom. In Mark he finds His wonderful, untiring, wholehearted and unostentatious service. In Luke, which alone gives the details of His birth and the incident of His boyhood, he beholds Him as the true and as the perfect Man, while in John he sees Him in the fulness of His glory, the Son of God and the eternal life.

This viewpoint is the key to the four Gospels. Modernists and those who deny and even ridicule dispensational teachings, are strangely, and we might say, almost hopelessly confused.

The Gospel of Matthew then is pre-eminently the Gospel of the King and of His Kingdom. This is not a new conception, we repeat. The evidence that it is the Kingly Gospel is found in this Gospel record itself. How striking is the arrangement of the whole Gospel! Here alone we find "the kingdom of heaven" mentioned over thirty times and there are numerous features in this Gospel which are not mentioned in the others. Let us see.

I. The Genealogy of the King. The Gospel begins with a genealogy, "the generation of Jesus Christ, the son of David, the son of Abraham." Significantly, David is put before Abraham. To David God promised a King, the

righteous Branch, who should be his offspring. The genealogy in Matthew is the genealogy of Joseph; the genealogy in Luke is Mary's. The one in Matthew traces Joseph's Davidic origin through the line of Solomon; the genealogy in Luke traces Mary's Davidic descent through the line of Nathan. The genealogy in Matthew is given so that the legal title of the Lord Jesus to the throne of David might be established in the eyes of the nation. The first question a Jew would ask of one who presented himself as the promised Messiah, would be—"Is he a son of David, can he prove it?" Here then are the King's credentials.

II. Seeking the New-born King. The second chapter contains the history of the visit of the wise men from the East. There were not three wise men; this is nothing but a traditional belief which every believer should forever dismiss. There may have been a large company. They came to Jerusalem not in search of a Saviour, or a Servant, but in search of the new-born King of the Jews. Why is this record missing in the other three Gospels? Because only Matthew gives the full story of the King; it would be out of place in Mark, Luke and John. But what happened? Jerusalem with its lawyers and scholars, its priests and elders, had no desire for that King. They could put their finger on the exact passage in Scripture which predicts the place of His birth, but not one of them had a heart for the King. The Gentile seekers came, searched for Him and found Him in Bethlehem. This is a bit of prophetic history. The Jews are not going to accept their King; the Gentiles come first to worship Him. The prophets had predicted this rejection, the rejection of the Messiah-King, but in order that this rejection be consummated He had to appear among them as the promised King.

III. The Herald of the King. The Herald of the King was John the Baptist, who appeared in the spirit of Elijah, calling to repentance. According to the testimony of our Lord, John is the greatest of the Old Testament prophets. His great message, according to Matthew was, "*The Kingdom of heaven is at hand.*" What then is the kingdom which John announced to be at hand in his day? Some

have said he announced that the Church was now to be started and organized and that repentance is the true entrance to the Church. Others interpret the kingdom of heaven by something else. We do not mention these different opinions. But did John mean by this term "the organization of the Church"? According to the teaching of the Apostle Paul, the Church is a mystery which was not made known in former ages (Ephes. iii). Furthermore, the Lord Jesus Christ announced later during His ministry that the Church was still in the future, and that He would build that Church. Nor is there anywhere a hint that He was forming the Church during His earthly ministry.

The most simple way to discover the meaning of the kingdom of heaven is to ascertain what John himself understood by this term. He was a Jewish prophet. As already stated the prophets knew nothing about the Church. Nor did they teach the perverted conception so prevalent in Christendom, that the Church is Israel, and that the promises made to Israel never will find a literal fulfilment but are spiritually fulfilled in the Church. But the prophets had prophesied of a kingdom. This kingdom would have its center in Israel and in Israel's land. Jerusalem would be its glorious capital. The nations would be gathered into this kingdom and when that kingdom is established, they would turn their swords into plowshares and their spears into pruninghooks. And who will be the king? The Messiah, the son of David, David's Son and David's Lord. When, therefore, one appears with the credentials of Messiahship, with the throne credentials as the son of David, the kingdom announced with His coming, as John did, must be of necessity, the promised, literal kingdom. Could John the Baptist speak now he would say "Amen" to what we have written. The kingdom he announced is the kingdom revealed and promised in the Old Testament.

This was the mission of the Baptist to herald the King and His kingdom.

IV. Testing of the King. In the fourth chapter the prince of this world appears to make a test, to see if this Son of David is really the promised King, and he finds

nothing in Him. He is the holy, the sinless One from above. The testings as given in Matthew are different from those in Luke. There we hear first of the test of changing stones into bread, followed by the test when the devil offered Him the kingdoms of this world; and the test on the pinnacle of the temple is the last. Why this changed order? Because Luke described Him as Man, and the order is differently given. Man in youth is tempted by the lust of the flesh (changing stones into bread to satisfy Nature's demand); in middle age, his temptation is the lust of the eyes (having big possessions—the kingdoms of the world); the third temptation is the pride of life in old age.

In the second half of this chapter, the Lord begins His ministry by announcing the same message of the kingdom. When later He said to the Pharisees, "the kingdom is within you," He did not mean that the Kingdom was within their wicked hearts. The correct translation is, "The Kingdom is *among* you"; in His own person that Kingdom was among them.

V. The Proclamation of the King. The so-called "Sermon on the Mount" is found in full only in Matthew. Not a word of it is given in the fourth Gospel, in which the Gospel and the essentials of Christianity are more fully revealed and in which we are on a different ground from that on which we move in the synoptics. What then is the Sermon on the Mount? It is the proclamation of the King concerning the righteous demands of the King and the righteous principles of the kingdom over which He will reign, and by which He will govern the world. We repeat what we stated more fully in our large exposition of Matthew, written about eighteen years ago.

Any exposition which says that the Sermon on the Mount is *Jewish* teaching and has no meaning for a true believer is wrong. This is the viewpoint of the late Dr. Bullinger. He taught that all the Gospels are Jewish, and his followers teach the same. We do not believe this nor have we believed it at any time.

Any exposition which says that the Sermon on the Mount is the Gospel and gives exclusively *Christian* teaching, which

is to be followed by the Church, and through which the world is to be improved, is wrong. The application of the Sermon on the Mount to the Gospel, the practice of the golden rule, etc., by which man is to improve himself and others, is a delusion. While we believe that the Sermon on the Mount is the "magna charta" of the coming kingdom, that when the King comes back, the kingdom will be administered according to the righteous demands of this proclamation, we also believe that the sayings and righteous principles of the Sermon on the Mount have a meaning for the believer, and have their present application.

VI. The Manifestation of the King. The Sermon on the Mount (chapters v-vii) is followed by two chapters which manifest the King and demonstrate that He is the King. According to the Old Testament when the kingdom is coming the lame man shall leap as a hart; the eyes of the blind are to be opened; the deaf shall hear and the dumb shall break forth in singing (Isa. xxxv). He would also satisfy the poor with bread. Matthew does not write chronologically. He is led by the Spirit of God to mass together in two chapters a number of miracles of healing. The blind see, the deaf hear; the dumb speak. Lepers are cleansed, the dead are raised. He has power over all. These signs were done to demonstrate that He is the King. No longer are lepers cleansed by miracles, nor are the dead raised. It will be different when the King returns. The beautiful dispensational teachings of these miracles the reader will find in our larger work on Matthew.

VII. The Messengers of the King. Then the land had to be evangelized, not by the preaching of the Gospel of Grace, but by the good news that the Kingdom of Heaven is at hand. So the King sent forth His messengers and gave them the message. He also instructed them not to go to the Gentiles, nor to the Samaritans. They are to go only to the lost sheep of the house of Israel. He also conferred upon them His own Kingly power to "heal the sick, cleanse the lepers, raise the dead, cast out demons." Has this anything whatever to do with the Church of Jesus Christ? Is this commandment of the Lord Jesus Christ

to be obeyed now? If so, then no Church should send a missionary to a Gentile nation. But has it any connection with the Church, or is it connected entirely with the kingdom?

Christian Science, that anti-Christian cult, claims this passage as an excuse for its existence. To this passage go the ever increasing frauds who claim healing powers, who instead of praying for the sick, prey upon the afflicted and unfortunates. Anyone who cries out against "dispensational teachings" must also side with the present day meaning and application of this command of our Lord. But all becomes as clear as a bell if we see that this is a transition command, that it is related exclusively to the kingdom as offered to Israel.

VIII. The Rejection of the King. Chapters eleven and twelve give the record of the rejection of the King. The message had been sounded forth. The towns and villages had been reached by the messengers of the King. The powers of the kingdom had been witnessed by thousands. The people had seen the mighty miracles done in the name of the Son of David. But the message of the King and the messengers was rejected. He pronounced His solemn "woe" upon Chorazin, Bethsaida and Capernaum. Then for the first time there is given by Him a gracious invitation of an entirely different nature from the kingdom message. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (xi:28). The twelfth chapter brings to light that the leaders of the nation would not have Him. There was no throne for Him but a cross. "Then the Pharisees went out, and held a council against Him, how they might destroy Him" (verse 14). Solemn words follow in this chapter, showing what should happen to the nation as a result of this rejection. Finally, at the close of the chapter, He refuses to see His mother and brethren. Symbolically this indicates the coming break of relationship with Israel. He also declares a new relationship—"Whosoever shall do the will of My Father which is in heaven, the same is my brother, and sister, and mother."

And this is the will of His Father that we believe on Him whom He has sent.

We see then in the opening chapters of Matthew, covering nearly one-half of the entire Gospel, a very significant arrangement, which confirms the character of the Gospel of Matthew, that it is the Gospel of the Kingdom. The King came as "a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. xv:8). The King without the message that the Kingdom had drawn nigh, would not have been a King. After His rejection had become evident, there is no more preaching about the kingdom at hand; instead He spoke of His coming suffering and death and resurrection.

In the thirteenth chapter of Matthew He speaks in parables, revealing the mysteries of the kingdom, that is, what form the kingdom of heaven would take on during His absence. The parables give wonderful unfoldings of what this present age would be in religious matters, in the sphere of Christendom.

Finally He presented Himself as King to Jerusalem. He entered into Jerusalem. "All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass" (xxi:4-5). This passage alone is sufficient to prove that Christ came as King to His people.

The parables which follow can only be understood from a dispensational viewpoint. They speak of the rejection of the King and what follows.

Another great discourse is peculiar to Matthew, the Olivet discourse. In this discourse He reveals *the future of His Kingdom*. The man who does not divide the Word of Truth rightly, who does not believe in the dispensational facts, is unable to understand this great prophecy. At best he sits down and repeats what all the old commentators have said, that it was fulfilled in the year 70 when Jerusalem was destroyed. The prophetic Olivet discourse deals with the end of the Jewish age (the last week of Daniel's prophecy), the visible coming of the King at the end of the

great tribulation, which certain teachers say is past already, the conditions of Christendom when He comes, the setting up of His glorious throne and the judgment of nations. To grasp the dispensational aspect of Matthew's Gospel is of the greatest importance in understanding the entire New Testament.

Martin Boos, the Gospel Preaching Priest

BY THE EDITOR

(Continued)

IV.

In January, 1798, the prisoner, having suffered a year for Christ's sake, was released and allowed to recommence his pastoral labors as assistant to the vicar of Langeneifnach, whose name was Koch. He had been specially commissioned to watch the heretic. We quote now a few paragraphs from letters which Boos wrote at that time to believing friends. On February 19 he wrote:

"Through His mercy I am well, and preached again for the first time in public on the 18th of February. The Lord prospered His Word from my lips; myself and hearers were affected, even unto tears. There seem to be some souls here concerned about their salvation. Oh, if only some might receive Him by faith into their hearts, and thereby become children of God, and new creatures! We shall soon come back to Jerusalem [by which he meant Augsburg, where the supreme Romish Inquisition Court was, like the court in Jerusalem which condemned Christ] to pay for the wine which we drink here * * *. The reason why I speak of this is because, like a burnt child, I dread the fire; and because my superior, received orders to keep a watchful eye on me, upon all my words and my steps. But this shall not deter me from preaching the doctrine of the Cross. The crucified Jesus is still a King. He will help through every difficulty. We

rather rejoice in being permitted to be nothing in the world, and such as have no right to it like others (John xv:18, 19). Only pray that we may become fond of the reproach of Christ."

Then a few days afterwards he wrote another letter to a friend.

"The Lord Jesus went with me into the pulpit, and descended from thence upon the people. Their hearts were affected, their eyes were moistened with tears. Our Saviour takes me now into His protection. We are once for all outcasts in the world, who have no power like other men, and must creep through life as it were; but this is the proper path, and the very proof that we are His. He and His people have always been treated thus * * *. The Brethren from S— would have written you long ago, but were afraid of those by whom they are surrounded. Encourage them not to be so fearful; their timidity arises from weakness of faith. We must eventually go up to Jerusalem; there is no exception for true disciples of Jesus; an untried faith is no faith * * *. You ask how I am situated outwardly. Care not about that; for I am rich; have now again board and lodging free, and some little income besides, although I do not even earn my bread; for what is done to any purpose is done by the Lord Himself. I am, therefore, ashamed as often as I take my seat at the table."

But his labors in Langeneifenach were not to last long. The outcry began afresh.

"What! the heretic preaching again?" The abbot of Kempten and other prelates who had been previously his accusers, felt greatly offended that he had been permitted to preach again. Hence they made new complaints to the elector and Bishop Clemens Wencelaus and urgently demanded his arrest and imprisonment for the rest of his life. The occasion for it was a letter Boos had written. According to the persecuting prelates, he should never have written again to the brethren, who through him had believed, and had also been persecuted for it. However, these beloved brethren were much upon his heart, and were the objects of his affectionate solicitude. He therefore wrote them again

—obeying God rather than man—rejoiced in their faith; and encouraged them to be patient in their persecutions, which still continued.

This consolatory letter was intercepted. It was taken forcibly from the bearer's pocket and sent to Augsburg. They summoned him to Augsburg again. But he disobeyed and sought his safety in flight. Yet he knew not whither to go. He therefore determined to go to Munich, to his friend Winkelhoefer, to ask him what to do. He advised him not to go to Augsburg. He hid him in his home for a few days and then recommended him to other friends.

Then he had to flee from one city to another, from friend to friend, for no one ventured to retain him very long. But they that received him, if only for a short time, confessed that they had found a treasure in him. Wherever he fled this remarkable man brought blessing. He carried the Gospel through the whole country, from city to city, from village to village, and everywhere people were saved by his faithful witness. He was homeless and often hungry.

A believer had recommended him to a certain clergyman, a priest, from whom he expected kind treatment. But the clergyman was terrified at the sight of him and would not give him even a night's lodging in his wealthy vicarage, but mercilessly told the homeless wanderer to leave his house.

Unmoved and resigned, and grieved at the man's hard-heartedness, rather than at his own fate, he looked for some other place, but found none. At this period he was obliged to spend his nights in woods, without shelter, wash his handkerchiefs in the brook by the way, and dry them on fences. If he had a little money, which was occasionally given to him, and he went to an inn, in order to pass the night there, they treated him as a dangerous and suspicious character. Once he was desirous of hiring himself to a farmer as a herdsman in some part of Bavaria, where he was not known. But his plan was frustrated. On entering the farmer's parlor, the latter immediately recognized and saluted him as a clergyman, hastily the farmer took off his cap, in order to kiss his hand. Courage almost forsook him as he thought he had already been betrayed. A very different conversation

ensued, and instead of becoming the herdsman of his flock, he was made the deliverer of his soul; thus more was won than lost.

At length after having wandered about for many months, and being tired of such a life, the Lord led him to a quiet and secure resting place. But even there he was soon discovered by his tormentors. At last, weary of concealment, and grieved at his inactivity, Boos resolved to surrender himself, and abide the consequences. On the 9th of December, 1798, he arrived at Augsburg, and presented himself before his judges.

(To be continued)

Current Events

In the Light of the Bible

Complimenting and Flattering Oriental Religions and Christ Rejectors. The front page of the New York *Christian Advocate* (Methodist) of August 9th, displays the utterances of the "International Missionary Council" recently held in Jerusalem. The declaration speaks of the noble qualities found in Oriental religions. We quote a portion:

"Thus, merely to give illustration, and making no attempt to estimate the spiritual value of other religions to their adherents, we recognize as part of the one truth:

That sense of the majesty of God, and the consequent reverence in worship, which are conspicuous in Islam;

The deep sympathy for the world's sorrow and the unselfish search for the way of escape, which are at the heart of Buddhism;

The desire for contact with ultimate reality conceived as spiritual, which is prominent in Hinduism;

The belief in a moral order of the universe and consequent insistence on moral conduct, which are inculcated by Confucianism;

The disinterested pursuit of truth and of human welfare which is often found in those who stand for secular civilization but do not accept Christ as their Lord and Saviour.

We call on the followers of non-Christian religions to join with us in the study of Jesus Christ, His place in the life of the world and His power to satisfy the human heart; to hold fast to faith in the unseen and eternal in face of the growing materialism of the world; to cooperate with us against all the evils of secularism; to respect freedom of conscience so that men may confess Christ without separation from home and friends; and to discern that all the good of which men have conceived is fulfilled and secured in Christ."

Islam, Buddhism, Hinduism and Confucianism are the Devil's masterpieces. How he and his host of demons must shake with hellish laughter over this laudation of blinded modernism! Of course sin and salvation are completely ignored in this flattery. The Cross of Christ as the only hope of individual redemption is left out. This seems to be now the new way to evangelize non-Christian people, by complimenting them on the good they have, flattering them in their darkness and alienation from God by wicked works. It is a new way in damning them. Come down to their level! Join hands with Islam, Hinduism and Buddhism and with all the rest! And in doing this deny the supernatural Christ, the Virgin-born Christ, the Holy Christ; Christ the sin-bearer, Christ the Risen One enthroned in glorified humanity at the right hand of God, and the Coming, all-victorious Christ to judge and to reign.

An English Lord-Bishop Infidel. Such is the Lord-Bishop (as they call them over there) of Manchester. The Lord-Bishop of Birmingham belongs to the same tribe. Dean Inge issued a book in which he denies that heaven is a locality. He also indicates disbelief in the physical ascension of Christ. Upon these denials the above "Lord-Bishop" expressed himself in the following manner:

Of course. *Heaven is not a place, but a spiritual condition.* It is fellowship with God. Of course, it is true that in the days of the New Testament, and for centuries afterwards, men believed the earth was the center of the universe, that hell was beneath the ground, and that Heaven was above the skies.

But there was never any spiritual importance in this map of the universe. It was accepted by all, and spiritual truths were expressed in language conforming to it because no questions had been raised.

The creed, which says that Christ ascended into Heaven, also says that He sat down on the right hand of God. The phrase is taken from the New Testament, but no one in New Testament times supposed that God had a human form, with a right hand and a left. This was a frankly pictorial expression, representing His union with God in power and universal accessibility.

The Ascension is plainly an acted parable. Admittedly we know next to nothing of the Resurrection of the body of our Lord. What we do say is that He was able to appear at will, and that He should have given *this acted parable* in which, as we are told, His body was received in a cloud, is quite in line both with His general method of thinking and with all else that we are told about His appearance after the Resurrection.

All this question about a local Heaven has no religious importance of

any kind at all, and no one is going to be disturbed about it, unless important people assure them that they are disturbed.

No religious importance about a local heaven nor a physical ascension of our Lord! Thus the apostasy marches on, and one thing after another has to go.

A New Kingdom in the Balkans. The Republic of Albania has been transformed into a monarchy and its president, Ahmed Bey Zogu, has been crowned king. It is understood that the newly created king is to marry Princess Giovanna, daughter of the King of Italy. The new monarchy and the crowning of Ahmed Bey Zogu is the very clever work of Benito Mussolini. Albania has become closely allied with Italy, while its near neighbor, Jugo-Slavia is allied with France. King Zogu is in the thirties and belongs to the Mati mountaineers, inhabiting the wild mountain regions of Albania. He has risen from a farmer's boy to royalty. How long he can maintain his throne in those wild regions remains to be seen, as already three attempts on his life have been made. Albania as a monarchy may have a meaning in the final political combination of the Roman Empire.

The Notorious Woman Leader Leaves for Europe. We mean the notorious Mrs. McPherson, who claims to be super-religious with special visions from above, with power (as she says) to speak in "strange tongues." Among the ever increasing "faith-healers," she takes the lead as fake-healer, who has grown quite wealthy on her work. She made off for Europe in spite of the fact that a number of her followers had instituted a suit against her. The New York *Herald-Tribune* devoted almost two columns to an interview, giving her picture, with her son. This is what we read:

Blooming with health and still vibrating in her own inimitable manner across the unseen footlights, Mrs. McPherson appeared in a new guise at the Hotel McAlpin. In place of the sedate shirt waists and tailored suits of two years ago, she was buxomly arrayed in the manner of a cabaret queen. Her golden curls swirled recklessly around her scarlet cheeks. Her geranium lips smiled broadly with the sure confidence in her own success that never deserts her.

A tricot turban of the latest mode surmounted Mrs. McPherson's

curls. Her frock was a two-piece model of beige silk, with a pleated skirt and edgings of orange and brown. A beige fur neckpiece was topped off with an enormous cluster of pastel chiffon flowers designed for electric lights. All attempts at worldliness ended there. Her stockings were discordant gunmetal and her slippers of an evangelical mold.

The reporter asked her, "How much do you get for your work at the temple?" She answered, "I have no fixed salary. I receive an offering a month, it is usually about \$7,000."

It is astonishing that such a person can fool thousands of good people who believe in all her pretentious claims. She certainly is a sign of our times. Can such a woman be under the guidance of the Spirit of God! How long, O Lord! How long! But the pitcher goes to the fountain till it breaks. Her break is not far away.

A Picture of Mussolini and His Achievements. Viscount Rothermere had, a few months ago, an interview with Benito Mussolini which the Viscount reported to *The Daily Mail*. It gives a far different picture of the dictator than the one his enemies have drawn. We quote the greater part of Viscount Rothermere's description of his interview.

"As you can see for yourself the Fascist régime is *unshakable*."

"Those emphatic words, spoken to me by Signor Mussolini during my present visit to Rome, deserve the attention of the British public. They are no idle boast, as ill-informed people in our own country sometimes represent his claim to be. On the contrary, they are a plain statement of fact, vouched for by five years of solid and steady achievement.

"Among the Great Powers Italy alone has the benefit of an Administration of such continuity. It is five and a half years this next month since Mussolini seized personal responsibility for his country's fortunes by the dramatic 'March on Rome' of October 1922.

"To most northern eyes that enterprise seemed at first no more than a desperate incident of Italy's impending collapse into Bolshevism. The Italian nation was virtually at civil war. Railways, posts and telegraphs, police, and other essential services were hopelessly disorganized. Industry

had been paralysed for several years by revolutionary strikes. Government had lost all effective authority. Parliament was a feeble confusion of conflicting cliques.

“This was a supreme crisis not only for Italy but for Europe. If the Bolsheviks had succeeded, as then seemed inevitable, in establishing a Communist despotism in Western Europe England, France, and Germany would still have been suffering from that poisonous proximity.

“Our escape from so great a danger we owe to Mussolini alone, who, from being the editor of a small nationalist newspaper and the founder of a patriotic association called the Fascisti, not only carried through a bloodless revolution, but has since given his country the most efficient Government in Europe. There can be no doubt as to the verdict of future generations on his achievement. He is the greatest figure of our age. Mussolini will probably dominate the history of the twentieth century as Napoleon dominated that of the early nineteenth.

“I am proud of the fact that *The Daily Mail* was the first newspaper in England, and in the world outside Italy, to give the public a right estimate of the soundness and durability of his work. In articles published at various times during the past five years I have expressed my own profound admiration for what Mussolini has accomplished.

“Each time that I return to Italy I see fresh signs of persistent and patient improvement. Mussolini himself sets an example of unceasing industry to his Ministers and to the statesmen of every country. He is one of the hardest-working men in the world. Besides being Prime Minister and Foreign Minister he is Minister of War, of the Navy, and of Air. He is also Minister of the Interior (or, as we should say, Home Secretary), and head of the newly formed Ministry of Corporations, or Fascist Trade Unions, as well.

“To that broad oak table of his in the corner of a vast room in the historic Palazzo Chigi—which, with its lofty, painted roof, and the row of fixed seats, like choir-stalls, that line its walls, has something of the air of a sacristy—are brought for his approval the reports and projects of almost every branch of the public life of the country. He sits there

in a carved chair with nothing in front of him but the long list of the day's appointments, giving decisions on the manifold and complex questions that come up before him with extraordinary powers of memory and judgment. Very seldom does Mussolini need to call for the file of any State business which he has previously studied. 'Without a good memory it is impossible to govern,' is one of his sayings, and at the end of the day he insists that his table shall be absolutely clear, with no business whatever held over till the morning.

"Strict self-control and economy of time are the secrets by which this high standard of efficiency is achieved. Mussolini does not, like our own Cabinet Ministers, devote a great part of his attention to the sterilities of Parliamentary questions and debate. He takes no part whatever in social life. He sleeps eight hours a night. For ten years he has not taken a drop of alcohol, and he does not smoke. He regards alcohol and tobacco, indeed, as entirely unsuitable for people who have hard mental work to do. This opinion of his confirms my own experience and practice, for out of regard for the heavy responsibilities resting upon me I have been for some time past a teetotaller and non-smoker.

"Even after more than five years of firm but peaceful government Mussolini is still much misunderstood abroad. The national discipline upon which he insists is falsely represented as evidence of aggressive intentions. I am convinced that this is the exact reverse of the truth. The war that Mussolini seeks to win is not military, but economic and industrial. Discipline and devolution are as necessary in the one kind of campaign as in the other.

"*'I need peace,'* said Mussolini, stressing the words in one of the conversations I have had with him. 'Italy has a hard struggle of economic development still ahead of her. Foreign complications are the last thing I could afford. I have given proof of my pacific intentions. I have concluded and ratified a treaty of friendship with Jugoslavia, Italy's former rival.

"'Jugoslavia has signed this treaty, but so far has not ratified her signature. That ratification is due next July,

and I hope to obtain it. If it is refused the treaty, of course, may fall to the ground. But even so there would be no need to fear a conflagration. Italy's relations with Jugoslavia would remain the same as with other Governments, and since both States are members of the League of Nations there would be a means of dealing with the danger of conflict, should it ever arise.'

"Signor Mussolini referred with satisfaction to the fact that Italy was the first Western European Power to hold out the hand of fellowship to Hungary by concluding a treaty of friendship with her. He told me that he had followed closely the campaign that I am carrying on for the restoration to Hungary of some of the compact Hungarian populations which were artificially separated from their motherland by the misguided Treaty of Trianon.

" 'The Hungarians,' he said, 'are a chivalrous nation, whom we Italians respect. They fought against us in the war, but that does not prevent us from appreciating and admiring their good qualities, and there is now sincere friendship between Italy and Hungary.

" 'To leave such a nation depressed by an enduring sense of manifest injustice would not be in the interests of the peace of Europe. The sanctity of treaties must be preserved, but that principle does not prevent the modification of the details of a treaty where that is found, after careful examination, to be desirable. A treaty is not a tomb. In all history there has never been one that was eternal.'

"Signor Mussolini defined the distinction between the Hungarian frontiers, as fixed by the Treaty of Trianon, and that which divides Austria from Italy in the Tyrol.

" 'Unlike Italy,' he said, 'Hungary cannot have a geographic frontier, but she could, *and should*, have a racial frontier. The Brenner Pass, which is the boundary of the new Italian province of the Upper Adige, is a natural geographic frontier, and, as such, is a guarantee of international peace. The Italian patriot Mazzini, a fervent apostle of the principle of racial unity and the last man in the world to harbour Imperialistic ideas, always declared that the Brenner was the natural limit of Italy.

“The fact that some 200,000 people of Austrian race happen to live on the Italian side of this boundary cannot be allowed to impair the security and geographic unity of a nation of over 40,000,000. The accusations brought abroad of the forcible Italianisation of these Austrian subjects of Italy are totally unfounded. No distinction whatever is made against them. They are subject to exactly the same laws as the whole of the rest of the Italian nation.

“‘And if you want a proof of the ties that are being formed between them and their new country I might mention that this morning I attended the public funeral of a young officer of the Italian Army who fell fighting for Italy in our African colony of Cyrenaica. His name was Siegfried Wackernel. He came from Meran, and belonged to a family of Austrian origin in the Upper Adige.’

“The rapid growth of the population of Italy is a problem that is engaging Signor Mussolini’s attention. So much of the country’s surface is mountainous that the average density of population is now as great as in England, though Italy lacks British resources in minerals, and more than half her people work on the land.

“‘We are carrying out a formidable scheme of colonisation in our North African colonies of Tripoli and Cyrenaica,’ said the Italian Premier. ‘This involves costly public works such as the building of roads and railways and the sinking of artesian wells. The ultimate aim of the Italian Government is to restore to the North African coast the fertility which made it in Roman times one of the granaries of the world.’”

A Message for Each Day

November 1. “And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour” (Eph. v:2).

Christ *hath* loved us. Yea, while we were unlovely and enemies by wicked works. This is always hard to believe and could not be believed apart from His written Word of assurance. We are inclined to reason that He would love us if only we were *good*. The unsaved are too often implored to plead with God for His goodness and love.

Salvation depends only upon *believing* that He *hath* loved us already, and thus we enter into that love.

November 2. "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:4).

He *hath* chosen us. This is not something of reward that will be ours if we are faithful. He *hath* chosen us. And it is His purpose that we shall be "holy and without blame before him." Such is the work of God for us and such is the assured destiny of every child of God. The purpose of God cannot fail.

November 3. "Even when we were dead in sins, hath quickened us together with Christ" (Eph. ii:5).

He *hath* quickened us. We are not *hoping* for eternal life if we are believing His Word. It is the present possession of every saved person. It is His gift and those who have received it "shall never perish." Oh, for ability to contemplate eternal life!

November 4. "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Eph. i:6).

He *hath* made us accepted. We are already possessors of all that the struggle of a life time might count as its goal. To realize that we are already "acceptable to God by Jesus Christ" is the balm which quiets the anxious heart. What can I do to please and praise the One Who has thus wrought for me?

November 5. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ" (Eph. i:3).

He *hath* blessed us. Again we must not confuse our possible rewards, which depend on our faithfulness, with that He *hath* already done. Concerning that which He *hath* done we can only believe what is written. How priceless is the record! How amazing the grace!

November 6. "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. ii:6).

Being already raised up and seated together with Him in the heavenly is again our present and eternal possession *in Him*. What are degrees and honors of earth? Who can make one, who apprehends his present position in Christ Jesus, feel poor or degraded? There is no reference here to "places." Everywhere is blessed in Him. It is the sphere of present association with Christ.

November 7. "But their eyes were holden that they should not know him" (Luke xxiv:16).

Unless especially opened all eyes are holden in their vision of Jesus.

“But we see Jesus.” This is spiritual vision. The Spirit came to reveal Christ. What blessings have already come to those who see Him! What eternal floods of glory will be ours when we see Him face to face! Lord, tarry not, but *come!*

November 8. “And their eyes were opened and they knew Him; and He vanished out of their sight” (Luke xxiv:31).

The holden eyes are opened. Thus the natural man must be wrought upon by the Spirit. The vision of a personal Savior, crucified and risen again, must be created before the blind eyes of those who are themselves dead in trespasses and sins. What a dawning of eternal day when we thus discover a Savior! For this we should pray when we consider the lost on every hand. A word in season, or out of season, may be used of God to remove the scales from their eyes.

November 9. “And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him may have everlasting life; and I will raise him up at the last day” (John vi:40).

Great importance is here placed on *seeing* the Son. He cannot be believed on until He becomes real to the heart and actual before the eyes. The day is fast approaching when “every eye shall see him”; but to many the sight will be agony. They will call on the rocks and mountains to hide from the face of Him that sitteth on the throne. Most precious is the possibility and fact of present spiritual vision which leads to saving faith.

November 10. “For it pleased the Father that in Him should all fulness dwell” (Col. i:19).

The Colossian Church was drifting into a form of unbelief which lessened their appreciation of the deity of the Lord Jesus Christ. The best correction was an unfolding of the glory of His divine Person. In Him *all* fulness dwells. Here we are dealing with unknown terms. We know nothing of what *fulness* means even on earth, much less in heaven. But in Him all heavenly fulness dwells. He alone has the pre-eminence in the universe. May it be so in my heart!

November 11. “For in him dwelleth all the fulness of the Godhead bodily” (Col. ii:9).

Not only all fulness in heaven; but “all fulness of the Godhead” dwells in Him. This is a mystery. How can finite minds understand? Jesus said, “All things that the Father hath are mine: therefore said I, he (the Spirit) shall take of mine, and shall shew it unto you!” Oh blessed divine illumination and vision through the Spirit! “That I may know Him!”

November 12. “And without controversy great is the mystery of godliness; God was manifest in the flesh” (1 Tim. iii:16).

Not so much the mystery of human goodness or piety; but the divine undertaking making it possible. To do this, "God was manifest in the flesh." Confessedly this is a thought and plan of God. It did not originate with man; but it was all in behalf of man. We may believe that it is a surpassing blessing for which He would make so great an effort as to be "manifest in the flesh."

November 13. "Great is the mystery of godliness; God was * * * justified in the Spirit" (1 Tim. iii:16).

He is, by the Spirit, declared to be what He is in His character of holiness. So far from being a sinner or even of a sinful nature, the Son of God was a final manifestation of the absolute holiness of God. Through the Person of Christ on earth, God, by the Spirit, is declared to be righteous, just and holy. "He that hath seen me hath seen the Father." We worship Thee, Oh Son of God!

November 14. "Great is the mystery of godliness; God was * * * seen of angels" (1 Tim. iii:16).

How little we know of the meaning of this revelation. "God (when in the flesh) was seen of angels." We know so little of the angels. There are things about Christ which God never said of the angels (Heb. i:5), they were not true of them. It may not have been revealed unto them. So, also, the marvel of this age which lies between "the sufferings of Christ and the glory that should follow" is a discovery to the angels, "which things the angels desire to look into" (1 Pet. i:10-12). Our salvation was hidden in the counsels of God. Perhaps the eyes of the angels were not holden, as were the eyes of man. They saw Jesus as Very God.

November 15. "Great is the mystery of godliness; God was * * * preached unto the Gentiles" (1 Tim. iii:16).

He had been preached and revealed unto Israel. He had opened to them the blessings of His love. But no mercy had yet been extended to Gentiles. Much had been prophesied; but nothing had been fulfilled. Through the manifestation of God in Christ, God was "preached unto the Gentiles." For this we can eternally praise Him. Gentiles should glorify Him for His grace.

November 16. "Great is the mystery of godliness; God was * * * believed on in the world" (1 Tim. iii:16).

What a triumph over the ruin of a race by Satan and by sin! Through the manifestation of God in Christ, out of a fallen humanity some have believed on God; but before that same Jesus, the manifestation of God, every knee shall bow and every tongue confess. "I believe in God the Father Almighty"; but "the Son who is in the bosom of the Father, he hath declared him."

November 17. "Great is the mystery of godliness; God was * * * received up into glory" (1 Tim. iii:16).

How great is this mystery! The Eternal God returning triumphant over every foe through the Cross of Calvary. What joy in heaven!

What joy in the heart of the One who had finished the work! God and the hosts of heaven believe and know that the ransom price for sin has been paid. They rejoice. Poor earth! When will you believe?

November 18. "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power" (Col. ii:9, 10).

The fulness of the Godhead is the final perfection of the universe. Beyond this no creature will ever be able to project his imagination and no heart will ever desire to go. The infinite God finds nothing to desire beyond what He is; yet we are *in Him*, so organically and vitally conjoined to Him that we partake of what He is. We are "the righteousness of God *in Him*." Can any mind now, or ever, fathom the meaning of such completeness as is ours *in Him*? "Ye are complete in Him."

November 19. "The uncorruptible God" (Rom. i:23).

God is eternal, unchanging, and unchangeable. He is also "light," absolutely transparent in His holiness. His manifestation in a human body could not change these eternal facts. The Lord Jesus Christ is the same yesterday, today and forever because He is God. He was uncorruptible. He could not sin any more than He could become less than He is. Such is the Savior of sinners, "who is holy, harmless, undefiled, separate from sinners and made higher than the heavens." All that He is He shares with His blood-bought bride.

November 20. "Forasmuch as ye know that ye are not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. i:18, 19).

His blood is *incorruptible*. Its value is eternal. It is as pure as the One by whom it was shed. The riches of earth by which man might hope to be ransomed will all melt with fervent heat; but we are redeemed by the most priceless, eternal and incorruptible thing in heaven. "The precious blood of Christ." The purchasing power of that blood will never be diminished. What riches! What securities!

November 21. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Pet. i:23).

The word of God is here said to be "seed" that propagates into new life. We must be born of the water (the Word) and the Spirit. And that Word is *incorruptible*. It is both eternal and infinitely pure. Its purity remains forever. No device of Satan or man has polluted His testimonies, nor will they in the ages to come. Such is the character of the promise of my God upon which my salvation depends.

November 22. "To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven

for you, who are kept by the power of God through faith unto salvation ready to be revealed" (1 Pet. i:4, 5).

Our inheritance is *incorruptible*. It is eternal and cannot be defiled, which are the two meanings of "incorruptible" as used in the Bible. We shall not tarry here too long: the inheritance is being kept and will be kept forever. It will not be spoiled by the intrusion of sin. When we enter there it will be as those who are washed and made white in the blood of the Lamb. Let us not imagine that any other than the redeemed could enter there. Let the unsaved be faithfully warned.

November 23. "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. iii:4).

The inward grace which is the "fruit of the Spirit" is not *corruptible*. It is eternal as to its source and supply. It is pure as the *Holy Spirit* Who forms it. How marvelous that the full will of God may be realized in us who walk not after the flesh, but after the Spirit!

November 24. "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible" (1 Cor. ix:25).

The athlete of the world is tireless in his training and faithful in his abstinence. He does all this that he may win so corruptible a crown as a wreath of leaves; but we strive for an *incorruptible* crown. For this no training or abstinence could be too severe. When all the corruptible crowns of earth have been forgotten in the ages to come, the *incorruptible* crown will have only begun. He promises a crown, or reward, for the most careful and energetic service.

November 25. "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. xv:52, 53).

This sin-cursed body is dying every hour. Its gradual death is evident on every hand. Not so will it be with that new body which is "like unto his glorious body." It is *incorruptible*. It is eternal. It is not subject to defilement. Of that body we shall say, "In me, that is, my body, there dwelleth no *evil* thing." Who can anticipate the zest of eternal life as lived in an incorruptible body like unto His glorious body? Christian, it is just before you. It may be realized in a moment, in the twinkling of an eye.

November 26. "Together with them" (1 Thess. iv:17).

These are words of comfort to the heart of a bereaved Christian

concerning the death of the one who died in Christ. At His coming we are to be united with those who have gone on before. Not only will our bodies be changed in a moment, but, like the instant raising of a curtain, we shall be "together with them." They too will be in glorified bodies. We remember their last feebleness and sickness now. We shall greet them in the body and vitality of eternal life.

November 27. "And he * * * shewed me that great city * * * having the glory of God" (Rev. xxi:10, 11).

That celestial city will burst on our vision at that moment of our departure from this life. Such a vision is *imminent* as is the rapture of His saints. So thin a veil of time as the fraction of a moment may be all that separates us from beholding this eternal glory.

November 28. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. xxii:12).

Rewards await the faithful servants of Christ. No human imagination can anticipate the character or understand the priceless value of these rewards. Who can realize *now* the satisfaction of heart that will *then* be ours when He bestows upon us a crown and says, "Well done?" A reward is for service here and can be earned by every child of God. "Be thou faithful unto death and I will give thee the crown of life."

November 29. "Surely I come quickly" (Rev. xxii:20).

We shall look upon *Him*. We shall see *His* face and hear *His* voice. This is the supreme glory that awaits us. There is a five-fold glory before us: (1) the possession of a glorious body with all the zest of eternal life; (2) the reunion with glorified saints who have gone on before; (3) the vision of the heavenly home; (4) the rewards He will bestow; and (5) the vision of His face. These are not to flash before our eyes and vanish: they are our inexhaustible glories for ever and ever. They are no farther removed than is His coming for us. "In a moment, in the twinkling of an eye."

November 30. "Even so, come, Lord Jesus" (Rev. xxii:20).

No heart can contemplate the relief to creation and the promised peace on earth that will follow. And no heart can anticipate the glory that awaits us and not cry "Amen, even so, Come, Lord Jesus." But it is to be the supreme moment for Him when He shall have seen of the travail of His soul and He will be *satisfied*. What perfection it will be when He is satisfied! For thine Own sake, come quickly, Lord Jesus!

Alone no Longer

Alone, no longer! Now with God,
I walk and talk, for He hath bought
My soul with His redeeming Blood,
And in my heart a wonder wrought.

OUR HOPE

Alone, no longer! ne'er again
 Shall sinful sirens lure my soul
 From out the straight and narrow path,
 To only miss, at last, my goal.

Alone, no longer! Now the world
 Can laugh and taunt me if it please,
 I care not for its giddy whirl,
 Nor for its sinful, sumptuous ease.

Alone, no longer! God is here,
 He now appears my steadfast friend;
 He leadeth me, though path be drear,
 And will unto my journey's end.

—*Samuel H. Stuart.*

The Deity and Personality of the Holy Spirit

HIS DEITY

- The expression "Holy" Spirit signifies His Deity:
- I. Called God.....Acts v: 3, 4. Peter, the one who was entrusted with the feeding and shepherding of the sheep of Jesus, said the lie to the Holy Ghost was a lie to God.
 - II. Eternal.....Heb. ix:14. Having an existence from the beginning.
 - III. One of the Trinity.....Matt. xxviii:19. Jesus commanded that the disciples were to baptize in the name of the Holy Ghost.
2 Cor. xiii:14. Paul closed his letter to the Corinthian saints with a benediction of the Holy Ghost.
 - IV. Has foreknowledge.....Luke ii:25-32. Simeon was told by the Holy Ghost that he should see the Lord's Christ before he died.
 - V. Has creative power.....Job xxxiii:4. Made man and breathed into him the breath of life.
Job xxvi:13. The Holy Spirit garnished the heavens.
 - VI. His sovereignty.....John iii:5. The kingdom of God opens only to the one "born of the Spirit."
Acts xiii:2-4. Takes from the Church at Antioch their two best servants, Paul and Barnabas, for a new work.
Acts xx:28. He appoints "overseers" in the Church.
 - VII. Omnipresent.....Psa. cxxxix:7-13. He is everywhere—here, in foreign lands, in the heavens.
 - VIII. Omniscient.....1 Cor. ix:9-12. Things which are mysteries to the natural heart and mind are open to Him.
 - IX. Omnipotent.....Acts i:8; Rom. xv:19. The scenes in apostolic times were done in the power of the Holy Spirit.

- X. Inspired men to write.... 2 Pet. i:21. Holy men of God spake as moved by the Holy Spirit.
- XI. Has resurrective power... Rom. viii:11. He raised up Jesus from the dead, and shall also quicken those who are Christ's at the first resurrection.

HIS PERSONALITY

The HOLY SPIRIT is a PERSON, has a distinct personality; is not an influence—a manifestation of divine power, but One who understands, wills, gives, calls, does and subsists of Himself.

Jesus, when speaking of the Holy Spirit, always used the personal pronoun He and Him—never “it.”

He also prayed the Father for a *personal* comforter (See John xiv:16).

John the Baptist bore record that he saw the Spirit descending and remaining on Jesus. John i:32, 33.

See some of the characteristics which denote His PERSONALITY:

- I. Has reasoning faculties and knowledge..... 1 Cor. ii:9-12
- II. Has hearing powers..... John xvi:13
- III. Can speak..... Acts viii:29; 1 Tim. iv:1
- IV. Directs and transfers His servants..... Ezek. viii:3; Acts viii:39
Acts xvi:7
- V. Knows His servants and their gifts..... Ex. xxviii:3
- VI. Imparts gifts..... 1 Cor. xii:8-11
- VII. Gives power..... Acts xi:2, 3
- VIII. Abides in the believer..... 1 Cor. vi:19
- IX. Leads the believer..... Rom. viii:14
- X. Can be grieved..... Eph. iv:30
- XI. Breathes life into resurrected bodies..... Ezek. xxxvii:4-9, 14

A mere influence or machine cannot do these things, hence that which does them must necessarily be a PERSON.

Fear and Trust

By A. C. G.

“What day I am afraid, I will trust in Thee” (Psa. lvi:3). This is David's word, and how he must have practiced it in the days when his enemy persecuted him, when there was but a step between him and death! Days of evil are upon us all. In years gone by we have said it over and over again in these pages, that we cannot expect better things now as the age closes, but that the days will become increasingly evil. Not smooth times, times of peace and safety are predicted for the end of this age, but perilous times, times of darkness and trouble, times of sorrow and suffering. These days have come and worse things are looming up on our horizon and cast their shadows across our pathway.

But we do not need to fear or be afraid. No child of God, knowing the Lord Jesus Christ and His love, needs to

OUR HOPE

fear anything. Being asked recently for a suitable word to be inscribed in a little locket for a Christian young man who has gone to Europe, we gave that well known verse "I will fear no evil—for Thou art with me." Yes, with Him, and He with us, delivers us from evil and from the fear of evil. And furthermore all things must work together for good to them that love God. We need not fear. But we must also learn to say of the Lord "He is my refuge and my fortress, my God, in Him I will trust." And look at the blessed results, the assurance to faith as given in the ninety-first Psalm. "Surely, He shall deliver thee . . . He shall cover thee with His feathers and under His wings thou shalt trust . . . Thou shalt not be afraid . . . a thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee . . . There shall no evil befall thee . . . He shall call upon me, and I will answer Him; I will be with Him in trouble. I will deliver and honor Him." How precious are these words and many, many more to faith! With Jeremiah we can say as we lay hold in faith upon the same promises of our Lord, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart, for I am called by Thy name, O Lord God of hosts." (Jer. xv:16) These are evil days and perilous times. But we His people must now learn as never before to cling close to Him and trust.

It is good to be weary, for so we seek rest,
And we find it at last as we lean on His breast;
It is well to be lonely for thus we may prove,
That this Saviour can fill every void with His love.

It is good to be weak so that thus we may turn,
To the Strong One for help, and His mightiness learn;
It is well if we find that the desert is drear,
It is thus we are taught that our home is not here.

It is good when our burdens are heavy to bear,
If they send us to Him and they drive us to prayer;
Every need is a boon, every sorrow is blest,
When it leads us to put His great love to the test.

"Come unto Me all ye that are weary and heavy laden,
and I will give you rest."

The Heart of the Lesson

By ARTHUR FOREST WELLS

WORLD'S TEMPERANCE SUNDAY

Nov. 4. Rom. xiii:1-14

Golden Text, Rom. xiii:10

Daily Readings

Mon., Oct. 29, 1 Sam. xxvi:6-25. Tues., Oct. 30, 1 Tim. ii:1-15.
Wed., Oct. 31, Matt. xviii:15-35. Thurs., Nov. 1, Eph. iv:17-32.
Fri., Nov. 2, Gal. vi:1-10. Sat., Nov. 3, 1 Thess. v:1-11. Sun.,
Nov. 4, Rom. xiii:1-14.

I. THE LESSON OUTLINE

I. The Christian's Civic Duty, Rom. xiii:1-7. II. The Christian's Neighborly Duty, Rom. xiii:8-10. III. The Christian's Personal Duty, Rom. xiii:11-14.

II. THE HEART OF THE LESSON

This lesson is taken from the "practical" section of the Roman epistle, xii:1-xv:13, which considers seven Christian responsibilities. These are the Christian's theological (xii:1-2), ecclesiastical (xii:3-8), brotherly (xii:9-21), civic (xiii:1-7), neighborly (xiii:8-10), personal (xiii:11-14), and congregational duties (xiv:1-xv:13). As we study any or all of these requirements, we should not lose sight of the position in which the apostle placed them. Many reasons might be given for these obligations, and in fact many are given for them in these various divisions; but the important thing is to see that there is one basic reason for them, namely, "the mercies of God" (Rom. xii:1). The inspired apostle wrote, "I beseech you therefore, brethren, by the mercies of God." It appears that he is referring back to the great "doctrinal" section of this epistle, i:16-xi:36, especially i:16-viii:39, in which he speaks to us of the justification, the sanctification, and the glorification which the grace of God has wrought for us. Grace is the great incentive for holy living.

I. The Christian's Civic Duty, Rom. xiii:1-7. The Christian has a duty to perform as a member of the state in which he lives. This duty is distinct from his obligation as a member of the body of Christ. The principle of this distinction is proclaimed by our Lord in these memorable words, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's" (Mark xii:17). The person who neglects his obligations to his country is as certainly a criminal as he who violates the laws of his country by an overt act. The ommitter is as certainly guilty as the committer. Membership in the church does not release us from the duties of the state. Neither can we excuse any omission here on the grounds that the administration of some or all of the departments of the state are sometimes very corrupt. Any kind of government is better than no government at all. But the reasons for our faithfulness to the country in which we live are founded upon an even greater truth. Our lesson declares this greater truth in these words, "There is no power but of God; and the (powers) that be are ordained of God." They are priestly ministers of God. May every citizen remember this, and may every public officer be conscious of the great responsibility in which God has placed him.

II. The Christian's Duty as a Neighbor, Rom. xiii:8-10. The

Christian is a neighbor. He has duties to perform in the capacity of a neighbor. And his neighborhood is as large as the world. It includes all classes and creeds of men. There should be no doubt about that in view of the very plain teaching that the Lord Jesus Christ has given to us in His Parable of the Good Samaritan (Luke x:25-37). Let us not fail to see the inclusiveness of this vast duty; but let us also not fail to see its exact character. Much that is done to-day in the name of the state or the neighborhood is advertised as though it were an expression of Christianity, and people are taught to believe that good citizenship and social service are equivalent to the execution of the great commission which the Lord has given to the church. This is an error. No amount of civic righteousness or philanthropy can take the place of evangelism. The Red Cross is not a substitute for the Cross of Christ. Civilization is not equivalent to evangelization. Neighborliness is not the same as a missionary passion for lost souls. As members of the world's neighborhood, it devolves upon us to do what we can to help the needy of all classes, all lands, all creeds. Indeed, when it comes to the question of fulfilling our duties as neighbors, we may even have to work together with those who are not believers in the Lord Jesus Christ. But, when we think of ourselves as members of the church, fulfilling the duties which the Lord has given to us as Christians, then we must reckon ourselves as being not of the world or neighborhood, but as being called out and separate from it, and as having a Divine commission to it. See John xvii:14-18. Distinguish, therefore, very clearly between the Christian as a member of the church, and the Christian as a member of a world-wide community. It need hardly be said that it is to be expected that the Christian's neighborliness will exceed that of his unsaved neighbor inasmuch as the believer has a Source of strength of which the unbeliever knows nothing.

III. The Christian's Duty concerning Himself, Rom. xiii:11-14. Paul alludes to two faults which disturbed the life of the church of his day, and which are not wanting in our own time, sensuous living and indifference. Note the way he describes the sins of commission, "the works of darkness," "revelling," "drunkenness," "chambering," "wantonness," "strife," "jealousy," "the lusts of the flesh." But he has also something to say about the sin of omission. In this case it is the sin of oversleeping in moral things. Much is said these days about the wickedness of modern youth, and who will deny that there is much that justifies such a comment? But should not a word be said also about the sleepiness, indifference, and inactivity of those who have reached or passed middle life? A newspaper once printed the following: "How It Happened. Mrs. White—Did you go to church this morning? Mrs. Black—Yes, our telephone is out of order and I wanted to invite some friends to bridge to-morrow night—Judge." Hear what the apostle says: "Awake!" "Cast off the works of darkness!" "Put on the armor of light!" "Walk becomingly, as in the day!" "Put ye on the Lord Jesus Christ!" "Make not provision for the flesh, to (fulfil) the lusts (thereof)." And here is the great incentive: "Now is our salvation nearer than when we (first) believed. The night is far spent, and the day is at hand."

PEACE AND GOOD WILL AMONG MEN

Nov. 11. Rom. xii:1-21.

Golden Text, Rom. xii:21.

Daily Readings

Mon., Nov. 5, Philm. i:1-25. Tues., Nov. 6, Eph. iv:1-16. Wed., Nov. 7, Phil. iv:8-20. Thurs., Nov. 8, John xiii:1-20. Fri., Nov. 9,

Phil. ii:1-11. Sat., Nov. 10, 1 Cor. xii:12-31. Sun., Nov. 11, Rom. xii:1-21.

I. THE LESSON OUTLINE

I. The Christian's Duty toward God, Rom. xii:1-2. II. The Christian's Duty in the Church, Rom. xii:3-8. III. The Christian's Duty toward His Brother in Christ, Rom. xii:9-21.

II. THE HEART OF THE LESSON

The lessons of this and last Sunday have come to us in an inverted order. I do not think that the students of science are asked to study the second chapter before the first; but we do try to do that in Sunday schools! Let us recall what was said in last week's lesson notes about the relationship between the "practical" and the "doctrinal" sections of this epistle. This relationship is not merely a matter of literary arrangement, but of fundamental principle. The Holy Spirit's exhortations are always based upon His teaching of grace and His offer of power.

Note also Paul's use of the word "therefore" in the three following passages of this epistle: vi; viii:1, xii:1. The first comes from the precious declaration of our *justification* through the Lord Jesus Christ. "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." The second comes from the midst of a glorious discussion of our *sanctification* through Him Who saved us. "There is therefore now no condemnation to them that are in Christ Jesus." The third introduces the Spirit's counsel concerning our *conduct*. "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God (which) is your reasonable service."

I. The Christian's Duty toward God, Rom. xii:1-2. The Christian is asked to present his body to God. The word "present" is a leuitical term. The Christian is to bring his body to God as the Old Testament worshipper brought his sacrifice to the tabernacle or temple. When our Lord Jesus Christ was a Babe, His parents "brought Him up to Jerusalem, to present Him to the Lord" (Luke ii:22). In Col. i:28 Paul expresses the hope of presenting "every man perfect in Christ." In Rom. xi:13 he writes, "Neither present your members unto sin (as) instruments (or, weapons) of unrighteousness; but present yourselves unto God, as alive from the dead, and your members (as) instruments of righteousness unto God." There is an interesting change of tense in this verse. Paul says, "Don't be presenting yourselves for sin; but present yourselves once for all unto God." The latter tense is the one used in our lesson. Paul says, "Present your bodies to God once for all." Our bodies are "living," "holy," and "acceptable to God" because of what the Lord has done for them. His grace, therefore, makes such a presentation reasonable, logical. The requirement and result of such consecration is described in verse two.

II. The Christian's Duty in the Church, Rom. xii:3-8. One of the first proofs of spiritual transformation is to be found in humility which graces the believer. Pride is the sin by which Satan fell. On the other hand, humility is the virtue which our Lord glorified when He came and died for us. See Phil. ii:5-8. The nature of the gospel is such as to teach us to be humble before God. In Eph. ii:8-9 we read, "For by grace have ye been saved through faith; and that not of yourselves, (it is) the gift of God; not of works, that no man should glory." See also 1 Cor. i:26-31. Is there anything more harmful to the proper functioning of the church than the violation of this principle? If,

however, every member has really once for all yielded to God, then there will be no self-seeking, but rather a rejoicing in the position and honor which the Lord gives to every one severally as He chooses.

III. The Christian's Duty toward His Brother in Christ, Rom. xii:9-21. This section contains various sundry exhortations which are easily understood, and which are just as easily heeded if the requirements of the consecration to God have been met fully. All of the difficulties of human relationships have their beginning in disobedience to God. The secret of the Macedonian generosity, about which Paul wrote to the Corinthians (2 Cor. viii:1-5), is explained in these words, "First they gave their own selves to the Lord, and to us through the will of God." The success of the Christian's ethics goes back to his whole-hearted consecration to God, which is the burden of the first two verses of this lesson.

PAUL'S EXPERIENCES IN JERUSALEM

Nov. 18. Acts xxi:17; xxiii:35

Golden Text, Eph. vi:10

Daily Readings

Mon., Nov. 12, Acts xxi:17-26. Tues., Nov. 13, Acts xxi:27-40. Wed., Nov. 14, Acts xxii:1-21. Thurs., Nov. 15, Acts xxii:22-30. Fri., Nov. 16, Acts xxiii:1-11. Sat., Nov. 17, Acts xxiii:12-21. Sun., Nov. 18, Acts xxiii:22-35.

I. THE LESSON OUTLINE

I. Paul's Reception in Jerusalem, Acts xxi:17-25. II. Paul's Purification of Himself with Four Men, Acts xxi:26. III. Paul Mobbed in the Temple, Acts xxi:27-30. IV. Paul's Rescue, Acts xxi:31-36. V. Paul's Speech to the People, Acts xxi:37; xxii:21. VI. Paul Saved from being Scourged, Acts xxii:22-29. VII. Paul before the Sanhedrin, Acts xxii:30; xxiii:10. VIII. The Lord's Message to Paul, Acts xxiii:11. IX. The Plot of the Jews Thwarted, Acts xxiii:12-24. X. Paul Sent to Caesarea, Acts xxiii:25-35.

II. THE HEART OF THE LESSON

Paul has come to Jerusalem with bag and baggage after three fruitful missionary journeys during which Jews and Gentiles have been saved by grace through faith. It was the fact of the salvation of the Gentiles that proved to be the chief topic of discussion when Paul met the Jerusalem church leaders, and it should be noted that the news of that gospel progress led them to glorify God. But the church in Jerusalem had not learned to appreciate the full liberty of the gospel from all the claims of the law, and therefore there was a re-occurrence of the troublesome question of the relation between law and grace. This difficulty was increased because of a slander that had been spread concerning Paul's attitude to the law. The fact of this dual condition led the Jerusalem church leaders to suggest a course of action to the apostle in the hope that it would smooth out the disturbance. Paul agreed to the suggestion. But, instead of helping matters to a better end, his action became the occasion for further trouble.

Paul has been very severely criticized for this policy. Here are two samples of such comments: "I hold that Paul made the greatest mistake of his ministry on this occasion." "When Paul got on the ground of James, he had to submit to the ministry of James. Grace gave Paul a free Gospel; law put a chain on it. Grace made Paul a missionary; law made him a prisoner. He who goes down to lower

spiritual ground for the sake of others, will never bring them up to his ground, but be forced to stay on theirs. To compromise *with* truth is to *compromise* truth." I think that I can understand these remarks but I am reticent about accepting them in their entirety. Let us recall that Paul had already written Rom. ix:1-xi:36 in which he was inspired to set forth the Holy Spirit's teaching concerning the past, the present, and the future state of the Jews. Then note that he had also written 1 Cor. ix:19-23 in which he set forth his principle of missionary activity, as follows: "For though I was free from all (men), I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some. And I do all things for the gospel's sake, that I may be a joint partaker thereof." Again, let us consider that the Lord Himself spoke this message to Paul, "Be of good cheer: for as thou hast testified concerning Me at Jerusalem, so must thou bear witness also at Rome" (Acts xxiii:11).

Paul's speech to the people was a declaration of the defense of which he frequently availed himself. It was a simple statement that he had been a thorough and consistent Jew, that he had entered upon a new way of life, and that this change was not the outgrowth of what he had once been and done, but that it was the result of the intervention of the Lord Jesus Christ, Who had saved him and given him his apostleship which included a mission to the Gentiles. Compare Gal. i:15-ii:2; Rom. xv:8-19.

"Luke has often had opportunity to show how much better Gentiles behaved toward the gospel than the Jews. Here (xxii:25-29) he sets the spirit of the governments of the two in contrast. Paul had said once and again among his brethren, 'I am a Jew.' He had declared how his course at the beginning was approved by a devout Jew in Damascus. But it avails nothing. 'I am a Jew' has no weight among Jews. So now in the castle of the heathen he says, 'I am a Roman,' when at once throngs fly open, chains fall off, officers tremble, and hostile purposes cease. The tribune even grows confidential and companionable, and tells how with a great price he purchased his free Roman citizenship" (J. M. Stifler).

Paul has again come in for some criticism because of his action in the Sanhedrin, when he declared, "Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question" (Acts xxiii:6). But see Rom. ix:1-5 before you conclude that this was a mere stratagem. Oh, that we might have such passion for souls at all times and in all places and by all of the members of the church in our day!

THE PRAYERS OF PAUL

Nov. 25. Acts xx:36-38; Rom. i:8-10; Eph. i:15-23, iii:14-21; 1 Thess. i:2-5
Golden Text: 1 Thess. 5:16-18

Daily Readings

Mon., Nov. 19, Acts ix:10-19a. Tues., Nov. 20, Acts 20:17-38.
Wed., Nov. 21, Rom. i:1-17. Thurs., Nov. 22, Eph. i:15-23. Fri.,
Nov. 23, Eph. iii:14-21. Sat., Nov. 24, 1 Thess. i:2-10. Sun., Nov.
25, 1 Tim. ii:1-15.

I. THE LESSON OUTLINE

I. Paul's Prayer with the Ephesian Elders, Acts xx:36-38. II.

Paul's Prayer for the Roman Christians, Rom. i:8-10. III. Paul's Ephesian Prayer for Enlightenment, Eph. i:15-23. IV. Paul's Ephesian Prayer for Strength, Eph. iii:14-21. V. Paul's Prayer for the Thessalonians, 1 Thess. i:2-5.

II. THE HEART OF THE LESSON

I. Paul's Prayer with the Ephesian Elders, Acts xx:36-38. "And when he had thus spoken, he kneeled down and prayed with them all." This statement reveals the fact that Paul availed himself of the privilege of united prayer. We are reminded of our Lord's statement, "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father Who is in heaven" (Matt. xviii:19). Not only was this a prayer of a united company of believers, but it was intelligent prayer. *When he had thus spoken*, he prayed with them. Paul had given these elders something to pray about. And therein lies one of the secrets of an effective prayer meeting. Christians are frequently asked to pray in public without an intelligent instruction concerning some direct object of the desired prayer, and the result is that many well-meaning Christians just repeat familiar ideas or ramble along almost meaninglessly. But here is yet another suggestion for church sessions. Paul prayed with the elders after he had preached to them. The best kind of pastoral advice is powerless without prayer. Instruction makes prayer intelligent: prayer makes instruction effective.

II. Paul's Prayer for the Roman Christians, Rom. i:8-10. Here we are told that Paul prayed to God through Jesus Christ. Our Lord said, " whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, that will I do" (John xiv:13-14); see also xv:16, xvi:23-24). Paul did not forget to couple thanksgiving with his request, and his prayer was always in subjection to the will of God. The object of his thanksgiving here was the spreading faith of the believers; and the specific request was that he might be permitted to come unto them.

III. Paul's Ephesian Prayer for Enlightenment, Eph. i:15-23. This is a very wonderful prayer. It is full to overflowing with refreshing blessings for the Bible student and praying saint. Let us recall that this prayer was written to the Ephesian church, the elders of which had prayed with Paul at Miletus, as noted above. Note the clear emphasis here on spiritual enlightenment. "That the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of *wisdom and revelation* in the *knowledge* of Him; having the *eyes* of your *heart enlightened*, that ye may *know*." The burden of this prayer can be outlined by noting the three "whats" which introduced the different thoughts.

IV. Paul's Ephesian Prayer for Strength, Eph. iii:14-21. The thought of this prayer can be outlined by noting the four "thats" which introduce the various petitions. These prayers are precious indeed, but space forbids a lengthy comment. Note, however, the emphasis upon the Father, the Lord Jesus Christ, and the Holy Spirit. In the first Ephesian prayer, Paul pleads for "the knowledge of *Him*." The heathen motto was "Know thyself!" But Paul wanted the Ephesians to have something better than that. In like manner see the God-centeredness of this prayer. It is about the glory of the *Father*, the power of the *Spirit*, and the love of *Christ*.

V. Paul's Prayer for the Thessalonians, 1 Thess. i:2-5. This is a beautiful thanksgiving. How refreshing to the soul of the Christian worker! Note the occurrence of the three graces, faith, love, and hope. Compare this Scripture carefully with 1 Cor. xiii:1-13 and Rev. ii:1-7. Here is also a wonderful quartette: knowledge, power, the Holy Spirit, and much assurance.

OUR HOPE

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Editorial Notes

**Behold,
He Cometh!** The first announcement of His coming was made by Jehovah God on the threshold of human history. Man, the offspring of God, created in the image of his Creator, enjoyed the fellowship with God for which he had been created. How long it lasted we do not know. It was severed by the disobedience of the first man and the woman. What a mournful picture when both, covered with shame and fear, had to leave the place of communion, the Garden of Eden, the place of blessing and glory! Then the deplorable story of human history began, the story is yet being written—sin, sorrow, tears, pain, disease, and finally dust to dust and ashes to ashes. The curse rests upon the race; it rests upon creation as well, for all is in the bondage of corruption; and still we know “that the whole creation groaneth and travaileth in pain together until now” (Rom. viii:22).

But the God of holiness and righteousness, is also the God of Love. In His infinite wisdom He made a plan to redeem man and creation from the curse. In His infinite wisdom He knows how to work out all unto the praise of the Glory of His Name, so that finally there will be no more curse and no more pain. Then all tears will be wiped away. Ultimately in the new heaven and the new earth, there will be a greater Eden—the New Jerusalem, which comes down from heaven, with Him upon the throne, who triumphantly announces, “Behold, I make all things new!”

He, in whom and through whom all will be accomplished, is the Son of God. All God’s plans and purposes center in Him. The first, “Behold, He cometh!” was announced in

Eden. The coming One is the "Seed of the Woman." He is to bring redemption and through Him God's eternal counsels of love and grace are to be realized.

In His Word the Spirit of God speaks unbrokenly of this coming One. As centuries have come and gone, the holy men of God, the chosen instruments of divine revelation, have testified of Him. "Behold, He cometh" is the heart of their greatest messages. And as they announce His coming, they also reveal His person; they tell of His greatness and of His glory. They make known His work; they speak of His character. They give a pen picture of His service, and above all do they prophesy of His sufferings, and still more do they behold His future glory and the glorious consummation of all ages, when He will be the reigning King, under whose reign righteousness and peace will flourish forever and ever.

Centuries pass and others follow; louder and louder becomes the glad news: "Behold, He cometh"! David sings of Him, beholds Him rejected, as he was rejected, crownless as he was crownless; but David also saw Him as the glorious King receiving the world-wide kingdom. Isaiah, Jeremiah, Ezekiel, Daniel, prophet after prophet, announce His coming, in humiliation to suffer and to die; in exaltation to reign as Lord of all.

Other nations outside of Israel, the strangers from the commonwealth of Israel, who were wandering without Christ, with no promise of such a One, without God and without hope, had glimpses of One to come. The great nations of the past had in their distorted religious beliefs a faint echo of Israel's great hope, of the One who would bring hope and deliverance to mankind and bring back the lost Golden Age. He is "the desire of all nations" (Haggai ii). Yet only Israel knew of Him, of His person and His work.

And while the prophets of God announced "Behold, He cometh!" believing generations waited patiently for God's time, waited patiently for the coming One and for the realization of the hope of Israel. They were assured that "the vision is yet for an appointed time, but at the end

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it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. ii:3).

The One to come came. He came just as the voice of prophecy had announced Him. "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law" (Gal. iv:4). The seed of the woman had come. The prophecy of Isaiah, "Behold, the virgin shall conceive, and bear a son and call His name, Immanuel," was fulfilled. The child cradled in Bethlehem is the promised One, God's unspeakable gift. The strangers from afar came also, the wise men from the East, the representatives of the Gentile world, to see in Him the fulfilment of their traditional beliefs. The pious in Israel came, the remnant of waiting, trusting saints, and they rejoiced. Simeon cried out in rapturous joy, "Lord, now lettest thou thy servant depart in peace, according to Thy Word. For mine eyes have seen Thy salvation."

"Long ages came and went;
And sick, with hope deferred,
Israel's voice grew faint; she seemed
Unnoticed and unheard.
At length to her a child was born,
At length a Son was given;
The day spring broke on earth,
And love came down from heaven."

And we can add, "and love went back to heaven." The mighty work for which He came from heaven to earth was finished. He had born the curse on Golgotha's cross; there He was made a curse for us; God made Him there sin for us, Him, even Him, who knew no sin. But ere "love went back to heaven" to be enthroned at the right hand of the Father, He gave the promise that once more He would come down from heaven. The promise to return in person is one of the outstanding promises of the Lord Jesus Christ. The hope of His coming permeates all Christian doctrine. It is the sweet incense of Christianity, the believer's most precious and holy anticipation. He is coming again! And when we turn to the final Bible book, His own revelation, we hear the blessed announcement again, so that the whole

Church might know that the hope of His coming is steadfast and sure, as sure as the hope of His first coming. "Behold, He cometh!" "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." "Behold, I come as a thief!" "Behold, I come quickly and my reward is with me." "Surely, I come quickly."

Oh blessed Hope, thou wilt not leave us ashamed! As never before in the Church's history, weary eyes, expecting eyes, tearful eyes, longing eyes, thousands of saintly eyes, are watching for the rising of the Morningstar, and for the promised dawn. It would be a monstrous thing, a night without a morning! Far more monstrous it would be if this night of sin, this night of weeping should continue without a morning when joy comes and all tears are wiped away. But we know "the night is far spent, the day is at hand." Oh, lift up your heads, ye saints, for our redemption draweth nigh. Behold, He cometh! is not an idle dream. He is on the way. "For yet a little while and He that shall come will come, and will not tarry."

"Long years have come and gone,
And with uplifted eye,
The Church, with calm and silent hope,
Has watched the eastern sky.
At length the voice shall yet be heard,
With which all earth shall ring;
Lo, this 'is God, our God,
This the long-promised King."

Reader, beloved child of God, as another year passes and another is about to dawn, join in with the prayer of all His waiting saints the world over, "Even so, Come, Lord Jesus." And while we wait, we serve in fellowship with Himself. If our hearts are waiting and longing for Him, our lips shall praise Him, bear witness to Him; our feet shall walk in all His ways; our hands shall be ever busy doing His will in consecrated service. While we wait we heed His exhortations; our loins will be girded about and our lights burning. While we wait we walk in the separation which becometh the saints of God.

Royal Words of Hope There are two little words in prophecy which may be called the royal words of hope for Israel and the world. We mean the words "*until*" and "*then*." They present in themselves arguments which post-millennialism cannot answer. The word "*until*" tells us in a number of passages of the limit of Israel's and Jerusalem's present condition, and when that is reached the Lord will surely have mercy upon Zion and *then* blessing will come upon the nations and the world.

Jeremiah, who is a wonderful type of our Lord, in his lamentations over Jerusalem says: "Fear and a snare is come upon us, desolation and destruction. Mine eye runneth down with rivers of water for the destruction of the daughter of my people. Mine eye trickleth down and ceaseth not, without any intermission, *till* the Lord look down and behold from heaven" (Lam. iii:47-50). And as His people were then in dispersion, so are they now, *till* the Lord look down upon them once more. But the Gentile rule and power over them will continue to a certain time, as Daniel says to Nebuchadnezzar: "Thou sawest (the image representing the times of the Gentiles) *till* that a stone was cut out without hands, which smote the image on its feet, that were of iron and clay, and brake them to pieces" (Dan. ii:34). In this time, when His people are in dispersion and Gentiles rule, a continual overturning takes place, but it will have an end. "I will overturn, overturn, overturn it, and it shall be no more, *until* He come whose right it is; and I will give it to him" (Ez. xxi:27).

Daniel speaks of the last great overturning: "I beheld, and the same horn made war with the saints, and prevailed against them, *until* the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the Kingdom" (Dan. vii:22). Concerning His people, He says through Hosea: "I will go and return to my place (rejected by them when He came into the earth, He leaves them) *till* they acknowledge their offence and seek my face; in their affliction they will seek me early" (Hosea v:15). This little word of hope and

assurance is found in Isaiah. The Spirit through this prophet speaks of the palaces of the people to be forsaken; *but* the mournful condition of the land is not permanent “*until* the Spirit be poured upon us from on high and the wilderness be a fruitful field, and the fruitful field be counted as a forest” (Is. xxxii:15).

In the New Testament we find it three times: Twice our Lord uses it and once the Holy Spirit through the Apostle Paul. In the first place our Lord tells us that Jerusalem can *never* remain in the hands of the Gentiles forever. The condition of Jerusalem as it is now and as it has been since its fall, is to be changed. He foretold the fall of Jerusalem, and He promised its restoration. As literally as the fall came true so literal will be its restoration. Though Jerusalem has been taken from the Turk it is still in Gentile hands. Listen to His own infallible words: “Jerusalem shall be trodden down of the Gentiles, *until* the times of the Gentiles be fulfilled” (Luke xxi:24). The times of the Gentiles will find a sudden end by the stone falling out of heaven and striking the image: that is the Return of the Son of Man in power and glory. Then our Lord tells us that their house will be left desolate. Without a king they were to have a desolate house, but it is not to be so for all the ages to come, but only for an age—the present age. “Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, *till* ye shall say, Blessed is He that cometh in the name of the Lord” (Matt. xxiii:38-39). And in Romans xi we hear of the conversion of all Israel in the day of the return of the rejected Redeemer and Deliverer. “Blindness in part has happened to Israel *until* the fulness of the Gentiles has 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.”

The little word “*then*” has an equally important meaning. It tells us of an appointed time and is closely connected with “*until*.” We can confine ourselves to but a few of the many Scripture passages which might be quoted. We find the word in the Second Psalm, which speaks of the end of the times of the Gentiles. Nations will counsel together against

God and His Anointed. When this is the case “*then* shall He speak unto them in His wrath.” In the li Psalm, which dispensationally tells us of Israel’s great repentance on account of “bloodguiltiness,” we read at the end, “*Then* shalt thou be pleased with the sacrifices of righteousness. . . . *Then* shall they offer bullocks upon thine altar.” When the Spirit is poured out upon Israel “*Then* judgment shall dwell in the wilderness and righteousness remain in the fruitful field” (Is. xxxii:16). The thirty-fifth of Isaiah—that much spiritualized chapter—gives us the picture of the times when the Kingdom has come. “*Then* the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. *Then* shall the lame man leap as an hart and the tongue of the dumb sing” (Is. xxxv:5-6). “*Then* shall thy light break forth as the morning, and thy health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy reward” (Is. lviii:8). “*Then* shalt thou see and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee” (Is. lx:5). “*Then* shall the virgin rejoice in the dance, both young men and old together, for I will turn their mourning into joy and will comfort them and make them rejoice from their sorrow” (Jer. xxxi:13). “*Then* will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you.” “*Then* the nations that are left round about you shall know that I the Lord build the ruined places” (Ez. xxxvi:25-36). “*Then* shall Jerusalem be holy, and there shall no strangers pass through her any more” (Joel iii:17). Marvelous, divine harmony of the entire prophetic word! And how soon it may all be fulfilled! Israel’s widowhood is drawing to a close. Her sad wanderings will soon be ended. And while our gracious Lord still tarries, let us not alone study and enjoy the divine promises made to His earthly people; but let us lovingly remember them before our Lord, Israel’s coming King.



The Prophetic Word The great mark of the supernaturalness of the Bible is the fact of prophecy. Prophecy foretells future events. The Bible is prophetic because the author of the Book of books is the omniscient Spirit of God, and He knows the end from the beginning. No other book in the world can claim such an authorship, and that is why no other book has in it the sure word of prophecy.

Prophecy is written not for the world but for God's people. When God was about to execute His judgment plans upon the wicked cities of the plains of Jordan, the Lord said, "Shall I hide from Abraham that thing which I do?" (Gen. xviii:17). And so all through the Bible God takes His people into His confidence and shows them His plans and purposes. When a great building is erected an architect makes his plans, and he works according to the plans. So the Lord has made His plans from before the foundation of the world. All was planned in and for His Son, our Lord Jesus Christ. Then He revealed these plans as to the different ages, or dispensations. When we study prophecy we study God's revealed purposes concerning the Jews, the Gentiles and the Church of God. The future of each is prewritten in the Bible. When we study prophecy we think God's thoughts over with Him.

If anyone of us should receive word to call on King George of Great Britain, or come to Washington to see at once President Coolidge, for the purpose of being advised of what these two heads of great nations are planning, what an honor we would consider this. But we have a greater honor, the honor of knowing God's eternal purposes.

The guide in the study of prophecy is the Holy Spirit. Our Lord left this promise, "He will show you things to come." This does not mean that He gives us new prophecies; but it means He will show us in the Word of God the things to come. The study of prophecy should occupy a high and prominent place in the life of every Christian and in the whole Church. Alas! how the Church is suffering today on account of the neglect of the study of the prophetic Word! The confusion in Christendom, the worldliness, the ever-spreading modernism, all is the result of this neglect.

**The Wrong
and the Right
Use of
Prophecy**

The study of prophecy has been brought into discredit by fanatics and by fanatical movements. The great and loyal Lutheran Church, has, at least in part, antagonized the scriptural and spiritual study of prophecy relating to the future, because they still remember the Anabaptist delusion and fanaticism. Others remind us of the Millerite delusion and its offspring, Seventh Day Adventism. Church history is full of persons and movements which ran wild on prophetic interpretations. These fanatics became dangerous and often immoralities of different kinds were associated with them. And so it is still in our day. The Pentecostalites are fanatics; so are the faith-healers and other delusionists, and all claim to interpret and use prophecy.

The wrong use of prophecy is when persons, instead of searching prayerfully what is written, try to prophecy themselves; instead of interpreting prophecy, they want to be prophets. Every year produces a crop of these prophetic mushrooms, and fortunately they pass away like mushrooms. Most of these would-be prophets are "time-setters." Against the very caution of our Lord they attempt to find out the date of the coming of the Lord. The *Russellite Movement* is prominent in this respect. What shameful defeat that false prophet "Pastor" Charles T. Russell suffered! But his sect, the "International Bible Student Association," continues his false prophecies. In 1925 they issued a statement, "Millions now living will never die," meaning the Lord would soon be here. Nothing came of it. We could name at least twenty men who set dates and when they turned out to be false prophets, some of them had the audacity to try again. Their pamphlets are frequently advertised in good Christian magazines. Then others make such prophecies as Mussolini being the Anti-christ, which he could not possibly be. This is nothing new; such vagaries are scattered throughout this age. Others claim to have discovered that the Anglo-Saxon races, England and America, are the ten lost tribes. This wild-cat theory deserves hardly the honored name of Bible exposition. Of

late, the great pyramid in Egypt has been exploited, but when these little prophets and prophetesses stated that the pyramid (not the Word of God) announces the beginning of another world-war during the last week of May, 1928, and nothing came of it, they were not at all discouraged. They have given out another measurement predicting something else which will also be found spurious.

Such then, as well as other extremes, constitute the wrong use and study of prophecy.

What is the right use of prophecy? Give it its rightful place. It should not be overemphasized. There are other great truths in the Bible which must be studied. Many who call themselves "students of prophecy" have but little knowledge of the great doctrines found in the Epistle to the Romans. To study nothing but prophecy would be very detrimental to the thought life, to the walk and service of a Christian. In the right study of prophecy Scripture must be compared with Scripture. No prophecy is of private interpretation. All prophetic utterances are linked together and form a great united testimony. The Editor has proved this in his "Harmony of the Prophetic Word," which has been such a help under God, to hundreds of Christians. The right study of prophecy curbs imagination and does not go beyond that which is written, and is content to wait to know all details when the time comes and we no longer look into a glass darkly. The right study of prophecy is done prayerfully under the guidance of the Holy Spirit and seeks, through the prophetic Word, to know more of Christ.



<p>The Spiritual Value of Prophecy</p>	<p>The study of prophecy has a great spiritual value. Here again the objectors to prophetic study are very much mistaken. They say it is unprofitable; that it leads men and women to become dreamers, that it paralyzes Christian service and activity. If this were so then let us eliminate it from the Bible, for it could not stand the test of 2 Timothy iii:16: "All Scripture is given by inspiration of God, and is profitable for doctrine, for</p>
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reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." If we could find any portion of Scripture which is not profitable, then either the words of Paul are not true, or that Scripture is uninspired and therefore not trustworthy.

The study of prophecy has an immense, inestimable spiritual value. No true believer can get along without it. Hundreds who neglected prophecy have testified to it, that when this neglected truth was taken up it produced a wonderful quickening of the inner life and brought about a change almost as marked as in the new birth. During our long teaching ministry of almost forty years we received hundreds of letters testifying to this fact. What then is the spiritual value of prophecy?

I. It is a lamp which gives us light. This is Peter's inspired estimate. He speaks of it as a light shining in a dark place (2 Peter i:19). The dark place is our age. It does not get lighter, but the darkness is increasing. We need a lamp for our pathway, and prophecy furnishes this light. It shows us the way of separation in which we are to walk. It shows the dangers ahead.

II. It strengthens faith and increases confidence in the Bible as God's infallible Word. We read what is written about this age and its end; when we look about us we find it all confirmed. Nineteen hundred years ago the Spirit of God revealed the future of Christendom in the second Epistle of Paul to Timothy. He gave a picture of the liberalism of collapsing Protestantism (2 Tim. iii:1-5; iv:1-4). It is here today. We study other prophecies and find their minute fulfilment in the past. This strengthens our faith and we know God will keep all His promises and predictions.

III. It keeps us from false doctrines and false hopes. There is a false hope in Christendom, it is the hope that the world is to be converted by the activity of the Church during this age. This is an unscriptural conception. If we study prophecy intelligently we will be delivered from this. On account of this false hope all kinds of false doctrines and false, un-Christian practices have been adopted by the

professing church. It has produced modernism. The preaching of the Gospel of Grace and the salvation of the individual is considered too slow a work. They speak of bringing in the kingdom by saving humanity as a mass, by legislation and education. The true Gospel, the only power of God unto salvation, is abandoned. Then they go a step further and turn to Socialism as a possible means of ameliorating present evils in human government. Worse still, they fraternize with vile Hinduism, atheistic Buddhism, sensual Islam and lying Confucianism. They can pronounce such a lost soul as Gandhi of India a great man, almost next to Christ. The neglect of prophecy, and the denial of it, leads to the denial of Christ and the Gospel. The study of it delivers from false doctrines and hopes.

IV. It produces and encourages holy living. We let Scripture speak: "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" (1 John iii:2). This is prophecy. But what follows? "And every man that hath this hope in Him purifieth himself, even as He is pure." The believer in His coming, who studies these things prayerfully, does not shuffle cards, but turns the leaves of his Bible. He who gazes into the coming glory has no desire for the moving pictures of a fading age. Again in Colossians we read an exhortation to holiness. Paul writes, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii:4). What follows? "Mortify therefore your members which are on the earth." The prophetic Word has in it a great separating power.

V. It makes the Unseen real and creates the atmosphere of heaven in our lives. All believers suffer from a lack of reality of the unseen. The seen things are more real to us than the unseen things above. The study of prophecy makes the unseen real and creates in our lives the atmosphere of heaven. A believer who reads the last book of the Bible frequently breathes in the reading of Revelation the atmosphere of worship, and it will become evident in his life.

VI. It gives power and joy in tribulation and affliction.

Those who study prophecy “rejoice in the hope of the glory of God” and as a result when tribulation and affliction come they “glory in tribulation.” They know “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). The study of prophecy gives them this assurance—“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). The vision of the promised glory lifts over all dark and depressing circumstances of time.

VII. It produces loyalty to Christ and true, self-sacrificial service for Him. Through prophecy the believer is stirred up to contend earnestly for the faith delivered unto the saints, and remains loyal to Christ, knowing that the day is coming when at the Award-seat of Christ a promised crown awaits him. “Hold fast what thou hast, that no one take thy crown.” The study of prophecy leads to untiring, self-sacrificial service. The noble band of missionaries, those who have gone forth bearing the precious seed to the regions beyond, those who labor in the China Inland Mission, or the African Inland Mission, in India, in the islands of the sea and elsewhere, are all believers in the return of the Lord. They realize the Gospel must be preached still as a witness, to call out the members of the body of Christ, and this has been the mighty incentive to sacrificial service, knowing that the time is short. The charge that prophecy leads to indolence is unjust.

VIII. It makes the believer satisfied to be nothing now. Prophecy makes the believer satisfied to serve, like our Lord served, in an unostentatious way. He who looks forward to the coming of the Lord, seeks not the honor of the world but the honor which comes from God only. He heeds the warning, which the Spirit of God sent to Baruch, Jeremiah’s secretary: “Seeketh thou great things? Seek them not” (Jer. xlv). The un-Christian ambition to do something big, to be big in service and everything else, becomes impossible, when there is a true heart-belief in prophecy.

IX. It delivers from Sectarianism. Sectarianism is the work of the flesh and not the work of the Holy Spirit (1 Cor.

i:11-14; Gal. v:19, 20). We are exhorted to keep the unity of the Spirit in the bond of peace (Eph. iv:1-3). The study of prophecy reveals the future glory of the body of Christ, the Church. There is but one body, to which all new born believers belong. When we have a spiritual knowledge of this, it lifts us over all the man-made divisions of Christendom. This is evident today in Bible conferences in which the blessed hope is taught. The Spirit of God produces through that blessed hope a fresh realization of the unity of all believers in Christ.

X. *It gives the true Comfort in Sorrow and Bereavement.* The anodyne of the great physician is contained in two passages of Scripture; in John xiv:1-3 and in 1 Thessalonians iv:13-18. He has promised to come again and take us to Himself. Then in the Epistle to the Thessalonians, by His own Word, He gives the fullest comfort and assurance. He is coming to awaken those who have fallen asleep (as to the body). Then together with them the living ones will be caught up in clouds to meet the Lord in the air, and so shall we be for ever with the Lord. "Wherefore comfort one another with these words." Those who brand these blessed words as apocalyptic Jewish tradition have no hope of resurrection and re-union. *Study prophecy*, for it has an immense spiritual value.



A Better World? In a certain Bible Conference, a professor who is modernistically inclined, and a great antagonist of prophetic teaching, advised his hearers not to worry, that the world is constantly getting better. He certainly did not get this information from the Bible, nor do present-day events justify such a belief. A greater one than this professor tells us, "The world lieth in the wicked one" (1 John v:18) and that wicked one is the prince of this world and the god of this age. His throne is in this world and the power of darkness controls the affairs of our age still, in spite of the boasting of the progress of civilization. Several decades ago a German professor gave the right answer to the question, "is

the age getting better," an answer which is entirely according to the Scriptures.

"The world has always been, and will always be, the enemy of God. Christ sent His disciples into the world as sheep among wolves, sent them as a light to shine in darkness, as a salt to prevent corruption; and that is what they have been for almost nineteen centuries. And who can deny that they have exercised an ennobling and refining influence on their surroundings? But it is just as true that to civilize the world was never their mission; and whenever they have been led away by the idea that it was so, they have found the fountain of Divine life sealed."

Christ would certainly have been glad to comfort His Apostles on His departure with the assurance that they would convert the world, and bring it earthly happiness, if it had been possible. On the contrary, He foretells that till the end they will have to endure hatred, tribulation, persecution, and asks them, "When the Son of man cometh shall He find the faith on the earth?" a question which in another place He answers in the negative: "As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be" (Matt. xxiv:38, 39). With this grand comparison of the future end of the age with the destruction in its sin of a former age, full of violence and wrong, He destroys the dream of world-progress. And why is the history of this age to end with the terrible judgment on mankind, which Christ describes in Matthew xxiv and Luke xxi, and of which the Revelation is full, if the world and humanity are growing ever more civilized, more Christian? "The world is not, and never will be, the Bride of Christ."



**Is There a
Future Great
Tribulation?**

It has been taught by a few men that the great tribulation of which Daniel speaks, and our Lord also, is a thing of the past. Their teaching is nothing new at all. It is the old hodge-podge of a confused and

confusing interpretation of the prophetic Word. All the old commentaries are full of it. They claim that the tribulation took place in the year 70 A. D., when Jerusalem fell under the siege of the Romans. Others repeat the defunct interpretation of the late Dr. Guinness and others, and say the great tribulation happened a few centuries ago, when the Pope, whom they put down as the Anti-christ, persecuted the Protestants. Let us read what is written:

And at that time shall Michael stand up, the great prince which standeth for the children of thy people (Daniel's people: Israel) and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people (Israel) shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt (Dan. xii:1, 2).

Has this happened? Did Michael rise up in the defense of Israel in the year 70 or during the Middle Ages? Was Israel delivered and restored by a national and spiritual revival in the year 70 or later? Every intelligent Christian who divides the Word of truth rightly will answer these questions negatively. Oh yes, they spiritualize these words and try to argue them away, but no arguing can shake the simple, sane and scriptural interpretation of this prophecy. And now we listen to our Lord.

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be . . . Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other (Matt. xxiv:21, 30, 31).

Did anything like this happen in the year 70 or in the time of the papal persecutions? Did the Lord appear then in visible glory and in great power? Have the people of Israel been regathered; for the elect are Israel? Have angels been used in their regathering? We answer each question with an emphatic No. The great tribulation marks the complete end of the present age. Inasmuch as the age is

not yet ended this great tribulation is still in the future. The world is getting ready for it. It will be the time of lawlessness with the lawless one, the personal Anti-christ, heading the apostate conditions of the age. It will be the time of awakening for the remnant of Israel and their testimony to the coming King will then sound forth. All this seems so simple that one wonders why men who teach the Word do not see it, and how they can teach that there will be no future great tribulation.



**Will the True
Church be in
the Tribulation?**

This raises another question: "Will the true Church be on earth during the great tribulation?" We answer this also negatively. The great tribulation is for the world, for the world-church, for Israel and the nations, but never for the *true* Church. She is exempt from that awful time of tribulation and suffering, inasmuch as the Church will have left the earth and be in glory with her Lord before that great tribulation can ever begin. Our Lord spoke of the great tribulation in connection with Israel, the God-fearing remnant among them (represented typically by the Jewish disciples) and the nations. In the Gospel of John He spoke of that which is "the blessed Hope" for true believers. He had with Him His eleven disciples; Judas was no longer with them. He gave them the promise, "I will come again and receive you unto myself, that where I am ye may be also" (John xiv). But He never said a word about the great tribulation.

In vain do we look in the Epistles, addressed to the Church of Jesus Christ, for anything about the great tribulation. The Spirit of God does not mention it once. There is a simple reason for that; the Church has no place in that end time of trouble. In the second chapter of Paul's second Epistle to the Thessalonians we are taught that the manifestation of the man of sin, the personal Anti-christ, and with his manifestation the time of lawlessness and trouble, is dependent on the removal of Him who hinders this full manifestation. This hindering One is the Holy Spirit and the Holy Spirit dwells in the Church. So that

not until the Church has left the earth, can the man of sin be revealed and the great tribulation come.

The final great witness that the Church is not to pass through the great tribulation is the Book of Revelation. The scope of this great final book of prophecy shows positively that before the Lord Jesus Christ receives the Book to open the seals, before all the threatened judgments and the tribulation are enacted, the true Church is in the presence of the Lord.

But remember it is the *true* Church which is exempt; not the professing Church, Christendom. Christendom will have to pass through this final and terrible period of this age to find out that God's Word is true.

If the Church were to be on earth to the end of that tribulation period, she would have to look for the leader of the tribulation, Satan, personified in the man of sin. Thank God! we do not look for him, but we look for the Saviour from heaven.



Objectors to the Revelation The final book of the Bible, the Revelation, is one of the most despised books of the Word of God. Modernism discredits this magnificent capstone of the Bible and many say, "it would have been better if that book were out of the Bible!" Others speak of it as a disjointed and unbelievable document and deny its Johannine authorship, while certain other men warn against the reading of it with the charge that nobody really knows what the book means and that the study of it might lead to fanaticism.

We do not wonder at this increasing hatred expressed against this book. There are two reasons for it. The first is, the book contains the revelation of Jesus Christ. Here we find the unveiling of His person and His future glory. It is the final testimony to our Lord. Such a testimony Satan hates, and so he antagonizes it through modernists and others. The second reason is because the time of fulfilment approaches rapidly and Satan tries to keep Christendom in the dark about the approaching judgments revealed in this book.

Other objectors have called these threatened judgments, political as well as physical catastrophes, monstrous, incredible and highly improbable. They look upon existent world conditions as almost permanent and well nigh unshakable. This objection was met a generation ago by Bishop Ryle of Liverpool.

“That God should send plagues and judgments upon the nations of the earth, because of their sins against Him—that the kings of the earth, and the great men, and the captains, and the rich, and the mighty, should really flee to hide themselves from the wrath of the Lamb—that the kingdoms of this world should really become the kingdom of our God, and of His Christ—that the saints of the Lord Jesus should ever reign over the earth, and everything that defileth be cast out—all this is to their minds almost *absurd*. ‘It is contrary to common sense,’ they tell us. It is the mark of a weak mind to believe it. It is extravagant. It is enthusiasm. It cannot be. A book from which we draw such strange, fanatical opinions, can never be profitable to study.

“I am not careful as to the answer to be given to such objectors. They would do well to remember that the great leading events yet to come, to which Revelation points, are in no wise more wonderful than many which have already taken place in the world. The destruction of the old world by the flood—the wasting of Babylon, Nineveh, Tyre and Egypt—the scattering of the Jews, and their perpetual preservation, notwithstanding, as a separate people—all these were things utterly improbable at the time when they were foretold. But we know that they all came to pass. And as it has been in days gone by, so it shall be in days to come. Men, in their pride of heart, forget that in the eyes of an Eternal God the movements of the nations on the earth are but as the struggles of a few ephemeral insects. Yet a little time, and the despotic and constitutional governments, liberal and conservative parties, monarchies and republics, shall all be swept away. God has said it, and with Him nothing is impossible.”



Dr. Reuben A. Torrey, the widely known evangelist and Bible teacher, was called home, from his labors to rest, on Thursday, October 25th. He passed away in his home in Asheville, N. C. When we said farewell to him in August in Montrose, Pa., we had a feeling that we would not see him again in this world. A day before his death we had a letter from him in which he said he was feeling better.

For about fifty years Dr. Torrey was prominently engaged in the work of the Gospel and was one of the outstanding evangelists of this generation. His ministry was characterized not only by faithfulness to the Scriptures and the faith, but also by dignity and saneness. He had no use for the sensational methods used by others. His labors were blessed greatly not only on this continent but throughout the world.

We met him the first time in 1894 in New Haven, Conn., when we spoke from the same platform with him. It was in the year "Our Hope" was started. He took a deep interest in the new magazine and stood by it, recommending it wherever he went. Later we came in closer touch with him. While he was Pastor of the Church of the Open Door and Dean of the Los Angeles Bible Institute, we supplied the pulpit for a number of years during August. We corresponded with him regularly.

Six years ago he asked us to take a week's meetings in Montrose, the Bible Conference he started years ago. It was his wish that this week should be devoted to the study of prophecy. We have done so, and the last letter he wrote us contained the request to continue in this work.

And now he is gone to be with the Lord. He has joined the great host above. How they are increasing on the other side! Their names and faces often come before us, for we worked with them and had sweet fellowship together—Arthur T. Pierson, C. I. Scofield, James H. Brookes, A. J. Gordon, J. Wilbur Chapman, George and Thomas Needham, W. J. and Albert Erdman, Elmore Harris, A. C. Dixon, James H. Stifler, H. L. Hastings, Donald Monro, George L. Alrich, John Carney, Prof. Morehead, Charles Alexander, H. B. Parsons, David Burrell, John F. Carson and many,

many more. And now Torrey has been added to this great company. A happy day it will be, a glorious day, when we shall meet all together in His presence.

The prophetic truths unfolded in the current issue of "Our Hope" were much beloved by our departed brother. But how much more he knows now of all these things, than we, who still look into a glass darkly!



Be sure and circulate this issue among your Christian friends. It will bring blessing to many hearts.



**Requests for
prayer**

For nearly twenty five years we have devoted the last evening of a passing year to praise and prayer, and especially the prayer of intercession. There have been gracious results. We shall do so again this year, the Lord willing. We will therefore be glad to receive prayer requests from our beloved readers. It will be a privilege to spread them before the Lord.



**An Important
issue**

The current issue is devoted to Prophecy. We know our readers will greatly enjoy the editorials, the different articles, the current events department and the specially selected poetry. We had a large number of extra copies printed. We did this in faith, trusting that many of our readers will order ten, twenty-five, or more copies for distribution among their friends. We are sure this issue will help all Bible believing Christians and those who have never studied the Word of Prophecy will be especially helped. How many copies shall we mail you? The price is almost what they cost us.



**Omitted
Contributions**

On account of the special feature of this issue some of the regular articles which appear monthly have been omitted. We shall continue the helpful exposition of Mr. Jennings on "Isaiah" with the January number; also "The Psalms," and the articles on the remarkable Gospel-preaching priest, which so many of our readers are enjoying. Also "A Message for each Day" is omitted.



**The Church in
the House**

You can do nothing better in giving presents to a Christian home than to give the volume "The Church in the House." The contents cover a wide range of divine truth and the book is especially suited for home worship as well as for private study and devotion. Oh, how our Christian families need a revival of family worship! May this volume be helpful in this direction! This is our prayer. And may it also be used to start "churches in the house" in isolated places where no Gospel preaching and Bible teaching is given.

The book is so attractively bound that it is an ornament on any library table. You will not make a mistake in circulating this book.



Please Do! Please make use of the special offers which are printed once more in this issue. They will be withdrawn with the end of this month. We also mention again that if you are looking for rare old books, sets of English classics, good church histories and Bible commentaries and dictionaries, or any other XVIII and XVII Century books, write us about it, as we are in a position to secure such books and works.

The Coming Great Event

The coming great event in human history will be most wonderful and startling. No pen can fully describe it; no mind can imagine what it will be and what it will mean to all the world. The event will not be a new and great discovery before which all previous discoveries pale into insignificance. Nor will it be a great invention, which produces mighty changes, nor anything else that man does.

The next great event will be the manifestation of the Super-man. For years the world has been speaking of the coming of a super-man. Artists have painted imaginary pictures of him, with a high forehead, showing super-intelligence, attractive face, indicating his moral and sweet disposition. Poets have sung his praises and imagined what the coming super-man would accomplish in the betterment of the race. Eugenics, new educational schemes, hygenics, and different sciences are attempting the production of such a super-man. But he has not made his appearance yet. We are still waiting for the super-man to spring from the race. If he should come, and through him the race should be lifted to a higher plane, the man-made laws of evolution would be scientifically proved correct and unimpeachable. But the super-man of whom the world dreams, whom poets sing, and artists picture and model in clay, will never come forth from the human race. The super-man is an idle, hopeless dream. Sin, disease and death, these laws which govern human existence, not like evolution, a hypothesis, but unalterable facts, shatter the dream of the super-man.

Yet there *is* a Super-Man, one who is above all and over all. There is a Super-Man, not a spirit or a phantom, but a real Man with a human body. This Super-Man is

The Lord Jesus Christ.

The coming great event in human history is the visible and glorious manifestation of the Son of Man, the Super-Man, far above all principalities and powers, and every name that is named; the Super-Man who has all power in heaven and on earth; the Super-Man whose are the crown rights over all the world.

The Super-Man is the Son of God. He became Man not by natural generation, but by the supernatural process of the virgin birth, He was conceived by the Holy Spirit. The life He lived on earth demonstrates the fact of His super-humanity. His own witness was, "I am from above . . . I am not of this world" (John viii:23). He was sinless, holy and undefiled. No flaw has ever been found in His life and character; nor was there one. He towers above the rest of humanity. The words He spoke and the works He did are the credentials of His Deity. And this wonderful person, the God-Man, came to die a sacrificial death. He died as the Lamb of God, and then conquered death and the grave in His triumphant resurrection from the dead. Through Him humanity can be lifted from sin and death, and become also super-human. Those who believe on Him, accept Him as their Saviour, who died for their sins, are born again. In this new birth they receive the nature from above and with it eternal life. Like Himself they are then "from above and not of this world" (John xvii:14). Believers, in their spiritual nature, are super-human beings. Sin, death and the grave are for them conquered foes.

And Christ, the Son of Man, the Super-Man, the mighty victor over Satan, sin, death and the grave, is in heaven at the right hand of God, as the head of a new humanity, the new creation. He who always, from all eternity, existed in the form of God, exists now in the form of Man, risen from the dead and glorified. This Super-Man, in whom the fullness of the Godhead dwells bodily, who lived a brief life on this earth, who has been and is the most tremendous factor and power in all history, the same One will come once more into human history. This second coming will be the most wonderful and the most startling event of the future.

The Certainty of It.

Future history is uncertain. Many times men have tried to forecast future political events and failed in it. No one knows if the Government of the United States is going to continue as it is now; nor does any one know for certain that France will remain a Republic, or that Mussolini will succeed in reviving the dominion and glory of the Roman Empire. All future events in human history are shrouded in mystery. While it is true, "history repeats itself," no one knows how and when it will happen, or what new forms the repetition of history will take on. But there is a way by which man can know the future. There is a knowledge put at the door of the human race, which is trustworthy, because it is infallible. It is knowledge given by revelation of the omniscient Spirit of God, and this knowledge is found in the Bible, the Word of God.

The Bible forecasts the future. Its forecasts are sure and certain beyond the shadow of even the remotest doubt. History proves it. Hundreds of years before certain empires came into existence, the Bible predicted their coming and what should come to pass. This we find in the prophecies of Daniel. Other prophets of God foretold the fall and utter ruin of Babylon and Nineveh, when these cities were flourishing and on the zenith of their power. Egypt's history is prewritten in the Word of God and all was minutely fulfilled. Still more striking is the pre-written history of the people Israel. This fact no infidel has ever been able, nor will be able, to answer. Fulfilled prophecy demonstrates the Bible as the infallible Word of God.

The crown of all Bible prophecy is what is written concerning the Messiah, promised to the people Israel. For many centuries His coming was announced. "When the fulness of the time (the appointed time) was come, God sent forth His Son, made of a woman, made under the law" (Gal. iv:4). He came as the second Man, made a little lower than the angels, the Holy One, the Super-Man. His birth, His life, His words, His works, His sufferings, His sacrificial death, His burial, His physical resurrection, His ascension and His presence at the right hand of God, confirm what the

prophets had spoken, for all these events were literal fulfillments of their predictions. Still one great line of prophecy given by the same men of God, who spoke and wrote as they were moved by the Holy Spirit, remains to be fulfilled. These are the prophecies which announce His second coming in power and visible glory, the prophecies which predict His enthronement as King, surrounded by the heavenly hosts, and His reign as the Prince of Peace. There was no failure in the accomplishment of the predictions relating to His coming in humiliation; there can be no failure in the fulfillment of His glorious return. The absolute certainty of it is assured.

He Was Not Mistaken

It is a common statement, found among the liberals in Protestant Christendom, that the Lord Jesus Christ in saying certain things, was mistaken. They speak of Him as if He was ignorant of certain facts, or that He accommodated Himself to the mistaken beliefs of the Jews. All these dishonoring expressions are the results of disbelief in the God-Man, the infallible Son of God and infallible Son of Man. Those who walked with Him, and talked with Him, testified, "Thou knowest all things." Could He who is the Truth Himself speak that which is not true? Or could He endorse error? Whatever He spoke and taught is infallibly true. He was not mistaken in anything.

He was not mistaken when He announced that after His passion, after His resurrection and ascension, He would come back to earth again the second time. Majestically, though bound, He stood before the high priest and answered his question—"tell us whether Thou be the Christ, the Son of God." "Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. xxvi:64). Many times before He had spoken in His teachings and parables of His return. He had comforted His grief-stricken disciples, when He had announced His departure from them, that they would soon be orphaned, by promising, "I will come again and receive you unto myself that where I am ye may be also" (John. xiv:3). What He said about this coming

in glory is in fullest harmony with the unfulfilled prophecies as to the same event. No, He was not mistaken when He announced His return to this earth on which He lived, on which He died, in which His body rested for a little while, and which He left as the risen, glorified Super-Man. Nor has His Church been mistaken in looking and waiting for Him to redeem His promise.

It is true, centuries have come and gone, and the longing expectation of His people, has not been realized. It is true the heavens have been silent; they are silent today. But it cannot be thus for all time. That silence will be broken and the hope and expectation of His waiting people will be gloriously consummated.

To this we add, that all Christian doctrines are vitally linked with this great, coming event. The whole system of these doctrines demands His return. Christian service, the Christian's life, his walk, his hope of resurrection, the reunion with loved ones, and much else, cannot be detached from His return. It is one of the great truths of Christianity. Therefore, it is sure and certain. Nothing can be as sure and certain as the re-appearing of the Son of Man on this earth. He will surely come, and be revealed in His power and glory, when once more the appointed time comes. When that time arrives it will bring the consummating event of the ages; His visible, personal and glorious manifestation is the great coming event.

What It Will Mean?

Historians often have found it hard to give an adequate description of some great event, or history making epoch in the drama of human existence. Historians who were eyewitnesses of battles, or the triumphal returns of victorious armies, spoke of what they beheld as indescribable. Though we read in the Scriptures of Truth the events of that coming day of all days, and prophetic vision acquaints us with what will take place, the finite mind cannot fully grasp it, nor can any human pen picture this great coming event. It is indescribable and transcends the most vivid imagination. What will it mean when heaven above opens

and a glory light bursts forth, before which our sun pales, when heaven and earth shake, and He suddenly appears? What will it mean when once more the feet of the Son of Man touch this earth and He comes back to the place where He suffered and died? What will it mean when He receives the many diadems, and the throne of His glory, to reign henceforth as King of kings, and Lord of lords? What will it mean when he manifests in a sin-cursed, ruined creation His almighty redemption power? What will it mean?

It will mean the complete defeat of His enemies and their eternal silence. Never before in the history of Christendom has the question, "What think ye of Christ?" been such a burning question as it is now in our approach of the middle of the Twentieth Century. Books upon books are written about our Lord, generally under the name of "Jesus," "the man of Galilee" or some other name. His blessed life is being commercialized. One writes "The Life of Christ," and this one is a bigotted Romanist. Another writes a puerile volume on "The Man Nobody Knows," a book which has next to no literary value. Still another modernist writes a new life of Christ, and a Reformed Jew produces "The Story of the Son of Man." Then there are motion pictures, passion plays and theatrical pageants, all depicting Him. And the writers get rich by their unscriptural descriptions of Him, who had not where to lay His head. But all dishonor His blessed, holy and worthy Name.

Worse still are the opinions expressed among those who use His name, and who claim to believe on Him. Thousands deny His Virgin-birth; they speak of Him as a philosopher, a religious leader, a socialist, a fine specimen of manhood, and as a good example to follow. His substitutionary suffering and death is denied; they do not believe that He ever rose physically from the dead. They sneer at the idea that there is a local heaven and that the Christ is seated there upon a throne. The Christ of modernism is the complete denial of the supernatural Christ of the Bible. These denials are crystalized in powerful movements. They are found in all evangelical denominations and their leading educational institutions. Instead of diminishing, these denials increase.

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They threaten now to sweep everything before them. There is but a small remnant which is true and faithful to the true Christ, the Son of the living God. The confusion is appalling and many ask, how will it end? Oh! it will end! And the end will be the complete defeat of His enemies. His manifestation will silence every mouth and will for ever prove that Peter was right, and the true Church was right, in believing and confessing, "Thou art the Christ, the Son of the living God!" Such systems as Christian Science, Modernism, Unitarianism, and all the Christ rejecting systems and cults will suddenly terminate with that great coming event, the return of the glorified Son of Man.

It will mean the glory of the Church, the Body of Christ. The Church, the true Church before this great coming event bursts upon the world, will be translated to meet the Lord in the air. This is fully revealed in 1 Thessalonians iv:13-18. Every member of that body will then be changed into the image of the Firstborn. The Son of God and the Son of Man will bring then His many sons unto glory. He will be glorified in them, while the whole body will be glorified with Him. The Church will share His glorious inheritance; the Saints will rule with Him over the earth.

It will mean the end of Gentile World rule. The times of the Gentiles continue till He returns. His return will mean the passing away of the present world government, whether it is autocracy, monarchy or the rule by the people and for the people. Both forms of human government, the one-man government or the people's government, are represented in the two feet of Nebuchadnezzar's dream-image (Dan. ii). The smiting stone is Christ's return. The stone ends every form of government as it is in existence now.

It will mean judgment for the wicked. He comes to judge and to punish according to His righteousness. He comes "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thess. i:8, 9). All the enemies of Christ, the apostates

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among the Gentiles and the Jews will face Him as Judge in that great coming event.

It will mean the conversion of the remnant of Israel. When this great event arrives and He is manifested, Israel's hope will be realized. They shall look upon Him, whom they pierced, and know Him by the prints of the nails in His hands. All the promises made to them as a nation will then be made good. The national blood-guiltiness will be wiped away; He will forgive their sins and remember them no more. A nation will be born in a day. The Spirit will be poured out upon them and they all shall know the Lord from the least to the greatest. They will be gathered from all the countries of the earth. Their land will become Immanuel's glorious land and Jerusalem will be a praise in the whole earth, for it is the City of the great King.

It will mean the establishment of His Kingdom on the earth and the conversion of the world. He will receive in that day the throne of His father David and the throne over all the earth. He asks the Father and He gives Him the nations for His inheritance and the uttermost parts of the earth for His possession. The universe hears the never ending shout, "The kingdoms of this world are become the kingdom of our Lord, and His Christ; and He shall reign for ever and ever"—"Hallelujah, the Omnipotent reigneth." He reigns from sea to sea and His glory covers the earth as the waters the sea.

It will mean the binding of Satan. The Super-Man from heaven, the seed of the woman, when this great coming event has arrived will put His heel upon the serpent's head. The enemy's complete overthrow has come. He is bound to deceive the nations no more. All idolatry and every form of wickedness which flourishes now will end. Righteousness will be for ever enthroned.

It will mean Peace on Earth. All peace treaties, disarmament pacts and national agreements cannot bring permanent peace for this peace-less world. Nor can nations, by legislation or education, be taught to learn war no more, "Peace on Earth" comes with the coming of the Prince of Peace. Then nations will learn war no more and turn their swords into plowshares and their spears into pruning hooks. He

only can speak peace to the nations and hush the national strifes as He hushed the waves of the Galilean Sea.

It will mean the banishment of oppression, of poverty, of famines and of pestilences. The King upon the throne will rule the world in righteousness. No longer will the hire of the laborer be kept by fraud; no longer will the greater part of the race struggle on in poverty; no longer will famines and pestilences sweep their millions away into untimely graves. The King is righteous. The King upon the throne is almighty. In His humiliation He showed His power over disease; He showed His power in satisfying the poor with bread, so that their hunger was stilled. Oh! the blessing He brings when He has received His own throne and rules in righteousness with all power in heaven and on earth!

It will mean the removal of the curse which rests on all creation. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole Creation groaneth and travaileth in pain together until now" (Rom. viii:19-22). "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox" (Isa. xi:6-7). The curse which rests upon creation now will then be removed. No more devastating floods, hurricanes and storms! No more earthquakes and other physical disasters! Creation's Lord and Redeemer is upon the throne.

Such is the great coming event and what this event, His visible and glorious return, will mean. But not the half of it has been told.

"Ye are all the children of God by faith in Christ Jesus" (Gal. iii:26). "Whosoever believeth that Jesus is the Christ, is born of God" (1 John v:1).

Premillennial Coming of Christ

That Christ will come again, and come again in person, is agreed by all Christians. The testimony of Scripture is so plain and explicit that no one who believes it to be inspired questions the fact. Some indeed suppose that in a certain sense, Christ came at the destruction of Jerusalem; others that He comes at death; some again speak of His coming to the soul of each believer in the power of the Holy Spirit; still others that He comes in great providential crises, etc.

But all alike look for a coming of Christ beyond all these, a coming "in the clouds of heaven with power and great glory." It is of this event we have to speak.

Another fact, concerning which there is little or no question among those who believe the Bible to be an inspired book, is the certainty of a future period of universal blessedness on earth. Scripture so plainly teaches this that hours would be consumed in simply citing passages.

And here also there are differences of opinion as to the means *by* which, and the time *at* which this period will be introduced; but as to the fact there is no doubt. The question before us is, which of these two events comes first? Are we to expect the Millennium *before* the Lord returns in person, or are we to look for His coming to *introduce* the Millennium? The Word of God alone must decide, and its decision must stand, whether we appreciate its full significance and practical value or not.

We suggest certain lines of Scripture proof.

1. The prophet Daniel, interpreting Nebuchadnezzar's vision of the great image, says: "In the days of these kings (*i.e.*, the ten kingdoms represented by the 'toes' of the colossus) shall the God of heaven set up a kingdom which shall break in pieces and consume all these kingdoms, and it shall stand forever" (ii:44; cf. also vii:13, 14, 27). This was the specific prophecy, on which, together with all the Old Testament prophecies, the Jews based their expectation of the Messiah's kingdom.

Now, it was during the existence of the last of the four

world-empires, represented by the "legs of iron" (ii:40)—generally agreed to mean Rome—and before it was broken up into its ten-toed condition, and while still in its full power and integrity, that Jesus Christ appeared among men, and Christianity, or the Gospel age, began.

The miracles that Christ wrought and the doctrines He promulgated were so extraordinary, the multitudes in Judea thought the kingdom spoken of by Daniel was immediately to be set up. Then Jesus spake a parable to them of "a certain nobleman, who went into a far country to receive for himself a kingdom, *and to return*" (Luke xix:11 sq.). The "nobleman" is Christ. The people thought the kingdom should "immediately appear." "No," says Jesus in the parable, "I must first go into a far country and receive the kingdom from my Father, and *return*, before it can be set up." Nothing can be plainer or more decisive than this. And then the parable goes on to describe what would occur prior to the setting up of the predicted kingdom. There is not a hint about the gradual spread of truth and righteousness till the whole world should be ready to receive Christ for its King. Instead, we have the endowing of His servants with gifts to be employed for Him during His absence, and until His return—"Occupy till I come";—we have the deliberate and general rejection of Him by the world,—"*His citizens hated Him,*" "*we will not have this man to reign over us,*"—we have His investiture with the kingdom during His absence, according to our Lord's words to Pilate, "*My kingdom is not of this world*"; also Daniel's testimony, "*I saw one like unto the Son of Man come unto the Ancient of Days; and there was given unto Him dominion and glory, and a kingdom, that all peoples and nations and languages should serve Him*" (Dan. vii:13, 14); next, in the parable, we have the Lord's *Return*, "*having received the kingdom*"; then follows the rewarding of the faithful servant, the judgment of the unfaithful and the slaying of the "enemies," with which the scene closes.

There is nothing beyond this, except the kingdom itself. If language can teach anything plainly, this is clear, that the kingdom which the people thought was "immediately" to

appear was not to "appear" till all these events should first transpire; but one of those events is the *Return* of the Lord. It follows then that Christ will come again *before* the Millennium begins.

2. Again, in Matt. xxiv, Mark xiii, Luke xxi we have a discourse by our Lord to His disciples. In it He predicts the destruction of the temple, the overthrow of Jerusalem, and the dispersion of the surviving Jews—"For there shall be great distress in the land and wrath upon the people. And they shall fall by the sword and shall be led captive into all nations, and Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled" (Luke xxi:24). And what is to be the end of this period of suffering and dispersion? The words of Jesus are explicit,—"*Immediately after* the tribulation of those days" (not after a millennium of peace and blessing), "shall the sun be darkened, etc., and then shall appear the sign of the Son of man in heaven, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. xxiv:29, 30). Could anything be more explicit? Those days of tribulation, as Luke teaches, *begin* with the destruction of Jerusalem and the dispersion of the Jews, already eighteen centuries ago. They *continue* through the whole period of the dispersion, until the "times of the Gentiles" be fulfilled, and they end, as all three evangelists tell us, with the coming of the Son of man. If then, we ask, there is to be a period of millennial blessedness, and this is impossible during the continuance of Jewish tribulation and dispersion, which dispersion reaches on to the Coming of the Lord, is it not plain that there can be no millennium before Christ Himself returns?

3. Consider next, Acts iii:20, 21, "And He shall send Jesus Christ, whom the heavens must retain until the times of restitution (restoration) of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Those "times of restoration of all things," none will dispute, refer to some period of universal blessedness and peace still in the future, a future limited by the return of the Lord Jesus from heaven,—"whom the heaven must retain *until* the times of restitution." Peter does not say, "must retain" *during*

the times of restitution, or *until the end of them*, but “until the times” *i.e.*, until those times *arrive*. Paul testified before King Agrippa, “I stand and am judged for the hope of the promise made to our fathers, unto which promise our twelve tribes, earnestly serving God night and day, hope to attain” (Acts xxvi:6, 7).

Clearly then Christ does not come at the close of the millennial period, but at its commencement—to introduce it.

4. Take another line of proof. In 2 Thess. ii:3-8, Paul describes the events which would occur between the time in which he was writing and the Coming of the Day of Christ. “That day will not come,” he says, “except there come”—What? The millennium? No, but “a falling away first, and the man of sin be revealed, etc.” And to show that the millennium cannot ensue *before* the coming of Christ, the apostle goes on to say, “The mystery of iniquity doth already work, only there is one that restraineth now until he be taken out of the way.” If then “the mystery of iniquity” was already working in the apostle’s day and ultimately to head up in the person of the “man of sin,” the “son of perdition”; and if that “wicked (lawless) one” is to continue and work until the return of the Lord, and only to be destroyed by the “brightness of His coming”—the outshining of His parousia,—how then, we ask, can there be an intervening millennium?

5. The New Testament teaching concerning the resurrection of believers is another line of proof. 1 Thess. iv:15, 16 tells us that “the Lord Himself shall descend from heaven” to raise the righteous dead and translate the righteous living—them that “remain unto the coming of the Lord.” To this accords 1 Cor. xv:23, “Christ the first-fruits, afterward they that are Christ’s at His coming,” and Rev. xx:5, 6, “This is the first resurrection; blessed and holy is he that hath part in the first resurrection; they shall reign with Christ a thousand years.” This is the resurrection the apostle strove to attain—literally the out-resurrection from among the dead (Phil. iii:11). Taking these passages and others of like import together, we learn that the Lord will come to raise the righteous that they may reign with Him in His kingdom. From 1 Cor. xv:54, we learn what is to

follow that coming and resurrection,—“then shall come to pass the saying that is written: Death is swallowed up in victory.” But where is it so written? Only in one place (Isaiah xxv), and that single passage gives force and special point to the citation; for there it stands connected with the introduction of the millennial period (verses 6-8), “In this mountain shall the Lord of Hosts make unto all peoples a feast of fat things,—He will swallow up death in victory, and the Lord God will wipe away all tears from off all faces, and the rebuke of His people shall He take away from off all the earth, for the Lord hath spoken it.” The second coming of Christ is therefore at the beginning, and not at the close of the millennium.

6. There is one more line of Scripture proof we would suggest. The Bible presents four great lines of revelation in the outworking of the divine purpose of redemption, viz.: *Creation*; the *Gentiles* or nations; *Israel*; the *Church*. This is the Old Testament order in its historical unfolding. The New Testament reverses the order and presents first the calling and destiny of the Church; then follows the restoration of the kingdom to Israel under the sway of Messiah’s sceptre on David’s throne; next the calling of the Gentiles or nations, and last the deliverance of creation from the bondage of corruption. Acts xv:13-18, gives the divine order of events. Each of these lines runs its predicted course of mingled imperfection and pain and suffering until the time of consummation—“the dispensation of the fulness of times”—at the second coming of Him in whom “all things” shall head up (Ephes. i:10). There is no peace, no rest from suffering, no glory for any of these four great subjects of revelation till Christ comes again in power and great glory.

(1) Take first *the Church*.

Everywhere in the New Testament, the Church is presented as an elect body—the ecclesia—and as compared with the multitudes of earth, a small company, a body called out. “Simeon hath rehearsed,” says James at that first council in Jerusalem, “how first God did visit the Gentiles (the nations) to take out of them a people for His name” (Acts xv:14). This is the work of the present dispensation. And not only

is the Church described as an elect body, but also as a witnessing and persecuted body, in the world but not of it.

The Church's completeness, her consummation as a "glorious church," will not be till Christ comes again in resurrection power. This is her "blessed hope," its *fruition* to be reigning with Christ in His kingdom over a redeemed world, as His Bride and co-regnant queen. Since then the Church is not complete till the resurrection, which itself is synchronous with Christ's coming in person, there can be no millennium before that coming.

(2) *Israel.*

We turn again to the apostolic testimony,—“After this,” *i. e.*, after the calling out of the Church, “I will return, saith the Lord, and I will build again the tabernacle of David which is fallen, and I will build again the ruins thereof, and I will set it up” (Acts xv:16). James is quoting Amos ix:11, 12, which chapter contains a prediction of an actual restoration of Israel to land and cities and vineyards, “And I will plant them upon their own land, and they shall *no more* be pulled up out of their land, which I have given them, saith the Lord” (Amos ix:14, 15). But there will be no such restoration of Israel until Messiah Himself shall come, “*I will return*”—“I,” “I” will do all this, and make good in all its fulness of glory the covenant made with Abraham, Isaac and Jacob, with Samuel, and with David.

Perfectly familiar as Jews with all this, the disciples on the day of Christ's ascension, asked “Wilt thou at *this time* restore again the kingdom to Israel?” And Jesus answered them,—not, “there will be no kingdom for Israel,” but, “it is not for you to know times or seasons,”—your mission is first, in the power of the Holy Spirit, to be my witnesses unto the uttermost part of the earth (Acts i:7, 8). And lest they might think they had misunderstood His repeated declarations about His return and all its accompanying events, and their duty to watch, He sent to them, as they stood gazing after His receding form, two men in white apparel, who said, “Ye men of Galilee . . . this same Jesus which was received up from you into heaven, shall so come in like manner, as ye beheld Him going into heaven” (Acts i:11).

Accordingly, just so soon as the Church (the ecclesia) the fulness (pleroma) of the Gentiles is brought in, then shall "all Israel be saved" (Rom. xi:25, 26), and "the kingdom under the whole heaven shall be given to the saints of the Most High" (Dan. vii:27). So here again we learn that there will be no millennium, no kingdom of heaven on earth, until the Messiah Himself comes, and "there shall come out of Zion the Deliverer" (Rom. xi:26).

(3) *The Nations and Gentiles.*

Again we refer to the passage in Acts xv. When the tabernacle and throne of David shall be restored, it will be in order that "the residue of men may seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord" (comp. Rom. xi:12-15). "Then," according to the Psalmist, "shall the nations be glad and sing for joy, the world also and they that dwell therein"; or as quoted in Rom. xv, "Rejoice, ye Gentiles, with His people"; again, "Praise the Lord, all ye Gentiles"; and again, "Isaiah saith, There shall be a root of Jesse and He that ariseth to rule over the Gentiles, on Him shall the Gentiles hope." This does not refer to the Church, for the Church, which is Christ's Body, is not reigned *over* but reigns *with* Him in His kingdom.

There is no peace therefore to the nations, no period of universal blessedness and peace, but rather overturning and overturning, till He shall come, whose right it is, and He shall reign King of kings and Lord of lords.

(4) *Creation.*

Then too—and not till then—shall creation itself receive deliverance (Rom. viii:19-23). Like a poor wounded stag, panting for the water-brooks, with outstretched neck, "Creation waiteth for the manifestation of the sons of God"; "for the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." It groans and travails in pain, and "not only so, but ourselves also groan within ourselves, waiting for our redemption, to wit, the redemption of our body." But this "redemption of the body" will not be till Christ Himself, "who is our life, shall be manifested, and we shall be manifested with Him in glory" (Col. iii:4). Then also shall "the floods clap their

hands and the hills be joyful together before the Lord, for He cometh, for He cometh, to judge the earth in righteousness and the peoples with His truth" (Psa. xcvi:8, 9; xcvi:11-13). There's no rest therefore for *Creation* until the Lord comes again to restore all things.

We conclude, from whatever direction we approach the truth of Christ's second coming *on the lines of Scripture*, the verdict is the same and cannot be confuted, that *our Lord's Return is Premillennial*, possible at any time and always to be watched for by the faithful servant, at "midnight or at cock-crowing or in the morning." Can we wonder then that the aged, beloved Apostle, hearing in his island prison the sublime assurance, thrice from the Lord Himself, "Behold, I come quickly!" should lay down his pen and close the Book of God and respond, "Amen. Even so, Come, Lord Jesus."

It may not be amiss to subjoin the testimony of one or two church historians as to the faith of the Primitive Church concerning the coming and kingdom of our Lord, testimony all the more significant in that the writers did not themselves accept the doctrine they attest.

Dr. Philip Schaff in his Church History says, "The most striking point in the eschatology of the ancient church is the widely current and very prominent Chiliasm, or the doctrine of a visible reign of Christ on earth with the risen saints for a thousand years." "This precious hope was a copious fountain of encouragement and comfort under the pains of that martyrdom which sowed the seed of a glorious harvest, or the Church." "In the age of Constantine, however, a radical change took place in this belief. After Christianity contrary to all expectation, triumphed in the Roman Empire, and was embraced by the Caesars themselves, the Millennial reign, instead of being anxiously waited for and prayed for, began to be dated either from the first appearing of Christ or from the conversion of Constantine, and to be regarded as realized in the glory of the dominant imperial state church."

Dr. Adolph Harnack, in his article on the "Millennium" in the Brit. Encyclopedia, says,—“It must be admitted that this expectation—of the nearness of Christ's second advent and the establishing of His reign of glory on earth—was a promi-

ment feature in the earliest proclamation of the Gospel, and materially contributed to its success." "It was associated, and to all appearance inseparably associated, with the Gospel itself."

The infidel historian Gibbon, among the five reasons (chap. xv) which he gives for the rapid and wide-spread progress of the Christian religion in the first centuries, mentions this same article of faith in the early church as one of them.

What Time Is It?

Almost a thousand years before Christ a voice cried to the watchman-prophet: "Watchman, what of the night? Watchman, what of the night?" The Watchman answered: "The morning cometh and also the night" (Isa. xxii:11, 12). They wanted to know what time it was. And so today the godly, who believe in the Word of God, who believe all that the prophets have spoken, want to know what time it is. This question is fully answered in the New Testament.

"*The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light*" (Rom. xiii:12). These words were written about nineteen hundred years ago. They were an answer to waiting believers in apostolic days, who asked, "what time is it?" The answer is even more true and sure in the Twentieth Century. Our generation, more than any previous one, can shout triumphantly—"the night is far spent, the day is at hand!" Let us look at the meaning of these words.

I.

The condition of the age in which we live is night. This present age began with night. The Light of the World had come from heaven to earth to give light, and to scatter with His light the darkness of sin. He shone forth into the darkness, but the darkness comprehended it not (John i:5). The Light of the World is the Creator of all, the Son of God. "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not" (John i:10, 11). The Life and the Light was rejected by the world, by Jew and Gentile. Satan,

the prince of this world, on account of it became "the god of this age" (2 Cor. iv:4). Satan being the prince and the god of this age, has his throne in this age, the age is controlled by him, and therefore lieth in the wicked one (1 John v:19). Under Satan's dominion the age can be nothing else but night. It began in night; it continues in night, and the age ends in night.

But many voices are raised against such a view. It is not believed in nominal Christendom that this age is night. The common belief is that the age becomes brighter and better every year. They tell us of the better physical conditions. They point to the use of electricity, to the great transformations in communication, the telegraph, the telephone and the wonders of the radio. They speak of the transformations in transportation, the railroads, the steamships and now commercial aerial navigation. They mention the great discoveries and inventions, the better sanitary conditions, the conquest of certain diseases, and other things, as evidences that the age is not night, but is making constantly for a better day. In believing this they reject the plain and simple revelation written in the Word of God. A blind man does not know the difference between noon and midnight. Alas! the mass of professing Christians who are blind and blinded, who think it is day, when it is night!

The question is not about physical progress, but what about the things of God? God is not concerned about what man does with the telescope, the microscope, and how he succeeds in higher education and learning. God is concerned about man's attitude towards His Son, the Lord Jesus Christ. Is this age accepting Him as the only Saviour? Is the age giving Him the rightful place by trusting in His blood, accepting His salvation and walking in the light? Is there, as the result of true faith in the Son of God, a constant increase in righteousness and holiness, a turning away from sin, from the world with its pleasures and greed for money? Is there more true, spiritual worship on earth?

Alas! as God looks upon this world He sees it very dark. He sends forth His angels to walk to and fro in the earth and they come back to heaven and bring the report, "It is

night down there," for He, whom angels worship and obey, as their Lord, is rejected and by the world disowned.

We look to the lands of heathendom. How dense the night there. The "International Missionary Council" held in Jerusalem recently, declared that there is good in Islam, Buddhism, Hinduism and Confucianism. Oh, ye blind leaders of the blind! The systems you mention are religions, but they are invented religions, as ye modernists try to invent a "new religion." Behind it all lurks the dark shadow of the prince of this world. Islam, Buddhism, Hinduism, Confucianism may place Christ on the same level with Buddha Gautama, or speak of blind and miserable Gandhi as being like Christ; or put Christ into the same category with Mohammed, Zoroaster and Confucius. But to acknowledge Him as the pre-eminent Lord, this they refuse to do. Look at heathen darkness! Look at vile India with its disgusting and degrading religious customs! Look at Islam with its licentiousness! Look at China with its never decreasing child murder! Yes, a thousand millions of human beings are in the night of heathendom. De-Christianized modernism with its vain efforts to bring "Western Civilization(?)" to heathen religions only increases the darkness.

It is night in professedly Christian nations, like the United States, Great Britain, Germany, the Scandinavian countries, Italy, Spain and others. Look at the night of Romanism! Millions are half pagans, for Romanism is pagan-Christianity. Instead of worshiping the Lord, the Son of God, they worship the virgin Mary; instead of praying to the living Christ, they ask dead saints to intercede. Rome is truly the mother of ignorance, and she can only keep her unscriptural pretensions and authority, by keeping the masses in darkness as to the Gospel of our salvation. It is night there.

Still darker is the night when we turn to apostate Protestantism. Thousands upon thousands turn their ears away from the truth, and under the leadership of false prophets, they listen to fables. Modernism with its boasting of new light, is darkness and leads into endless night. With

its denials of the Christ of God, His sacrificial work as our sin-bearer, it is in part responsible for the moral conditions of our times. These conditions of professing Christians, those who have the form of godliness, and deny the power thereof, are predicted in 2 Tim. iii:1-5. In spite of reformers and religious leaders, who try to better the age by legislation, there is an increase of law-breaking and lawlessness. Lovers of themselves, lovers of money and lovers of pleasure more than lovers of God, is the divine description of the mass of lifeless church-members. Surely morally it is night in civilized countries. And in that night you have the dreams and visions of the sleepers. They dream of a war-less world, of a union of all nations, of outlawing certain evils, of banishing ignorance and superstitions. Yes, there are many golden dreams the sleepers have, especially their sleeping leaders. But there is coming a terrible awakening, when they discover—it is night.

Some time ago I had to be out in the night and walk a long distance, several miles. It was a cold walk, a lonely walk, and a dangerous walk. The night-air was chilly; it was penetrating. I had no companion; I had to walk alone, looking up to the star-lit heavens, in silent fellowship with Him, whose watchful eye saw me walking through the night. It was a dangerous walk. I took the middle of the street, avoiding dark places, where some bandit, with a deadly weapon, might lurk, to spring upon me. And such is your walk and mine, fellow-believer. It is cold for us in this night and there is great danger that we become cold and transformed to this age. It is lonely, there is but little fellowship, but this should make our fellowship with Him more real. And it is a dangerous time, this night time. It is for us the time of trial and tribulation, affliction and suffering. As we walk with the Lord in separation, the lonely walk, we shall find out the truth of the prayer-words of our Lord, "the world hath hated them." We must bear His reproach during the night of this age.

II.

What time is it? The Day is at hand. There is a day coming when the shades of night will disappear, when "the

day dawns and the shadows flee away." There is a day coming when sin, ignorance, infidelity, atheism, agnosticism and all other evils will disappear with the rising of the Son in all His splendor. This day can only break when He comes again. His coming will bring "the day of Christ" and after that will come "the day of the Lord." The day of Christ is for the Church; the day of the Lord is for the world. The day of Christ will usher His Saints into His glorious presence; the day of the Lord will end this age and the prevailing night, for the Son of righteousness will then rise with healing beneath His wings. The day of Christ will bring to the redeemed their full redemption in everlasting glory; the day of the Lord will bring to the world judgment, but in wrath, mercy will be remembered also. The day of Christ will wipe away the tears from off the faces of the children of God; the day of the Lord will bring to the ungodly weeping and gnashing of teeth. The day of Christ will bring rest, everlasting joy and peace to all who are Christ's; the day of the Lord brings His revelation "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). The day of Christ brings all blood-washed sinners, saved by grace, face to face with Himself, to see Him as He is and to be like Him; the day of the Lord reveals Him as the righteous Judge and King. The day of Christ brings to His servants the promised rewards and crowns, making them ready for the public demonstration of the King; the day of the Lord will bring the King of kings to receive His kingdom over which He and His Saints will reign. The day of Christ is ushered in by the descending Lord with His gathering shout which will gather all the redeemed to meet Him in the air; in the day of the Lord heaven will be opened and He will appear and all His Saints with Him.

It is then "the day of Christ" which is first of all at hand. This day may come at any time. It is timeless and signless. His purpose set for this present age, the gathering of the Church, the body of Christ, must be accomplished. But the fulness of that body, as to numbers, is a secret with God.

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No human being knows the exact number of the elect. For all we know the last members are now being gathered and when the body is completed, He comes to gather that body home to glory. The dead in Christ will be raised first, and we, who remain, and are alive, shall be caught up together with them in clouds to meet the Lord in the air. It may be today.

In reading the apostolic statement again we emphasize one little word—the word “is.” “The night *is* far spent, the day *is* at hand.” The age of night is almost gone; we are living in the fourth watch of the night. The day-dawn cannot be far away and therefore we can say confidently, “the day *is* at hand!”

Do we not see that day approaching?

We see the day approaching in many ways by what is going on in the world today.

The ever increasing lawlessness shows that the mystery of lawlessness will soon culminate in the manifestation of the man of sin, the son of perdition. He will appear after the Lord has called His true Church to meet Him in the air. *Then* shall that wicked one be revealed whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming. (See 2 Thess. ii:1-10.) As we see His shadow lengthening we realize our home-call cannot be far away.

The Gospel is preached throughout the whole world. The uttermost parts of the earth have been reached. No new continents can be discovered. All nations and tribes of men, formerly unknown to civilization, are all known now. The Gospel has been carried to every nook and corner of the world, and the Holy Spirit has used it in adding new members to the body of Christ. Some think that the world has to be converted before that day can come, but this view is unscriptural. There is not a single verse in the Bible which promises the conversion of the world during this present age. The Gospel is preached as a witness to all nations to call out from them the people for His name (Acts xv:15). As this has been done, and is being done, the day of Christ must be near at hand.

The great nations of the world are in the very conditions of which our Lord spoke in His prophecy, "Upon earth distress of nations, with perplexity; the sea and the waves roaring" (Luke xxi:25). Sixty-one years ago Bishop Ryle of Liverpool wrote: "The mightiest empires on earth have been shaken, during the last years, to their very foundations. Kings, and princes, and great men, have been driven from their high position by scores, and been made wanderers on the face of the earth. There has been no accounting for it by any human reasoning. These movements have taken place in the face of increased knowledge, civilization, and desire of peace. The shock came from beneath. And what saith the Scripture? 'Nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilences and earthquakes in divers places. All these are the beginning of sorrows' (Matt. xxiv:7, 8)." But since 1867 worse things than ever before have happened. The greatest famines, pestilences and earthquakes swept over the earth since then. And the wars! The Franco-Prussian war, the Russian-Japanese war, the Spanish-American war, and many others, but above all the great World War with its unspeakable horrors. Today we see the world in unrest. It is not confined to a few nations, it is world wide. A revolution, perhaps greater than the French Revolution at the close of the eighteenth century, broke out in Russia and resulted in the establishment of an atheistical government, whose program seems to be a world-revolution. The seed of anarchy is being sown throughout Europe and Asia as well as in the other continents. Politically, things look very dark. In saying this we do not forget the peace treaties which, under the leadership of Mr. Kellogg, have been signed by so many nations. Signing peace treaties and making peace pacts is nothing new in the history of the world. History records many of them, as well as the fact, that they did not prevent war. During the last ten years thrones have crumbled into dust, republics have been formed, the rule by the people has come to the front, boundaries have been changed and all has been in flux. All seems to point to that final coming great upheaval of which the Word of

prophecy has so much to say. Therefore God's people know the day is at hand and must soon come.

And then the movement among the Jews! They are in part, at least, a nation homeward bound. The vision of Ezekiel is being fulfilled. There is a mighty shaking among the dry bones of the house of Israel. Their national consciousness has been revived. They are coming to the front and being prepared for the final page of their history of sufferings and tears. Because the fig-tree putteth forth new leaves, we know the day of Christ must be close at hand.

We also think of the revival of the study of prophecy which is now going on among true believers throughout the world. This revival is the work of the Holy Spirit, who wants the Church, the Bride, to join her "Come" to His "Come," for it is written, "the Spirit and the Bride say, Come" (Rev. xxi:17). The midnight cry has gone forth for many years. Satan tried to stop it. But in spite of all his inventions, the wrong teachings and cults, like the Millerites, now known as Seventh Day Adventists, or the Russellites, now known as International Bible Student Association, and other errorists, through whom the word of prophecy is maligned, the study of prophecy continues. There are more true believers living today who have an intelligent, spiritual and scriptural knowledge of prophecy than ever before. There are more true believers waiting for His coming and praying for His coming than in all the former preceding history of the Church. This surely is the work of His Spirit and a sign that "the day is at hand."

III.

Let us therefore cast off the works of darkness, and let us put on the armor of light. This is Paul's inspired exhortation to the household of faith in view of the fact that the night is far spent and that the day is at hand. Whenever the Holy Spirit reveals Christian doctrine, He follows it with a "therefore." After the Gospel of God had been fully revealed in Romans we find the exhortation: "I beseech you *therefore* by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God" (Rom. xii:1). After the resurrection of believers had been revealed

and the coming of the Lord to gather all home, we read: *Therefore*, my beloved brethren, be ye steadfast and unmovable, always abounding in the work of the Lord, for as much as you know that your labor is not vain in the Lord" (1 Cor. xv:58). In Ephesians the fullness of our redemption and of our calling is made known and then follows the exhortation: "I *therefore*, the prisoner of the Lord, beseech you that ye walk worthy of the calling wherewith ye are called (Ephes. iv:1). And so here after penning these weighty, though brief, words, there follows his "*therefore*," the exhortation to personal holiness, separation from all evil. Prophetic truth, the truth of the coming of the Lord and our future glory with Him is inseparably connected with personal holiness. Some study prophecy out of curiosity. It is not a heart study, but a head study. It does not affect them spiritually at all; it does not change their mode of living, it does not make them concerned for the unsaved nor does it make them liberal in supporting missions and the Lord's work. Better not study prophecy at all and remain in total ignorance about these things if you refuse to have it govern your life and your conduct.

Throughout the New Testament Scriptures the coming day of Christ, when we shall meet Him and see Him face to face, is put down as the greatest incentive to personal holiness. "He that hath this hope set on Him purifieth himself, even as He is pure" (1 John iii:3). The truth of Christ's appearing and our appearing with Him in glory, as written in the Epistle to the Colossians, is followed by another Pauline "*therefore*." "Mortify *therefore* your members which are on the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry . . . put off all these, anger, wrath, malice, blasphemy, filthy communications out of your mouth" (Col. iii:1-10). And Peter after his prophetic testimony writes: "Wherefore beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless" (2 Peter iii:13, 14). And again we read: "Let your gentleness be known unto all men; the Lord is at hand" (Phil. iv:5). How else can it be! If we expect to see Him

and be some day suddenly brought into His glorious presence, and we believe this with our whole heart, it must change our mode of living and lead to separation. The works of darkness must be cast off. It means, as another has written,—"to lay aside everything in your life and habits, which will not bear the light of Christ's appearing. You ought to make it a principle of conscience to do nothing you would not like to be found doing when the Lord comes to gather His people. This is a searching test indeed. The application of it must be left to every man's own heart. Each must judge for himself. Each must prove his own work. Each must set up an assize within him, and honestly bring his ways to trial. Oh! for a will to deal fairly and justly with ourselves!" We must judge ourselves so that we are not judged. All should be tried by the test of His coming. "Place in this balance your amusements, your books, your companions, your manner of conversation, and your daily behavior in all the relations of life. Measure all by this measure—"The night is far spent the day is at hand." Am I living as a child of the night or as one who looks for the day?"

Furthermore we must put on the armor of light. This is not our own armor, but it is the armor which God Himself provides, for it is called "the armor of God." Of this armor of light and of God we read in the Epistle to the Ephesians, "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. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the Word of God" (Ephes. vi:13-17). Thus girded with the shield of faith and the sword of the Spirit, we must be positive Christians, walking in the light as He is in the light, ever putting on Christ and manifesting Him.

"Rejoice evermore. Pray without ceasing. In everything give thanks, for this is the will of God in Christ Jesus

concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things, hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless *unto the coming of our Lord Jesus Christ*" (1 Thess. v:16-23).

"And now, little children, abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him at His coming" (1 John ii:28).

"For yet a little while, and He that shall come, will come and will not tarry" (Heb. x:37).

"He who testifieth these things saith, Surely I come quickly. Amen. Even so, Come, Lord Jesus" (Rev. xxii:20).

Only a few more shadows and He will come

It may be in the evening,
When the work of the day is done;
And you have time to sit in the twilight
And watch the sinking sun;
While the long bright day dies slowly
Over the sea—
And the hour grows quiet and holy
With thoughts of Me—
Let the door be on the latch—
In your home—
For it may be through the gloaming,
I will come.

It may be when the midnight,
Is heavy upon the land,
And the black waves lying humbly,
Along the sand.
When the moon-less night draws close,
And the lights are out in the house—
When the fires burn low and red,
And the watch is ticking loudly,

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Beside the bed.
 Though you sleep, tired out, on your couch;
 Still your heart must wait and watch,
 In the dark room.
 For it may be that at midnight;
 I will come.

It may be at the cockcrow,
 When the night is dying slowly,
 In the sky.
 And the sea looks calm and holy,
 Waiting for the dawn of the golden sun,
 Which draweth nigh.
 In the chill before the dawning,
 Between the night and morning,
 I may come.

It may be in the morning,
 When the sun is bright and strong,
 And the dew is glittering sharply,
 Over the little lawn;
 With the long day's work before you,
 You rise up with the sun.
 And the neighbors come in to talk a little,
 Of all that must be done;
 But remember that I may be the next
 To come in at the door,
 To call you from your busy work,
 For evermore.
 As you work your heart must watch,
 For the door is on the latch
 In your room—
 And it may be in the morning;
 I may come.

So I am watching quietly
 Every day,
 Whenever the sun shines brightly,
 I rise and say—

Surely it is the shining of His face!
 And look unto the gates of His high place
 Beyond the sea.
 For I know He is coming shortly,
 To summon me.
 And when the shadow falls across the window
 Of my room,
 Where I am working my appointed task,
 I lift my head to watch the door,
 And ask if He is come.
 And the angel answers sweetly,
 In my home—
 Only a few more shadows,
 And He will come.

Current Events

In the Light of the Bible

The Coming Exodus from the Land of the North. The prophetic Word has much to say about the Jews who are living in the land of the North and their future regathering. "Therefore, behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth, that brought up the children of Israel out of the land of Egypt, but the Lord liveth, that brought up the children of Israel from the land of the North, and from all the lands whither He had driven them, and I will bring them again into their land that I gave unto their fathers" (Jer. xvi:14-15). "Behold I will bring them from the North country * * * a great company shall return thither" (Jer. xxxi:8). "Ho, ho, come forth, and flee from the land of the North, for I have spread you abroad as the four winds of heaven, saith the Lord" (Zech. ii:6). This great regathering will be fully accomplished when the Lord comes. He will send fishers to fish them out and hunters to bring them back (Jer. xvi:16, 17). According to the words of our Lord the hunters and the fishers will be angels. "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect (Israel)

from the four winds, from one end of heaven to the other" (Matt. xxiv:31). But there is today a significant stirring among the dry bones of the house of Israel. It is the most noted in the great land of the North, Russia. Thousands, yea, tens of thousands of Jews are eagerly waiting for a convenient return to Palestine.

There is also in Soviet Russia a movement to start Jewish colonies elsewhere. We print a report of this movement as it comes from Moscow.

"Forty-five thousand Russian Jewish tradesmen, forced from the field of retail merchandising by the Soviet co-operative monopoly, are today the vanguard of a Jewish back-to-the-land movement which promises to sweep Russia.

"More than 10,000 families, formerly small storekeepers, have been settled on farms since 1924 and there are 35,000 applications for government land. Moscow officials see no signs that the tide has reached its crest. Estimates of the potential number of Jews who will sell out their dwindling stocks and buy farm implements in the next few years reach as high as 100,000.

"The breadth of the movement, in fact, has revived discussion in government circles of the projected 'Jewish republic' in the Amur region. If this plan should be carried through, a large area of excellent farming country would be turned over to Russian Jewish colonists. Two other prairie sections are sharing with the Amur area the bulk of present Jewish migration. Strong Jewish colonies are rapidly forming in Crimea and Krivoy Rog, under stimulus provided by the Soviet government.

"The movement also has the backing of wealthy American Jews, including Felix Warburg, Louis Marshal and Julius Rosenwald. In general, the results have encouraged the government to go ahead with the project. Even the question of religious liberty or lack of liberty has apparently been smoothed over satisfactorily. Private houses are turned into synagogues for the purposes of worship and there is no attempt on the part of the government to interfere.

"The same rule applies to schools. Religious institutions of instruction are forbidden, but there is nothing in Soviet

law to prevent the colonists from teaching their children any language or belief."

Such colonizing schemes are nothing new. Baron Hirsch attempted it. Israel Zangwill and Max Nordau had their plans. They all failed. But this "back to the land" movement will probably be only a stepping stone towards the reach of the ultimate goal.

Modernism's Outcry Against Modernism. Are modernists awakening to the fact that their infidel system is a menace to all spirituality and righteousness? It seems so, according to the utterances of Dr. William Henry Spence, Pastor of the Church of Christ at Dartmouth College, Hanover, N. H. In a series of articles on "A Modernist's Criticism of Modernism," he asserts that some modernists are directly chargeable with anything but a good influence. They have, he declares, lost something of the old reverence which characterizes the orthodox; they have stirred up harmful religious controversy, they have taken so much pride in intellectualism as to lose spirituality, a cold reverence for the facts of science has cooled their religious ardor. Among other things this modernist says:

In the recent controversy between the Modernist and the Fundamentalist over the question of evolution, there is a soul of truth in the error of the Fundamentalist. He discerns that in many the espousal of the theory of evolution has dried up the springs of spirituality; and, therefore, without making careful discrimination, he comes to the conclusion that evolution is an enemy of the Christian religion. And of course he is right, in so far as one's theory of evolution is atheistic. You can't have religion after you have bowed God out of the universe.

Furthermore, the Fundamentalist has a profound conviction of the divine worth of human nature. He believes profoundly that there is a truth in Biblical declaration that man was made in the image of God. He may have crude, unscientific ideas of how it came about, but he knows himself as the offspring of a Heavenly Father. Now, to tell him that he is wholly descended from the anthropoid ape, or any other lower order of animal life which the latest theory of evolution may designate, is like telling an Adams of Quincy, or a Cabot of Boston, or an Endicott of Salem that his ancestors were "Hooligans." He resents it indignantly and pugnaciously. If the Fundamentalist has been too superficial and unfair in his condemnation of the theory of evolution, the Liberal has often been too indiscriminate and thoughtless in his acceptance of it. Certainly the Fundamentalist with his faith in the divine kinship of man is nearer right than those Liberals who, influenced by certain evolutionary theories, reduce him to a mere automaton, produced by reaction to environment.

This certainly is a most refreshing confession. Still more striking is another paragraph in which he touches upon the deplorable lack of true Gospel preaching in the camp of modernism.

How often do you find a Modernist preacher proclaiming the good news of a salvation that really makes bad men good? Are not Modernist preachers usually laboring to get men to change their ways of thinking rather than their ways of living, and are not liberal laymen more concerned to see the propagation of ideas rather than to win men to the Christian experience of God? Yet sin is just as rife as ever. Multitudes of men are still "going to the devil" while our religious conventions pass ringing resolutions for the abolition of war and other social ills, or affirm their solemn right to accept the theory of evolution, or proclaim to all the world what it already knows—the singular glory of the Pilgrim Fathers.

These strong statements by Dr. Spence were followed by an article in "The North American Review," written by William W. Gregg, a lawyer who declares, "that such data as are available confirm the belief that most of the so-called liberal, or advanced, or modernist churches, whose appeal is chiefly intellectual and to the highly educated, are losing ground or barely holding their own as compared with churches where the appeal is more to the emotions." He makes the following statements:

A recent religious survey of the city of St. Louis reveals that for every four living churches there is one dead church. A more recent survey of Springfield, Massachusetts, gives Protestantism there only "a fighting chance." In another large city less than 24 per cent of all the churches of a single denomination are supported from living sources. The Fundamentalist-Modernist controversy embitters religious conventions and has spread to the foreign-mission field. Many teachers and ministers are under suspicion as not being doctrinally "sound." Rumors of heresy trials and church "splits" are in the air. The Presbyterians have appointed a notable committee "to study the causes of unrest within the denomination," while the eminent Episcopalians who are sponsoring the "Bishops' Crusade" describe their church "as idle as a painted picture." Dr. Stelzle, after conducting an extensive religious questionnaire, concludes that "the Church as a whole has lost its grip upon a very large percentage of its members," and Dr. Carroll in his report to the Inter-Church Conference describes as "alarming" the waning membership in Protestant communions. The Men's Church League announces that "over 32 per cent of the Presbyterian, Baptist, and Methodist churches of the United States failed to add a single convert in 1927. Dr. Fosdick says: "Religion in the United States is in a badly muddled state."

In brief, if the watchman on the walls of modern Zion be not stone blind and deaf, he must now hesitate long before crying, "All's well!"

Well, Dr. Fosdick, you certainly have hit the nail on the

head this time! Religion in the United States is in a badly muddled state. True! But you have been an outstanding factor in muddling up religion. Your next step ought to be repentance, self judgment and seeking the forgiveness of Christ, the Virgin-born Son of God, faith in Him who died for our sins and rose again for our justification, and the preaching of the Gospel of Christ the only power of God unto salvation. But will he and other modernists do it?

A New Birthplace of the Human Race. Where did the human race originate? There must have been a beginning. All kinds of guesses have been made in the past and they are still at it. According to the Bible, the race started in the Garden of Eden by a creative act of God. But where was Eden situated? While no one can locate this place definitely, many scholars believe that it must have been in Mesopotamia or near to it.

But now comes the Cameron-Cadle expedition, financed in America and working in Africa. The leaders now declare, "the human race began in the Kalahari Desert in South Africa." They say that they have collected sufficient proof to satisfy them that Africa and not Asia was the original scene of human evolution which developed under the genial climate and once fertile soil of Kalahari. So the negro must be the parent stock of the race. The expedition now hopes to find in the heart of Kalahari a bushman tribe more primitive than any yet studied and the lowest type of humanity now on earth.

Go ahead, gentlemen, waste your time, your energy and your money! You are nothing but guessers. "What fools these mortals be!" No amount of research can locate the exact spot where the human race began. The most reliable information we have is given by divine inspiration through Moses in the two opening chapters of Genesis. The Kalahari Desert theory is but another verification of the Pauline prediction, "they shall turn away their ears from the truth and be turned to fables" (2 Tim. iv:3).

The Homeward Stream. Millions of Jews the world over

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turn their faces homeward. To them it seems as if the age-long dream of the Ghetto is rapidly being realized and Palestine will once more be their exclusive home. There is much enthusiasm as the ancient language of the land, Hebrew, is being revived and a Jewish University has been established. Poets arise and sing once more of Israel's past and future glory. Following is one of these poems by a Jew.

A Jewish land, a Jewish home,
 No longer all wide world to roam;
 No longer all the earth to tramp,
 No longer bear the servile stamp;
 No longer hide my Jewish face,
 For fear of torture and disgrace:
 No more expose my soul for sale
 And buy the air that I inhale.
 A Jewish land! my earth, my ground—
 How wondrous sweet these tidings sound!
 Two thousand years pursued and wronged
 My forbears hoped and pined and longed,
 And every day three times did pray
 That God would send that glorious day;
 A Jewish home, a Jewish land.
 Still firm of foot, still strong of hand,
 We answer mother to thy call:
 We go, we come, thy children all!
 From North and West and South we go
 Thy towns to build, thy fields to plow;
 Thy wounds to heal, thy shame to drive,
 That you and we may both revive.
 That you and we forget our woe—
 O motherland, we go, we go!

This sounds good. But the restoration going on is not the promised restoration in the Bible. That will come with the nation's acceptance of the rejected King, when they shall look upon Him whom they pierced; and that again can only take place with His return. What singing will then be heard in the land when the Lord has washed away their bloodguiltiness and saved them!

Shivering Europe Fearing War. While in America blind enthusiasts shout themselves hoarse over the Briand-Kellogg peace treaty, claiming that war is now forever outlawed, all Europe is fearing the outbreak of another war. The "Herald-Tribune" Paris correspondent expressed the situation in the following words:

At no time in many months, if in years, has a series of events demonstrated with such irrefutable force the pitiful frailty of Europe's armistice. The signing of the Briand-Kellogg treaty, instead of perceptibly swelling the Old World's small measure of peace, has been followed by developments throwing in bold relief the stark fact that Europe has no peace.

After ten years—after Versailles, the birth of the League of Nations, Locarno and the pact of Paris—it has been difficult indeed, this last week, to see that any great progress away from international jealousies, distrusts and fears has been made.

At Geneva M. Briand, the man of peace, "speaks with the voice of Poincare," charging that Germany is still armed. In Berlin the Nationalist press and a large section of the Moderates reciprocally vent their wrath upon the French Minister for "destroying the olive tree of Locarno." Meanwhile, in the Rhineland—as if to demonstrate that the Kellogg pact was purely a moral gesture—60,000 French troops are indulging in wholesale war maneuvers.

The Red Army utilizes all the skill in modern warfare gleaned from the recent conflict to repel the invading Blue Army, which is, in theory, recognized as nothing less than another Germanic horde. And the closing days of this week witnessed 400 airplanes in a mimic battle above Paris.

Such is the "new era of peace," as it exists in Europe today. It was no more promising, in fact, in the days preceding the signing of the treaty renouncing war. The atmosphere for that ceremony three weeks ago was thus prepared: By the British, with a stupendous aerial attack on London. By Italy, with massive army maneuvers in Piedmont where, significantly enough, the Red, or invading, army came from the north—ostensibly a French force—while across the Alps, near Modane, Marshal Petain superintended a similar military play on behalf of France.

Surely these manoeuvres prophesy nothing good. Before 1914 these mimic warfares were very prominent and led to the great world conflagration. How soon all these peace dreams will be completely shattered!

Thou lovest me! And that shall stand
 Deeper than sea, firmer than land,
 'Gainst all that Satan can evoke,
 'Gainst destitution, sorrow, stroke,
 Scorn, tribulation, hate of man,
 And ways of Thine I cannot scan;

I see, above all mystery,
 This one clear fact, Thou lovest me!
 This settles every doubt and fear,
 Makes me a happy worshiper;
 Gives to the weary feet a spring,
 Makes the face shine, the tongue to sing;
 Gives conscience, too, a clear release,
 The heart a confidence and peace;
 Fills every day and hour with glee—
 The joy of heaven—Thou lovest me!

The Heart of the Lesson

BY ARTHUR FOREST WELLS

PAUL BEFORE HIS JUDGES

Dec. 2. Acts xxiv:1-xxvi:32. Golden Text: Acts xxvi:19

Daily Readings

Mon., Nov. 26, Acts xxiv:1-9. Tues., Nov. 27, Acts xxiv:10-21.
 Wed., Nov. 28, Acts xxiv:22-27. Thurs., Nov. 29, Acts xxv:1-7.
 Fri., Nov. 30, Acts xxv:8-12. Sat., Dec. 1, Acts xxv:13-27. Sun.,
 Dec. 2, Acts xxvi:1-32.

I. THE LESSON OUTLINE

I. Paul Accused Before Felix (Acts xxiv:1-9). II. Paul's Reply (Acts xxiv:10-21). III. The Attitude of Felix to Paul and to the Gospel (Acts xxiv:22-26). IV. The Attitude of Festus (Acts xxiv:27). V. Another Jewish Accusation and Plot Against Paul (Acts xxv:1-7). VI. Paul's Reply (Acts xxv:8). VII. Paul's Appeal to Caesar (Acts xxv:9-12). VIII. Festus Introduces Paul to Agrippa (Acts xxv:13-27). IX. Paul's Speech Before Agrippa (Acts xxvi:1-29). X. Paul Declared Innocent by Agrippa (Acts xxvi:30-32).

II. THE HEART OF THE LESSON

The Jew's accusation of Paul before Felix, although born of infernal hatred for the Apostle, reveals at least three things which the Christian worker may well note. It manifested zeal, carefully arranged thought, and a desire to present the case in the most attractive and impressive manner. The Jews wasted no time in their pursuit after the Apostle. "And after *five days* the high priest Ananias *came down* with certain elders." They had a carefully prepared brief. They accused Paul of sedition, heresy, and sacrilege. "For we have found this man a pestilent fellow, and a mover of *insurrections* among all the Jews throughout the world, and a ringleader of the *sect* of the Nazarenes: who moreover assayed to *profane* the temple." They intended to present their case persuasively. "An *orator*, one Tertullus." It is true that their zeal was useless, their logic hollow, and their oratory ineffective—for no one can build a solid structure upon a lie; but they did not wait until Saturday night to prepare their lesson for the next day in any kind of slipshod way (Matt. x:16; Rom. xii:11)!

Paul replied to the first charge by citing the time element, his conduct, and their lack of proof (Acts xxiv:11-13). His answer to the second charge was a declaration that he was not a sectarian heretic

but a believer of the Scriptures, that his accusers had the same hope which he cherished, and that he had lived conscientiously before God and men (Acts xxiv:14-16). Paul's answer to the third charge was a testimony that, instead of being a "pestilent fellow," he had come to Jerusalem as a benefactor, that he did not violate the sanctity of the temple, that the supposed actual witnesses were absent, and that his conduct in the council was beyond reproach (Acts xxiv:17-21).

Note the cheerfulness with which the Apostle defended himself (Acts xxiv:10), and the courage with which "he reasoned of righteousness and self-control and the judgment to come" as he stood before the terrified Felix and the wicked Drusilla (Acts xxiv:24-25), in spite of the fact that he was the victim of hatred and graft. When, after two years of mistreatment by two Roman officials, he decided to appeal unto Caesar, he lost none of his passion for souls; for we find him climaxing his speech before Agrippa with an evangelistic challenge (Acts xxvi:25-29; Rom. ix:1-5).

Festus, having been caught by Paul's appeal to Caesar, had to find some reason or excuse sending him to the emperor. The arrival of Agrippa seemed to promise him some relief; and therefore the Apostle is asked to speak before the king.

Paul's speech before Agrippa may be analyzed as follows: Introduction. His happiness in being permitted to speak before one who knew Jewish law (Acts xxvi:1-3). I. Reply to the inconsistency of the charge against him. He had lived the life of a strict Pharisee. He has been charged with entertaining the hope of the promise which God gave to the fathers. He is not unlike the twelve tribes in this respect. There is nothing unreasonable about the doctrine of the resurrection (Acts xxvi:4-8). II. His conduct was the result of a Divine leading: He was not a Christian by his own choice or making. His course was the result of a gracious intervention of the Lord Jesus Christ. He "was not disobedient unto the heavenly vision" (Acts xxvi:9-22a). III. His teaching has been in accord with the Scriptures. These had declared the Messiah's death, His resurrection, and His mission to the Gentiles as well as to the Jews (Acts xxvi:22b-23). Conclusion: His answer to the interruption of Festus, and his evangelistic appeal to Agrippa. (Acts xxvi:24-29).

The speech before Agrippa resulted in the declaration of Paul's innocence. And, although it did not lead to his freedom, it did assist in sending him on to Rome, and delivering him from his enemies in Palestine.

PAUL GOES TO ROME

Dec. 9. Acts xxvii:1-xxviii:31; Rom. i:8-15; Phil. i:12-14

Golden Text: Rom. i:16

Daily Readings

Mon., Dec. 3, Acts xxvii:1-8. Tues., Dec. 4, Acts xxvii:9-26. Wed., Dec. 5, xxvii:27-44. Thurs., Dec. 6, Acts xxviii:1-10. Fri., Dec. 7, Acts xxviii:11-22. Sat., Dec. 8, Acts xxviii:23-31. Sun., Dec. 9, Rom. i:8-15; Phil. i:12-14.

I. THE LESSON OUTLINE

I. Paul's Journey to Rome (Acts xxvii:1-xxviii:16). II. Paul's Ministry to the Jews (Acts xxviii:17-23). III. The Gospel Goes to the Gentiles (Acts xxviii:24-29). IV. Paul's Life and Ministry (Acts xxviii:30-31). V. Paul's Desire to go to Rome (Rom. i:8-15). VI. The Retrospect of Faith (Phil. i:12-14).

II. THE HEART OF THE LESSON

The texts which form the basis for this lesson tell a blessed three-

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fold story: Paul had a desire to go to Rome with the Gospel. God took him there in His own wonderful way of grace. The Apostle bears testimony to the blessedness of the way of the Lord. Study the texts in the following order: Rom. i:8-15; Acts xxvii:1-xxviii:31; Phil. i:12-14.

The Apostle wrote his Epistle to the Romans while he was at Corinth, after he had seen the result of God's grace on three missionary journeys, and after he had heard of the praiseworthy faith of the Roman Christians. The first indication of his desire to go to Rome is given us by Luke in his account of the success of the Gospel in Ephesus, during Paul's third missionary journey. "Now after these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome" (Acts xix:21). Of course, this was the desire, not of a tourist, but of an evangelist (See Acts xvii:16-17). Our text puts the truth plainly as follows: "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine" (Rom. i:11-12). Notice what the Apostle meant by being established, according to this text, and then see 2 Cor. i:3-22. Teachers, you will never make a mistake by incorporating a word of comfort in your lesson, for there will always be someone present who needs to be established in that way. Then note Paul's desire to impart some spiritual gift to those whom he wanted to see. I met a young man last summer who told us of meeting an English bishop who demanded information concerning the kind of blessing that his young acquaintance had asked of God for him. Though stunned by the sudden and even blunt request, the young man confessed to having learned a great lesson from the clergyman, namely, that we ought to think of ourselves as being living channels of blessings to those whom we are privileged to meet in our walk of life. Turn now to 2 Tim. i:12 and read it, not, as it is generally rendered, as if Paul were thinking about something that he had put on deposit in Christ, but as relating to something that the Lord had entrusted to him. Compare 1 Tim. vi:20 and 2 Tim. i:14. Compare Rom. i:15 with 2 Cor. xii:14 and Acts xxi:13.

Paul's mission to Rome was full of mystery. He went there as a prisoner. His voyage was beset with various dangers and blessings. And when he came to the city, he found the hearts of the Jews as hard as ever against the Gospel. Note the reason given for his departure from the Jews, after he had quoted Isa. vi:9-10, "When they agreed not among themselves." Now compare this statement with the following passages from the Gospel according to John vii:43, ix:16, x:19, which show that the Jews could not agree about the Lord Jesus Christ's person, word and work.

Paul's retrospect of faith in Phil. i:12-14 finds a companion verse in the testimony of Joseph, found in Gen. 1:20.

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill
He treasures up His bright designs,
And works His sovereign will.

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Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

His purpose will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own Interpreter,
And He will make it plain.
—*William Cowper.*

PAUL AND HIS FRIENDS

Dec. 16. Acts xx:36-38; Rom. xvi:1-4; Phil. ii:25-30 Philm i:1-25
Golden Text: Prov. xvii:17

Daily Readings

Mon., Dec. 10, Acts ix:10-19. Tues., Dec. 11, Acts ix:26-31. Wed.,
Dec. 12, Acts xi:19-30. Thurs., Dec. 13, Acts xiii:1-3. Fri., Dec. 14,
Rom. xvi:1-24. Sat., Dec. 15, 2 Tim. iv:9-21. Sun., Dec. 16, Phil.
iii:3-16.

I. THE LESSON OUTLINE

I. Paul and the Ephesian Elders (Acts xx:36-38). II. Paul's
Friends, Phoebe, Priscilla and Aquila (Rom. xvi:1-4). III. Paul and
Epaphroditus (Phil. ii:25-30). IV. Paul's Plea to Philemon Con-
cerning Onesimus (Philm. i:1-25).

II. THE HEART OF THE LESSON

A Christian friend is one of the finest blessings of grace. Paul
was never without this bounty. From the time that the Lord sent
Ananias to him in Damascus, with the greeting, "Brother Saul,"
until the time that he became absent from the body and present with
his greatest Friend, the Apostle was not without some companion
of grace or the Lord Lord Himself. Indeed, the Lord was always
with him. There was one time when his human friends did forsake
him; but he does not speak of that sadness without taking oppor-
tunity to mention the faithfulness of the Lord. These are his words,
"At my first defence no one took my part, but all forsook me; may
it not be laid to their account. But the Lord stood by me, and strength-
ened me; that through me the message might be fully proclaimed,
and that all the Gentiles might hear: and I was delivered out of the
mouth of the lion. The Lord will deliver me from every evil work
and will save me unto His heavenly kingdom: to Whom (be) the
glory for ever and ever. Amen." (2 Tim. iv:16-18). Compare Matt.
x:28-32, xxviii:18-20; John x:1-30, xv:9-17; Acts vii:55-60, xviii:9-
10, xxiii:11.

The Apostle's friends were not mere social acquaintances. They
were men and women who had a passion for souls because of the Lord's

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love for them and their love for Him. The very names of the saints mentioned in our lesson are like a breath from heaven. Think of that beautiful scene of the counseling and praying Apostle with the elders of the Ephesian Church. Think again of Prisca and Aquila, those faithful servants of the Lord, who had expounded the way of God more accurately to Apollos, and who had meant so much to Paul in the Corinthian campaign, and possibly also in that at Ephesus. Then we are introduced to Phoebe, another real servant of the Lord. And then there was Epaphroditus, and the many other faithful co-laborers in the work of evangelism. These men and women were bound together not merely by social events, but by earnest Gospel ministry. What present-day minister can boast of more glorious title than Epaphroditus? Note this verse, "But I counted it necessary to send to you Epaphroditus, my *brother* and *fellow-worker* and *fellow-soldier*, and your *Apostle* and *minister* to my need" (Phil. ii:25). Loud indeed is the cry in our churches for more sociability. That very cry is an evidence of the absence of many real friendships in Christ because of cooperation in Him for the Gospel's sake. Teacher, do not let this lesson drift into some nice platitudes about friendship. Plead and pray for the kind of friendships which were known to Paul in his Christian days.

Read the beautiful and helpful Epistle to Philemon. Tell the story of it. Show how it evidences Christian love for the sinner and helpless saint. Use it as an illustration of substitutional atonement. There is a beautiful parable here. Let Philemon represent God the Father from Whom the sinner has strayed away. Let Onesimus represent the straying sinner. And let Paul represent the Lord Jesus Christ who brought the believing sinners to God by His death. Compare Philm. i:17-19 with Isa. liii:6 and Col. i:9-23.

THE BIRTH OF JESUS

Dec. 23. Luke ii:1-20. Golden Text: Luke ii:11

Daily Readings

Mon., Dec. 17, Gen. iii:14-21. Tues., Dec. 18, Gen. xvii:1-19
Wed., Dec. 19, 2 Sam. vii:4-17. Thurs., Dec. 20, Isa. vii:1-16. Fri.,
Dec. 21, Isa. ix:1-7. Sat., Dec. 22, Mic. v:1-15. Sun., Dec. 23,
Luke i:20.

I. THE LESSON OUTLINE

I. The Enrolment (Luke ii:1-5a). II. The Birth of the Lord Jesus Christ (Luke ii:5b-7a). III. Our Lord's First Earthly Home (Luke ii:7b). IV. The Shepherds, the Angel, and the Heavenly Host (Luke ii:8-14). V. The Shepherds Visit the Lord (Luke ii:15-16). VI. The Shepherds' Testimony (Luke ii:17). VII. The Wonder of the People (Luke ii:18). VIII. Mary Ponders their Message (Luke ii:19). IX. The Return of the Shepherds (Luke ii:20).

II. THE HEART OF THE LESSON

The verse which has been set apart for the golden text of this lesson gives the Christmas story in one sentence. That verse declares the *birth*, the *day* of the birth (the date may be lost to us), the *place* of the birth, and a description of *three offices* of the Lord Jesus Christ. Let us meditate briefly on the meaning of the three titles of our Lord as found here.

The Son of God who became man is our *Saviour*. Matthew tells us that He was called Jesus because He would save His people from their sins (i:21). The word "Jesus" seems to have come from the Greek form of "Jeshua," and that in turn from the Hebrew word

"Jehoshua" or "Joshua" which means "Jehovah is salvation." The word "Joshua" is related to the word "Hoshea" or "Hosea." (See Num. xiii:8, 16). While it is unqualifiedly true that the Lord saved us by His death alone, there is a sense in which we may say that He saves us as the Prophet, again as the Priest, and again as the King. The sinner needs the Prophet to save his mind from the error of his way, the Priest to save his heart from its impurity, and the King to save his will from his disobedience. Now, it has come to pass that there are three Joshuas in the Old Testament who severally illustrate these truths. (1) Hosea the prophet (Hos. i:1). Study the message of his book in the light of the birth of the Lord Jesus Christ. (2) Joshua the high priest (Zech. iii:1-10). Compare this passage with 2 Cor. v:21 and Heb. iv:15. (3) Joshua, the son of Nun (Josh. i:1). Compare the work of this captain with such passages as 2 Cor. i:10; Rom. xi:25-27; Rev. xix:11-16). J-E-S-U-S, Just Exactly Suits Us Sinners.

The angel announced the fact that this Saviour is the *Christ*. The Hebrew word is *Messiah*. He is God's Anointed. The Jews knew of four different kinds of anointing: (1) Ordinary (Luke vi:35, 46); (2) Medicinal (Isa. i:6; Luke x:34); (3) Of the dead (Mark xiv:8); and (4) Sacred or Official, which concerned (a) things (Exod. xxix:36) and (b) persons: Prophets (1 Kings xix:16); Priests (Exod. xxviii:41; Kings (1 Sam. xvi:12-13). Compare Psa. ii:2; Isa. lxi:1-11; Matt. ii:4, xvi:16; John i:41; Acts ii:36, iv:27, x:38; Heb. i:9.

The angel also proclaimed that this anointed Saviour is the *Lord*. The word "Lord" indicates the supreme ownership and authority of the Son of God. Our Saviour has authority over us because He owns us; and He owns us because He made us, because He saved us, and because He has given us grace to yield unto Him. It is the Lordship of Jesus in this third sense that ought to be emphasized on the basis of the other two senses at this Christmas season. See the following passages: 1 Cor. xii:3; Luke vi:46; John xiii:13-17; Rom. x:9. Compare Rom. x:13 with Joel ii:32 for proof of the deity of Jesus Christ. It is said that a lady was stricken at an exhibition in Paris with a malady which took away her power of speech. Only one word escaped her lips and that was "bring—bring—bring." They brought flowers, food, dainties, treasures and friends; but still she uttered the words. At last the cloud was lifted from the memory, the song of her tongue unloosed, and in a clear and deliberate voice she exclaimed, "Bring forth the royal diadem, and crown him Lord of all."

REVIEW: PAUL, THE WORLD CHRISTIAN

Dec. 30., Golden Text: Phil. i:21

Daily Readings

Mon., Dec. 24, Rom. i:1-17. Tues., Dec. 25, Gal. iii:23-iv:7. Wed. Dec. 26, 1 Cor. i:1-31. Thurs., Dec. 27, Ephes. i:3-14. Fri., Dec. 28, Phil. ii:1-11. Sat., Dec. 29, Col. i:9-23. Sun., Dec. 30, 1 Thess. iv:1-18.

I. THE LESSON OUTLINE

I. Paul in Ephesus (Acts xix:1-41; Ephes. iv:1-16). II. Spiritual Gifts (1 Cor. xii:1-xiv:40). III. Christian Stewardship (2 Cor. viii:1-ix:15). IV. Paul's Last Journey to Jerusalem (Acts xx:1-xxi:17; 2 Cor. xi:28). V. World's Temperance Sunday (Rom. xiii:1-14). VI. Peace and Good Will Among Men (Rom. xii:1-21). VII. Paul's Experience in Jerusalem (Acts xxi:17-xxiii:35). VIII. The Prayers of Paul (Acts xx:36-38; Rom. i:8-10; Ephes. i:15-23; iii:14, 21; 1 Thess. i:2-5). IX. Paul Before His Judges (Acts xxiv:1-xxvi:32).

X. Paul Goes to Rome (Acts xxvii:1-31; Rom. i:8-15; Phil. i:12-14). XI. Paul and His Friends (Acts xx:36-38; Rom. xvi:1-4; Phil. ii:25-30; Philm. i:1-25). XII. Paul's Last Message (2 Tim. iv:1-18); or Christmas Lesson: The Birth of Jesus (Luke ii:1-20).

II. THE HEART OF THE LESSON

The Apostle Paul was in more than one sense a world Christian; but he was in no sense a worldly Christian. The Lord gave him grace to minister in the great strategic centers of the Roman empire. Paul was a world statesman for Christ. He fought and labored in order to bring the Gospel to the attention of all peoples, by planting it in the nerve-centers of the civilization of his day. He soon formed the purpose of "seeing" Rome (Acts xix:21), and it was not long before he had assurance from his Lord that he would go there (Acts xxiii:11). Then there came to him the desire to go to Spain (Rom. xv:24, 28), and who knows but that he may have even reached Britain. But his pioneer desires were always evangelistic. He had no earthly schemes to make the world safe for democracy, and so on. He never lost sight of the fact that his citizenship was in heaven, and that the hope of the universal reign of righteousness and peace depended upon the coming of the Lord Jesus Christ (Phil. iii:20-21).

Paul's universalism was a manifestation of the doctrine of the Church which he received directly from the Lord Himself. While he believed, of course, that God "made of one every nation of men to dwell on all the face of the earth" (Acts xvii:26); he did not teach the modern falsehood of "the fatherhood of God and the brotherhood of man." Paul taught an exclusive universal brotherhood of faith in the Lord Jesus Christ. It is universal; because it is for all men. It is exclusive; because it includes only those who believe on the Lord. These are his words, "Jesus Christ our Lord, through whom we received grace and apostleship, unto obedience of faith among all the nations, for His name's sake" (Rom. i:4-5). Instead of advocating an indiscriminate brotherhood, he appealed for separation. "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God" (2 Cor. vi:14-16). Wherever there was faith in the Lord, there those who were far off were made nigh, and there every middle wall of partition came down (Ephes. ii:11-22). Indeed Paul was not slow to testify that "as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one (man) in Christ Jesus" (Gal. iii:27-28).

There is another sense in which Paul was a world Christian. He was set forth by the Lord as the model Christian. This is his testimony: "Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all His longsuffering, for an ensample of them that should thereafter believe on Him unto eternal life" (1 Tim. i:15-16). Compare 1 Cor. iv:16, xi:1; Phil. iii:17; 1 Thess. i:6). The golden text indicates the secret of this exemplary life (see also Gal. ii:20). May the Lord add daily unto Him such Christians! Surely we could do nothing better on this last Sunday of the year than to give heed to Rom. vi:11, "Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus."

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Editorial Notes

He Goeth Before

“And Jehovah, He goeth before thee; He will be with thee; He will not fail thee, neither forsake thee; fear not, neither be dismayed” (Deut. xxxi:8).

These beautiful words were spoken by Moses, the man of God, a short time before he sang his prophetic song and gave his blessing, to go up to Pisgah to die.

They were addressed to Joshua, the divinely appointed leader to bring His people into Canaan, the land of promise. What assurance he received! Jehovah had been with His people Israel. He had redeemed them by blood and by His divine power. Jehovah had watched over them. He had seen their afflictions and sorrows in Egypt and heard their groans. He remembered His covenant. And ever since He brought them out of Egypt, leading them onward to the land of their fathers, He went before. He covered them with His mighty wings; He kept His Word; He did not fail nor forsake. They were a stiff-necked people; they were disobedient; they outraged His holy and righteous character, and therefore He had to deal with them accordingly. But He never gave them up, for He is the faithful, the covenant-keeping Jehovah. Moses dies, the great leader passeth away, but Jehovah is the same, He remaineth. He goeth before His people, He is with them, never leaving, never forsaking.

Jehovah spoke to Joshua on the threshold of the land: “I will not fail thee, nor forsake thee. * * * Be strong and of good courage, be not afraid, neither be thou dismayed, for Jehovah thy God is with thee whithersoever thou goest.”

And then He went before just as Moses said, "He goeth before thee." The mighty waves of raging Jordan are parted as He goeth before. Jehovah going before brings His people through the tumultuous waves. As they stepped on the other shore, He was there to go before. He is with them in Gilgal. One day Joshua looked at Jericho with its mighty fortified walls. Did fear enter his heart? Then he noticed a heavily armed warrior who answers his question by saying that He is the captain of the host of Jehovah. Jehovah, Himself, the same whom Moses had seen in the burning bush was there, and Joshua heard the same command, which Moses had heard more than forty years before, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." Jehovah was there to go before and Jericho's mighty walls must crumble before Him into dust.

Several thousand years later, three women went to a garden, one beautiful morning, when the sun was about to rise, carrying sweet spices. Their faces showed care and anxiety. They are anxious to do honor to a beloved dead. But the tomb is sealed, the great stone covers the entrance of the sepulchre. "Who shall roll us away the stone from the door of the sepulchre?" Can we feeble women handle this stone? How dare we even attempt to break the seal? But the stone was rolled away and as they stand in fear and trembling they hear the message of the angel—"Ye seek Jesus of Nazareth, who was crucified; He is risen; He is not here; behold the place where they laid Him. But go your way, tell His disciples and Peter *that He goeth before you* into Galilee; there shall ye see Him, as He said unto you" (Mark xvi:6-7). Jehovah, the Jehovah of the burning bush, the Jehovah who led His people out of Egypt, the Jehovah who ever went before His people, who led them in the way, made smooth the path before them, who went before them making a way through the Red Sea and through Jordan, the Jehovah, the leader of the Lord's host whom Joshua saw, had come to earth, not as a mighty captain, but He came in the form of a servant. He came not to be ministered unto, but to minister and to give His life as a ransom for many. The great work of redemption, which He alone could do, was finished by

Himself when He died on the Cross. He could not remain in the grave. He had to be buried so as to be the conqueror of the grave. The grave was opened; the Prince of Life, the Lord of Glory arose. Blessed message the angel spoke, "He *goeth before you.*" The risen Christ is the leader, the captain, the forerunner of His own.

What comfort and cheer the fact that He *goeth before* should bring to the hearts of all who trust in Him! Let us claim it in faith in the beginning of another year of our lives, our shortening lives, down here. *He goeth before!* And let us remember that *He goeth before*, because *He knoweth before.*

As the forerunner, He has gone before and is at the right hand of God. His loving, watchful eye is upon the righteous, His own redeemed ones. He knows their past, He knows their present condition, but He also knows what the future holds in store for them. He knows all coming trials, all future temptations, all future tests, all future losses, all future sorrows and tears. Yea, He knoweth all things before, the things which are hidden from our human gaze. And then, "He *goeth before.*" As it was with Peter so it is still with all of us. Before Satan could ever begin his sifting process, the Lord Jesus had prayed for Peter that his faith might not fail. How He *goeth before*, how He in His wonderful providence guards, guides and keeps, before we ever reach the place of trial, test, loss and affliction, we do not know, but we know "He *goeth before.*"

"Jehovah thy God!
He it is that goes before thee,
His the banner waving o'er thee;
Bright and broad!
When the fiercest foes assail thee,
He it is that will not fail thee;
Jehovah thy God."

Blessed assurance! He will be with thee, He will not fail thee, neither forsake thee. His loving everlasting arms will be underneath, above and around us. He still tells us, "Fear not, neither be dismayed." To fear with such a One

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as our Keeper, such a One who goes before, who has pledged us His abiding presence, is sinful. Oh, for greater trust in Him! Oh, to cling closer to Him, lean harder on Him and find in Him our all.

“He will never fail us,
 He will not forsake;
 His eternal covenant
 He will never break!
 Resting on His promise,
 What have we to fear?
 He is all-sufficient
 For this coming year.
 Onward then and fear not,
 Children of the day!
 For His Word shall never,
 Never pass away!”

“He goeth before you into Galilee; there ye shall see Him, as He said unto you.” He has gone before not into Galilee, but He has gone before us into the Father’s house. There He is now as the forerunner and there we shall meet Him. What a glorious meeting that will be, when we shall see Him face to face!

Beloved reader, child of God! Take with you into this year this thought, “He goeth before.” He is your guide, your keeper and your sustainer. Whatever may come into your life, He knows before and goes before. He will never leave nor forsake. Think of Him as up yonder where He has gone, and that you shall meet Him there. And perhaps this year!



Such was Malachi’s message: “I am the
I Change Not Lord that changeth not” (Mal. iii:6).
 God does not change; He cannot change.
 What He is He has always been and He always will be.
 “And, Thou, Lord, in the beginning hast laid the foundation
 of the earth, and the heavens are the work of Thy hands;
 they shall perish, but Thou remainest; and they all shall wax
 old as doth a garment, and as a vesture shalt Thou fold them
 up; but Thou art the same and Thy years shall not fail”

(Heb. i:10-12). All is changing everywhere. The physical World changes. The Universes change. Everything in human life changes; change and decay is evident in all seen things, all is fading and passing. Only One changeth not; He remaineth what He is. He is always the same. All His attributes are unchanging. He is unchanging and unchangeable in His Omnipotence, in His Omniscience. He is the same in Holiness, in Righteousness, in His Love, in His Grace and in His Mercy. His Mercy, like Himself, endureth forever. His Word and His promises are unchanging. His eternal purposes, made before the foundation of the World, are unchanging. And this Lord who changeth not is our Lord and our Friend. Oh what Comfort! We rest in an unchanging Lord, who remaineth, who is the same. So let us trust in Him, look to Him, cling to Him, till the promised day breaks and the shadows flee away, and we shall find our glorious home with our eternal Lord and God.



“Therefore if any man be in Christ, he is **New Realizations** a new creature, old things are passed away; **for the New Year** behold, all things are become new” (2 Cor. v:17).

This is blessedly true in the life and experience of every true believer. But these new things into which we are brought by the grace of God, as far as realization is concerned, must be constantly renewed unto us by the Holy Spirit. As we enter upon a new year of our lives we realize afresh that we are nearing our goal. Many of our readers have gone to be with the Lord during the year that is passed, and many more will finish their course this year. For all we know this year may be the last year for the household of faith in this earthly life of service and conflict. With this before our hearts how we should crave a greater realization of the new things, which we have in Christ, the unseen things, the permanent, the abiding, eternal things.

A good way to begin this new year is by obeying the exhortation in the beginning of the twelfth chapter in Romans: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy,

acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. xii:1-2).

It means a new consecration, a new yielding, a new self-surrender to Him, our Father, and our Lord Jesus Christ. As we are obedient to this, the Holy Spirit will revive in our hearts and lives the reality of our blessings in Christ and the unseen things above. We shall receive a renewed vision of Christ and behold Him in all His gracious loveliness. Our hearts yearn to know Him more and better, to have Him; a greater reality in our daily walk and life. Surely each new year should bring us into deeper fellowship with Him as well as into a closer walk with God. A renewed vision of Christ will give us a new realization of our blessings in Him; we shall have a new realization of our joy and peace, our great inheritance in Christ. And as we walk in renewed fellowship with Him, drink anew at the fountain and feed on Him, we shall receive new mercies, new tokens of His love and new answers to our prayers. Then as we experience such a renewing by the Holy Spirit; we shall also have new spiritual sacrifices, to bring the praises of our lips. This will be followed by new commissions from Him in service and new power to witness.

And oh! for a new realization of "That blessed Hope." It is written in Proverbs, "Hope deferred makes the heart grow faint." When the Bridegroom tarried all the virgins slumbered and slept. How many believers do no longer possess the reality of the hope of His imminent coming. In different ways, by spurious prophetic interpretations of prophecy, by the onward rushing current of an optimistic materialism, by worldliness and worldly ambitions, the blessed hope of our soon coming Lord is being pushed into the background.

May this new year of our lives bring us all closer to Him and give us all a new realization of His Person, His Loveliness and His Presence with us, and a new realization of our riches in Him and of that blessed hope.

OUR HOPE

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“New mercies, new blessings, new light on thy way;
 New courage, new hope, new strength for each day;
 New notes of thanksgiving, new cords of delight,
 New praise in the morning, new songs in the night;
 New gifts from His treasures, new smiles from His face;
 New streams from the fountain of infinite grace;
 New stars for thy crown, and new tokens of love;
 New gleams of the glory that waits thee above;
 New light of His countenance full and unpriced;—
 All this be thy joy of this new year with Christ.”



Solomon had delivered his great dedicatory prayer. When he had finished “the fire came down from heaven and consumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house” (2 Chron. vii:1). Then the vast multitude of people “Bowed themselves with their faces to the ground upon the pavement, and worshipped and praised the Lord, saying: For He is good; for His mercy endureth for ever.” The next night Jehovah appeared unto Solomon. He came to him with words of assurance. “If my people, which are called by my name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land” (2 Chron. vii:14).

“If my people . . . shall humble themselves.” This is the Lord’s demand. If His people approach Him in true humility, if they come into His presence with confession of sin and self-judgment, His gracious ear is open to their cry, He will hear, forgive, cleanse and bless. Humiliation before Him always brings blessing from Him. “Humble yourselves in the sight of the Lord, and He shall lift you up.” . . . “He giveth more grace. Wherefore He saith, God resisteth the proud, but giveth grace unto the humble” (James iv:6, 10). And Peter exhorts, “Be clothed with humility . . . Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time” (1 Peter v:5, 6). Nothing is so obnoxious to the Lord as a haughty, self-sufficient and self-exalting spirit.

But this is the spirit which prevails increasingly, and true, genuine humiliation and humility, become less and less. These are the days of Laodicea, and boasting is its leading characteristic. How we all need to watch against it! He will surely bless His children if they acknowledge their nothingness in His presence and walk in humility, emptied of self. To efface oneself, especially in ministering His Word to others and in all Christian service, seeking the honor which comes from God and not the applause of men and the so-called "religious world," constantly giving the Lord Jesus Christ the place of the preeminence in all things—this insures the gracious co-operation of the Holy Spirit. Let us walk thus in humility, trusting and glorifying Him till we shall look into His face.



Man's Picture The Bible is the only Book in the world which truthfully and uncompromisingly tells man what he is by nature. There is nothing in the Bible from Genesis to Revelation which flatters man. It shows man what he is and gives him a self knowledge, which can only come from the omniscient Creator Himself. It is true, it humbles man into the dust by showing him his nakedness, one of the reasons why the natural man hates the Bible and why the proud moralist, with his self-righteousness, despises it.

Adam's sin of disobedience soon brought its awful fruit. One of his sons reddens his hands with his brother's blood and becomes a vagabond, after having lied. The curse is upon him. The liar and murderer from the beginning, Satan, the author of sin, manifested his power over man.

Then after a great civilization had been built up, mighty cities erected, great discoveries and inventions had been made, God looks upon it all and we read: "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). Nor did there follow an improvement in the race after judgment of God had wiped out the godless civilization. The descendants of Noah soon gave up God and became idolators. Then we read God's

estimate of man. "How much more abominable and filthy is man, which drinketh iniquity like water?" (Job xv:16). "How then can man be justified with God? or how can he be clean that is born of a woman?" (Job xxv:4). "The fool hath said in his heart, there is no God. 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 after God. They are all gone aside, they are all together become filthy, there is none that doeth good, no, not one" (Psa. xiv:1-3). "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Psa. li:5). "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it, but wounds and bruises, and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment" (Isa. i:5, 6). "We are all as an unclean thing, and all our righteousnesses are filthy rags; and we do all fade as a leaf; and our iniquities, like the wind, have taken us away" (Isa. lxiv:6). "There is no man that sinneth not" (1 Kings viii:46). "There is not a just man on the earth, that doeth good, and sinneth not" (Eccles. vii:20). "He that trusteth in his own heart is a fool" (Prov. xxvii:26). "The heart is deceitful above all things, and desperately wicked" (Jer. xvii:9).

Such is in part the testimony of the Spirit of God in the Old Testament. And when our omniscient Lord and Saviour Jesus Christ appeared, who knew the thoughts and intents of all hearts, He confirmed these statements of Scripture. "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:21-23). And the Holy Spirit adds to this list of evil things: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strifes, seditions, heresies, envyings, murders, drunkenness, revellings, and such like" (Gal. v:19-21). And how much more there is! Enemies by wicked works, children of wrath and under the curse. How gladly the

true believer confesses to all this and says: "we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another" (Titus iii:3).

The marvel is that a holy God could so love such a world of sinners vile and unclean as to give His only begotten Son; that He should give Him to die for our sins. And now, we, who have believed, while confessing our natural vileness and uncleanness can add to the above: "But after that the kindness and love of God our Saviour toward men appeared, not by works of righteousness which we have done, but according to His mercy, He saved us, by the washing of regeneration, and the renewing of the Holy Spirit; whom He shed upon us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life" (Titus iii:4-7).

Apart from faith in Jesus Christ and the work of the Holy Spirit in the believing heart there is nothing which can change man's condition before God and in the world. The world lieth in the wicked one. God still looks down from heaven, as He did in the days of Noah, and beholds the same He beheld then—"that the wickedness of man is great in the earth and that every imagination of the thoughts of his heart is only evil continually." But the wickedness is even greater than thousands of years ago because man, with his darkened mind and through his pride, which constantly increases as the age nears its close, pushes aside the pierced hand of the Son of God, and rejects Him and refuses to believe and to accept the salvation He still offers to lost sinners. Unbelief in the Son of God as Saviour is the crowning sin of human history.



The Bible has two enemies. The first is **The Two Enemies** Rome, that great ritualistic system. At Bologna on October 20, 1553, three Romish bishops gave the following written answer to Pope Julius III, when desired to furnish him with their counsel as to the best means of strengthening their Church:—"Lastly,

of all the advice we can give to your Beatitude, we have reserved to the end the most important, viz., that as little as possible of the gospel (especially in the mother tongue) be read in all the countries subject to your jurisdiction. That little which is usually read at Mass is sufficient, and beyond that no one whatever must be permitted to read. While men were contented with that little, your interests prospered; but when more was read, they began to decay. To sum up all, that book (the Bible) is the one, more than any other, that has raised against us these whirlwinds and tempests whereby we were almost swept away; and in fact if anyone examines it diligently, and then contrasts therewith the practices of our Church, he will perceive the great discordance, and that our doctrine is utterly different from, and often even contrary to it; which if the people understand, they will not cease their clamour against us till all be divulged, and then we shall become an object of universal scorn and hatred. Wherefore even these few pages must be put away, but with considerable caution lest so doing should raise up greater uproars and tumults."

Such is Rome's attitude still. If there is ever raised in the Romish denomination the cry "Back to the Bible"—the end of Rome would be the result.

The other enemy is more despicable, more subtle and more dangerous. It is Modernism, the offspring of the destructive criticism of the Bible. Modernism has betrayed the written Word with the kiss of Judas. They have stripped the Word of God of its authority and reduced it to the level of the sacred literature of other nations. But the Word of God lives and abides forever. The day is coming when these two enemies of the Bible will suffer their everlasting defeat.



**What is
the Chaff?**

A few weeks ago we passed on Beacon Street in Boston a building which houses the religious education department of the Boston University (Methodist). It is next to the Unitarian Society Building. Between the two buildings we saw a tablet with the following inscription: "In religion we must not quarrel about the chaff when hungry

men cry out for the bread of life." We do not know which of the two sponsored this statement. In reading it we wished we could have seen the coiner of this sentence. We would have asked him what he means by the chaff. We are quite sure he would have told us that the orthodox belief, the faith in the virgin birth of our Lord, His substitutionary death and His physical resurrection, is what he considers the chaff. But these core truths of Christianity constitute the bread of life, for He Himself, our supernatural Christ, is the bread come down from heaven. What then does the man who wrote these words mean by the bread of life? We do not know. But so it is with all the nice sounding phrases of modernism. They do not mean anything.



What Evolution does to the Young A professor of the New York University sent us a copy of the "New York University Daily News." The professor of Sociology had sent out a questionnaire concerning the students' religious beliefs. The questionnaire brought out the following two facts: (1) That a large number of young people attribute their loss of faith to the study of evolution, and (2) that an extraordinary number stated their disbelief in a life after death. What else could such a pagan theory do but undermine and completely destroy faith in a supernatural revelation and in life after death! Evolution makes of man a beast, and as the beast dies, so dies man. Yet there are silly preachers, self-styled high-brows, who dabble in a wee little bit of science and philosophy, who maintain that a man can be a good Christian believer and an Evolutionist. The trouble with these blind leaders of the blind is that they themselves do not know what real Christianity is.

This paper states that ninety-two per cent believe in evolution. Then the question was asked: "If you are no longer religious, when did the change come?" We quote: "Every one answered this question, but forty-one per cent did not acknowledge any change. Those who did change became irreligious as follows: "Twenty-six per cent at high

school, seventeen per cent at college; ten per cent never were believers, and six per cent blamed other causes."

From these statistics we learn that the mischief begins in our high schools. Many of the high school teachers had their training under rationalists and evolutionists. They come before the unsuspecting young people with a show of learning. They even sneer at boys and girls who hold on to a belief in the Bible as the Word of God. Gradually, by their borrowed infidelity, they undermine the faith of the young and, then they hand them over to the infidel college professor to finish the product of Twentieth Century training. What can be done? Christian parents should not send their children to institutions in which the faith in the Bible and the doctrines of Bible are given up, denied and maligned. They should send them to schools in which the standard of real academic training is high and where at the same time the evangelical faith in its purity is taught by Bible loving and Bible believing professors.

Such a school is *Stony Brook*, as a preparatory school. God's remarkable blessing has been upon this school because the Bible is put FIRST and the boys are taught the Gospel of Jesus Christ as the only foundation of character. Instead of 130 boys we should have several hundred more each year to lead them upon the true foundation which infidelity in colleges can never shake. There ought to be more schools like *Stony Brook*. There is great need for a girl's school of the same character.

Beloved readers! Pray for this school. Pray for the planned increase. Pray for funds to educate the boys of parents who cannot afford the tuition. Pray for the boys and girls exposed to the teachings of evolution, that they may be delivered.



**Well, She
Died Anyway** A wealthy old woman was Mrs. Augusta E. Stetson of New York. She was a "Christian Scientist" and always asserted that she was immortal. But she got sick, remained sick for ten weeks and finally she died as all men and women die when their time comes. She never said

anything about her age, but her relatives say she was eighty-eight. When she became ill, her relatives, all "Scientists," declared "she was well and resting and writing." The same old—in plain English—lying. She organized the first Christian Science "Church" in New York City in 1884 and in 1903 she built the first church in New York at a cost of \$1,250,000. Then she had difficulties with Christian Science headquarters. She constantly maintained that she had eternal youth and would never die. She also claimed that the "second coming of Mrs. Mary Baker Eddy" was imminent. She made the widest propaganda for this hodge-podge delusion and often used a whole page in New York dailies to advertise herself and her departed friend's return to earth.

Well, she died, anyway, and the whole bubble has burst again. Each time a Christian Scientist dies the whole System is knocked out.



Fixing Dates In the year 1897 there was published a pamphlet written by a Mr. Dimbleby, the "Premier Chronologist of the British Chronological and Astronomical Association." This is the legend we read on the title page.

"1898 i/4, or the approaching close of the great prophetic periods, being Biblical and astronomical proofs, relating to the great assize held by the 'Ancient of Days'—the period of 'That Day' the end of Gentile and Jewish Times, the resurrection of the Just, the coming of the Lord Jesus Christ, the near restoration of the Jewish Kingdom and the Millennium."

He fixed the date of the overthrow of the "Mohammedan Antichrist" (a term absolutely unwarranted by Scripture) to take place in the spring of 1898 with all the events specified on the title page, to follow. Many read this brochure, and of course nothing happened.

Twenty years before that time, in 1877, a book was published by a Prof. Piazzzi Smyth, F. R. S., etc., on "*Our Inheritance in the Great Pyramid.*" The book has over 600 pages. His chief argument is that the grand gallery of the great pyramid, 1881.4 inches in length, was designed to

set forth the commencement and close of the present dispensation. So Prof. Smyth predicted that in 1881 the dispensation would close. But he proved a false prophet; nothing happened.

About ten years before that Michael Baxter published the first edition of his "Forty Coming Wonders," in which he proved to his own satisfaction, and contended very earnestly for it, that Napoleon III is the Antichrist. It was but another blunder of foolish and unscriptural interpretation. But the sad thing is that a few years ago somebody published a new edition of this work and manipulated it, for the sake of making money out of it, so that it appeared as if Mr. Baxter had actually and correctly predicted the World War.

And this miserable business of fixing dates, which is always bound to fail, still continues. The great pyramid is, in its extremely doubtful measurements, used to predict all kinds of things. This pyramidal nonsense is even passed on by so-called "Fundamentalist" papers and defenders of the faith.

All these day and date setters assume that the days of the prophetic Scriptures mean "years," which is not even a questionable method of interpretation, but positively wrong.

We advise our readers if they wish to preserve a sound mind in true interpretation of Bible prophecy, to throw into the waste basket the seemingly never-ending pamphlets circulated by these would-be prophets.

Those who style themselves fundamentalists, and who are given to these vain, babbling speculations, hurt their cause in the eyes of sane, thinking Christians more than they know.



We find that the misconception of the **The Kingdom** Kingdom as mentioned in the opening chapters of the Gospel of Matthew is now being helped by certain Bible teachers, who knew the correct meaning once and who have drifted away and are

drifting back to the worn out arguments and conceptions of different commentators.

The November issue of "Our Hope" contained an article on "The Gospel of the Kingdom" by the Editor. As someone said, "Your article is constructive, scriptural, convincing and unanswerable."

One thing is sure, the Kingdom preached in the beginning of the ministry of John the Baptist and the first part of our Lord's own ministry is *the Kingdom promised* in the Old Testament. Keep away from these old conceptions that the Kingdom is the Church, etc., dished up in a new form. It will lead to nothing but confusion.



**Stony Brook
School**

This school prospers under the gracious blessing of our Lord. It is a great inspiration to preach to these boys. On account of lack of room we had to turn boys away. But now we are in the midst of the campaign for the Carson Memorial Building fund. The building which is to be erected will give us room for at least seventy-five more boys. It will also give us more classrooms. Then we want a scholarship fund out of which we can support worthy boys of parents, preachers, missionaries and others, who cannot afford to have their boys educated.

The sum we need for all this is very large, but we are praying earnestly that it will come. Please join us in daily prayer for the success of this campaign. We know the Lord's stewards who read "Our Hope" will do all they can in the support of this enterprise. A splendid booklet on the School, with many choice illustrations, is now available. Send for one.



Our Ministry

We had a splendid Conference for a whole week, including two Lord's days, in *Oklahoma City, Okla.*, our first visit to this prosperous city. The meetings were held in the First Baptist Church; our friend, Dr. M. F. Ham, being the Pastor. The attendance was large and so was the blessing.

In December we ministered again in *Buffalo, N. Y.*, our second visit during 1928. The meetings were held in the City Mission. Here also we had a good hearing and blessing.

During January we hope to hold meetings with the Star of Hope

Mission in *Paterson, N. J.* During February, God willing, we expect to be in *Dallas, Texas.*

The latter part of March, April and the first week in May we hope to spend on the North Pacific Coast visiting *Portland, Oregon; Spokane, Tacoma, Seattle, Wash., and Vancouver, B. C.*

Please continue to pray for us and for the ministry of the Word. We appreciate this above everything else.



December Issue The December issue devoted exclusively to the blessed Hope of our Lord's coming has proved very helpful to many. Especially have the editorial notes impressed many hearts and strengthened their faith in the prophetic Word. The confusion in the interpretation of prophecy is great. Over a hundred years ago consecrated, scholarly and humble men were used in the revival of the study of prophecy. Today we see a drifting away from the old landmarks, and not a few are turning back to the beggarly elements of postmillennialism.

We have a few hundred copies left of the December issue. You can order them in any quantities at cost price.



Christianity or Religion? This volume is in constant demand. Nearly one thousand copies were sent by our office to as many libraries of seminaries, colleges, secondary schools and others. We ought to send out another thousand. It is now being circulated among Chinese students in *Chinese.* A large *Spanish* edition has been published in Spain and is being circulated by us throughout the Spanish-speaking world. A publication of this volume in the *German* language is well under way. We hope to have it published in Germany.

Have you read this book? You need it, and the logical arguments by which Christianity is proved the supernatural message of God. You can also have your share and part in the distribution of this book.



Trustworthy Books

This is a small, well gotten-up catalog. It will be an ornament on your desk. Send for one for future reference. You will find in it the description of every volume published by us.



Boston Meetings

They have been well attended in the new place, the United Presbyterian Church, Warren Avenue, corner of West Brookline Street. The November meetings were addressed by Mr. Arthur Forest Wells, the December meetings by Dr. Gordon A. MacLennan of Pittsburgh.

The January meetings will be addressed on Thursday, January 3, by the Editor.



A New Effort

A number of brethren have organized an Eastern Evangelistic and Bible Conference Association with headquarters at Montrose, Pa. The work is to be confined mostly to that part of Pennsylvania and the Central and Western part of the State of New York. The plan is to reach the smaller towns with Gospel preaching and Bible teaching. Villages and smaller towns are sadly neglected throughout our land, and we are thankful for this effort of our brethren to meet this need. It has our fullest endorsement.

Our brother Lewis B. Bryden is the evangelist and teacher identified with this association. We know him as a good Gospel preacher and singer, also as a well qualified teacher. He will be used in this work we know. We give you his address in case some of our readers in the above mentioned territory wish to correspond with him—Pastor Lewis B. Bryden, Montrose, Pa.

The Book Of Psalms

Psalm XXXIV.

According to the inscription, this Psalm was written by David when he changed his behavior before Abimelech, who drove him away, and he departed. The historical record is found in the first book of Samuel, chapter xxi:10-15. Saul persecuted the crownless king and David fled to the land of the Philistines. They recognized him as their deadly enemy. For years he had done them great harm and so he was brought before king Achish. He would have been as good as dead had he not acted the part of a crazy man. Probably out of superstition, for many ancient nations looked upon a madman as a person who should not be molested, the king told him to depart. David went to his place of concealment, the cave of Adullam. In that cave, surrounded by his loyal subjects, the four hundred, who also were in distress, in discontent and in debt (1 Sam. xxii:2), he may have written this Psalm. He had miserably failed; he failed to act in faith. Yet the Lord had not failed him. He delivered him in His mercy. Therefore his soul was filled with the praises of Jehovah; he would praise Him continually for His gracious help and loving kindness.

Critics have disputed the correctness of the inscription, though not all deny the Davidic authorship. Even Perowne on the Psalms says: "No value can be attached to the superscription with its historical reference, because, while it is borrowed from 1 Samuel xxi:14, Abimelech is substituted for Achish, which looks like a confusion with the narrative in Genesis xx and xxi; and further, the contents of the Psalm do not very readily, or naturally, harmonize with the supposed circumstances." There is no difficulty as to the name of the king in the historical account being Achish, and here Abimelech. Abimelech was the title of every Philistine

king, just as Pharaoh was the official title of the Egyptian kings, and Agag the title of all kings of the Amalekites. As to the contents of the Psalm itself there seems to be no contradiction. David had followed the course he pursued, not in faith, but in terrifying unbelief. Yet down in his heart this remarkable man of faith nevertheless trusted the Lord. And now as he is sheltered safely in the cave of Adullam, undoubtedly having acknowledged to the Lord his shameful failure, he is filled with the spirit of praise and bursts out in this wonderful ecstasy, celebrating the goodness and mercy of the Lord.

The Psalm belongs to the alphabetical order of Psalms. The different stanzas begin with the letters of the Hebrew alphabet, but the letter "Vau" is omitted. We confess our inability to explain the meaning of this. A meaning, we believe, it has, for there is nothing meaning-less in Scripture.

I. The Praise of Jehovah. (Verses 1-3).

I will bless Jehovah at all times,
His praise shall be continually in my mouth.
In Jehovah my soul shall glory,
The humble shall hear of it and rejoice.
O exalt Jehovah with me,
And let us magnify His name together.

There is a charming freshness in these opening verses, which find a deep response in every believing heart. They are a splendid comment of the exhortation given to us in the New Testament, "Rejoice in the Lord always; and again I will say rejoice" (Philippians iv:4). True spirituality manifests itself in praising the Lord. To praise Him at all times, in good days and in evil days, in days of prosperity and days of adversity, in days of health and in days of illness, at *all* times, reveals His grace in the believer's life. The believer glories in the Lord; so David says, "In Jehovah my soul shall glory." Through Jeremiah the Holy Spirit tells us, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord who exerciseth lovingkindness, judgment and righteousness, in

the earth, for in these things I delight, saith Jehovah" (Jer. ix:23, 24). So if we desire to please the Lord let us make Him our boast, our glory. This gives true peace for our restless hearts.

II. The Cause of his praise. (Verses 4-10).

I sought Jehovah and He answered me,
 He delivered me out of all my fears.
 Looking unto Him, they are enlightened,
 And their faces shall never be ashamed.
 This afflicted one cried, Jehovah heard,
 And saved him out of all his troubles.
 The Angel of Jehovah campeth around them that fear Him,
 And delivereth them.
 Taste and see that Jehovah is good,
 Blessed is the man that taketh refuge in Him.
 Fear Jehovah, O ye saints;
 For there is no want to them that fear Him.
 The young lions do lack, and suffer hunger,
 But they that seek Jehovah shall not want any good.

He states the reasons for his praise. He had experienced a great deliverance. Great fears had surrounded him and when he sought Jehovah, He answered him and then deliverance from all his fears followed. The only lasting deliverance from fears, from anxiety and worry, is the Lord Himself. The means of deliverance is to seek His face and call upon His name. All the Saints of God beginning with Enos, when men began to call upon the name of the Lord (Gen. iv), have experienced this. Looking to Him brings light and enlightenment; it brightens all. A comment of a fifth century expositor says, "Looking to Him brings light and the gracious countenance of the Lord is reflected on our faces." It was so with Moses, and in the New Testament it is written that as we behold the glory of the Lord, looking unto Him, we are changed into the same image from glory unto glory. The faces of those who look unto Him will never be covered with the blush of shame and disappointment.

Not alone does Jehovah save the afflicted who cries to Him, but the Angel of Jehovah is also there for protection and deliverance. We believe the Angel of Jehovah means here the same whom Joshua beheld as the Captain over the Lord's host, and who so frequently manifested Himself in

Israel's history, none other than Jehovah Himself in visible form. And He has with Him the hosts of angels, the ministering spirits. Though we see them not, they are encamped around the godly to minister unto them, hedging them about and protecting them (Heb. i:14). How blessed then is the lot of those who trust in the Lord and who take refuge in Him. Then follows the exhortation to taste and see that Jehovah is good; to fear Him; and the assurance is given that they shall not want. The young lions with all their natural strength know want and suffer hunger, but the man who seeks Jehovah, who finds his refuge in Him, shall not want any good thing.

III. Come and Hearken! (Verses 11-16).

Come, ye children, hearken unto me;
 The Fear of Jehovah will I teach unto you.
 Who is the man that wishes for life—
 Who loveth many days, that he may see good?
 Keep thy tongue from evil,
 And thy lips from speaking deceitfully.
 Depart from evil and do good;
 Seek peace and pursue it.
 The eyes of Jehovah observe the righteous.
 And His ears are toward their cry.
 The face of Jehovah is against the evil doers,
 To cut off their remembrance from the earth.

Trust in the Lord, fearing Him and being assured of His gracious help and protection, demands from our side holiness, practical separation unto Him and separation from evil. The instructions follow: He speaks as to children and offers to teach them the fear of the Lord. Man wants life, long life and to have good days upon earth. This is the Israelitish viewpoint; higher, spiritual blessings independent of earthly blessings are promised to us in the New Testament. As is well known, these verses teaching practical holiness, keeping the tongue from evil and deceitful speaking, departing from evil and doing good, are quoted in the first Epistle of Peter (1 Peter iii:10-12). There they are followed by the assurance, "And who is he that will harm you, if ye be followers of that which is good?" Peter calls to holiness, such as becometh the obedient children, who know God as their Father. He is holy and therefore He demands holiness

of all His children. "But as He who hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy; for I am holy" (1 Peter i:14-16). The one-sided teachings of Bullingerism call all this "Jewish teaching" and reject these exhortations. But God's demands of His people to express their faith, their trust, and their fear, in practical holiness are unchangeably the same.

And as we walk in godly fear, soberly, righteously, and godly in this present age and make the Lord our refuge, His eyes are always upon us and His ears open to our cry.

IV. Divine Assurances in Trials and Afflictions. (Verses 17-23).

They cry and Jehovah heareth,
 He delivereth them out of all their troubles.
 Jehovah is nigh to the broken-hearted,
 And saveth such who are of a contrite spirit.
 Many are the afflictions of the righteous,
 But out of them all Jehovah delivereth him.
 He keepeth all his bones,
 Not one of them is broken.
 Evil shall bring death to the wicked;
 And they that hate righteousness shall receive punishment.
 Jehovah redeemeth the souls of His servants;
 And they shall not be condemned who trust in Him.

Let the righteous who trust the Lord be in trouble upon trouble, let all the afflictions possible come upon him, the Lord knows, the Lord sees and He is able to deliver. Only let troubles and afflictions produce their blessed fruit, a broken heart and a contrite spirit, and deliver from haughtiness, then the Lord is ever nigh, to guard and to keep. How blessedly the twentieth verse was fulfilled in the life of the righteous One, the perfect man, is too well-known for any fuller comment. The Roman soldier, though the Roman Government might demand it, could have never broken the limbs of the blessed body of our Lord. In fulfilment of prophecy too, he had to pierce His side (John xix:36). Death is assured to the wicked for "the wages of sin is death." A glorious redemption, even the redemption of the body is assured to the righteous. "They shall not be condemned who trust in Him" is the same as the first sentence in the high point of Romans: "There is therefore now no condemnation to them that are in Christ Jesus" (Rom. viii:1).

“He Knoweth”

We make our plans and choose our way,
And think that way is best,
And find that after all we may
Have planned in vain for rest.

It may be that in bitter grief
The cruel thorn we feel,
Until the Saviour gives relief,
And makes our woe our weal.

We fret and worry o'er the ills
Which seem to blight our life,
Until we find His Spirit fills
The heart that rests from strife.

From strife against the will of God,
Who knows what's best for man;
And we have learnt to kiss the rod
And bow before His plan.

Far from a Father's love we roam,
And find our way unblest,
Nor know until we have come home,
The Father's way was best.

Studies in Isaiah

By F. C. JENNINGS

CHAPTER LXV (Continued)

The second division of the chapter goes from verse 8 to verse 16, and in accord with the natural significance of the number “2,” it speaks of more than one object being in view, and here discrimination between two different companies: the remnant of faith and the apostate mass. First then we have the divine tenderness for the penitent:

8: Thus saith Jehovah:

As the new wine in the cluster is found,
And 'tis pleaded, “O do not destroy it,
For in it alone is a blessing”—
So will I do for my servants' sake,
That I may not destroy them all.

9: A seed I will bring out of Jacob,
And from Judah an heir to my mountains,
And this mine elect shall inherit,
And there shall my servants dwell.

10: And Sharon shall be a fold for the flock
And the valley of Achor a rest for the herd—
For the people, mine own, who have sought me.

What a valuable ray of light this throws on Matt. xxiv:22: “Unless those days had been shortened, there would no flesh have been saved, but for the elect's sake

those days shall be shortened." Here, in our prophet, the figure is of a bunch of grapes, so repulsive (as we have already seen the poor nation to be: perfect representative in this, as it is of all mankind, Chapter v) that it is about to be thrown away and destroyed, altogether. But one intervenes, pointing out that it is not all hopelessly bad, but a small part of the cluster is sound and sweet, and this may become a blessing, in making that new wine that "cheereth God and man" (Judges ix:13).

Evidently the moment is most critical, for there is but one little link between God and the whole world of men, and if that be broken, or to use the prophetic symbol, if the cluster be destroyed, nothing can save the whole race! That link is the remnant of Israel; and when Jerusalem is captured (Zech. xiv) and this little remnant is about to be exterminated, it looks as if all were over. Then the days of sorrow and affliction are suddenly cut short, by the appearing of their long-expected Messiah, and His Feet standing upon the Mount of Olives whence they had ascended two milleniums before! Just as ten righteous would have saved Sodom, and have been the new wine in the cluster, so these few afflicted captive Jews save the whole race of that day from destruction. O how little the world knows of what it owes to the faith and penitence of those it contemns! From the west, where the fertile plain of Sharon stretches along, to the east where lies that valley that saw the infliction on Achan, all shall speak of peace and prosperity. But now the prophecy returns to the apostate mass.

- 11: But ye who forsake Jehovah,
 Forgetting his mountain so holy—
 Preparing a table for Gad*
 Filling up a libation for Meni*
 12: You to the sword I will number,
 Ye all shall bow down to the slaughter
 Because when I called ye replied not,
 Nor when I spoke did ye listen.
 But ye've done what in my eyes is evil,
 Have chosen what gave me no pleasure.
 13: So saith Adohnai Jehovah,

*The words Gad and Meni undoubtedly refer to two heathen deities, representing the two forms of evil, violence and corruption, and are believed to correspond to the Greek Jupiter and Venus: the Baal and Ashtoreth of Scripture.

OUR HOPE

- Lo, my servants shall feed while ye famish;
 Lo, my servants shall drink while ye parch;
 Lo, my servants shall boast † while ye blush.
- 14: Lo, my servants from heart's-joy shall sing,
 While ye from your heart's-sorrow wail,
 And howl with vexation of spirit.
- 15: Your name shall ye leave as an oath to my chosen,
 For thee shall Adohnai Jehovah destroy,
 And his servants he'll call by a **new** name.
- 16: So he who shall bless himself in the land,
 Shall bless by Elohi Amen †
 And he who shall take his oath in the land,
 Shall swear by Elohi Amen †
 Because the past sorrows shall all be forgotten,
 And because they are hid from my eyes.

How little interest one could find in these verses did they but refer to a people who have gone the way of all the earth ages ago! And if the Bible be but another Koran or Veda, then we must be content to adopt what has become, alas, the popular way of treating it. But for any who know by an incontestible experience that it is a **living** Word, from a **living** God to **living** men, who have eternity with all its awful problems before them, and with little other light than that this very Book gives, the suggestion becomes simply impossible. The Jew is only all mankind in miniature—what **he** is, **they** are. As a whole ship's cargo can be judged by a few handfuls, so we may see **our** history in that of the Jew.

Note then the parallelism of the first lines: Person and place are identified. They who forsake Jehovah are those who forget His holy mountain. But surely there is little danger, or indeed possibility, of **our** being charged with forgetting a mountain that we have never seen, or know nothing about. Exactly seven times in this prophet do we find the term "holy mountain" and this "seven" itself serves to show the importance of the term. What then is the name of this mountain? There is but one all through the book that is named, nor can we err in assuming that **that** must be the mountain that is meant; and Zion then becomes Jehovah's holy mountain. But why then is this

†The first meaning of the word is to "sing with joy"—its contrast with "ashamed" permits the rendering "boast" and "blush."

†"The God of Truth," but the word "**Amen**," in view of Rev. iii:14 cannot be dropped without loss.

mountain selected out of all the many hills of Israel to have attached to it that title of holy? Hebrews xii:18 and 22 suggest the answer, for Zion is the mount that represents the whole Heart of God told out in grace, as in contrast with that principle of Law, with which He ever found fault, for in His dealing with sinful, but ever beloved men, law shuts up both Heart and Hand. Further we deduce from the word "holy" that this way of grace is the true way of holiness, and is as far removed from license as it is from law.

Thus to "forget God's holy mountain" today, is to forget the abundant grace of Christ that alone can, and does meet all our poverty, need and helplessness. In one word it is to "*fall from grace*" (Gal. v:5).

Little should we profit in the search for Gad and Meni of old. The names are lost to us, but what the names signify remains. They stand for the dual form that evil takes: at one time called Violence and Corruption; at another Pleasure and Gain. These become deified, and their devotees seek to propitiate them by their varying forms of "religious duties," or in the language of prophecy in "preparing a table for them." After the manner of Isaiah there is a play on the word, Meni, in the first line of the next verse, for the word means "number," and so Jehovah says, "I will number you to the sword": it is again the principle of God turning sin into penalty, as He does both with men and the devil as we shall see in verse 25.

Verses 13 to 16 repeat the strong contrasts that the day of revelation shall show between the proud impenitents, and those poor and contrite ones whom He owns as His servants. Satiated shall these be, famished shall be those. In this present sphere there is inextricable confusion, or if there be discrimination it is rather the proud who are the favored, and the lowly are despised. Generation follows generation in telling the same story, for we see it when the perplexed psalmist goes into the sanctuary, and lo, he sees the wealthy of earth in desolation in a moment, while the poor penitents are ever with God (Psa. lxxiii), a little later it is seen in a rich Dives in torment, and a poor Lazarus in bliss; and still later in those two contrasted companies, the

proud gathered at Har Mageddon (Rev. xvi), and the penitent in the Valley of Megiddo (Zech. xii).

Verses 15-16. The proud shall leave a name to provide an oath, for the true, as "Jehovah slay thee, as He slew them" (Delitzsch). But far sweeter than anything of that kind to our hearts are the thoughts that we attach to that Name *Elohi Amen*; for in it we see our own Lord Who amid the awful mess that we have made of our witnessing, is Himself not only The faithful and true Witness, but He so brings all God's purposes into being—so fulfils all His counsels that He does not, as we say Amen to them, but **is** that: not only says, "May it so be," but **makes** it to be. Now we pass to the scene of those fulfilled counsels.

- 17: For behold I create a new heaven and earth,
And the former shall not be remembered,
Nor come evermore into mind.
- 18: For well may ye joy and forever exult
In that which I then shall create;
For Salem I then will create an exulting;
And her people a spring of rejoicing!
- 19: For over Jerusalem I will exult,
And greatly rejoice o'er my people
Nor ever again in her shall be heard
The voices of weeping or wailing.
- 20: No more shall there be an infant short-lived*
Nor an old man whose days are not lived-out
For dying, one hundred, he is but a youth
And the sinner so dying is cursed †
- 21: And they who build houses shall themselves dwell therein;
And they who plant vineyards shall eat of the fruits.
- 22: **They** shall not build what another inhabits,
They shall not plant what another shall eat,
For as the days of a tree so the days of my people;
And they long shall enjoy the fruit of their work.
- 23: They shall not wearily labor in vain †
Nor bring forth for sudden disaster.
For they are the seed of the blast of Jehovah,
And their offspring have part in their blessing §
- 24: And it shall be ere they utter a cry,
Lo, I will send them an answer.
While yet they are speaking, e'en then will I hear.

*So Lowth. Literally "a suckling of days."

†This is but a paraphrase, but it gives the meaning of the original; which is so Hebraistic in form as to be scarcely intelligible to our ears "And the sinner, son of a hundred years, is accursed."

‡The word **yagah** has in it the sense of such toil as brings fruitless weariness.

§Lit. And their offspring with them: c f. "The promise is unto you, and to your children." (Acts ii).

OUR HOPE

25: The wolf and the lamb together shall feed;
 The lion eat straw as the ox,
 But dust shall still be the serpent's food.
 None shall hurt or destroy
 In my mountain the holy.
 So saith Jehovah!

For Israel, the new heavens and earth commence with her perfect blessing. She is henceforth as secure and as blessed internally as the heavenly saints will be at their rapture to their heavenly and eternal home. Not, however, that at this moment, the earth and its heaven is in itself altered; but as today it can be written: "If any man in be Christ, he is a new creature, old things are passed away, **behold all things are become new, and all things are of God**" (2 Cor. v:17), when indeed **nothing** is new except as "in Christ," so, Israel now being "in Christ" by a new-creation life; for her too all things in heaven and earth are now new; and all things of God, while still outside of Israel and her land, there is very much (as subsequent events, when the Devil is loosed from his prison, evidence) that is not new. My dear reader may perhaps need no other illustration for this than his own experience. Do you remember the morning after Christ was first seen as your own Lord and Saviour—no longer a mere name but a real living Person—was not everything new to you then? The skies had another tint: you thought the whole world of people were different and perhaps wondered that all were not converted. The joy in your heart sent its music through the whole earth. Nor earth alone. How new the heavens were when you could look up and for the first time say: "My Father!" Well that was **your** regeneration; **this** the earth's and as every dispensation or age is a prophecy of the one following, Israel in her earthly path has provided types for us (1 Cor. x) and now the history of the individual believer is a prophecy of what shall yet take place in the earth at large.

One cannot write much of the beauteous scene, nor is there need. It is better to meditate and thus get the refreshment such lovely and well-based anticipations must give. We visit in spirit that "holy mountain" where naught de-

stroys, where naught doth hurt. We see the harmony of Eden renewed once more, and the wild fierce creatures of the jungle graze in the company of the fearless flocks of the farm. But still we get a hint that the scene is not one of absolute perfection for even here we listen to an echo of that primal sentence on the serpent for the dust shall be his food.

Nor can we look upon this as telling us literally on what the serpent family feeds: Utterly unsatisfactory are all such explanations as Delitzsch and others give us when he says: "The serpent will no longer watch for human life but content itself with the food assigned it in Gen. iii:14. It still **continues to wriggle in the dust**—The words affirm nothing more than this!" He must permit us to differ. If all we get from this word is that dust being the serpent's food means that he "wriggles in the dust"—it would be altogether unworthy of a divine revelation to a race ruined by that old serpent. We reject and resist such an unworthy exegesis. Let all scripture throw its light on this, and at once there are profound and eternal verities—not "put in", as some say, but seen to lie imbedded in these few words: "**Dust shall be the serpent's bread or food.**"

Who can help being transported to that sad scene in Eden? There stand our weeping first parents, and there is their tempter—their destroyer. His work has been to bring that dearly beloved man to the **dust of death**; and he shall **eat of his own doings—that dust shall be the serpent's meat!** Is not that the divine principle of justice? Is it not reiterated again and again throughout the whole volume? Has not Isaiah announced that it shall be well with the righteous, **for they shall eat the fruit of their doings?** (Chap. iii:10). Does not Wisdom cry: "They shall eat of the fruit of their own way" (Prov. i:31). And does not our apostle confirm the same principle in the words: "Whatsoever a man soweth, that shall he also reap" (Gal. vi:7). Thus every responsible creature works out his own retribution; and Satan—that old serpent—has brought man back to dust—that is his doing; that is his work—and on the fruit of that doing, the dust to which he has brought

man, he must feed—not literally, of course, but he must be as satisfied with this as the body is with food—it is the only satisfaction he shall have. But what a strange “satisfaction,” ever bringing home to him the miserable limitation of his powers as a creature. Aye, let us leave him the poor scattered dust of man, but not a single **body** of one of the least of God’s redeemed people shall he have—leave him the **dust**, for in that very dust he too shall eat of the fruit of his doings. It is his **penalty**.

And that this idea—not of literal feeding; but of the same satisfaction to the inner, as feeding gives to the outer man, is intended by the use of the word “meat” here is confirmed by our Lord’s words, when His disciples would have had Him eat of the food that they had gone to the village to get for Him. “I have meat to eat,” He says, “that ye know not of,” and that “meat” was even in His case, we may reverently say the sweet “fruit of His own doings”; for it consisted in bringing a poor wanderer back to everlasting rest in a Love of which she had up to then known nothing. What an absolute contrast there is in the two “meats”—that of the Devil and that of our Lord! The one consisted in bringing man to the dust of death, the other to restore man to life eternal. The one to set poor man to the vain task of covering himself: the other by His own death, providing the covering. The one to sever man’s heart from God, the other to restore man’s heart to find a Father’s love in that same God. Ah! again I say, let us leave the dust of this poor body of humiliation, suitable as it may have been for an existence on the dust, to the “serpent,” while our spirit shall be clothed with a body of glory that shall be no less suitable for their heavenly environment, for “as we have borne the image of the one made of dust (as it very literally reads), we shall also bear the image of the heavenly one” (1 Cor. xv:49).

Even the millennium will not be any more a perfect condition of the earth, than our present state of regeneration is a perfect one: still will there be sin among the nations, as Rev. xx:8 and 9 is quite enough to prove; and as is strongly suggested even in our chapter v:20, but within the

boundaries of the holy land, which in the last verse is represented by "my holy mountain," there is perfect peace, perfect holiness and never a death!

Current Events In the Light of the Bible

In the Beginning of Another Year. World Conditions and Outlook. Never before have the optimistic dreams of mankind been so bold and soaring as during the closing weeks of 1928. The world sees nothing but progress and prosperity ahead. All appears as a bright and rosy future. Millions reach out after material gain to make possible luxurious living and pleasure.

In our own land, after the presidential election, a mad rush for mammon followed. Hundreds of thousands began to gamble in stocks. In one day more than five million dollars worth of investment transactions were recorded. Savings bank deposits were withdrawn, money was borrowed on furniture, properties mortgaged, in order that people could gamble. Solid and legitimate securities suffered, because the masses dream of good times coming. They want to make money, get rich quick, to buy better automobiles and to enjoy the pleasures of life.

The pleasure-madness of our times is almost unbelievable. Card parties used to be given afternoons and evenings, but now even the late forenoon is used. Show houses are now found in almost every city block, in the larger cities. It is a sad sight for a Christian to look at the gaudy posters, depicting lust and crime, and then see a lot of young people lined up, mothers with young children by their hands, waiting till the place empties so that they can go in to look at the pictures which must corrupt the minds of the young.

In religious things matters are worse than ever before. Liberalism is unslacked. What else can be expected during these last days of a fast-dying age! One only needs to study the columns of religious advertising in the leading dailies of our big cities, and the story is told of what is going on. There is a dearth of real preaching of the Word.

We hold one of these sheets in our hand, advertising religious services in New York City a few weeks ago. Here is a display advertisement announcing the sessions of the Catholic Congress of the Episcopal Church. The men are announced who will "pontificate," among them Dr. Manning, the Bishop of New York. This represents the "Back to Rome Movement" in America; it is 500% stronger in Great Britain. Then there is another big announcement of the "International Good Will Congress." This represents Modernism in its vain efforts to make the world better and bring nations together in a brotherhood, without the true Gospel of our Lord Jesus Christ. The radio speakers one Sunday afternoon, during this congress, were Harry Emerson Fosdick, S. Parkes Cadman and Daniel A. Poling. A number of advertisements we noticed next announced theological meetings presided over by Hindus and other Orientals with unpronounceable names. They appear in a venerable manner with flowing robes, turbaned heads; their black, magnetic eyes tell what they are after. Their constituency consists mostly of the silly women of America and a few weak minded men. What immoralities lurk behind this Oriental propaganda we leave unsaid. Then the Spiritistic meetings with their immoral women mediums! All kinds of psychical humbugs advertise their services. Nor do we forget "Christian Science" and their fifteen "churches" in Manhattan and the Bronx. Among the so-called orthodox churches only here and there we see a theme announced which suggests that the Gospel will be preached. It seems that in the religious realm there is today confusion worse confounded.

The aim "a better world, a war-less world," according to the modernistic-socialistic leaders has now fully materialized through the Kellogg peace treaties. War is no longer possible! But is it so? Why are armies increased, new battleships and cruisers built, and the ships of the air developed with a view of their future use in war? The Prime Minister of England, Stanley Baldwin, said dramatically, when speaking at a banquet in London in the interest of international relations, "We have got to keep to the spirit of the Kellogg

pact or we shall soon sweep down the path like the Gadarene swine and perish eternally." Has he made a prophetic utterance? There are statesmen who predict that just such a thing will happen in the next war which the Prime Minister puts within the range of possibility. These statesmen who do not share in the optimism of the Kellogg pacts have Scripture on their side.

And what about the rest of the world? Here is old Europe with its unsolved problems. Morally it has gone down grade for many years. Statistics reveal an increase of crimes, suicides and divorces. Politically all is uncertain. Those who are well informed say that something may occur at any time which will upset Europe again and start another conflagration. Soviet Russia, the land of mystery, maintains its program and continues in world agitation to produce a world revolution. Atheism is in the lead throughout Europe.

When we look to Asia, we face even greater problems. China with its continued afflictions of famines and pestilences, its internal strifes, is in a deplorable condition. India is heading for something; no one knows what it will be. Unrest is the leading characteristic of these giant nations. The outlook is sinister. A loyal band of faithful missionaries is still holding forth the Word of Life and preaching the Cross as the only remedy for sin, the power of God unto salvation. They are doing the great work of preaching the Gospel as a witness. God honors their witness and from all heathen nations members are added to the body of Christ, the true Church. Modernistic missionaries are going forth now in larger numbers than ever before, preaching an ethical-social Gospel, which has no power to do anything. Thus the tares are still being sown in the field, the world.

What will this year bring forth for this sin-cursed earth? Will the cry, "Peace and Safety" be followed this year by the predicted judgment calamities as revealed in the Word of God? Will this be the year of home-gathering for God's waiting true Church? Will there be a revival of true religion resulting in the salvation of thousands, or, will the apostasy increase as it has done during the past ten years?

We cannot answer these questions. One thing we know, the days are upon us which the Spirit of God described in the First Century. The day of His coming is rapidly approaching. Let the household of faith wait and watch as never before.

Conditions in Palestine. According to a Zionistic Memorial presented some time ago to the League of Nations, the Jewish population of Palestine is about 160,000, or 18 per cent. of the total population. During the last year nearly 3,000 Jews entered Palestine, but over 5,000 left the country. The report states that 6,300 were without employment. The Zionist executive committee spent \$750,000 upon these unemployed Hebrews, much of it by way of giving them construction work on buildings, irrigation and the drainage of swamps.

Zionism has had a decided set-back on account of the economic conditions. They act wisely in restricting immigration. Yet all this seems to be only temporary. The Arab opposition to Jewish aggressions is another very serious problem. Outbreaks of violence against the Jews will continue in the near future and may become worse.

Who will provide leadership for the Jewish restoration movement? According to Bible prophecy the needed leadership will be vested in the one of whom the Book of Revelation speaks as "the other beast coming up out of the earth (the land Palestine)." This second beast has two horns like a lamb and speaks as a dragon (Rev. xiii:11). His identity is thus made clear. He imitates Him, who is the Lamb of God, but this second beast is possessed by the dragon, Satan, who controls him. It is he whom our Lord predicted as coming in his own name (John v:43), the false Messiah, the Antichrist. Only the Omniscient God knows who this will be and when he will appear.

A Warning from a Bishop. He Speaks the Truth. Dr. Hensley Henson, Bishop of Durham, made some startling, but very true statements, before the Church Congress held recently in Cheltenham, England. He spoke of Europe weltering in a chaos of immorality. "What reason is there,"

said the Bishop, "for feeling confident that the Christianity of England in 1928 is more firmly fixed in the national acceptance than that of France and Russia on the eve of their revolutions? One feature is equally incontestable and disquieting—the general and increasing ignorance of Christian faith and morals which mark our population. The record of revolution suggests that the two points on which the attack on Christianity is soonest made are sex morality and education. The two pillars on which sex morality in Christianity hath hitherto rested have been the conception of the marriage union as permanent, by divine law, and the claim of children as the normal product of the marriage union. Both of these have been removed by the licentious theories now largely accepted throughout Europe. Hence, the chaos into which sexual morality hath fallen throughout Western civilization."

The Bishop rightly warns that Christianity is rapidly waning throughout Great Britain and nearing a collapse. The decay of faith in revealed truth, as produced by the destructive critics, brings about the decay of sexual morality, the dissolution of the family life, and this is followed by the decay of all righteousness and all government as well. This is the road the great nations, including the United States, are traveling today. What will the end thereof be? Scripture gives us the answer. It will be lawlessness followed by tribulation and judgment.

Modernists and Socialists. A few weeks before the recent presidential election a number of modernistic leaders, teachers of theology, preachers and theological students declared themselves as to their political affiliation. We let them speak.

"Some of us expect to vote for Governor Smith and others for Norman Thomas. Our votes will be determined by what seem to us individually to be the best way of registering a protest against Republican reaction and of promoting the next step in American political and social development. But whether we vote the Democratic or the Socialist ticket, we are strongly united in our common

opposition to the attempt to identify through the prohibition issue the interest of Protestantism with a Republican victory."

Foremost of the signers of this declaration is the name of *Sherwood Eddy*. Union Theological Seminary, the hotbed of the most subtle infidelity, is represented by nine of its professors. Garrett Biblical Institute (Methodist), Yale, Teachers College, Oberlin School of Theology, Chicago Divinity School are also represented. Thirty-nine preachers and fifty-eight theological students complete the list of signers. We understand the great majority are socialists and belong to the so-called "Parlor Bolshevists," as they have decided sympathy with radical movements.

How true is Jude's testimony as to these men. "Wandering stars, to whom is reserved the blackness of darkness for ever" (Jude, verse 13). Like the meteors in the heavens, such men have detached themselves from the one great center, the Christ, the Son of Righteousness. Having left the Christ of God they begin their wanderings. Greater and greater becomes their darkness and as they drift they drag others along, till the great coming catastrophe will land them in eternal ruin and eternal night.

Methodist Apostasy. That excellent weekly, "The Southern Methodist," published in Memphis, Tenn., published in its issue of October 31, the following charges against the Garrett Biblical Institute of the Methodist Episcopal Church.

Garrett Biblical Institute is the most important of the Methodist seminaries. It was founded by John Dempster, a typical Methodist itinerant who also laid the foundations of the Boston University School of Theology. Its early patron, Eliza Garrett, was converted under the ministry of Peter Borein, of whom it was said, "It never occurred to him to think the sermon ended *until the hearer was saved.*" Out of this school of the prophets and missionaries of Methodism are coming, so we are told, such classroom notes as the following:

"We have no proof as to the existence of God, but we are inclined to think there should be one if there isn't one."

"We question if Jesus knew if there was a God or not."

"Conversion is a matter of education. Only those who have sinned need it."

"The wane in the revival spirit is a development, not a decay in religion."

"The best way to fight sin is to ignore its power."

"The Apostles' Creed is indeed very inadequate today, for it says things not true and leaves unsaid many things fundamental to a creed today."

"The all-important question today is not, 'What must we do to be saved?' but, 'What must we do to be of service?'"

"We do not believe at all in the miraculous as such. It can all be explained on a more intelligible basis."

Of Watts' lines

"See from His head, His hands, His feet,
Sorrow and love flow mingled down,"

one Garrett professor is alleged to have remarked to his class, "That hymn is not fit to be sung in a slaughter house." "Prof. Davison is described to me by a Garrett student," writes Dr. Ridout, "as a man with a sneer for nearly everything that pertains to the old-time religion." Prof. H. F. Rall, who teaches theology, expounds a theology in his "Teachings of Jesus" which any Unitarian could commend. Concerning it, *The Christian Register*, the chief Unitarian periodical in the United States, wrote as follows:

"The book is wholly unorthodox. No reader could gather that the author was a Methodist or had the slightest interest in any of the traditional doctrines of the Church. Any Unitarian scholar might have written and have been proud in writing the whole of it, not excepting the twenty-third chapter, 'What Jesus Thought of Himself.' . . . It is to be wished that all Sunday-schools, Unitarian or Trinitarian might include classes working through this manual. The latter schools would miss all the elements which divide them from their liberal brethren."

Begin the year right by promptly renewing your subscription for "Our Hope."

Martin Boos, the Gospel Preaching Priest

BY THE EDITOR

(Continued)

When Martin Boos, wearied of his concealment and deeply grieved at his long inactivity, arrived in Augsburg on the ninth of December, 1798, to face his accusers, he hired a little room. His examination soon began and he had to appear before an inquisition four times in one month. Particular inquiry was made respecting his friends, who had given him shelter. He refused to divulge their names.

Then they asked him why he had fled. He answered the inquisitor in the same manner as the blind man, whom the Lord healed, answered the Jews (John ix), "I have told you already, and did you not hear?" The questioner became angry and finally so confused that he could not ask another question.

The Lord was evidently working in his behalf and the examinations were abandoned. He was confined within the city wall for four months, unable to give any witness for the Gospel. Then the Vicar-General, an influential person, befriended him, and advised him to leave that part of the country. He and other influential men who had sympathy for Boos procured for him admission to the diocese of Lintz in Upper Austria. The Bishop, Joseph Anthony Gall, welcomed him heartily; it was a joyful reception. Boos said he felt as though born again, in being left at peace and undisturbed after such prolonged and painful persecutions.

Later he received as a field the large and important parish of Peuerbach, where he remained for five years, much beloved on account of his zeal and his simple and powerful Gospel sermons. There were again gracious results. We quote a paragraph to show his boldness in witnessing against Rome's perversions.

"There are those amongst us who, when they fall into any temporal or spiritual distress undertake a pilgrimage to some place where the Virgin Mary or some other saints

are particularly venerated. To such I am compelled to say, My dear people, what think ye of Christ? Whose Son is He? Your hastening hither and thither betrays that you are still ignorant of Him, and that you place more confidence in His mother and in the saints than in Him. But when did His mother ever say, 'Come unto Me all who labor and are heavy laden and I will give you rest'? Did she not say herself, 'Whatsoever He saith unto you, do'?' "

In Austria, the prejudices and animosity shown towards him in his native land seem at first to have been little felt. The Bishop had discernment enough to recognize and to value the deep piety, the fervent zeal and the great simplicity of Martin Boos, and finally made him vicar of Gallneukirchen, one of the largest parishes of Austria. The beginning of his ministry in this place was unmarked by awakenings and conversions. He was not satisfied with this and wanted to see more fruit. He therefore began to agonize in prayer and earnest perseverance, for the gracious manifestation of the Holy Spirit. As a result he was enabled to preach with still greater unction and earnestness.

On the 8th of September, a great revival fire broke out during the morning sermon and spread on all sides like a forest in flames. The Word preached proved a savour of life unto life to many.

One awakened sinner cried out, "All is over with me! I am lost! God cannot pardon me!" He attempted his life and finally became melancholy. We quote from Martin Boos's own record.

"This affair caused me and my curate to preach Christ and the Gospel more energetically than ever. We were also incited to this by many anxious and disturbed consciences. These individuals were amongst the most upright characters in the parish, and had applied themselves with all assiduity to live pious and holy lives, but were never happy in the Lord. They knew nothing of the peace of God—nothing of joy in the Holy Ghost. With all their praying and confessing, they continued in their previous anxious state, and never attained to real peace and joy. Hence, with all their piety, they were always afraid of death, judgment to come

and of hell, for they felt their deficiency in perfect obedience towards God. They continued timid, desponding moaners, who did not seek to have their consciences healed by a crucified Christ, but to appease and patch them up with a variety of good works. The more worthless part of the parish continued quietly and securely in their sins.

“Such was the *status morbi* of my congregation. Some were Jewish Christians (trying to be saved by the law); others heathenish Christians; and very few, I could almost say none, were Christian Christians.”

Hence he and his assistant decided to preach more vigorously a living faith in a crucified Saviour, and that faith alone can give righteousness and save.

In order to lay the foundation and the cornerstone for the true peace of a sinner, they emphasized the following in their sermons:

1. That all men are sinners, and that there is none righteous, no not one (Rom. iii:10-18).

2. No man can make himself righteous, free from sin, or capable of receiving new life. No man can make himself righteous by praying, fasting, confessing, alms-giving and by other deeds and good works. Pious works do not make men righteous, but righteous men perform righteous works.

3. We are justified and saved, not by our works, but by faith in the Son of God. His death alone is the procuring cause of our pardon. God alone is righteous, and he whom He constitutes righteous. (Rom. iii:26, 28; i:16; Gal. ii:16; Titus iii:5.)

4. Although good works do not justify and save us, yet they must not be omitted. First, God requires and enjoins them. Secondly, we prove by them that we are justified before God and man. Thirdly, they are necessary fruits of the living faith, a faith that works by love.

5. What is faith? Faith is a vital confidence and a firm trust in the grace of God promised in Christ, concerning the forgiveness of sins and eternal life enkindled by the Word of God and the Spirit of God.

6. Jesus Christ, by His sufferings and death, hath merited heaven for us; we cannot merit it by our good works.

7. Even as by one man's sin condemnation came upon all men, so by the righteousness of one, even Christ, the justification of life comes upon all, since He died for all. But the reason why not all partake of it is, because they believe not.

One can easily imagine the result of such preaching, evangelical throughout, in a Roman Catholic parish. In the sermon mentioned above he spoke of salvation by grace, because Christ died for our sins. This sermon, in the course of which he asserted that the number of true believers in his great parish was so small that the vestry was large enough to contain them, caused the first great sensation among the people. To use his own words, it pleased and pained them to the heart. It gave pleasure to them that believed. After the sermon was ended, while Boos was still in the pulpit, hundreds gave him an ovation and cried out, "May God reward you!" But it pained the unbelieving. They went at once to the consistory in Lintz and accused the preacher of having rejected confession, prayer, fasting and good works. Then the dry bones began to be moved and everywhere anxious and inquiring souls turned to the Lord. Special and most interesting cases have been put on record, and he dealt with each case as but few evangelists and Gospel preachers of our times could do.

(To be continued)

Europe as a Mission Field

BY NORMAN J. SMITH

Europe may be civilized, but it is as far from being Evangelized as "darkest" Africa, "heathen" China or the teeming millions of India.

There are millions in Europe today who "bow down to idols of wood and stone and iron." I stood on one of the great bridges which cross the Elbe River in the ancient city of Prague, and watched man after man and woman after woman stop before the great bronze crucifix atop one of the pier heads. I climbed to the great cathedral on the hills across the river and beheld every niche within

its walls the repository of a figured effigy before which visitors were kneeling and crossing themselves.

I stood in the doorway of a Roman Catholic Cathedral in the Polish city of Warsaw, and saw the troops of children just from school making the rounds, kneeling before the graven images of all the saints and the Virgin Mary.

In the beautiful city of Dresden, Germany, I beheld the congregation of the Cathedral at worship and later saw them making obeisance to the red-clad Bishop as he left the Cathedral, raising his red-gloved hands in blessing on the "faithful."

I visited the scene of a religious pilgrimage in Olmutz, Czechoslovakia, and saw the pilgrims enter the church and kneel as the great chorus of song and musical instruments swelled to the ceiling. Later I went to the spot where some of these same people had torn trees to pieces splinter by splinter if perchance they might find a duplicate of the face of the Virgin which one girl had discovered, and which had been blessed by the priest.

Yes, millions in Europe bow down to idols and sound the whole gamut of superstition and homage to a priest-craft heading up in the Pope of Rome.

As one of our missionaries recently wrote back to her supporting home church:

"How sad it makes one feel to see our Saviour set aside and idol worship in His name taking place. Idolatry in heathen lands is awful, yet how much worse is this idolatry with the name of Jesus continually on the lips and the people satisfied with a religion in which they know or care nothing about His redemption."

It is time Evangelization began in earnest its soul-saving work among the idolatrous peoples of Continental Europe.

The simple Gospel of Salvation by Faith in Jesus Christ, and Life through His death on the shameful Cross, has never been preached in the ears of millions of people in Europe. They have seen the effigy of the Saviour of the World hanging on the Cross since childhood without ever having heard, "He died that they might have life, and have it more abundantly."

There has been a plentiful sale of crucifixes, rosaries, tokens and Ikons. Many a piece of gold or silver, many a shining jewel has gone to adorn the interior of massive cathedrals and glittering altars, in return for "absolution," "indulgences," "penances" and assurance that some one was almost out of "purgatory."

There has been traffic of millions of dollars on the simple trusting faith of peasantry and citizenry,—a promise of salvation if the price was high enough,—another gold-piece, an added jewel.

Priest after priest has fostered superstition and idol worship in Europe, until there is doubtless as much of it there as in Africa or India or China.

We have gone enthusiastically about the task of converting the heathen, but we could not think of insulting civilized and cultured Europe by carrying back to them the Gospel which our forefathers brought out of that land only a short two or three centuries ago.

And yet if we could only realize all the distorted mass of ignorance and superstition that has grown up among the common people of Europe since the Reformation, we would be compelled to admit that Europe needs Evangelistic preaching as much or more, than the continents of Asia, Africa or South America.

When we add to the assertion concerning ignorance and superstition the statement that the European common people have at last discovered the duplicity and deception and commercialism of the priest-craft as a whole; that they now realize that what they bought from the priests was not salvation but that salvation is free,—our reason for preaching the Gospel in Europe, is logical and clear.

We have no choice but to hand the Word of God to those who have been denied permission to read its comforting message, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

We can only send out missionaries and native workers to proclaim over the lands that "Salvation is free!"

We are compelled to support Bible Schools where young

men can be rapidly trained to press the Gospel deep into the lands that have not known the Truth.

So the American-European Fellowship for Christian Oneness and Evangelization invites your sympathetic and prayerful cooperation in preaching the Gospel to the Gentiles and Jews in Europe.

"*The European Harvest Field*," a monthly journal of spiritual and missionary good news, will be sent free on request, that you may pray with sympathy and understanding.

It is nine years since this ministry to the people of Russia and other parts of Europe began, under the Russian Bible and Evangelization Society, followed by the Russian Evangelization Society and Christian Testimony to Jews. Both of these are now merged into the American-European Fellowship, with American headquarters at 156 Fifth Avenue, New York City.

Dr. A. C. Gaebelien is the President, Mr. Alwyn Ball, Jr. and Mr. Herbert Hogg are Vice-Presidents, and the other officers and directors are men well known in spiritual activities both in America and abroad.

It is certain that the better way to support the preaching of the Gospel in Europe is through this organization, which has consistently maintained its high doctrinal standards and insists on a like measure of faith and practice from each of its missionaries and affiliations on the field.

A Message for Each Day

January 1. "It is not in man that walketh to *direct* his steps" (Jer. x:23).

Yet men rush on, as if success depended entirely on personal energy. Israel thought Canaan an easy eleven days' journey from Egypt, remembering how often their fathers made the trip for corn, but God taught them differently for forty years. Have other men a clear road in life, when you seem entangled in some wilderness? The reason you are to learn from the text.

January 2. "*Elect* according to the foreknowledge of God" (1 Peter i:12).

Some consider the truth of election unfair to the race. Let such

remember no man gravitates naturally towards God (Psa. xiv:3; Isa. liii:6). If, out of the whole degenerate mass, God pleases to select a few, and with patient grace draws them unto Himself, and imbues them with His Spirit, who shall dare complain of His sovereignty (Rom. ix:20-23)?

January 3. "He hath chosen us in Him . . . that we should be *holy*" (Ephes. i:4).

When we consider the demands of that grace which saves, there is no cause for boasting that we have been selected above others. To wear a crown hereafter, means self-denial *now*. To become God's child, means chastisement. To be a branch of Christ's vine, means pruning. To be an heir of glory, means to be a pilgrim of earth. At this price, do you desire to be *holy*?

January 4. "I have *chosen* thee in the furnace of affliction" (Isa. xlvi:10).

How exactly has the decree been carried out. No kindly hand in all the centuries has been able to comfort the Nation Israel. The Word is also for you and me. Our God is a Refiner to His elect. Not until all our dross has boiled to the surface under the heat of trial, will His clear image be reflected in us. So if election brings testing, it also brings praise, and honor and glory.

January 5. "Good works, which God hath before *ordained*, that we should walk in them" (Ephes. ii:10).

It is surprising how many Scriptures tell us that God has an exact plan for our lives. Why, then, do we worry so much over untoward events? The quickest way to enter into abiding peace is to settle down upon His sovereign purpose, and let Him act through us. Remember candles burn out. So if God pleases to use you, you may expect to "spend and be spent."

January 6. "When thou passest through the waters I will be with *thee*" (Isa. xliii:2).

Doubtless the Red Sea and Jordan are alluded to. But what we are to remember is that God *led* Israel to the Sea. You are under His *leadership*. He has *appointed* waters for you to cross. But *in* those waters He will be with you. So it is written, He will "*with* the temptation, also make a way of escape."

January 7. "Ye have not *chosen* me, but I have *chosen* you" (John xv:16).

The carnal mind does not like to acknowledge this. But the devout heart knows it is true. This choosing includes more than personal salvation. We are chosen to an office. We are to be disciples *now*. *Hereafter* we shall be king-priests. Our present choice demands *fruit bearing*. But that fruit is to "remain" to our perpetual honor in the coming age.

January 8. "Hath not the potter *power* over the clay" (Rom. ix:21)?

One requisite is necessary in clay. It must be moist and plastic. Of Israel, the constant complaint was that they were *stiff* (Jer. xvii:23;

Acts vii:51). God could not mold them. Is this the fault with you? You desire to be "a vessel unto honor." That is, you want to be used in service. All you have to do is lie *still*, keep *watered*, and remember you are *clay*.

January 9. "Jesus Christ . . . the *ruler* of the kings of the earth" (Rev. i:5. R. V.).

How few rulers remember that back of their own imperial authority lies a Divine Sovereignty that controls all their ends. Have we this consciousness? He rules angels, and sends them on missions to us. He rules death. And because He lives we shall live also. He rules the Devil, and we shall yet see his works destroyed.

January 10. "He *led* them forth by the right way" (Psa. xvii:7).

Not Hobab's eyes, nor Moses' military training, but Jehovah's *own hand* led them. Was it a *right* way to keep them wandering over ground forty years, that might have been passed in two weeks (Deut. i:2)? Nowhere else is Divine Sovereignty more clearly seen than in the Exodus. Is your life a mysterious zig-zag? Read Isa. xlvi:17.

January 11. "Whom He did *foreknow*, He also did predestinate to be conformed to the image of His Son" (Rom. viii:29).

Young princes are trained with a view to their future authority. Men who are heirs; glory in their coming estate. Have you entered into the apprehension of your dignity as Sons of God? Conformity to His image means *holiness* now, in order to *sinlessness* hereafter. How can you "rule over a city" till you have learned to subdue your own will?

January 12. "I *know* the things that come into your mind, every one of them" (Ezek. xi:5).

To the carnal mind these are awful words. To the spiritual mind they bring no terror. But let us question ourselves to-day. Where are our thoughts mostly? As soon as business pressure is off them, do they return to Christ, as the shaken compass flies back to the pole? Or as the outstretched elastic cord rebounds? God loves to have His doves *return home*.

January 13. "Have not I *sent* thee" (Jude vi:14).

That settled the matter of Gideon's weakness. If the Lord has signified some work for you, do not question the circumstances. Notice the emphatic *I* to Abraham (Gen. xviii:14, 17, 26). All through the Old Testament it is the sovereign God saying, "I will do" this or that. Finally, it is the Lord Jesus saying, "If ye ask anything in My Name, I will do it."

January 14. "I have given Him . . . a *leader* and commander to the people" (Isa. lv:4).

He has gone before us into heaven and will bring us there (Heb. vi:20). He leads us because we are blind (Isa. xlii:16). He leads gently by easy stages (Isa. xl:11; xli:13). He leads us as sons (Rom.

viii:14). By five symbols we are shown how He leads. By the Cloud; by the Ark; by a Shepherd; by a Captain; by a Forerunner.

January 15. “*Work out your own salvation with fear and trembling*” (Phil. ii:12).

The same Lord, who commands this, says also, “I will have mercy on whom I will have mercy.” The harvest grows, not because Paul plants, or Apollos waters, but because God gives the increase. Yet there would have been no harvest but for apostolic ministry. You must believe, but never try to *unite* the two separate facts.

January 16. “The things which God hath *prepared* for them that love Him” (1 Cor. ii:9).

The tears and noises of earth often dull and blind our vision of coming glories. Think of it! You may have had a peep at some of the gorgeous luxuries of kings. But rubies and pearls, and purple raiment, and exquisite architecture are nothing compared to the august circumstances in which you shall presently live and eternally abide.

January 17. “I go to *prepare* a place for you” (John xiv:2).

How sweet these words must have sounded to the Eleven. They had forsaken business and home, expecting a kingdom and princely seats. They had received *nothing*, and the Promiser was going away. But they were not disinherited. Something better than their best hopes was being prepared for them. Grand comfort; Christ is *building* a home for His saints.

January 18. “It shall be given to them for whom it is *prepared*” (Matt. xx:23).

So then it is not he that is ambitious, but he that is *appointed*, who shall receive future preferment. When we remember we are “not worthy of the least of all His mercies,” we may well be satisfied if like David we can be but a “doorkeeper” in the house of the Lord; or like Eliakim, a “nail” in His holy place (Psa. lxxxiv:10; Isa. xxii:23; Ezra ix:8).

January 19. “Think it not *strange* concerning the fiery trial which is to try you” (1 Peter iv:12).

Settled it then that God has decreed to test you by trial. Your faith or your patience will not *alter* the circumstances. God’s purpose is to break you up, and sink your worldly cargo. And knowing this, will change *your relation* to your trials. You will therein see God’s leading hand, and neither fear nor wonder at it.

January 20. “I also will *choose* their delusions” (Isa. lxvi:4).

These words express one of the most terrible phases of the Divine sovereignty. The same purpose is reiterated in 2 Thess. ii:11. It fully explains why otherwise sensible people become dupes to the most absurd religious fancies. If men will reject the Light of Life, God permits them to be led blindfold by the Prince of Darkness.

January 21. "They *chose* that in which I delighted not" (Isa. lxvi:4).

This explains why God judicially hardens the hearts of some. You never heard of a man who delighted in the Lord being delivered over to reprobation. Pharaoh's oppression of Israel began before Moses even was born. King Saul had grand chances, but he deliberately chose rebellion. God *wills* us good. We choose *evil*.

January 22. "No man can come unto me, except it were *given* unto him of my Father" (John vi:65).

There is a connection between "could not" and "would not" (verses 44, 64). The Jews would not believe, therefore they could not come. Men are drawn to that which delights them. Sheep run for herbage; children run for toys. To Israel, Jesus was "a root out of dry ground." Only Sovereign choice made *any* see Him comely and desirable.

January 23. "The *cause* was from the Lord (1 Kings xii:15).

When we learn this about our daily affairs, it will deliver us from a great amount of worry. "Cause" means a *circuit*. God does not originate our evils; the Devil does that. But if like Rehoboam, men elect to be sinful, God by a circuit of circumstances elects that they shall be punished. Walk with God, and He will not be your enemy.

January 24. "The Lord your God *proveth* you" (Deut. xiii:3).

How beautifully this *proving* worked in the case of Job (James v:11). How little Job knew when he lay in the ashes, that his grand patience would come down to us an object lesson thousands of years after. How little you understand the fiery trial you are now experiencing. Be careful, lest by perverseness you mar the vessel of honor into which you are moulding.

January 25. "His Name shall be called *Wonderful*" (Isa. ix:6).

That was the Sovereign decree. All unconscious that God was binding them to fulfil a purpose, men have fought over Jesus; written against Jesus; argued about Jesus; denied the virgin birth of Jesus; blasphemed in the name of Jesus; and never ceased either in wonder or in worship, in malice or scorn, to rally about that Name which is above every name.

January 26. "Father, I *will* that they also whom thou hast given me, be with me where I am" (John xvii:24).

This is not a *request*, but a *decree*. He who never asserted His own will, in this last legacy manifests His divine authority. When praying for Himself He says, "Thy will." When praying for us He says, "I will." What must it mean to be forever in the company of the holy Christ? To share all the delights and honors He will eternally wear?

January 27. "I have set before you life and death, *blessing* and *cursing*" (Deut. xxx:19).

And if Israel chose the path of evil, how can they blame God for the cursing that followed? God never sends judgments without forewarnings. The antediluvians knew; the Sodomites knew; Pharaoh knew; the Hebrews knew. You and I know. The Gospel has its severe as well as gracious phase. If we sow to the flesh, we shall of the flesh reap corruption.

January 28. "Give diligence to make your calling and *election* sure" (2 Peter i:10).

By personal holiness demonstrate your appreciation of the heavenly act upon you. Like the six steps to Solomon's throne, there are six stages to grace. 1. Calling. 2. Repentance. 3. Faith. 4. The witness of the Spirit. 5. Peace of conscience. 6. Good works. Through the Gate, by the Altar, at the Laver, before the Table, in the Light, we pass to the Mercy Seat.

January 29. "I have set before thee an *open door*" (Rev. iii:8).

It is a door of holy opportunity. It is for us to decide whether we will or will not enter it. God has decreed kindly privileges for His saints. He gives us all the land we can conquer. He entrusts us with talents, ten or five. He makes us fishers of men. We may fill the net, but it will not break. Are we curtailing our own future glory?

January 30. "The Lord *knoweth* them that are His" (2 Tim. ii:19).

Are you uncertain about your salvation? Do doubts trouble you? Remember you are *sealed*, and Election is that seal. Can you say "*Jesus is Lord*"? Then you are safe; you are on the foundation. God has entered into covenant with His redeemed. He writes a bond; and after His signature are the assuring words: "The Lord knoweth them that are His."

January 31. "Let every one that nameth the name of Christ depart from *iniquity*" (2 Tim. ii:19).

This is our part to the bond. Hereby we sign our response to electing grace. Nothing but persistent backsliding can nullify the indenture. Beloved, our days of holy witnessing are limited. Our translation is imminent. Should not we, who look for a coming Lord, order all our conversation as becometh godliness?

Dead to the Law

Romans VII.

We shall not rightly understand what is meant by being dead to sin and dead to the law unless we see that the death which we have died is the death which sin and the law entailed upon us as the consequence of sin. It is death by sin and death by the law in the first place. We are only dead to sin and dead to the law by having passed through

death and being alive again beyond the reach of the law. If a criminal is condemned to death and he is executed the law can pursue him no further. If he lives again the law cannot punish him the second time. He has died by the law and is therefore dead to the law. This is exactly what all God's believing people are by possessing the life of Christ who has died for them and risen again. The moment we possess the life that is in Christ, which is the life we get when we are born again, we possess and are identified with the life which has gone through death in the death of Christ for us. Consequently we are dead to sin and alive to God in Christ Jesus. Before going further read and meditate on Rom. vi:10, 11 in the Revised Version, then we shall be ready for Rom. vii.

“Are ye ignorant, brethren, for to those knowing law I speak, that the law rules over a man for as long time as he may live” (verse 1).

The apostle addresses himself now to those who know the law. That is, not to the Jew only, who was definitely put under the law; but to anyone who having come to know the law, realizes that it is his responsibility to meet its holy requirements. It is not true that the sixth chapter is for Gentiles and the seventh for Jews. The sixth is the standing of every saved sinner, whether Jew or Gentile; and he requires to learn it there as it is so revealed nowhere else in Scripture. Then, after being saved and indwelt by the Holy Spirit, as in Rom. v:5, we have, in Ch. VII, the conclusions we are to draw from our experiences, when, through the conscience having been awakened to the claims of God's holy law, we try to meet them in our own strength. This is an experience not confined to Jewish believers. If any man knows the law, Jew or Gentile, it rules over him as long as he lives. Because he is a sinner it holds its condemnation over him until its penalty has been paid by his death. Then it can go no further, and as he lives by another life, in resurrection out of death, he is beyond its condemnation. The condemnation of the broken law is not set aside, but executed and passed through in the death of Christ; so that having Christ for his life there is now no condemnation for

him. The law is not made void but established by its penalty having been executed upon the Lord Jesus Christ, who was "lifted up" upon the cross to bear it for us. That penalty was not what man inflicted upon Him. It was God's judgment upon sin and the curse of the broken law which came upon Him from God during the three hours of darkness upon the Cross; at the end of which He cried, "My God, my God, why hast thou forsaken me?" Then the darkness passed, the forsaking was over, His cry is heard because of His personal sinlessness (Heb. v:7 margin), and the perfection of His obedience, not only in His holy life, but unto death, when "He who knew no sin was made sin for us." (Compare 2 Cor. v:21, and Gal iii:13). The Father's presence is restored to Him, and He completes His work of atonement by laying down His life of Himself. He who had been forsaken for us now cries with a loud voice, "Father, into thy hands I commend my spirit" (Luke xxiii:46). Thus His work was finished. This is the death that avails for us as our death. It is because of His death for us that He is able righteously to be our life. We live by His life beyond death. This explains "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved *by His life*" (Rom. v:10). It is not here saved by His living for us—His high priestly intercessions—that is the subject of Heb. vii:25, but by the fact that the eternal life which is given to us at new birth is "His life." "God hath given to us eternal life, and this life is in His Son" (1 John v:11). It is life in resurrection, so that every believer who possesses that life is both dead and risen with Christ. No other life could save us.

"For the married woman is bound by law to her husband so long as he is alive; but if the husband should die, she is clear from the law of the husband; so then, the husband being alive, she shall be called an adulteress if she be joined to another man; but if the husband should die, she is free from the law, so as not to be an adulteress though she be joined to another man. So that, my brethren, ye also have been made dead to the law by the body of Christ, to be joined

to another, who has been raised up from among the dead, in order that we might bear fruit to God” (verses 2-4).

As is often the case with a type, it is only a shadow, not the very image of the antitype (Heb. x:1); for it is impossible to find in natural things that which shall be the exact counterpart of the spiritual. So is it here. The dissolving of the tie between the wife and the husband is by the death of the husband; but our obligation to the law is not dissolved by the death of the law, but by our own death. The object the apostle has in view is simply to show that as the marriage relationship can only rightly be dissolved by death, so we can never escape from the dominion of the law and its condemnation except by death. But if the law had executed its sentence upon us it would have been eternal condemnation; but it was executed upon Christ; He died for us, but He also rose again: and we live by His life in resurrection: we are therefore dead to the law by His death for us. That is how we are “dead to the law by the body of Christ.” Christ in His body died for us. Therefore we read “If Christ be in you the body is dead because of sin” (Rom. viii:10). The sentence of death because of sin is on the body; but if Christ is our life, if He lives in us, His death in the body is our death, so that it can be written of our body that it is dead because of sin, which necessitated His death for us. It is only death that can dissolve the claim of the law upon us and leave us free to be united to Christ in order to bear fruit to God.

Under the law there is no fruit for God; the effort is to meet its claims, and that has self in view, not God. “Good Master, what good thing shall I do, that I may have eternal life” (Matt. xix:16). The result of the trial under the law is that we can never meet its claims but only earn its condemnation. But when we are married to Christ, we do not need to ask what we shall do to get eternal life, for He has given it to us; and we bear fruit to God, not by our own efforts but by abiding in Him, and He in us. Just as when the branch abides in the vine, the sap flows into the branch, and fruit is brought forth for the owner of the vineyard. Abiding in Him means to be dependent upon Him. To

take the physical body as a type of the spiritual, the nerve connection between the head and the members of the body must be maintained unimpaired in order to health. So is it in the body of Christ. Every member must receive its power from the Head of the body (the Church), in order to fulfil its functions in the place God has set in the body (1 Cor. xii:18). If we have grieved the Holy Spirit there is no power, nor can there be any fruit until there is restoration to communion.

For when we were in the flesh, the passions of sins, which were through the law, wrought in our members to the bringing forth fruit to death; but now we are cleared from the law, having died in that in which we were held, so that we should serve in newness of spirit, and not in oldness of letter (verses 5, 6).

The first thing to note in this important passage is that "in the flesh" is spoken of as a past thing. "When we were in the flesh." The explanation of it is given us by the Lord when He said "That which is born of the flesh is flesh" (John iii:6). It is what we were as born of Adam. "When we were in the flesh" looks back therefore at our condition before we were born of God. We are not now "in the flesh"—we are not identified with it. In Rom. viii:9 it is contrasted with being in the Spirit;—"But ye are not in the flesh, but in the Spirit"—just as being in Adam is contrasted with being in Christ. "In Adam" is the standing "in the flesh," is the state of the natural man. "In Christ" is the standing, and "in the Spirit" the state of those born of God and indwelt by the Holy Spirit. So verse 5 speaks of the effect of the law on the unconverted man. It does not change the flesh; the good which the law demands it does not find in the flesh; while the evil which it prohibits is excited into activity by the prohibition. The only fruit therefore which the law produces from the natural man is "fruit unto death." The law is the demand on God's part that we should be what He created us to be. The demand is made to give us the knowledge of what we really are. "By the law is the knowledge of sin." Its use is to give us to see that there is no hope in ourselves, and that our refuge

must be in Christ. We cannot do without Christ. The law finding us to be what we are condemns us to death; but that very death is our deliverance from it; for the law cannot pursue us beyond death, and we live beyond it by the life of Christ in us. So that we should now serve in newness of spirit, and not in the oldness of the letter. The "letter" is the law written and engraven on stones (see 2 Cor. iii:3-6). It is the law that kills, not the letter of God's word. The Spirit uses the word of God to give life by the new birth. "Being born again, not of corruptible seed, but of incorruptible, by the living and abiding word of God" (1 Peter i:23). Verses 4 and 6 show us very clearly the true principle of Christian service, and where the power comes from for bringing forth fruit for God. The blood of Christ has purged the conscience from dead works to serve the living God (Heb. ix:14). Our own need as sinners having been met fully by Christ and His work for us, we have nothing more to seek for ourselves, except the grace that is needed for the daily duty. We are free for the service of God. This bondage to God is the only true freedom, and is the only right place for man to be in.

"What shall we say then? Is the law sin? May it not be! But I had not known sin unless by law: for also lust I had not been conscious of unless the law had said, Thou shalt not lust: but sin taking occasion by the commandment wrought in me every lust: for apart from law sin was dead" (verses 7, 8)

The statement in verse 5, that the sin in us is awakened by the law, raises the question "Is the law sin"? No, for the law does not create the sin, it is already in us; but it does bring it to our knowledge. The command "Thou shalt not lust" is not only a prohibition of sensual lust, but of all covetousness. It is a command also that not only prohibits outward acts of sin, but an inward state. It requires us to be different sort of men inwardly from what we are as born of Adam. When the fruit of the tree of the knowledge of good and evil was taken, in defiance of God's commandment, covetousness had already been introduced into the previously innocent nature by Satan's words to the woman. That nature we inherit, and since then "every one

is tempted, drawn away, and enticed by his own lust: then lust having conceived, gives birth to sin: but sin fully completed brings forth death" (James i:14, 15). The use of the law is not only to convict of the guilt of sins committed, but to give us the knowledge of the sinful nature in us; a nature so ineradicable that the effect of the commandment upon it prohibiting covetousness, only awakens it into activity. The statement "for apart from law sin was dead" would seem to show that while deeds of sin might be known as such by the voice of conscience, if not deadened (Rom. ii:14, 15), yet that sin in the nature we do not become conscious of apart from law. The law therefore has a most important ministry, for both Jew and Gentile. Have we used it for the purpose for which God gave it, to convict ourselves of both sins and sin?

"But I was alive without law once; but the commandment having come, sin revived, but I died." And the commandment, which was for life, was formed, as to me, itself to be unto death: for sin taking occasion by the commandment deceived me, and by it slew me? (verses 9-11).

When he says "I was alive without law once" does he refer to the time of which he writes in Phil. iii:6, "as to righteousness which is in the law, found blameless" He was very much alive at that time, persecuting the church; but was he not "without law" really, when he could boast of being "found blameless," and at the same time be consenting to the death of Stephen. Afterwards, when he looked back upon it, he said he was the chief of sinners. But the commandment, by which he thought to inherit life, at length came upon his conscience. Then he found it to be unto death instead of life: for sin, that is the evil nature within, used the commandment prohibiting lust, to awaken lust, and then slew him because of it. The prohibition of the law does not stop the evil nature from acting; on the contrary, the prohibition of any sin, is, to it, actually a suggestion to commit that sin. When we discover that, the law, to us, is death, not life.

"So that the law indeed is holy, and the commandment holy, and just, and good. Did then that which was good

become death to me May it not be. But sin, that it might appear sin, working death to me by that which is good; in order that sin by the commandment might become exceedingly sinful" (verses 12, 13).

Although the law prohibiting lust awakens it to activity, the law is not sin, but is holy, just and good. It is the sin in us, brought to light by the law, that brings the sentence of death upon us, in order that we may see the exceeding sinfulness of sin. Salutary lesson! A true deepening of spiritual life, by deepening self-judgment.

The experience here, and to the end of the chapter, is not that of an unregenerate man. Neither is it one who is seeking justification and peace with God. Nor who, though born of God, is not sealed with the Holy Spirit; for such a condition only existed during the transition period in the Acts. The doctrine of the epistles shows that we receive the spirit by the same "hearing of faith" as that by which we are born again and have eternal life. The experience depicted is that of one seeking to bring forth fruit under the law; not the *actual* experience of anyone, for no believer does no good and only evil; while many of us have to confess that we do much evil and little good; so our experience is mixed; but in Rom. vii the good and evil are kept apart for our instruction as to the true source of each. The instruction is intended for those who though born of God and sealed with the Holy Spirit, yet have not learned the truth that sets free. "Ye shall know the truth, and the truth shall make you free" (John viii:32). But we do not get the Spirit as a consequence of having learned this truth. He is given to us when we believe, in order that we may be able to learn it from the written word. Without the Spirit we could not learn it, and could never therefore be made free. It were well if the wrong teaching, developed out of the wrong doctrine, of souls being quickened but not sealed, and of being born again but not having eternal life, were entirely given up. It is legal in its character and pharisaical in its effects on those who hold it; creating a class who imagine that they alone have the Spirit and eternal life; others are only born again or quickened! Such are usually found in

entire separation, not only from the world and from those who hold fundamental error, but from all other believers however sound in the faith they may be. They also appear to be gradually giving up the evangelistic zeal by which they were once characterized. The truth does not produce these, nor other results which have been reached.

“For we know that the law is spiritual.”

“We know” denotes true Christian knowledge. Its occurrence in Paul’s and John’s epistles indicates some great doctrines of our faith which we should know. With the aid of a concordance (Strong’s is the best) make a list of them and study them until you “know” them.

But is there such a thing as *Christian* knowledge of the law? Is it not Jewish? It is Christian knowledge that knows the law to be spiritual, and not merely external. The law comes from God, who is a Spirit (John iv:24), and appeals to man as a spiritual being that looks up to God. As we go through the exercises of this chapter we get to know the law in its deeper character, as holy, just and good, and as spiritual. How important then, for us to “know the law”! How shallow and superficial is our experience, how one-sided and defective, how unbalanced our Christian character, if its “holy, just and good” demands have never been felt in the conscience! The law is never set aside, but fulfilled (Matt. v:17-20). Its spirituality is maintained by the Lord Himself (Matt. v:21-32). The only way of deliverance from its inexorable curse is by the faith of Christ, who was made a curse for us. And deliverance from it is in order that its righteous requirements may “be fulfilled in us, who walk not after the flesh, but after the Spirit” (Rom. viii:2). But there are experiences for us to go through before we come to that.

“But I am carnal, sold under sin.” This is the point at which this experience begins. There are many who never reach this point of self-confessed carnality. The Corinthians were carnal, but they were far from confessing it themselves. They had to be convicted of it by the apostle (1 Cor. iii:1-4). They were even eating and drinking the Lord’s Supper unworthily; that is without self-judgment; and the Lord’s

chastening hand was laid upon them. "For this cause many are weak and sickly, among you, and many sleep" (1 Cor. xi:30). They neglected self-judgment, and brought themselves under the Lord's judgment. It is not such who have the experience of Rom. vii. They have not attained to the condition of soul that begins it. The bondage of their carnal state is not felt by them. They are carelessly carnal, and have no realization of the fact that they are in bondage to sin. But the man in Rom. vii is chafing under it; he sees the spirituality of the law's requirements, but that only makes him feel the more keenly that he is a slave sold to sin as his master.

"For that which I do, I do not own: for not what I will, this I do; but what I hate this I practice. But if what I do not will, this I practice, I consent to the law that it is right. Now then it is no longer I that do it, but the sin that dwells in me" (verses 15-17).

He finds himself, as thus sold under sin, doing that which he himself disallows; in fact he hates it. This is proof of being a believer. The unregenerate do not hate sin; they may regret some of its consequences, but to them sin is a pleasure. But if he does that which he hates then he takes sides with the law; the law hates it too; he thus consents to the law that it is right. But hating sin and doing it, consenting to the law and doing what the law condemns, cannot both originate in one source. The new "I," the man born of God, begin to appear, distinct from the sin that dwells in him. He takes the first step to deliverance; he separates himself from sin in him. It is not I that do it, but sin that dwells in me.

(To be continued)

Lazarus

When Lazarus left his charnel-cave,
 And home to Mary's house return'd,
 Was this demanded—if he yearn'd
 To hear her weeping by his grave?

“Where wert thou, brother, those four days?”

There lives no record to reply,
Which telling what it is to die
Had surely added praise to praise.

From every house the neighbors met,
The streets were filled with joyful sound,
A solemn gladness even crown'd
The purple brows of Olivet.

Behold a man raised up by Christ.
The rest remaineth unreveal'd;
He told it not; or something seal'd
The lips of the Evangelist.

Alfred, Lord Tennyson.

The Heart of the Lesson

BY ARTHUR FOREST WELLS

OUR HEAVENLY FATHER

Jan. 6. Matt. vi:24-34.
Golden Text, Psalm ciii:13

Daily Readings

Mon., Dec. 31, Exod. xxxiv:1-17. Tues., Jan. 1, Exod. xii:1-13.
Wed., Jan. 2, Psa. ciii:1-22. Thurs., Jan. 3, John i:1-18. Fri., Jan.
4, John iii:1-21. Sat., Jan. 5, John x:1-39. Sun., Jan. 6, 1 John
iv:1-21.

I. THE LESSON OUTLINE

I. The Impossibility of Serving Two Masters (Matt. vi:24). II. The Prohibition of Anxiety (Matt. vi:25a). III. The Senselessness and Uselessness of Anxiety (Matt. vi:25b-30). IV. The Encouragement to Trust in God (Matt. vi:31-32). V. The Preventative Against Anxiety (Matt. vi:33). VI. Moment-by-Moment Life (Matt. vi:34.)

II. THE HEART OF THE LESSON

I. This lesson begins a new series of studies in which we shall be occupied with some of the great teachings of the Christian faith. But I am inclined to believe that the order, in which some of the first lessons are prepared for us, is not the order of Christian doctrine or experience. The first message of the evangelist is not the doctrine of God's Fatherhood. God is not the Father of all men in the highest sense of that word. This is plain from a number of Scriptures, as, for example, John viii:44; Ephes. ii:1-3. John i:12 declares the possibility of "becoming" His children, and the "right" to do so on condition of believing on His name. It is not fair to assume

that all the scholars in the Sunday School are saved, and therefore God's children. Many of them do not believe on the Lord Jesus Christ for salvation, and it would be wrong to let them think that God is their Father in the real sense of that word. One of my pastors had the custom, when beginning to teach the Bible to a new group of people, to begin with Exodus rather than Genesis; for Exodus speaks of redemption. Creation is necessarily the first chapter of human history; but redemption is the first doctrine of Christian experience. Thus we have this order in the doctrine of God: Creator, Saviour, Father.

II. Our lesson deals with the thought of the Fatherhood of God in relation to anxiety among His children. This is a great passage of Scripture. Our souls never tire of it. It is always full of comfort. Our spirits delight to feast upon it. Let us consider it.

i. Anxiety Among Men. Human beings get anxious about many things. The Lord mentions some of them: food and drink, clothes, and the length of life (cp. Heb. xi:11; John ix:21, 23; Ephes. iv:13), or, as some would render the word, stature, that is, the height and comeliness of bodily form (cp. Luke ii:52, xix:3). We need not go very far these days to hear people express concern about the length of their life, or about "putting on weight," or about "reducing". Of course, there are many other things that cause men to worry; but the things that the Lord mentions are typical of all the rest.

ii. Our Lord's Pronouncement Against Anxiety.

1. The 25th verse begins with a "therefore." This leads us back to the 24th. What our Lord had to say about anxiety is closely related to what He said about mammon-worship. Anxiety is the offspring of idolatry. It is an evidence that another god than the true God is worshipped by the anxious one.

2. Closely related to this thought is the implication of verse 32 that the worrisome search after temporalities is typically Gentile. Anxiety is a heathenish trait. It belongs to people who are without hope and without God (Ephes. ii:12).

3. Anxiety is a burden-bringer (cp. verse 34). Choose between these two quotations: (1) "Your wife seems to be a thoroughly up-to-date woman. 'Up-to-date? She is not satisfied with being that. She borrows trouble for two or three years ahead'." (2) "Measured are the hours as they go by; measured all that remains; measured is the cup of sorrow; 'sufficient'—not too great—'is the evil' of the day."

4. Anxiety is Useless. It cannot add blessings; it cannot avert what men call misfortune. It has never been proved that it has helped anybody. A little boy was on the scales, and being very anxious to outweigh his playmate, he puffed out his cheeks. But the playmate was a wiser boy. "Oho!" he cried in scorn, "that doesn't do any good; you can only weigh what you are!"

iii. The Cure for Anxiety.

1. The escape from anxiety is not a recourse to fatalism. People are heard saying, "I don't worry, because I believe what will be, will be." I shudder when I hear that, for it is so godless.

2. The cure for anxiety is not an escape, it is a deliverance. And the way to it is simple and easy. It is the precious story of simple trust. Over against the word "fatalism," the Christian writes the word "predestination." What a vast difference there is between these two words! There is the difference between a senseless chance and the gracious provision of a wise, holy and loving Father. "Let not your heart be troubled: believe (imperative) in God, believe (imperative) also in Me" (John xiv:1).

SIN

Jan. 13. 1 John i:5-ii:6.
Golden Text, 1 John i:8-9

Daily Readings

Mon., Jan. 7, Gen. iii:1-24. Tues., Jan. 8, Rom. i:18-32. Wed., Jan. 9, Rom. ii:17-24. Thurs., Jan. 10, Rom. iii:9-20. Fri., Jan. 11, Rom. vi:1-23. Sat., Jan. 12, Gal. v:13-24. Sun., Jan. 13, 1 John i:5-ii:6.

I. THE LESSON OUTLINE

I. No Darkness in God (1 John i:5). II. Believers Must Walk in the Light to Have Fellowship with God (1 John i:6-7a). III. The Blood of God's Son Cleanses us if we Confess our Sins (1 John i:7b-10). IV. Christians Should Not Sin (1 John ii:1a). V. We Have an Advocate if We Sin (1 John ii:1b-2). VI. Assurance Through Obedience (1 John ii:3-6).

II. THE HEART OF THE LESSON

The first verse of this lesson declares a fundamental truth about God, which is exclusively Biblical, for no other nation or people had the conception of the holiness of God; that is to say, the God of the Bible is the only holy God of history. The gods of the heathen were not thought of as holy, in the Scriptural sense of that word. The doctrine of Divine holiness is a truth of revelation from heaven. This truth forms the background of the entire levitical system, the priesthood, the sanctuary, the offerings, the washings, the consecrated garments, etc. Sin had perverted man's conception of God, and He found it necessary to teach this to him as one of his first lessons. The critic who shortens the Bible by the removal of Leviticus, for example, is attempting to remove one of the foundations of Christian truth.

Since God is a holy God, it follows that those who seek fellowship with Him must themselves be holy. There are no exceptions to this rule. Now, on the basis of pure law, this requirement would exclude every one of us because not one of us is entirely holy in character and conduct. But God has found, or, rather, made a way of grace through which the demands of His holiness and righteousness are met perfectly, and through which therefore the believer can have fellowship with Him. The truth is that God takes the believer and reckons him holy in Christ Jesus his Lord even though he himself is not personally holy. That is to say, God deals with us, not upon the basis of what we so sadly are in ourselves, but what he so graciously reckons us to be in His Son, Whom we have accepted as our Substitute and Representative. But this act of grace does not allow us to sin. God will not ignore any purposeful and habitual sinning in believers. He insists that we give Him our hand that He may lead us in paths of righteousness and peace. The positional holiness which God reckons to our account through His Son is not a substitute for personal holiness. It is rather the foundation-stone upon which we are to build our own practical holiness through the grace that He supplies. Any determined denial of practical holiness is as efficient as the absence of positional holiness in hindering fellowship with Him. "If we say that we have fellowship with Him and walk in the darkness, we lie."

But what if we are conscious of sinning even after we have believed on the Lord Jesus Christ for salvation; then what? The answer is simple. We must determine to practise walking in the light, and confess our sins to Him. It should be borne in mind that this text declares certain regulations concerning the life of believers rather than

OUR HOPE



announcing the terms upon the basis of which sinners can be saved from the guilt of their sin. It is a believer's, not a sinner's text. The sinner is saved by grace through faith in the Lord Jesus Christ: the backslidden believer is restored by grace through his confession of his sins to God. As soon as the erring believer turns from his sinning and makes confession to His Lord, he has the assurance that God will be faithful and just to forgive him and cleanse him in order that he may again share in the privilege of His fellowship. God exercises this grace on the basis of the blood, and in response to the blessed advocacy of His Son.

The subsequent consistent obedience of the believer will then become a channel of blessing through which he will be reassured of his oneness with God.

“When we walk with the Lord
 In the Light of His Word
 What a glory He sheds on our way!
 While we do His good will,
 He abides with us still,
 And with all who will trust and obey.
 Trust and obey, for there's no other way
 To be happy in Jesus, but to trust and obey.”

CHRIST THE SAVIOUR

Jan. 20. Luke xv:3-7; Rom. v:6-10

Golden Text, Matt. i:21

Daily Readings

Mon., Jan. 14, John xix:1-22. Tues., Jan. 15, Luke xix:1-10. Wed., Jan. 16, Matt. ix:9-31. Thurs., Jan. 17, John viii:3-11. Fri., Jan. 18, Mark ii:1-12. Sat., Jan. 19, Luke xxiii:33-43. Sun., Jan. 20, Acts iii:11-26.

I. THE LESSON OUTLINE

I. The Parable of the Lost Sheep (Luke xv:3-7). II. Salvation for Sinners through the Death of our Lord Jesus Christ (Rom. v:6-8). III. Salvation for Believers through the Risen Life of the Lord Jesus Christ (Rom. v:9-10).

II. THE HEART OF THE LESSON

We have called the parable in this lesson the parable of the Lost Sheep because that designation seems to be the simplest way of differentiating it from the other parables. But the emphasis of the parable is not really on the fact of the lost condition of the sheep, but rather on the fact of the joy of the shepherd who has found his sheep that was lost. The credit and the glory of salvation belongs to the Lord Jesus Christ. There can be no doubt that the sheep was glad to get back to the shepherd, and to the fold; but nothing is said about that for the point of the story is to magnify the attitude of the shepherd, who is a type of the Lord Jesus Christ. Note also that it is not said that the sheep found, or even looked for the shepherd; but it is plainly stated that the shepherd sought until he found the sheep. Again, the sheep does not walk back; but the shepherd carries it upon his shoulders. The emphasis is upon the shepherd's work for the lost sheep and his attitude concerning fact of his having found it. “For the Son of man came to seek and to save that which was lost” (Luke xix:10).

Note these things about our Lord Jesus Christ in this parable: 1. His search, “Go after that which is lost.” 2. His endurance and

efficiency, "Until He find it." 3. His care for us, "He layeth it." 4. His protection of us, "On his shoulders." Someone has pointed out that when it is a question of government, one shoulder is sufficient (Isa. ix:6); but when it is a question of the believer, both shoulders are mentioned (Luke xv:5). 5. His joy, "Rejoicing." 6. His unselfishness, "Rejoice with Me."

The passage from the Epistle to the Romans speaks of two kinds of salvation: the sinner's redemption through the death of the Lord Jesus Christ, and the believer's redemption through His resurrection. Note the terms that the Spirit uses to describe the condition of the unsaved: "Weak," "ungodly," "sinners," "enemies." The Holy Spirit thereby tells us that there was nothing in the sinner that made God love him. The condition of the unsaved was such that it rather invited the wrath of God. Nevertheless, God loved him. God's love, therefore, is very different from that of man. Man may be willing to do something for one who is upright, and he may do a little more for him who is kind as well as righteous. But God loved those who were weak, ungodly, sinful and hostile. Our Bridegroom could not say that we were good or good looking when He took us unto Himself to be his bride (See 2 Cor. xi:2; Ephes. v:25-27).

Consider the phrase, "Justified by His blood." We are accustomed to say, "Justified by faith" (Rom. v:1). His blood is the ground, our faith which God supplies is the channel of justification. But there is another reason for the difference of the form of the phrase in verse 1 and verse 9. Verse 1 states the proposition; verse 9 gives the proof for it. The idea is that justification by faith is valuable because it is a justification by His blood.

Being assured that God did justify and reconcile us through the death of His Son in spite of our sinful and ungainly condition, or when there was every reason why He should condemn us; we ought to rejoice through an unwavering faith in Him that He will now much more certainly manifest His grace to us. The thought of the text is that since God was willing to and actually did save us at such a tremendous price when we were in such a worthless and despicable condition, how much more certainly will He perfect His work in us after we have been justified and reconciled by Him. As the former salvation is based upon the death of the Lord Jesus Christ, so the present salvation is based upon His life as the Resurrected One. Salvation from the guilt of our sin and sins is based upon the death of God's Son; but our salvation from the power of sin is through the life of the risen Lord. The one guarantees the other.

There is yet a third tense to salvation (2 Cor. i:10), which has to do with deliverances from the very presence of sin (Heb. ix:28; Rev. ix:11-16); but that is not a part of this text.

THE HOLY SPIRIT

Jan. 27. John xvi:7-11; Rom. viii:12-17, 26-27
Golden Text, Rom. viii:14

Daily Readings

Mon., Jan. 21, Joel ii:28-32. Tues., Jan. 22, Luke xi:1-13. Wed., Jan. 23, John iii:1-15. Thurs., Jan. 24, John xiv:1-31. Fri., Jan. 25, John xvi:1-24. Sat., Jan. 26, 1 Cor. xii:1-13. Sun., Jan. 27, Ephes. i:3-14.

I. THE LESSON OUTLINE

I. The Holy Spirit the Comforter of Believers (John xvi:7). II. The Holy Spirit's Conviction of the World (John xvi:8-11). III. The Holy Spirit and the Children of God (Rom. viii:12-17). IV. The Holy Spirit's Relation to Prayer (Rom. viii:26-27).

II. THE HEART OF THE LESSON

It is most important that the Sunday School should consider the doctrine of the Holy Spirit, for the truth concerning Him effects our life, our worship, our morals, our service, our fellowship, our sorrows and joys, our conception of God's work in the Church and in the world, etc. There is also a great need for a consideration of Him on account of the wide-spread ignorance and the various perversions concerning Him. Again, it is needful that we study the Scriptures about the Holy Spirit because the truth concerning Him is neither an article of man's innate knowledge, nor is it a discovery that came by the way of man's experience. It is a truth of revelation. As such it cannot be known except as we study Scripture concerning it. Someone has said, "Reason shows us the Unity of God; only revelation shows us the Trinity of God."

The truth concerning the Holy Spirit can be studied under the following headings:

1. The Deity of the Holy Spirit. A. He is called God (1 Cor. iii:16-17; Acts v:3-4). B. The Holy Spirit has Divine attributes. a. Life (Rom. viii:2). b. Truth (John xvi:13; 1 Cor. ii:10-11; John xiv:26). c. Love (Rom. xv:30; Gal. v:22). d. Holiness (Ephes. iv:30). e. Eternity (Heb. ix:14). f. Omnipresence (Psa. cxxxix:7). g. Omnipotence (Luke i:35). h. Glorification of the Lord Jesus Christ (John xvi:14). C. The Holy Spirit is associated with the other Persons of the Godhead. a. The baptismal formula (Matt. xxviii:18-19). b. The apostolic benediction (2 Cor. xiii:14). c. An apostolic salutation (1 Peter i:1-2). d. Church gifts (1 Cor. xii:4-6). D. Old Testament words attributed to God are in the New Testament attributed to the Holy Spirit. a. Isa. vi:8-10; Acts xxviii:25-27. b. Exod. xvi:7; Heb. iii:7-9; cp. Psa. lxcv:8-11. E. Divine honors are due the Holy Spirit. a. 1 Cor. iii:16. b. Rev. ii:7; cf. Matt. xvii:5.

2. The Personality of the Holy Spirit. A. He is designated as a Person. a. The masculine pronoun (John xvi:14; Ephes. i:14). When the neuter is used, it is because of grammatical, not theological, considerations. b. He is called the Comforter, compare John xiv:16) with 1 John ii:1). B. The Holy Spirit's name is mentioned in immediate connection with other persons. a. With the Father and the Son (Matt. xxviii:19; 2 Cor. xiii:14). b. With Christians (Acts xv:28). C. He performs acts proper to a Person (Gen. i:2, vi:3; John iii:8; xvi:8; Acts ii:4; viii:19-20; Rom. viii:26).

3. The Work of the Holy Spirit. A. Creation (Job. xxxiii:4). B. Inspiration (2 Peter i:21). C. Regeneration (John iii:5-8). D. Sanctification (Gal. v:22; Rom. viii:13; 1 Peter i:2). E. Conviction (John xvi:8-11). F. Impartation of gifts (1 Cor. xii:4-11).

4. The Names of the Holy Spirit. A. The Holy Spirit (Luke xi:13; cp. Rom. i:4). B. The Spirit of God, and of Christ (1 Cor. iii:16; Rom. viii:9). C. The Spirit of Glory (1 Peter iv:14). D. The Spirit of Life (Rom. viii:2). E. The Spirit of Truth (John xvi:13). F. The Spirit of Promise (Ephes. i:13). G. The Spirit of Wisdom and Knowledge (Isa. xi:2, lxi:1-2, etc.).

5. The Symbols of the Holy Spirit. A. Wind. a. Acts ii:2; cp. Acts xvii:25). b. John iii:5-8). B. Water (Exod. xvii:6; John iii:5, iv:14, vii:37-39). C. Oil (Acts x:38; Heb. i:9; Luke iv:18; 1 John ii:20; 1 Cor. xii:1-11; Psa. xxiii:5). D. Dove (Matt. iii:16-17; Gen. i:2). E. Fire (Num. xvi:35; Isa. iv:4; Exod. xiii:21-22, xiv:19-20). F. Seal, E. i:13). G. Earnest (E. i:14).

6. Sins against the Holy Spirit. A. Resisting (Acts vii:51; cp. vi:10). B. Insult (Heb. x:29). C. Blasphemy (Matt. xii:31-32; Heb. vi:4-6; 1 John v:16-17). D. Rebel (Isa. lxiii:10). E. Lie unto (Acts v:3). F. Quench (1 Thess. v:19). G. Grieve (Eph. iv:30; cp. Gal. v:17-19).

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Editorial Notes

Beloved. This word occurs many times in the Scriptures. It is used of Him first of all who is God's well beloved Son, and it is applied to all who belong to the Lord Jesus Christ. Our Lord is "The Son of His Love" (Col. i:13). Before the foundation of the world, from everlasting He was God's delight (Prov. viii:23-31). He ever was the object of God's eternal Love—"for Thou lovedst Me before the foundation of the world" (John xvii:24). And when He appeared on earth, in the creature's form, as a servant, the Father's voice spoke from above, expressing His delight in that One. "This is my beloved Son, in whom I am well pleased" (Matthew iii:17). It was when He had gone into Jordan's dark waters, by which He signified His willingness to die that death for which He had come into the world. On the Mount of transfiguration the Father's voice is heard once more. As He prayed, the fashion of His countenance was altered, and His raiment was white and glistening. When Peter spoke, heavy with sleep, after awaking and beholding His Glory, when impulsive Peter suggested to make that Glory scene permanent, though it could only be done by the way of the Cross, the voice spoke again "This is my beloved Son, hear Him" (Luke ix:29-35). And Peter, aged Peter, about ready to put off his tabernacle, speaks of this great heavenly testimony once more. "For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mountain" (2 Peter i:17-18).

The great work which He came to do is finished. The Father has been well pleased in this work and His own beloved Son has returned not to His bosom, but He has returned as the glorified Man to occupy the throne in glory with the Father. He is enthroned on the right hand of the Majesty on high.

And here we read the story of Love and Grace towards such as we are. He died as our substitute that in Him we might be the full sharers of that great Love with which He loveth Him. The great Love wherewith God loveth Him is the Love wherewith He loveth all those who have by faith accepted Christ as Saviour and as Lord. "He has accepted us in the Beloved" (Ephes. i:6). And all this He knew for He prayed "that the Love wherewith thou hast loved Me may be in them and I in them" (John xvii:26). As in Christ, redeemed by His blood, made nigh by that blood, cleansed by the blood, complete in Him, the Father speaks to each one "this is my well beloved Son." We have the place as sons before Him. We are sons in Him and sons with Him; the Heirs of God and the joint Heirs with the Lord Jesus Christ.

Therefore the Holy Spirit addresses us—Oh! the unspeakable dignity and glory—as the "Beloved of God." What meaning this has! Who can grasp it all! Love, nothing but Love, is now on our side. No more condemnation and no separation. "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" (Romans viii:38-39).

Everywhere we read this blessed word "Beloved." How many of the exhortations are introduced by this beautiful term of endearment. It tells us that our Father expects His beloved ones to be constrained by that love. Let us listen to a few.

"Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. vii:1). "Therefore, my brethren dearly

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beloved and longed for, my joy and crown, so stand fast in the Lord, dearly beloved" (Phil. iv:1). "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering" (Col. iii:12). "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Peter ii:11). "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (2 Peter iii:17). "Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God" (1 John iv:7). "Beloved, if God so loved us, we ought also to love one another." And many others could be added. Blessed are we if we do these things.

And oh! to know more of that love which passeth knowledge! There are some who have found fault with that beautiful little book, the "Song of Solomon," or as it is called in the Hebrew, the "Song of Songs." No spiritually minded believer who feeds on His Love will find fault with it. He finds there the sweetest pictures of His Love. The word "Beloved" occurs twenty-eight times in that song. He is our Beloved and we are His Beloved, and some blessed day we shall be with Him and Love's story will be consummated. His Love now is better than wine—but in the day we shall meet Him we shall find out what it means—"He brought me to the banqueting house, and His banner over me is Love" (Sol. Song ii:4).



Fear Not, Beginning with the fortieth chapter in the
for I Have Book of Isaiah, the Spirit of God comforts
Redeemed Thee in a blessed way His believing people.
 "Comfort ye, comfort ye, my people,
 saith your God." The opening verses of
 the forty-third chapter contain some of the richest comfort
 in the entire Word of God.

"But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel; Fear not, for I have redeemed thee, I have called thee by name; thou art mine. When thou passest through the waters, I will be with thee;

and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour."

God addresses the believing portion of His people Israel. He redeemed them unto Himself. That His ever blessed Son would redeem them by the shedding of His blood, when He died for that nation (John xi:51) was for God an ever present reality. Thus He loved Israel with an everlasting love (Jer. xxxi:3). He is their creator and He ever was with the people He had chosen for Himself. As they passed through the waters, He carried them safely through. He was with them in the fire, and the fires of persecution and tribulation could not hurt nor destroy them. The burning bush, burning with fire without being consumed, the great sight which Moses had turned aside to see (Exodus iii) is symbolical of the chosen people, in the fiery furnace of affliction and persecution, yet never consumed. It is one of God's great miracles in history.

These words of comfort and assurance have also a special meaning for the godly remnant of Israel, when this remnant, yet to be called by name, will pass through the waters of sorrow and the fires of persecution during the final years of the present age, when the great tribulation will sweep over them. But He who is their Lord, the Holy One of Israel, their Saviour, our Lord Jesus Christ, will save them out of these coming deep waters and preserve them in the final furnace of fiery trial.

And we, His people, have a perfect right to the same comfort and assurance. "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine." These are sweet and precious words to faith. He who is our Creator is also our Redeemer. He loved us with an everlasting love and came to die for us. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." He has drawn us with cords of love and we know that we are His, purchased by Himself. He has freed us from our sins. "I have blotted out, as a thick cloud, thy sins, * * * I have redeemed thee" (Isa. xlv:22). He

is our Lord and our God. What have we to fear? He Himself tells us, "Fear not, I have redeemed thee!"—"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 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).

Have we to pass through deep waters? He assures us "I will be with thee." Have we fiery trials and pass spiritually through the fire? He will be there with us, for He has redeemed us and we belong to Him. So let us answer in joyous faith His gracious word—Fear not, for I have redeemed thee—"I will fear no evil for Thou art with me."

"Listen! for the Lord hath spoken!

'Fear not thou' saith He,
'When thou passest through the waters,
I will be with thee.

'Fear not! for I have redeemed thee;
All my sheep I know!
When thou passest through the rivers,
They shall not o'erflow.

'Fear not! by thy name I called thee—
Mine thy heart hath learned;
When thou walkest through the fire,
Thou shalt not be burned.

'Thou art mine! oh, therefore fear not!
Mine forever now!
And the flame shall never kindle
On thy sealèd brow.' "



His Gentle It was a dark and stormy night. A little
Rebuke ship on the Galilean sea was tossed to and
fro. But when it was the darkest, the
Master of the sea appeared, walking
across the turbulent waters. Thrice He spoke. First He

spoke words of cheer. "Be of good cheer, it is I; be not afraid." Then He uttered but one word addressed to Peter, the word "Come." Peter left the ship and walked to meet the Lord. But when Peter saw the wind boisterous, he was afraid, and beginning to sink, as he probably lost sight of the Lord, he cried, saying, "Lord save me." Then the Lord Jesus spoke the third time and His words were words of gentle, tender rebuke: "O thou of little faith, wherefore didst thou doubt?" Can you not trust Me, who has called you, to keep you above the waters? Do you think I would permit you to sink into a watery grave?

Alas! how often our eyes are resting upon the boisterous wind, the threatening waves, the dark night, instead of upon Himself, our omnipotent Lord, to whom belongs all power. How often our unbelieving hearts are occupied by anticipated difficulties, possible losses and trials, and we never remember that He Himself holds all we are, and all we have, in His own loving hands! How often our unbelieving hearts accuse Him, who careth for us, as if He cared not! And all this often in the face of the many gracious deliverances experienced in the past. What need there is for us to come to Him and confess in His presence our unbelieving thoughts, our unjustified worry and anxiety.

And yet in all our failures, our lack of faith, our sinful anxiety over the things which are but for a moment, He is the same tender, gentle, loving Lord. Instead of putting before us all the hideousness of our unbelief, He lovingly says, "O thou of little faith, wherefore didst thou doubt?" Wherefore? What reason hast thou to doubt Me?

If we were but more in his presence our life and walk would be more in faith. Only in His presence, in fellowship with Himself, can we learn the lessons of faith and trust. May we learn to fear not, but to rejoice.



**When He
Cometh
Home.** It is such a sweet and blessed word our Lord spoke in Luke xv concerning Himself, the seeking Shepherd and the lost sheep. We were lost and He came to seek us, He died for us. The good Shepherd gave His life for the sheep. He has sought us individually till He found

us. And what did the good Shepherd do? "And when He hath found it, He layeth it on His shoulders, rejoicing. And when He cometh home, He calleth together His friends and neighbors, saying unto them, Rejoice with Me; for I have found my sheep which was lost" (Luke xv:6). He did not put the sheep He found off His shoulder till He came home. He carried the sheep through the wilderness, securely on His shoulder.

What a comfort it is to us all in the days of adversity, trouble and perplexity. Satan is roaring all about us. Darkness is everywhere. But we are on His shoulders as well as upon His heart. His shoulder is the place of strength and security. He will keep us there till we reach the Home, the blessed Home of the Father's house with Him. Drink it in! Rejoice in it! Fear nothing! The Shepherd who died is the Shepherd who keeps and who brings home. All praise to Him.



Watch in Prayer "Continue in prayer, and watch in the same with thanksgiving" (Col. iv:2).
What does it mean "watching in prayer"?

Some think it means watch your wandering thoughts. While we must indeed watch our wandering thoughts while engaged in prayer, we believe it means something else. It means watching for an answer to the prayer offered and even while we pray in faith to thank Him for the granted petitions. Such an attitude in prayer, a believing, trusting expectancy is pleasing to our heavenly Father.

C. H. Spurgeon often spoke of the people who do nothing but play at prayer. "If you were to go to a bank and see a man go in and out, lay down a piece of paper, take it up again and nothing more; and if he did this for several days, I think there would soon be orders issued to the porter to keep the man out, because he was merely wasting the cashier's time. But those men, who come to the bank in earnest, present their checks, who wait till they receive their gold and then go, are always welcome. They do not put

the paper down, speak about the excellent signature and the correctness of the document, but they want their money for it, they expect it and are not content without it. Such people are always welcome at the bank and not the triflers. Alas! a great many people play at praying. They do not expect God to give them an answer, and thus they are mere triflers. He who prays expectingly, watching for the answer with thanksgiving for prayer heard, honors the Lord. What blessed and precious experiences we can make in our prayer life!"

The Lord grant unto us all more reality in this. But this depends on the indwelling Spirit and He will surely do it, unless we have grieved Him by our wrong living.



We received many requests for prayer **Intercessory** from our beloved readers. Not only once but repeatedly did we lay these requests before the Lord. And how they have touched our hearts, though the great majority of the writers of those requests we do not know personally, but it is enough that they belong to the same great family to which we belong. Here are requests of fathers and mothers for wayward, worldly children, sons and daughters; requests of children for unsaved parents. Some are anxious to have them in the ark of safety, for the time is short. Here are requests for those mentally afflicted and many more who suffer physically. Then we received requests for guidance, for strength to overcome special temptations and strength to continue faithful.

While we read them and read them again and mentioned all in His presence, sympathizing love overwhelmed us and we thought of Him who is the great intercessor whose loving sympathy as our High priest transcends our human knowledge; beloved ones and tried ones, He knows it all and all He does and all He permits is well. But He is pleased in our "praying one for another." It gives us a share in His own ministry and brings us closer together as members of His body.

Write us again. Tell us of the gracious answers received and His sustaining grace so all-sufficient.

**Liberality
and Increase**

“There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself” (Prov. xi:24, 25). This is wisdom and a great truth. It applies to temporal and to spiritual things. If a believer is liberal in giving of his temporal goods, the Lord who finds him a faithful steward, and who loveth a cheerful giver, will give him the increase in the very things he has ministered to others. Many of God’s children have found out that liberality in giving is the road to blessing; while those who withhold, who love money and do not like to give liberally are often losing what they have. We have watched not a few during many years of Christian service. They started giving as the Lord prospered them, gave liberally to the Lord’s work and the Lord’s servants. As increase came they increased in their giving and there came the corresponding blessing from the Lord. And others withheld and found that their riches took wings; there came losses upon losses, and they found out the truth that if we withhold that which belongs to the Lord “it tendeth to poverty.”

“The liberal soul shall be made fat.” The liberal giver will not only have the approval and blessing of the Lord, but he will also prosper in his soul and have an increase of joy and peace in the Lord. How often we find out that if we water others in spiritual ministry we shall ourselves be watered. Many, many times, in our experience, in passing on the water of life to others in oral ministry, we ourselves in the act of doing it drank deeper at the fountain than ever before. Yea, in preaching the truth to others new flashes of truth came to our heart. Let us be faithful in all things, faithful in giving, faithful in sending forth the truth, the bread of life; let us be liberal, yea sacrificial in giving. Let us water others, pass on His truth to needy souls by word of mouth or the printed message, and find out what rich blessings are in store for us. And what shall the harvest be? “Let us not be weary in well doing, for in due season we shall reap, if we faint not” (Gal. vi:9).

Cain-Balaam Core. It is well known that Jude's Epistle reveals the darkest side of the moral and religious conditions in Christendom, the state of things immediately before the Lord comes to take His waiting people home to glory. The faith is denied, and therefore the Holy Spirit dictated into the pen of Jude the exhortation to contend earnestly for the faith delivered unto the Saints. The apostate conditions of the professing church are summed up in a few brief statements. We find them in the eleventh verse. "Woe to them, for they have gone in the way of Cain." Cain was a religious man. He believed in God and also brought an offering. However, he did not believe in sin and the penalty of sin, neither did he believe in the promise, the first promise of the Bible. Perhaps with much labor Cain gathered his offering from the sin-cursed earth and then spread it before God. Abel who sacrificed is the type of a true believer, one who knows his own lost condition, and trusting in the promise, believes in the true sacrifice for sin. Cain is the type of the natural man, the outward religious man, who makes a profession, without having the reality. And the apostates of the closing days of the church on earth, go in the way of Cain. They do not believe in, and, therefore, do not preach about sin and the lost condition of man. They may preach about a certain vice, such as drunkenness, but they do not believe what the Bible teaches, "they are all gone astray, there is no one that doeth good, no not one." They have no use for the grand, old truth, "saved by grace." Their Gospel-word is not "believe" but "do." They do not preach about receiving eternal life as the gift of God by faith in Jesus Christ, but speak mostly on "building a character" and "do the best we can." They do not believe in the power of the Blood to cleanse from all sin and make the believing sinner nigh. Such is the way of Cain. And how the altars of Cain are multiplying! Throughout Christendom, the Cain-worship, beautiful, attractive, appealing to the tastes of the natural man, becomes more and more popular.

Then Balaam is mentioned. "They run greedily after the error of Balaam." Balaam, that sinister person, whose record

is found in the beginning of Israel's history, is used in the New Testament as a type of the corruption of Christianity. He is especially mentioned in the church-message to Pergamos. He prophesied for money, for filthy lucre's sake. He made merchandise of the things of God. He took money to curse the people of God, which of course he could not do. Then he misled the people Israel by the daughters of Midian and Moab, so that they gave up their separation. It was the corruption of the people of God at which he aimed. And all this is reproduced in Christendom. Peter speaks of these false teachers of the last days as denying the Master who bought them. "And many shall follow their pernicious ways—and through covetousness shall they, with feigned words, make merchandise of you" (2 Peter ii:1-3).

"And perished in the gain-saying of Core." This is the last statement. It is in the immediate future. It will not fully come as long as the true church is still here. But the true church, composed of all saved ones, gone, they will rush into the gain-saying of Core and perish. Core was the rebel leader against Moses and Aaron. It will yet come to an open rebellion against the Person of our Lord. Already they speak of "a vanishing Christ" and boast that the old beliefs in the Blood and the Priesthood of Christ are collapsing. Apostate Christendom will be gathered in a federation, which is also attempted in our days; it will be a union of all creeds, so called, and will bring about the complete rejection of the doctrine of Christ. Their end will be perdition.



From Chicago information has come of the **Will They Find Noah's Ark?** organization of a new exploration society. It is the Noah's Ark Exploration Association, which will seek remnants of Noah's Ark on top of Mount Ararat in Asia Minor. A charter was granted to this association.

Perhaps they will find pieces of Noah's big ship of salvation. We wish them great success!

We often wonder why modernistic archeologists keep on with their work. It must be very discouraging—extremely disheartening. They do not believe the historical accounts

of the Word of God. They think they are legendary, spurious and untrustworthy. Then they sally forth and begin to dig away and before they know, instead of unearthing evidences which discredit the Bible, they find the evidences that the Bible is historically true and thus they confirm the Word of God. Better stop your diggings, ye modernists!

Yet even if the above mentioned Noah's Ark searchers are successful and bring pieces of the Ark back, the professors in colleges will continue to deny that there ever was such a thing as the Deluge. Such is the blindness and perverseness of the human heart and intellect.



**A New
Commentary,
but . . .**

They published a few weeks ago a new commentary on the Holy Scriptures. It was published in England under the direction of the former Bishop of Oxford, Dr. Charles Gore. He was assisted by fifty collaborators. As Dr. Gore has the reputation of being one of the greatest theologians of our times, this new production will attract attention.

But theologian or no theologian, this commentary makes a clean sweep of the trustworthiness of the Old Testament and passes on in a new garb the rank infidelity of destructive criticism. Of course Moses never wrote the Pentateuch! and the Deluge was nothing but an exaggerated Semitic account of a local flood in the city of Babylon. The book of Jonah, Moses on Mount Sinai, Belshazzar's feast, etc., are all branded as unbelievable products of the Semitic habit of exaggeration.

But the strange thing is, after all these rationalistic babblings we are given to understand, "that it was not the intention of Dr. Gore and his associates to undermine belief in the supernatural. They declare that evidence for the actual existence of Christ and His resurrection was "overwhelming." The account of the raising of Lazarus, "is accepted with all its implications as the climax of all the miracles of healing." They warn against any tendency to explain away the vital points in the Christian faith.

How silly! By branding the story of Moses, the Deluge,

Jonah's experience, as legends, they brand the Lord Jesus Christ as an ignorant, unreliable, untrustworthy teacher. He spoke of Moses writing; He endorsed the Deluge; He made Jonah's experience in the fish and his deliverance a prophecy of His own death and resurrection. If He erred then He is not the infallible Son of God. If the Book of Jonah contains a myth then our Lord's resurrection can be rightly questioned. One is surprised to find men who boast of great scholarship sending forth such puerile, illogical, perverted statements.

Mr. Arthur Brisbane, the well-known editorial writer, cannot be accused of being a fundamentalist. But he stated the truth in his terse way, which we fully endorse:

“ ‘Learned and devout scholars’ of the Church of England in a commentary on the Holy Scripture, class Jonah and the Whale, Noah's Ark, Belshazzar's Feast and the Tower of Babel as ‘myths without historical foundation and impossible to believe.’ ”

“Reverence presents attacks on New Testament miracles, the demons entering the swine, raising of the dead, etc. But if you attack one miracle, what remains of a book ‘Divinely written?’ ”

This commentary, we understand, will soon be marketed in our country, and will have the endorsement of modernists. We therefore warn against it.



The Evolution Theory Collapsing Dr. Fairfield Osborn, Director of the American Museum of Natural History, a Scientist of repute, spoke recently to the students of the Union Theological Seminary in New York. Several years ago he took the much-debated stand that man is not related to the ape. This stand he reiterated in his address. He said, “The causes of evolution probably will never be known to us, any more than the causes of gravitation. We are rapidly coming up against a blank wall in biological science. Science is not as optimistic about the solving of some of the world's mysteries as it is often purported to be.”

A new term was used by Dr. Osborn in describing evolu-

tion. He said it was "creative evolution." Then he added: "If the bones of a man that existed 15,000,000 years ago are ever dug up, they will be of a man which has as fine potentialities, fine hands and limbs not different to ours. Man has his own ancestry." And so he has. If a creative evolution is acknowledged then there must be a creator, the Almighty and everlasting God. Thus science is gradually being forced to believe in man's true ancestry as revealed in Genesis i:27, "God created man in His own image, in the image of God created He him; male and female created He them." To make sure that man in his being is not the product of an unproved evolution, the Spirit of God uses thrice the word "create."

Ere long only poorly educated high school teachers, weak minded professors and preachers will continue to contend for the Darwinian hypothesis.



The Kingly Gospel

The article which appeared in the November issue on *The Kingly Gospel*, giving a brief synopsis of the opening chapters of the Gospel of Matthew has met with much approval and we have been requested to publish it in separate form. We are told that it is needed and helpful to those who are not clear on the meaning of the word "Kingdom." It is also needed in view of the fact that attacks are being made on dispensational truths. The right understanding of the first twelve chapters in Matthew is a good key for the rest of the New Testament.



Oral Ministry

God willing, the Editor expects to hold a series of meetings in **Pauls Valley, Oklahoma**. The date is January 30 to February 3, inclusive. The meetings will be held in the First Presbyterian Church. During February we expect to be in **Dallas, Texas**, in connection with the Evangelical College. February 27 to March 6 we have promised meetings to the First Presbyterian Church in **Baton Rouge, La.**

The 30th Annual **Boston Bible Conference** we hope to conduct March 12-15 in the United Presbyterian Church. Other Spring dates, God willing, are: **Portland, Oregon**, March 31 to April 5. **Spokane, Washington**, April 7-12. **Tacoma, Washington**, April 14-19, and **Seattle, Washington**, April 21-26. We know our readers will continue in prayer for us and with us that His gracious blessing will make this widespread activity possible.



Other Teachers

It is impossible for the Editor to accept all the invitations which reach him. There are several brethren who are able to teach and who have a gift in preaching the Gospel. We will be glad to put our friends in different places in touch with these brethren.

**Greatly
Appreciated**

The December issue of "Our Hope," the prophetic Number, has been greatly appreciated by our thousands of readers not only in the United States and in Canada, but throughout the English speaking world. Thousands of extra copies were ordered. Other periodicals quoted the Editorial Notes because they were couched in simple language and yet stated Scripture Prophecy in the right way.

We have been urged to reprint the greater part of this prophetic number and circulate it as a booklet in still larger quantities. We have not seen our way clear to do this.

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The Book of Psalms

Psalm XXXV

David wrote this Psalm during the days of his persecution by King Saul. The historical record in 1 Samuel xxiv gives us the evidence, for the words with which this Psalm begins are found in this chapter: "The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand" (verse 15). The whole Psalm is a powerful appeal to a righteous God to execute judgment upon the enemies of God and the persecutors of His righteous people. Such a prayer-cry has come from this earth, uttered by the lips of the righteous, the saints of God, throughout the past ages, as the blood of the righteous shed by wicked men is crying from earth to heaven. The story of suffering is not yet ended. The righteous still suffer and finally during the time of the great tribulation Jewish believers, the godly faithful remnant, will have to pass through the deep waters of affliction, when the domineering and cruel power of the false Christ, the man of sin, has control. The parable of our Lord in Luke xviii:1-8 of the widow and her prayer, "Avenge me of mine adversary," gives a picture of that remnant. The cry for righteous judgment will be answered when the Lord Jesus Christ comes the second time; then judgment will be executed and God's elect will be delivered. This Psalm must be read,

like previous Psalms, in the light of these coming events in the great tribulation. The imprecatory character of this Psalm is satisfactorily explained, as we shall see later, by what is to take place in the future. It is of interest to note that "the Angel of the Lord" as the deliverer and executor of judgment is mentioned in the entire Book of Psalms only in this Psalm and the preceding one (Psalm xxxiv:7). The Angel of the Lord, as we have shown in our book on "The Angels of God," is none other than the Son of God. He is invoked in this Psalm to chase and persecute the enemies which trouble His people. The Psalm has three parts: Verses 1-10; 11-18 and 19-28. Each division begins with prayer and ends with praise.

I. The Prayer Appeal to a Righteous God. (Verses 1-10.)

"Strive, Jehovah, with them that strive with me;
 Fight Thou against them that fight against me.
 Lay hold of shield and buckler,
 And stand up as my help.
 Make ready the spear,
 And close up the way against my pursuers;
 Say unto my soul: I am thy salvation.
 Let those be confounded and ashamed, who seek after my soul,
 Let them fall back and be covered with confusion, that desire my hurt.
 Let them become as chaff before the wind,
 And let the angel of the Lord chase them.
 Let their way be dark and slippery,
 And let the angel of the Lord pursue them.
 For without cause have they hid their net for me in a pit,
 Without cause have they digged it for my soul.
 Let destruction come upon him at unawares,
 And let his net, which he has hid, catch himself,
 With destruction let him fall into it.
 So shall my soul exult in Jehovah,
 It shall rejoice in His salvation.
 All my bones shall say, Jehovah, who is like unto Thee,
 Who deliverest the afflicted from him that is stronger than he;
 Yea, the poor and afflicted from him that spoileth him?"

Such is the opening appeal to a righteous God for help and intervention against the oppressor and enemy. The cause is put into the hands of the Lord, that He may plead it and fight Himself against him who fights the righteous. Such is the true way for God's people at all times; the Lord is still fighting the battles of His people, if we only learn to stand still and to trust Him. Then the Psalmist summons Jehovah to arm so that he might be shielded, and stand up for his

help. Then he requests the Lord to take the offensive, to stand in the way with the spear, ready to smite his pursuer and thus become Himself his salvation.

Verses 4-8 contain the imprecatory prayer, which has puzzled so many expositors. We quote Prof. Delitzsch: "What explanation can we give of such language coming from the lips and heart of David? Perhaps as paroxysms of a desire for revenge * * *. It is inconceivable that the unholy fire of personal passion could here be mingled with the holy fire of his love to God." Then he explains these prayers springing from "unselfish zeal for the honor of God." Still another expositor says: "But how are we to account for such prayers for vengeance at all? Are these the mere outbursts of passionate and unsanctified feeling, or are they the legitimate expression of righteous indignation? Are they to be excused as being animated by the 'Spirit of Elias,' a spirit not unholy indeed, but far removed from the meekness and gentleness of Christ; or are they stereotyped forms in which the Spirit of Christian devotion may utter itself? Are they Jewish only, or may they be Christian also?"* Then an attempt is made to explain these prayers by the essential difference between the Old and the New Testament. The only satisfactory explanation is the prophetic. These prayers relate to the future when the time for judgment has come and when the righteous Jewish remnant suffers through the Satanic powers, personified in the Anti-Christ. The ungodly in Israel persecute them and Gentile nations also afflict them. God's wrath is about to be poured out in answer to their cry and appeal. We believe these imprecatory prayers were not prayed by David against Saul, for his treatment of the afflicted king was far different, but these prayers are prophetic and will be prayed at the time indicated above.

We mention the prayer, "Let them be as chaff before the wind." This prayer will be answered by the smiting stone in Nebuchadnezzar's prophetic dream. That stone, representing the judgment work of Christ in His second coming,

*Perowne.

strikes the great man image at the feet and then all the material of the image becomes "like the chaff of the summer threshing floors, and the wind carried them away" (Dan. ii:35). Here we have the fulfilment of this imprecatory prayer. And in these two verses (5 and 6) the Angel of the Lord is mentioned, dealing with the enemies of His people. And now the prayer heard and answered, Jehovah having interfered and sent deliverance, we read of praise and rejoicing.

II. The Sufferings Described. (Verses 11-18.)

"Unjust witnesses rise up;
 They accuse me of things I know not.
 They reward me evil for good;
 Bereavement has come upon my soul.
 But as for me, when they were sick, my clothing was sackcloth.
 I humbled my soul with fasting,
 And my prayer returned into my own bosom.
 I behaved myself as though it had been my friend, my brother;
 As one who sorroweth for a mother, I bowed in mourning.
 But when I halted, they rejoiced and gathered themselves together,
 The slandered gathered together against me ere I knew.
 They did tear me and ceased not;
 With profane jesters for bread,
 Gnashing upon me with their teeth.
 Jehovah, how long wilt Thou look on?
 Rescue my soul from their destructions,
 My only one from the lions.
 I will give Thee thanks in the great congregation,
 I will praise Thee among much people.

David speaks of his experience. He had passed through deep waters. False witnesses had arisen against him, charging him with things of which he was innocent. He had done good, they rewarded him with evil. This probably refers to the good he had done to Saul, as Saul himself confessed. "And thou hast showed this day how that thou hast dealt well with me; for as much as when the Lord had delivered me into thine hand, thou killedst me not" (1 Sam. xxiv:18). He was the forsaken one; his loved ones were far from him. Not only had he been obliged to save his parents by causing them to flee to Moab, but his wife, Michal, was also torn from him. He was no longer in touch with beloved Jonathan. Others hated him, while he had shown unto them nothing but kindness. When they were afflicted by sickness, he was afflicted with them and wore sackcloth and humbled

himself with fasting. While he had treated them as friend and brother, when he halted, when adversity came, they rejoiced, they gathered themselves together to mock and to slander him. Profane mockers in feasts were there, and gnashed upon him with their teeth. Then comes the cry for deliverance. Rescue my soul from their destructions, my only one from the lions.

This cry with the note of praise and thanksgiving in the great congregation and before much people links this Psalm with the twenty-second, the great Psalm of the sufferings of Christ prophetically revealed. In this Psalm also the sufferings of Christ are clearly seen and foreshadowed in David's sufferings. False witnesses stood up against Him before Pilate. Those to whom He had done good rewarded Him with evil. He had healed their sick and carried in priestly sympathy their sicknesses and diseases; He had humbled Himself and fasted, and evil was meted out to Him. They rejoiced over Him, when, as the willing victim, He gave Himself; the smiters gathered together and mockers and slanderers were there; profane jesters were there and they gnashed their teeth upon Him. Then came the deep soul cry for salvation and He was heard, for God raised Him from among the dead. Then His praise will be heard in the great congregation and before much people; this is yet to be, when the great congregation of the redeemed is gathered and when the nations are brought into the millennial kingdom on earth.

Nor must we forget to mention that all this applies to the godly remnant of Jews, whose sufferings are pictured in these verses and who will, as the beloved ones, be delivered, and then sing praises to His name in the kingdom.

III. The Ungodly and the Judgment. (Verses 19-28.)

“Let not mine enemies falsely rejoice over me,
 Let them not wink with the eye that hate me without cause!
 For they speak not peace;
 But they devise deceitful words against the quiet in the land.
 And they opened their mouths wide against me;
 They said, Aha, aha! our eye hath seen it.
 Thou hast seen it, Jehovah; keep not silence;
 Lord, be not far from me!
 Stir up Thyself and awake for my right,

OUR HOPE

For my cause, my God and Lord.
 Judge me, Jehovah, my God, according to Thy righteousness;
 And let them not rejoice over me.
 Let them not say in their heart, Aha, so we would have it!
 Let them not say, We have swallowed him up.
 Let them be ashamed and brought to confusion together
 That rejoice at mine adversity;
 Let them be clothed with shame and dishonor,
 That magnify themselves against me.
 Let them exult and rejoice that delight in my righteousness;
 Let them say continually,
 Let Jehovah be magnified, who delighteth in His servants' prosperity,
 And my tongue shall declare Thy righteousness—
 Thy praise at all times."

In this concluding section we have first of all a description of the sins of the ungodly. They hate the righteous and rejoice over them; they hate them without cause. They are not for peace. Conflict and strife, even against those who walk with God quietly, is their constant aim. They are loud-mouthed, and when misfortune or affliction comes to the righteous, they cry out mockingly and maliciously—Aha, aha! our eye hath seen it.

But now the righteous man speaks. — "Thou hast seen it, Jehovah, keep not silence." This is the comfort and assurance of the righteous in all ages, as it will be the comfort of the godly in the future, that the Lord beholds it all and that He has a time when He will not keep silence in view of all the ungodliness in the world and the sufferings of His people. And so we have the prayer for divine intervention and help. It will surely come. With it comes the rejoicing and never-ending praise of the redeemed in the coming kingdom. It is a blessed lesson we find in all these Psalms, that while the righteous suffer, while they have to pass through the deep waters of affliction, and the enemy rejoices over them, and in his rejoicings and mockery defies God, the end is always deliverance, and finally the kingdom on earth in which the righteous have their share.

Let us never go where we cannot ask God to go with us. Let us never be found where we cannot act as Christ would have us. Let us pass each day as pilgrims consciously on the way to their heavenly inheritance.

Studies in Isaiah

By F. C. JENNINGS

CHAPTER LXVI.

The final scenes both in blessing and judgment

Our final chapter continues rapid changes from threat to comfort, and back against to threat, as either the impenitent or penitent of Israel come into view, till at the close we see a company of the latter going out of the city, to look on the evidences of divine judgment on the former in Ge-Henna (the value of Hinnom) beyond its walls. That scene the Lord Himself uses as a symbol of the Lake of Fire of the New Testament: things seen ever providing pictures of the unseen.

We must note that the threat and the comfort are quite in the same line; that is, the threat to the one company is the comfort to the other. This in itself should be enough to detach our minds from any thought of this prophecy finding its final and definitive fulfilment in our day, wherein our salvation has no need for the execution of judgment upon our enemies, unless indeed we see those enemies in our own evil hearts, and in those wicked spirits in the heavenlies that may be typified by Israel's foes, but certainly cannot be identified with them.

The divisions of the chapter are not as clearly marked, but the "3" has been so strongly imprinted on what we have seen that I keep to it here;

- 1: Verses 1 to 4: The Majesty of Jehovah: whom He chooses, and whom He reprobates.
- 2: Verses 5 to 16: Israel's blessing in judgment on her foes.
- 3: Verses 17 to 24: Final destiny of both.

and the first part reads thus:

- 1: Thus saith Jehovah: My throne,—it is heaven,
And earth's but a stool for my feet.
What kind of a dwelling then will ye build me,
And what kind of place for my rest?
- 2: All that exists 'tis my hand hath made
And thus they all came into being,
So saith Jehovah!
But this is the one on whom I will look:
On him who is poor—

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In spirit contrite—
And trembleth for fear at my word!

- 3: Who slayeth an ox—killeth a man!
Who offers a lamb—breaks the neck of a dog!
Who brings an oblation—'tis the blood of a swine!
Who burneth the incense—'tis the blessing an idol!
Yea, they have chosen their ways—
Have delighted in what is abhorrent:
- 4: So will I chose their delusions,
And bring their terrors upon them.
Because when I called none did answer—
Because when I spoke none did listen.
But evil they've done in my eyes
And chosen what gave me no pleasure.

The chapter begins with that grand word quoted by Stephen as he summed up his charge against the representatives of impenitent religion of that day. Jehovah has the infinite heavens above, tier above tier with no limitation for His throne, and this expresses that there is no bound to His government. The little grain of sand in the universe, called "the earth," is but as a footstool for His feet: will any think that He needs a house built upon that? Will any think that He is wandering restlessly looking for some settled dwelling? Why there is not any physical thing existing that does not owe that existence to His word. "All these things"—and as He speaks, He points, as it were, with His finger to the visible universe, "are but the work of My hand."

But notwithstanding the infinity of His inscrutable being: His limitless majesty; His glorious splendor: His resistless power, there is still just one dwelling that He will not despise: one object that will arrest His eye, well may we ask with deepest interest what that can be?

And first we note that that object of delight is not here found amid the Principalities and Powers of heaven. Neither Michael nor Gabriel, nor any of heaven's glories, stay the search of that Eye. To earth must it come, and when there, it is not on some mighty host or large company; nor is it even the "two or three" that have so blessed a promise (Matt. xviii-20) but here His Eye passes over all—all crowds; all congregations, all assemblies—to rest on *one*!

Let us look at that one very carefully. We shall perhaps be surprised to note that he is not distinguished by anything

that men esteem of value. He is not remarkable for wealth, or political, or social position. No marvel of invention, no feat of daring, no eloquence that thrills, no power in debate, no activity in church-work. Not a correct ecclesiastical position is referred to. Nor does that Eye linger with approval on the mere denunciation of evil, without any confession of personally sharing the responsibility of it. Orthodoxy, energy, ability, eloquence—all suffice not to arrest His Eye, it passes over all such, and continues its search till it rests on *one*. Shall we not, I again say, look at him carefully, and learn what is so attractive that His Eye stays its search and rests *there*?

There are three marks that are approved, and the first is, he is "poor." We may be quite sure that any thought of mere financial poverty must be dismissed, although in Israel's day it might cover that; but the very word used goes deeper. It speaks of such consciousness of deep need as brings to the ground every high thought of self. It goes far beyond mere lip confession, which may be the language that even utter indifference may use. Indeed it is not difficult for such deceitful hearts as ours to extract food for pride even out of assumed humility. No, it is the one who *is*—actually *is* poor, and is *afflicted* by the sense of that poverty, for the very word here used for "poor" also carries in it the closely related thoughts of affliction. That man who stood in the temple with bowed head, and eyes cast down, and saying simply: "*God be merciful to me the sinner, was poor indeed; and God looked upon him with acceptance.*" Myriads may utter almost the same words: "Lord have mercy upon us, miserable sinners," but it is all too possible that the Eye of God finds little resting-place there—the proudest spirit may utter the lowliest words. Saul of Tarsus is quite wealthy in his own estimate as he journeys to Damascus; but in a moment all his wealth shrivels in the glory of the light that shines and he too becomes instantly poor indeed; yet that Eye marked him, and sent Ananias for his comfort. So to this very day, 'tis with such, and only with such, that the mighty God has His dwelling. There was one spot on earth where He, who was the brightness of God's glory and the

exact expression of His substance, ever found His dwelling-place. Again and again we find Him going to *Bethany*, the meaning of which very word is: "The house of the poor." Is not that in perfect accord with the word of our prophet?

The next mark is similar; and the outcome of this poverty: he is "of a contrite* spirit," and that is precisely the reverse of what is so highly esteemed among men: "a man of spirit." Nor on the other hand does it mean one who is abject, but the conviction of his own real poverty, need and sin has stopped his mouth not only from all self-justification, but from all accusation of others. Perhaps one of the best illustrations that we have of such contrition is in that poor thief who hung by the side of our Lord when he said to his fellow: "Dost thou not fear God, seeing thou art in the same condemnation, and we indeed justly." That only is true contrition that stops all accusation of others.

Thus contrite: thus all self-esteem broken down: all pride abased, the spirit is awake to the voice of Jehovah in His word, and he listens to it, or reads it with trembling reverence, and this becomes the third mark. It is one of the grave dangers of the form of government under which we live—and in so speaking, I have no thought of entering into any political discussion, or denying that although the very antipodes of the divine ideal, it may yet be the best that is practicable under present conditions, but it has at least one very grave danger for the child of God in its tendency to destroy all *reverence*. To fear any thing or anyone is assumed to be a weakness to be condemned, and the irreverence with which our highest magistrates are spoken of is only the thin edge of a wedge that will at last drive asunder all the ties that maintain order among men, and overthrow temporarily at least all human authority and order (Rev. viii:8-12). That spirit alas has invaded the Church, and much do we need to ponder that path of our Lord which led Him from "Godhead's highest glory down to Calvary's depth of woe" for that is the mind that is to govern all our conduct here. But today as reverence for any political authority—be it king

*There are two closely related words for "contrite" in Hebrews, both having the idea of being bruised, smitten, all self-assertion abased.

or president—is esteemed by many a remnant from Feudalism, so any reverence for spiritual authority is a remnant of the superstition of the Middle Ages. Alas! who of us now really “trembles at His Word”? Forgive me for asking, but do *you* my dear reader? We are told that this sacred Word is entitled to anything but reverence: that it is filled with errors and outgrown superstitions—Who trembles at that Word now? But he who sees anything of its marvels: the eternal issues that it unfolds; the stupendous drama that it reveals, involving another creation than this; its divine marks of Majesty, Profundity, Simplicity, Harmony; the infinite tender loving-kindness and unfathomable wisdom in the plan of eternal salvation it brings to us poor guilty men, and at such a cost to our God—His very Bosom lying open before us—O who can but reverently fear: not from slavish terror, but from the sense of responsibility such a possession puts upon us, and our utter inability to measure up to that responsibility. Not then with abject terror do we tremble, but with filial reverence—not because of threats, but even because of the love of which it tells, and our testimony to which our very lives may either adorn or mar. Not as Moses quaked before the mount, with its fire, tempest and gloom; but as Paul at Corinth (1 Cor. ii:3), lest he should not speak as he ought to speak.

Note then again, we have that number “three” that has followed us all through the book, what he is personally: “poor.” Then the next word brings God and man in, and the third shuts up to God altogether.

But now in strong contrast with this appreciative “look,” we have the most startling expressions of disgust that Jehovah directs—not against murder or adultery, but against what people naturally look upon as being not only irreproachable, but the very *best* that they can do. It is precisely in line with the preceding chapter, in which we have seen the divine estimate of men’s “gardens,” etc. There is, He says, no difference, as far as my acceptance of your formalism, between your offering an ox as a burnt-offering, and committing murder! I take as much, but no more pleasure, in the sacrifice of a lamb than I would in the death of a dog!

That meat-offering, so filled with profound truth as to the person of Christ; if *that* be not discerned, but the assumed worshipper is occupied with himself and not with my Son, then you might just as well approach me with swine's blood! While as to the sweet incense, when severed from delight in the perfections of Christ of which it speaks, I no more regard it with pleasure than I should the adoration of an idol!

Is it not startling? Could any words be more calculated to awaken attention, and do you note how it virtually returns to the burden of the first chapter, and thus unifies the book, as the whole sacred volume is unified by Revelation returning to Genesis, with its allusion to Paradise, and the tree and river found in both.

But, my dear Reader, has our Lord nothing to say to us—even *us* in all this? Think of telling one who has just soothed his conscience by “going to church,” and perhaps “taking the sacrament,” that he might just as well have killed a man! But I am sure you can recognize the identity of this Speaker with Him who spoke in precisely the same way to the most religious men of His day, telling them that it was the very deeds that they rested upon to give them acceptance with God as being their good deeds, that were their “evil deeds,” John vii. Can you wonder that they hated Him? You may possibly obtain popularity if you thunder against the flagrancies that the natural conscience revolts at, but few will love you greatly if you witness that the heartless church membership, the cold taking of the sacrament, the formal religious observance, the indifferent breaking of bread, the lukewarm prayer-meeting are themselves unspeakably abominable to the God and Father of our Lord Jesus Christ. It is not against the murderer or adulterer that the threat of being spewed out of His mouth is directed; but that falls on the *Church* of which you and I are a part. Is not that worth some reflection?

But never must we permit ourselves to speak thus without genuine sorrow, and knowing something of the deceitfulness of our own hearts, for only so shall we have that “look” of divine approval that only rests on the poor, the contrite and the trembler at His Word.

Martin Boos, the Gospel Preaching Priest

By THE EDITOR

(Continued)

But the offense of the Cross had not ceased. From the moment of Boos's earnest preaching in Gallneukirchen, followed by hundreds of real conversions, Satan stirred up an enmity against him, which did not stop till the enemy succeeded in having him cast out of the parish and diocese. The people were offended at nothing so much as being told that they did not believe, or that they did not possess a living, saving faith, and so they accused him to the Bishop and the consistory.

An investigation was ordered and on January 28, in the year 1811, the faithful Priest-evangelist appeared before the government councillor Bertgen. This individual treated Boos in a harsh manner, but after the accused had answered him in a quiet and patient way he calmed down. We give a part of the conversation.

The councillor Bertgen.—"Why do you anyway preach so much about living faith?"

Boos.—"Because we have a superabundance of a lifeless, loveless, and inactive faith, which is merely in the head and on the tongue, but everywhere there is a deficiency of real living, heart faith. And also, because living faith contains the forgiveness of sins, peace of conscience and the gift of the Holy Spirit * * * Without faith it is not possible to please God, to live holily and die happily. Faith saves us, why then ought I not to speak of faith?"

Bertgen.—"But why always?"

Boos.—"That I do not always preach concerning faith I will prove by my sermons; but the following reasons have induced me to preach often on it.

"1. A peasant in my parish hung himself for mere unbelief and out of despair.

"2. I meet with many very anxious souls.

"3. Living faith is lacking everywhere.

"4. I cannot comfort anxious sinners with anything better than living faith, that God for Christ's sake, is willing to forgive their sins on believing. This I know from my own experience and that of others.

"5. Inward religion must certainly precede that which is outward, even as a good tree, good fruit; and it is in faith, love and hope, that inward religion consists. For all that does not proceed from faith and love is of no value. Hence it is said faith, hope and love and not love, hope and faith. Outward religion must proceed from within."

Bertgen.—"Do not always say living faith. Otherwise the people will think they must believe with the body."

Boos.—"Oh, by no means. It is only used to distinguish it from dead faith. 'With the heart man believeth unto righteousness; with the mouth, the knees and the works, man confesses the faith of his heart, which therefore saves him.'"

Boos returned home, reflecting upon what had passed between him and Bertgen. He wrestled, during the interval previous to the examination, day and night, with tears, before God in prayer for Bertgen—not from fear, but from compassion and affection, and from fervent desire that the Lord would also bestow upon him the light of faith. His prayer was answered. Bertgen wanted to know of the priest-evangelist how he understood the doctrine of justification. Boos answered him "in the same way as the council of Trent explains it:

"1. The objects and purposes of justification are: The honor of God and of Christ, and the eternal salvation of man.

"2. The procuring cause is the grace of God, who cleanses us freely from our sins, seals us with His Spirit and sanctifies us.

"3. The Lord Jesus Christ purchased it for us and atoned for us."

Then Bertgen asked, "What kind of a disposition do you require, on the part of the individual, in order to justification?" "I replied, the same which was manifested by Cornelius; by Peter in the vessel on the Galilean sea, by the sinful

woman at Jesus' feet, and by the thief on the cross. We must be poor in spirit, perceive, feel and confess our sinfulness, and believe that God for Christ's sake forgives us and bestows upon us His righteousness."

Bertgen then asked, "And this is the doctrine you preach?" Boos answered: "Yes; my sermons, which I here present to you, will prove it."

Bertgen now sprang up from the sofa, lifted up his hands, and said with deep emotion: "What fools they are! This is the most comforting doctrine, and they wish to call it heresy! Instead of that, all ought to be thankful for it."

Bertgen now took up the propositions in his hand. None of them were any more offensive to the enlightened government councillor, because he beheld the light, in the divine light. He became like a child. He suffered Boos to explain everything to him; he comprehended everything, received everything eagerly and joyfully, and said at the close: "Be at ease, I will defend your living faith against your enemies in the presence of the consistory. I see that the case is very different to what your accusers and the consistory suppose." We quote Boos's own account:

"The interview lasted from eight in the morning till noon. Dinner then was served. As long as I have known Bertgen, I never saw him more cheerful and childlike, than on that day. We were forced to weep from mere joy and delight because he, who was previously so hasty and irritable, had all at once become of our way of thinking and belief, and during dinner spoke in our language. At four o'clock, Bertgen took his departure for Lintz with our sermons and the books, against which such an outcry had been made. He sent word by my coachman, that 'I might sleep in peace.'"

At the next meeting of the consistory he gave a verbal report of the whole transaction, put the best construction upon everything, praised his sermons and principles, and pacified the consistory in such a manner, that it was thought all was at an end.

But the accusers would not confess that they were in the wrong; they accused Bertgen of partiality, of agreeing with

Boos, and of being heretical; even as the Jews did Paul. Bertgen defended himself for a long time in a masterly manner, and brought over the magistracy to his and Boos's side; and explained to the latter Boos's doctrines on several occasions. But the matter being protracted for three years, Bertgen did not see the end of it, for he died in 1812 in his fifty-first year.

But the adversaries and accusers, however, did not rest, but continued to assail the consistory more and more violently; in consequence of which Boos was invited to appear before the Vicar-General on the twelfth of March, 1811, to defend himself against all accusations and complaints of his opponents.

(To be Continued D. V.)

The Kingdom Preached and Rejected

The Gospel of Matthew mentions over thirty times "The Kingdom of Heaven." It is the peculiar phrase found only in this Gospel. The Kingdom of Heaven cannot possibly mean anything else but what the prophets of God in the Old Testament understood and announced as the Kingdom. They knew nothing of a body to be formed on earth in which Gentiles should be fellow heirs and partakers of His promise in Christ. This was a mystery not made known in former ages (Ephes. iii:1-6). All the Prophets announced was a great earthly Kingdom in which the heavens should rule. The capital of that kingdom would be Jerusalem, the throne, David's throne, and the occupant of that throne, He who is David's son and David's Lord, the Christ. Hence when the angel said to the Jewish Virgin of Nazareth, a daughter of David, that she was chosen to conceive by the Holy Spirit and bring forth that long promised child, He not only announced that He would be great and called the Son of the Highest, but the angel also said, "The Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end" (Luke i:32, 33).

John the Baptist, therefore, in heralding the coming of the Son of David, preached the Kingdom of Heaven at hand, and when our Lord appeared on the scene He preached the same message, till the rejection of the message had been evidenced (Matt. xi:20-24), then the Kingdom was no longer announced as at hand. All this is so simple that it would seem to need no further elucidation. But there are some today who dispute this and with a multitude of words attempt to explain away this scriptural meaning of the term "Kingdom of Heaven." In reading their strained and often confusing arguments, one is reminded of the question the Lord put to Job, "Who is this that darkeneth counsel by words without knowledge?" (Job xxxvii:2).

We quote two mighty witnesses to this truth, strong, godly and scholarly men of God, who rest from their labors and are with the Lord. We do well to listen to the long silent voices of these gifts of the Lord to His Church.

The first is the late James H. Brookes, editor of "The Truth." We knew him over thirty years ago, and when he laid down his pen the Lord graciously put the testimony he had so loyally given upon us. "Our Hope" bears the same witness as did "The Truth"—it is a testimony for our Lord Jesus Christ. A few years before his death Dr. Brookes wrote these words:

"The Kingdom of Heaven is mentioned thirty-two times in the Gospel of Matthew, but not elsewhere in the New Testament. It is often predicted in the Old Testament, as in Daniel vii, where we learn that it shall not be established until after the appearing and reigning of Antichrist, who is to make war with the Saints, and prevail against them, until the Ancient of days comes, and judgment is given to the saints of the most high places, and the time comes that the saints possess the Kingdom. Hence in the New Testament it is never said to be nearer than "at hand" or "nigh." It was offered to the Jews both by John and the Lord Jesus, and their answer was the beheading of the former and the crucifixion of the latter. Its manifestation, therefore, is reserved to a day that is yet future; but the "gifts and calling of God are without repentance."

Dr. Brookes had associated with himself other brethren, able and godly men. We mention some of their names, for we knew them well and had sweet fellowship with them: William J. and Albert Erdman, H. B. Parsons, George Needham, Professor Morehead, Arthur T. Pierson, S. H. Kellogg, C. I. Scofield and others. All these believed and taught as Dr. Brookes did. They were with many others here and in Great Britain mighty preachers of the Gospel of Jesus Christ, and taught the whole counsel of God including dispensational truths, without which the Bible cannot be correctly understood.

The other witness is the late Frederick W. Grant, the author of "The Numerical Bible," and many other able and spiritual books which have helped thousands and are still being used.

In his exposition of Matthew Mr. Grant shows that the first two chapters in Matthew reveal the King, and the next division extends from the third to the seventh chapter, and of this he gives first of all a brief synopsis:

"The King having thus been set before us, the second division of the Gospel presents to us now the Kingdom as announced by the herald of it, and then by the King, heaven opening now more wondrously than at His birth, to proclaim Him as the object of its delight, the Son of the Father, and to anoint Him publicly as the "Christ" of God.

"There are three subdivisions here: The first of which shows us the King once more identified, as now coming forward, after thirty years' interval of silence, to take up His public work, and put forth His claim to the Kingdom, already declared to be "at hand."

"The second gives us the King's own testimony to the Kingdom, with the signs accompanying this—the broad seal of heaven set to that testimony in the sight of all men.

"The third is the unveiling of the Kingdom in its inner spirit and holiness, as declared by the King Himself, in what is commonly known as 'the Sermon on the Mount.' This manifestly completes the announcement. In all this part we find distinctly the Lord as 'the Minister of the circumcision for the truth of God to confirm the promises made

unto the fathers' (Rom. xv:8). The Kingdom as yet declared is in its Jewish and Old Testament form, Israel not having yet rejected Him with whom the fulfilment of all the promises is bound up."

These are sane words. All Bible students who have learned to divide the Word of Truth rightly know that the truths as to the Kingdom and the Church are of the most vital importance. The Church is not the Kingdom and the Kingdom is not the Church. The Kingdom is revealed in the Old Testament; the Church in the New Testament. The Church is the result of the first coming of Christ, for the Church came into existence after His death, resurrection, ascension, and after the Holy Spirit came down from heaven. The Kingdom comes after His second visible and glorious coming. It will be a Kingdom into which all the nations will be gathered; Israel will be the great Kingdom-nation, converted and Spirit-filled. Certain novices in Bible exposition harp around our Lord's answer to Pilate, "My kingdom is not of this world," and by these words try to explain away a literal kingdom. But our Lord meant not that His Kingdom is not to be *in* this world, but what He said means that His Kingdom has not its origin or nature from this world, it is not of this world as He is not of the world. If it were a worldly kingdom, as He said Himself, His servants would have fought for Him, as they do in obtaining kingdoms in this present age. When His Kingdom comes it will come from above with His own glorious return. We shall have a good deal more to say on this matter in future issues of our magazine.

Once, when Felix of Nola was fleeing from his enemies, he took refuge in a cave. He had scarcely entered when a spider began to spin its web over the fissure. The pursuer passing by, saw the spider's web, and did not look into the cave. The saint as he came out in safety remarked: *Ubi Deus est, ibi aranea murus, ubi non est ibi murus aranea.*—Where God is, a spider's web is a wall; where He is not, a wall is but a spider's web.

The Kingdom of God in the Acts and Epistles

BY W. J. ERDMAN*

The two great themes of the Acts of the Apostles are the things concerning Jesus and His great redemption, and the Kingdom of God. The latter, strictly speaking, was heralded as future, the former taught as a past act and present experience (xxvii:23, 30, 31; i:3; vii:12). On the ground of the preaching of the apostles to the Jews exclusively from the day of Pentecost to the stoning of Stephen, this theme of the Kingdom of God may be treated throughout the Acts and Epistles, first, as to the future and Messianic form of the Kingdom of God; second, as to its present and heavenly form; and third, as to the entrance into it, whether heavenly or earthly.

I. The Kingdom of God in its Messianic and earthly form is future.

Proof 1. The relation of Acts i:3 to i:6, and the answer of Jesus, i:7, 8, to the announcement of His return in i:10, 11. No other kingdom but such as had been prophesied by holy men of old and heralded by John the Baptist and Jesus could have been intended, and this must be still future, for the power of the Holy Ghost and testimony of the Gospel are still continued and will continue until the Lord returns to restore the kingdom of Israel.

2. This promise of the restoration of the kingdom is inseparable from the restitution announced by Peter in his second sermon (iii:17-21, v:30-31). From this it is clear that the establishment of the kingdom is future and to be coincident with the repentance of Israel. The heavens still hold the anointed King; He still waiting to come in His Kingdom.

3. From the stoning of Stephen onward the Kingdom is therefore still future, and as such the word "heralded" is used most fitly, though also "testified" is found (xix:8, xx:25, xxviii:23, 31).

*Dr. W. J. Erdman (father of Prof. Charles R. Erdman was one of our most intimate friends. In this brief article he gives excellent help on the Kingdom. No one is able to answer the sound, logical and Biblical statements of this great Bible teacher of a past generation.

II. The Kingdom of God is in its present form heavenly and awaiting its manifestation on earth.

Whatever its name may be it is essentially and eternally one and the same. Its different names simply indicate its various relations; as to the Son of God and to the Church, to the Messiah and to Israel, to David and to Jerusalem, to the Son of man and the Nations. In its present, hidden form in the Unseen Glory, and forever in its glorified phase it is related to the glorified saints as the joint rulers of the Son of God.

Also, its millennial, earthly form is one transitional to its post-millennial and perfected form on the new earth without a sea (1 Cor. xv:24-28). Accordingly while in the epistles the presentation of the kingdom is as present and heavenly, it is also set forth as future and to be made manifest in due time.

The kingdom of God of the Acts is the same as that of the Epistles, for the Acts and the Epistles are coextensive; and in both its manifestation is future.

Proof 1. The Kingdom has its heavenly form and phase (2 Tim. iv:18; Col. i:13).

2. To its heavenly and glorified phase only saints with glorified bodies belong (1 Cor. xv:50-53; 1 Thess. ii:12, iv:16, 17; 2 Thess. ii:14, i:10).

3. Though the requirements for entrance into the kingdom are the same for its future and Messianic, form being those of repentance, faith, regeneration, justification and the like, still those spoken of in the epistles are intended only for the Church, the body of Christ (Gal. v:19-21; Eph. v:5).

III. The formal, manifested entrance into the Kingdom of God whether in its glorified and Churchly, or in its Messianic and national phase is future and coincides with the Coming of Christ: 1. See word "inherit," "enter." 2. 2 Pet. i:10, 11; 2 Tim. iv:1; James ii:5; Heb. xii:28; Rev. xi:15. In Acts xiv:22 the entrance is future; in Col. xiii, it is anticipative, though the words are in the past tense, but just as Col. xiii:1 and Eph. ii:6 are.

IV. All the preaching and manifold ministry of the Church

is preparatory to the establishment of the Kingdom of God (Col. iv:11; 2 Tim. iv:1-2; Heb. ii:5; x:7).

The Church itself is not this future Messianic Kingdom, but is composed of the rulers who, glorified at the coming of its glorified King shall reign with Him in it and over it.

To "advance the Kingdom," (a popular and confusing motto) is a true phrase only when understood as signifying that the present preaching of the Gospel during this "present evil age" has for its object the gathering out from among all nations such joint rulers, for the sooner their number is made up, the sooner the Kingdom will come and all nations be blessed in the Son of David (Heb. ii:5; Ps. 8, 72, 110).

Also the "mysteries" recorded in the synoptic gospels, the predicted historic experiences of these eighteen centuries and which are to continue to the "end of the age," are experiences not of this Kingdom, but of the professing Church, for this Kingdom, whether called in Matthew "of heaven," or as in the same parables in Mark and Luke "of God," is not now on earth, but is yet to come; the "mysteries" are indeed related to the Kingdom but only as the Church is related to the Kingdom and yet is not itself the Messianic Kingdom to come.

The Morning Star

John xiv:3; 1 Thess. iv:13 to 18; 2 Pet. i:19; Rev. xxii:16.
I will give him the Morning Star (Revelation ii:28).

Save us, O Lord, from ignorance
Concerning those who rest in Thee,
That sorrow may not find a place,
Like hopeless ones in much disgrace;
Who have no hope in Christ to be,
Since they prefer the earthward glance.

For if indeed we sure "believe
That Jesus died and rose again,"
Even so them, in Him, that rest
"Will God bring with Him" to be blest;
Heaven to earth, thence to their aim,
In upper air Christ to receive.

OUR HOPE

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And we who are in Christ set free
 Through faith in His sure cleansing blood,
 Who still remain to watch on earth
 For Jesus' shout—redemption birth,
 Will not prevent their wondrous good:
 We follow them, with Christ to be!

Their resurrection bodies first,
 Then ours at the Lord's great shout;
 Archangels voice with trump of God
 A calling to His gospel shed,
 That we alive may all run out
 For Jesus Christ our souls athirst.

Then caught with them into the clouds
 And wrapt in clouds to still all fear,
 Shall we ascend to meet our Lord
 Full confident in His sweet Word,
 And gazing upward full of cheer,
 Forever changed from earthly shrouds.

The Morning Star—Our Christ of God,
 Awaiting us with outstretched arms;
 His church, His flock, His own beloved
 By grace, by faith, by love—all proved.
 Surrounding Him in holy calms,
 No more earth's miseries to plod.

That where Christ *is*, we also *are*,
 Just with our Lord fore'er to be
 From that Day Dawn through endless day
 With Him the Truth, the Life, the Way;
 All born again from death set free,
 All satisfied in Morning Star.

A least of all servants who have been called
 into the Son place.

Francis Sedgwick Child.

Current Events In the Light of the Bible

Two Great Men Warn the World of a Coming War. While the ever optimistic religious press lauds the Kellogg-Briand Peace Treaty as a great step in world betterment, two of the greatest men in Europe have recently sounded their solemn warnings, which should dispel the unreasonable hope that war is now outlawed.

Il Duce Benito Mussolini in speaking to the legislature in Rome gave the first warning.

He said, "In spite of talk of peace the whole world is arming as never before. Newspapers daily are recording the launchings of submarines and other devices which certainly are not peaceful. The number of cannons and bayonets is increasing." Then he referred briefly to the Kellogg Peace Treaty: "We all favor peace and all of us signed for peace. The Kellogg pact is so sublime that we could characterize it as transcendental." This statement provoked laughter. "But the fact remains the whole world is arming." He advised preparedness for Italy on land, on sea, and in the air. Then he made the following very significant statement: "When the storms are getting nearer, it is then that talk of quiet and peace is heard." This is exactly what the Bible says: "When they shall say Peace and Safety, then sudden destruction shall come upon them."

At the same time, David Lloyd George in opening the Liberal Party's campaign in Manchester to promote peace, sounded a similar warning. His remarks were even stronger than Mussolini's.

Speaking also on the signing of the Peace Treaty, he said: "What more is now needed but to sing the Hallelujah chorus and go on building our New Jerusalem in England, free and unfettered? That is how it is intended to be, but that is not how it is. Since we signed the Peace Treaty armaments are steadily increasing. All things show now that the world is heading for war."

In the light of all this our President is perfectly justified to urge upon our nation the building of fifteen new cruisers

and the expenditure of 700 million dollars for defense. As long as the Prince of Peace, our Lord, is not upon the throne wars will continue and no pacts and treaties will stop them, and the best known method for the preservation of peace is preparedness.

What the Coming War Will be Like. Mr. Albert Lapoule, after long investigation speaks of the coming war in a recent number of "The Living Age." He thinks it will be a chemical war:

"Germany, forbidden by the Versailles treaty to make official researches for the development of war chemicals, has created the world's greatest privately owned organization for chemical production, which can be turned to war purposes practically overnight," he asserts.

France, England, the United States, Japan and Italy, which deplored the principle of poison gas warfare at Washington in 1922—but did not sign the treaty prohibiting it—all are preparing intensely for such a war. Poland, Czechoslovakia, Spain, Russia and Belgium likewise have engineering corps engaged in such research.

"If war broke out tomorrow it would be as different from the war of 1914 as that war was different from the Napoleonic wars," he declares. "Not battle lines, but entire nations would be the front and there would be no distinction between the civilian and military population."

The gasses and poisons now available, when carried over a country by huge aerial fleets, are capable of devastating cities and great sections of a nation almost overnight, asserts M. Lapoule. "To carbon monoxide and hydrocyanic gas, which give the victim no time to run for shelter, yperite and other substances will be added," he said. "They will compel the enemy to wear gas masks long enough to exhaust the men, no matter how resistant. There will be whole regions where, unless one has artificial protection, it will be impossible to live."

The newly developed magnesium bombs, he declared, are capable of penetrating the most substantial buildings, and because it is almost impossible to extinguish their flames,

laying waste to a whole city at a single attack. Phosgene bombs, more highly effective than in the World War, now are capable of destroying all life within a half mile area at the point where they are dropped, he says."

Surely this is a dreadful and hopeless outlook. But it will not always be so. The better day comes with Christ's Return. Even so, come, Lord Jesus.

The Great Drift Towards Rome. There was held in New York City a few months ago "The Anglo-Catholic Congress." What happened is described in "The Chronicle," an Episcopalian Monthly. We quote from the December issue of this magazine:

"In the Church of the Transfiguration the four page printed program there announced the service as 'Solemn High Mass' on the first page and inside the cover page

The Mass of the Holy Ghost
with

The Rt. Rev. William T. Manning, D.D.
Bishop of New York

At this function there were only two processions.

"A. From the East transept came the crucifer, flanked by candle bearing acolytes, the choir, many more candle bearing acolytes, boat boy, incense bearer, officiating clergy and the Rector, Dr. J. H. Randolph Ray properly supported by acolytes. This procession entered the chancel and sanctuary which was ablaze with lights from many fixed candles and from torch bearers. There was much genuflecting, orientating and reverencing, amid clouds of incense.

"B. A small escort then emerged from the chancel and slowly came down the middle aisle. It consisted of the crucifer with attending acolytes bearing huge candles, an acolyte bearing incense or holy water, followed by the Rector in gorgeous cope and wearing a biretta supported on either elbow by acolytes. This group halted at the west end of the aisle for brief space in which it seemed that some one sprinkled somebody else with an aspergillum, the Rector knelt as if to receive an aspersion, and a special blessing, then the group reversed itself and proceeded chancelward with Dr. William Thomas Manning, Bishop of the Protestant Episcopal Diocese of New York, following, dressed in an abbreviated rochet deeply bordered and ornate with rich lace. As the procession moved many of the congregation knelt for the Episcopal blessing. Reaching the chancel and sanctuary there was much more genuflecting and reverencing amid volumes of incense. In the midst of much ceremony Dr. Manning was ostentatiously dressed for the Mass. He was adorned with his cope, his mitre was rested upon him, and his crozier was fixed in his right hand. Then he was placed upon his throne. During the service he was frequently incensed and acolytes repetitively lifted and replaced his mitre for him but not always with perpendicular precision. The Mass was celebrated with exquisite Roman technique. The Bishop pronounced the absolution and benediction, that's all. It was a Mass indeed, not a service of Holy Communion. It was not a service of the Protestant Episcopal Church and it certainly was not an authorized service from the Book of Common Prayer. The congre-

gation was not permitted "to partake" of the elements, although this is mandatory, for only by "partaking" is the Service of Holy Communion made rubrical according to the Book of Common Prayer.

Bishop Manning had the reputation of being an evangelical low churchman, some thought him quite liberal, but now suddenly he seems to have developed into an extreme ritualist. The whole performance was aped after Rome, Protestant Ritualism gone to seed. The Episcopal prayer book has in its responsive readings the phrase, "From wrath and damnation, good Lord deliver us." They ought to have a prayer about this Romish, childish invention with the ending, "from such, good Lord deliver us."

The ever increasing ritualism, like the ever increasing rationalism, is but in keeping with the end of our age.

The Increasing Plight of Russia. As it used to be under the Czarist Government, so it is today with Soviet Russia, news of the happenings in Russia is suppressed. The outside world knows something of what is going on, but not all. At present, the economic plight in Russia is appalling. In spite of the boasted paradise for the toilers there is unemployment, and bread lines and soup kitchens are in evidence in Lenin-grad, Moskow and other cities of the Soviet Republic. It is said that there are real famines throughout the Republic and millions are facing starvation. Some think that these conditions are rapidly leading up to the overthrow of the Beast-Government, and that the history of radicalism in Russia may soon be written. The United States Government should ship some of the radical professors in colleges, the educated Bolsheviks and others, to Russia now to study conditions and enjoy their idealistic paradise.

What will come out of these Russian conditions? What government will come into power? Will it be a republic or will Russia return to a monarchical form of government? We believe the latter will ultimately come back, for we know from Scripture that the North-Eastern confederacy will be headed by the King of the North (Ezek. xxxviii).

A Jewish Youth Movement in America. The message of Zionism is rapidly spreading among Jewish Students through-

out our land. It is called "Avukah," and was organized a few years ago. It has now almost 30 chapters in more than forty colleges and universities and is constantly increasing. According to "The New Palestine" (a monthly magazine) the leaders of this Jewish Youth Zionistic movement stated in a recent conference the following aim of the Avukah:

The Avukah's ultimate aim is to initiate and become the mouth piece of a real Jewish youth movement in America, which shall derive its chief inspiration from the ideal of Chaluziuth (pioneering)—from the ideal of personal self-redemption as opposed to the philanthropic view of Jewish life. Our ultimate aim is to make Hebrew, the Jewish language, a living tongue among the Jewish youth of America, as it has already become the living tongue of a large section of European Jewish youth. Our aim is to mould an upstanding, intelligent, creative Jew, who will, enriched by the inspiration of Palestine, on the basis of the Renaissance for which Zionism has already laid the foundation, worthily carry on Jewish Life in America * * *. But we dare an even bolder vision. If the proper support enables us to carry on our activities it is not too much to hope that Avukah will eventually develop a real Chalutz movement, even in America.

A Message for Each Day

February 1. "According to His promise, we look for *new heavens* and a *new earth*" (2 Peter iii:13).

It is not Biblical to speak of *the end of the world* in this present age. Before our planet there lies a long and beautiful time of *renewal*, previous to any final catastrophe. Apart from the blessing to *men*, this physical globe shall have the curse from the *soil* removed, its *atmosphere* purified, and all *creatures* brought into harmony.

February 2. "The sufferings of this present time are not worthy to be compared with *the glory* which shall be revealed to usward" (Rom. viii:18).

The context shows these words refer to a *renewed earth*. Nature waits, even as saints wait, in hope. All "groans" will end; the groan of war, famine, barren soil, hungry beasts, deadly atmosphere. The Tabernacle of God shall be with men. The saints' home, New Jerusalem, shall cast its light upon willing, happy and unburdened creatures.

February 3. "A *King* shall reign in righteousness" (Isa. xxxii:1).

Such a thing never has happened. There have been relatively good kings who have ruled over sections of our world. Here it is declared of *One King*, a universal emperor. Many Bible kings "did right in the sight of the Lord," yet all were imperfect. After every one of them is written, "*but*." "But" they did some wrong thing (2 Kings xii:2, 3).

February 4. "*Princes* shall rule in judgment" (Isa. xxxii:1).

Do you realize that this exalted destiny lies before you in the Millennial Kingdom? Your present trials of faith and patience are now your training school to this end. Read how Israel will have "princes" in the coming day (Jer. xvii:25; Ezek. xxxiv:24; Matt. xix:28). The Church will be transfigured, rulers in *heaven*, and Israel, priests on *earth*.

February 5. "I will make *a man* more precious than fine gold" (Isa. xiii:12).

Let those who charge us with carnalizing the Kingdom, remember this. A very great slaughter is predicted, that will "gather out of His Kingdom all things that offend, and them which do iniquity." Then the Lord will take "the precious from the vile," that only "good fish" and "sheep" nations may constitute His elect subjects.

February 6. "Neither shall they *learn war* any more" (Isa. ii:4).

This may be a little while yet in future, as men reckon time; but it is sure to come about. Fancy such a thing—*nations without an army or navy*, and no need for either. Two factors will produce this condition. First, the Devil will be bound. Second, the coming King will have *power* to "rebuke many people," and hold them down with "a rod of iron."

February 7. "The nation and kingdom that will not serve thee shall *perish*" (Isa. lx:12).

Wonderful day for the Jewish people! How God purposes to reverse human plans. Neither Russian nor Turk will always be allowed to oppress Israel. It was a long time ago that Abram was told, "In thee shall all the families of the earth be blessed." But as sure as day and night, so certain is the covenant to hold good (Jer. xxxiii:25, 26).

February 8. "All the kindreds of the *nations* shall worship before thee" (Psa. xxii:27).

Such a large promise almost staggers us. Think of it: every ism and false religion that now lifts its hydra-head will bite the dust. Nobody then need write books or warning editorials to refute some dangerous heresy. How glad all the missionaries must be that a time is coming when *divine compulsion* will soften *human rebellion*.

February 9. "Many people shall go and say, Come ye, and *let us go up to the mountain of the Lord*" (Isa. xi:2).

If is far from that way now. Every revival planned must have scouts and advertising, and all kinds of urging to get people ready. It is all machinery and no hand work of the Holy Ghost. In that coming day all this will be reversed. Messiah will make the people "willing," and their hearts will be voluntary offerings in the day of that power (Psa. cx:3).

February 10. "We shall be all *changed*" (1 Cor. xv:51).

Changed in body; perfected in spirit; renewed in every circumstance. So it is *change* and not *death* that will fit us for the glory of the other world. The saints of the coming kindgom will attain to it through death (martyrdom) (Rev. xiv:13, xx:4). The saints *now* being gathered do not depend upon death at all, but transfiguration at the Coming.

February 11. "In a *moment*, in the twinkling of an eye (1 Cor. xv:52).

It will be no slow process, that men may gaze at and speculate upon. Our Lord anticipated all the discoveries of geography, when He foretold that at *one instant* all around the globe, a *departure* would happen. Out from business, out from bed, out from the cemetery, out from the sea, will come a phenomenon, a vision, a shout! What then? A great vacuum.

February 12. "Jerusalem shall be called A city of *truth*" (Zech. viii:3).

This does not describe civic righteousness so much as it emphasizes personal faithfulness to God (Isa. i:26). The world is yet to have an absolutely *religious* city, where it will not be opera, or art, or athletics, that will lead the people crazy; but *worship*. Above business, men will make it their chief occupation and delight to learn and do God's will.

February 13. "Instead of the *thorn* shall come up the fir tree" (Isa. lv:13).

What happy farmers there will be by and by. It will mean real joy to "get back to the soil." There will be no backward seasons; no devouring worms; no tree commissions to waste money like water. He who elevated cursed thorns to the dignity of a diadem will command that they hurt no more (Gen. iii:18). Their last hurt was inflicted upon His redemptive brow.

February 14. "Behold I will *send my messenger*" (Mal. iii:1).

◆ And he will bring a message. Not a love sick message, such as so many are looking for today; but a stern message, proclaiming, Prepare for Judgment!—Happy are all those who are delivered from present world vanities, and with all pious Jews are looking for Elijah, who will teach and lead Israel, and cry, "Peace is coming for the world."

February 15. "The Lord *alone* shall be exalted in that day" (Isa. ii:11).

There will be no Pope to usurp the place of God. No Czar to claim to be "Little Father." No Kaiser who will vaunt the "Divine right of Kings." No exclusive "Prophet of Allah." The precious thought is, that not only in a prefunctory way will men render obeisance, but the spirit of nations will be so changed, that truly, in the estimation of His creatures, the Lord will have chief honor.

February 16. "When He shall appear we shall be like Him, for we shall *see Him* as He is" (1 John iii:2).

Something more than *time* is here hinted at. We know that the *time* of Advent will be the *time* of Resurrection. But this is the *effect* of the revelation. Christ's glory will have an *absorbing* power, to make us like Him. So in Psalm xvii:15 we read, "When I awake I will *feast* on thy form." After sleep comes *hunger*. After resurrection the long starved soul will *fill* himself with Christ.

February 17. "When the *morning* was now come Jesus stood on the shore" (John xxi:4).

So our morning will not come till after a long dark night of suffering and weary toiling. And because this is so, we accept the present unprecedented sorrows of the world as sure harbingers of the Day Spring from on high. "It is yet dark." Hitherto we have only seen a Crucified One. Watch the shore for the coming of a Glorified One.

February 18. "Yet will I rejoice in the Lord" (Hab. iii:18).

This was no fair weather confession, made when everything was going on normally. The Prophet had peeled eyes for what was coming. He strings together a list of dire, impending calamities. There would lack luxuries, bread stuffs, milk, meat, light. Back of it all he had a source of joy and supply above all earthly circumstances.

February 19. "Ye now, *therefore*, have sorrow" (John xvi:22).

What is the meaning of "therefore"? It is the explanation of all the depressions which the child of God is to suffer between the Ascension and the Second Advent. Our Christ has gone away. He has carried the keys of all the things we esteem valuable. Until He returns to open our treasures, we must go hungry and naked and of low repute.

February 20. "If the fall of them be the riches of the world . . . how much more their *fulness*" (Rom. xi:12).

It reads like a problem in algebra. So Israel is yet to become the depository of all national prosperity. Their revival is God's appointed way of enlarging the Gentiles. It does not look that way at present; but it is among the unalterable things decreed. Imagine Gentile humiliation when the poor Ghetto Jew "sucks the breast of kings" (Isa. lx:16, lxvi:11, 12).

February 21. "Whom the heavens must receive *until* the times of restitution of all things" (Acts iii:21).

A person may never have heard about a Millennial Kingdom. To come upon this word "until" must set them thinking. To what does this one word link itself? What is coming after, when the "until" is finished? Thus the whole story of Jerusalem's desolation and Jewish dispersion and Gospel opportunity is condensed into that one word, Until.

February 22. "Be patient . . . the husbandman *waiteth* for the precious fruit of the earth" (James v:7).

Meantime he fights droughts and floods and pestering insects. So now we seem a long way from a rich harvest. The kingdoms of the world have not yet become the kingdoms of our Lord. The poor laboring man is not getting his rights. We must wait and look. As the night darkens the day draws on. Then in the blessed light shall the Sun of Righteousness ripen all fruits.

February 23. "Waiting for and *hastening* the coming" (2 Peter iii:12 marg.).

It is a very simple, plain command to "look for the Lord." But how can we personally hurry it? Think it over solemnly, What are you doing to *retard* His return? Are you mingling with a church indifferent to that coming? Are you federating with peace and reform efforts that you know never will come about? Every unscriptural act postpones that coming.

February 24. There is *no peace* saith my God to the wicked" (Isa. lvii:21).

This is what God says. All the great world teachers dissent from this. They tell us wickedness will soon cease and war will cease. We wish we could fall in with them. It is misery to be eccentric and out of step with the whole marching crowd. They hear one Commander, and he is Satan. You hear another voice: "Blessed is the man that heareth Me."

February 25. "They *willingly* are ignorant" (2 Peter iii:5).

Note well the expression "willingly." It explains much that otherwise would be mystifying in Christendom. Knowledge of prophecy is widespread. The most prominent teachers, the largest conferences, the best literature, all discuss it openly. But mankind does not want to believe in coming Judgment. Like the adder they feign deafness (Psa. lviii:4).

February 26. "I am the *Resurrection* and the *Life*" (John xi:25).

These two words refer to Christ's double office at His coming. Most Christians are familiar with the doctrine of the resurrection. But they strangely sever it from its twin truth, the transformation. The two events are predicted in Isa. xxv:19-21. May the *suddenness* of this coming change grip us. When doves fly home, it is the sign that a storm is approaching.

February 27. "When these things begin to come to pass, *then look up*" (Luke xxi:28).

The idea suggests that you will be hanging your heads with sorrow, just as many are doing now. All kinds of rumors and diversions and false news will be tempting you to *look around* and ease the tension. You will stumble with fear if you heed these distractions. Though the Coming will be sudden, it will not be without fore signs which we are bound to be looking for.

February 28. "Be joyful, O earth, and break forth into *singing*" (Isa. xlix:13).

A dozen times we are told the earth shall rejoice. The fields that now run blood shall flow wine and milk and oil. Imagine the contrast when melodious praise shall fill the air instead of the universal wail of poverty and pain that now breaks our hearts. Are you praying, Lord, we believe thy word; hasten thy coming, to bring in that day?

Dead to the Law

Conclusion.

Romans VII.

"For I know that in me, that is, in my flesh, good does not dwell: for to will is there with me, but to do right I find not" (verse 18).

The mark of being a believer is that the will is changed. The will is there to do good; but the power to do it he does not find in himself. This discovers to him what the flesh really is. The flesh is what he is as born of Adam. In that good does not dwell; for if it did, the will to do good would find in the flesh the power to do it. In the new nature there is the will to do good, but not the power; and his entire lack of power shows that there is no good in the flesh. The tree is now judged as evil, and not only the fruit. This is the second step towards deliverance.

"For I do not practice the good that I will; but the evil I do not will, that I do. But if what I do not will, this I practice, it is no longer I that do it, but the sin that dwells in me. I find then the law upon me who wills to practice what is right, that with me evil is there" (verses 19-21).

To be born of God and thus to have a will to do good, but to find that not only is there no power to do the good,

but that the evil that he does not will is what he does, is a sad enough experience; but it has its use and purpose as the end will show. In the meantime it confirms the conclusion previously reached in the first stage, that it cannot be himself that does the evil, but sin in him. He separates himself more and more from his sinful self, as not being himself any more, and identifies himself with the new "I," born of God, that wills to do right. But his want of power discovers to him that the evil in him is a law of sin upon him. It is not an occasional lapse, but a law always in operation. These are things that can only be learned by experiencing their working. But without this scripture we would not be able to say "it is no longer I, but sin that dwelleth in me."

"For I delight in the law of God according to the inward man: but I see another law in my members, warring in opposition to the law of my mind, and bringing me into captivity to the law of sin which exists in my members" (verses 22, 23).

Here the new man appears still more distinctly, not only as hating sin, but as delighting in the law of God; and that as always characteristic of it. It is the law of his mind. It is the new man that cannot sin, because he is born of God (1 John iii:9). It is the inward man, the true "I." While the sinful nature is no longer himself, but a law of sin in his members. Two laws are now seen to be in operation in him. The law of his mind, and the law of sin. The term "law" is here used in the sense in which we speak of a law of nature, or the law of gravitation. It is always in operation and cannot be changed. The new nature has its delight in the things of God, that is its law; as the old has its law of sin. But the law of sin wars against the law of the mind, and, brings it into captivity. That is, the law of sin gets possession of the faculties and, perhaps, the members of the body, to use them for sin; the law of the mind being powerless against it. The law of the mind is to love holiness and hate sin. It always does that in every converted man **but it has no strength.** Conflict with indwelling sin always issues in captivity to it. It is too strong for us. This is the third step to deliverance, and causes the cry to Another for it.

“O wretched man that I am! who shall deliver me out of this body of death? I thank God through Jesus Christ our Lord” (verse 24).

A characteristic of the new man is dependence. Sin is independence of God. In that path we have wandered far away. We must retrace every step of the way back to depend upon the grace that is sufficient for us, and the strength that is perfected in our weakness (2 Cor. xii:9). Is that the reason that sin is left in us after we are born of God, that when we have learned the lesson of our utter weakness, so as to cease from the attempt to battle with the law of sin within, knowing from experience how ineffective such a conflict is, we may look up to Him who ever lives to make intercession for us?

He does not even ask for strength to be given him to enable him to get the victory over the law of sin, but to be delivered by another out of the body of death. It is the first breath of prayer that has come into the conflict, and the conflict ceases at once. Deliverance is realized: and thanksgiving tells how the wretched man has become a dependent and a happy man. This body of sin, our own human body with its members, in which the law of sin works, becomes, on that account, “this body of death.” Deliverance can only be through One who has gone through death for us.

So far, then, we have learned that:—

1. In the flesh is no good thing.
2. That the flesh is not me, but sin in me.
3. But it is too strong for me.
4. Deliverance from the power of sin, as well as from the guilt of sin, is only through our Lord Jesus Christ.

Chapter viii shows us how the deliverance is accomplished, and the state of the delivered man. We have yet to consider this, as well as the last verse of Chapter vii.

A Kitchen Saint*

Lord of all pots and pans and things; since I've no time to be
A saint by doing lovely things, or watching late with Thee,

*It is said that this poem was written by a nineteen year old servant girl. It was printed in the *Westminster Record*.

Or dreaming in the dawnlight, or storming heaven's gates,
Make me a saint by getting meals, and washing up the
plates.

Although I must have Martha's hands, I have a Mary mind;
And when I black the boots and shoes, Thy sandals, Lord,
I find.

I think of how they trod the earth, what time I scrub the
floor;

Accept this meditation, Lord, I haven't time for more.

Warm all the kitchen with Thy love, and light it with Thy
peace;

Forgive me all my worrying, and make all grumbling cease.
Thou who did'st love to give men food, in room or by the sea,
Accept this service that I do—I do it unto Thee.

Conversion of the World and the Jews

The term, the conversion of the world, is nowhere used in the Bible. That there is, according to the predictions of God's Holy Word, a wonderful future in store for this earth, when nations will learn war no more, but learn righteousness instead, and worship Jehovah as King and Lord, is too well known to every intelligent Christian to need restatement. When that jubilee time comes the knowledge of the glory of the Lord will cover the earth as the waters cover the deep; the groaning creation, now so sadly sharing in the curse of man's sin, will be delivered from its groans. It is noteworthy that there are no promises in the New Testament which would authorize the Church of God to expect the accomplishment of these predictions as the result of her testimony and activity. If this were her work, to convert the world, to lead nations to know God, to abandon the most horrible result of sin, war—we would have to confess that she has failed miserably. If it were the work of present agencies, the expected world conversion lies in an indefinite distance.

According to Prophecy.

It is in the Old Testament Prophetic Word where we find the promises that the nations of the world will be brought to know God, that all the ends of the earth shall turn to the Lord and that all kings shall fall down before Him. It is written that "All nations shall serve Him"—"All nations shall call Him blessed," and that the whole earth will be filled with His glory.* Nor is the Old Testament Prophetic Word silent as to how and when all this is to be brought about. As the writer has shown in his "Harmony of the Prophetic Word," before this glorious future can come for the nations of the earth the Lord's return must have taken place; and this event is preceded by judgments upon the nations, and partial restoration of God's ancient people to their own land, the calling of a God-fearing remnant amongst them, during the great tribulation. When these things have come to pass, immediately after the days of that tribulation, our Lord will appear in the clouds of Heaven with power and great glory. The Day of Vengeance has come, but in wrath mercy will be remembered. All Israel living in that day will be saved, and His Kingdom will be established upon this earth. The nations of the earth are then gathered into this kingdom. They will not be gathered into the Church, as is often said, for the Church is no longer here but has entered into glory to reign with Christ over the earth.

Daniel in his vision beheld the Son of Man coming in the clouds of Heaven, "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:13-14). As the result of the first coming of our Lord in humiliation, and His sacrificial death, He received the Church, which is now forming during this age. When He comes the second time He receives this world-wide Kingdom, in which the

*We give a few of the many passages which predict these things. Read them carefully with the context: Psalm xxii:27-28, xlvii:7-8, lxvii:4-5, lxxii; Isa. lx:2-9; Dan. vii:13-14; Zech. ii:11.

nations of the earth will be subjects. When that time comes, and not before, the kingdoms of this world become the Kingdom of our Lord and of His Christ, "and He shall reign forever and ever" (Rev. xi:15). So much for the conversion of the world, and the blessings promised to the nations and to the whole earth. It is inseparably linked with the second coming of Christ.

The Nations Which Enter into the Kingdom.

In Matthew xxv:31 our Lord speaks of what will take place when He has returned, "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations, and He shall separate them one from another as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left." We are aware that this passage is often looked upon as teaching a universal judgment of the whole human race; but it is not that. Not a word is said by our Lord concerning the resurrection of the dead. The dead are not included in this judgment. This judgment can therefore not be identified with the great white throne judgment of Revelation xx. Nor is the Church in any way connected with this judgment, because when that takes place the saints are with the Lord in glory. It is judgment of the living nations which the Lord finds on earth at the time of His second coming. This judgment will cover the first part of His reign as King, when He will first rule like David in subduing His enemies, when Gog and Magog, under the leadership of the Prince of Rosh, will also be dealt with in judgment (Ezek. xxxviii and xxxix), and that will be followed by His reign as Prince of Peace, as foreshadowed by the reign of Solomon. At this judgment of the nations, when He divides them as a shepherd divideth his sheep from the goats, there will be nations which He puts at His right hand, and to which He says, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." These nations are therefore converted nations, righteous nations, declared to be fit for that Kingdom over which He will reign. The

question arises, When were these nations converted? Though the Gospel has been preached for about 1900 years yet we do not know of any converted nations on the earth today. The nations which we term Christian nations were but recently engaged in the most bloody war of all history. Yet inasmuch as the Lord finds converted nations on the earth when He comes back and receives His throne, these nations must have been converted previous to His coming. It is therefore an important and interesting question, When and how were the nations converted which the Lord at the judgment of nations calls blessed, and bids to enter the Kingdom on earth? They were not converted by the preaching of the Gospel as it is done today, for if they were converted as the result of the testimony of the Church they would share in the glorious destiny, "Caught up in clouds to meet the Lord in the air." The only alternative then is that they will be converted after the true Church has been completed and taken into glory.

To be continued.

It is written! Does it matter
 That our feelings fluctuate?
 Every truth is gilt-edged surety;
 Every word is full in weight!
 "It is written,"—apt quotations
 Often from Christ's lips were heard;
 What He fed upon and cited
 Should be dear to hearts love-stirred.

How Can I Know?

A Christian was talking with a young man who expressed an earnest desire to be saved, but was in great perplexity about the question of assurance. At length it was said to him, "Do you believe that Jesus Christ died for our sins according to the Scriptures?" "Yes," he replied, without a moment's hesitation. "Why are you so sure of it? You were not there to see Him." "I believe it," he answered, "because God says so in His Word." "Do you believe that

He is able to save you?" "Yes." "Do you believe that He is willing to save you now, and as you are?" "Yes." "Are you willing to be saved by Him?" "Yes." "Do you trust in Him to save you?" "Yes." "Why then should there be any uncertainty concerning your salvation?" He was silent, and then he sighed, and sadly asked, "How can I know?"

"Where were you born?" suddenly inquired his friend. "In Lexington, Virginia." "When were you born?" "On the 14th of April, 1868." "Are your father and mother still living?" "Mother is living, but father died when I was seven years of age." "Was your father a Christian?" "Yes, and I can distinctly remember him as he read the Bible, and kneeled in prayer at family worship." "Is your mother a Christian?" "Oh, yes, and the last word she said to me, as I left home, was to urge me not to forget my Saviour." "How can I know this is true?" He hesitated, and at last said, "You know it only by believing my word."

"Well, you remember that the Lord Jesus said to the seventy, 'Rejoice, because your names are written in heaven.' (Luke x:20). Suppose they had replied, Lord, how can we know it? We have not been in heaven; we have not seen our names written there; how can we know they are written where God and saints and angels dwell? Would not the very question have cast discredit upon the veracity of the Son of God, and would it not have been a foul dishonor to Him who says, 'I am the way, the truth and the life?' (John xvi:6). When He declared, 'Your names are written in heaven,' it would have been most disrespectful, to say the least, if they had answered, 'How can we know?' It was not a question of feeling but of fact, although no doubt they felt happy if they believed the fact."

The young man seemed to be thinking, and the Christian, finding that he did not reply, continued to speak. "Look again at the testimony of 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). Now how did they know it? Obviously by that which was written. They believed on the name of

the Son of God as their Lord and Saviour, and the divine testimony followed assuring them that they had eternal life. Of the truth of this testimony they were so fully assured that they could not doubt, and God wished them to know, not to hope nor to suppose, but to know that they were in possession of eternal life. They read the written words, and it would have made God a liar if they had still said, 'How can we know?' The only answer is, 'Ye know by what is written,' and it is certain that they could know in no other way."

"But," said the young man, "does not the Bible state that 'the Spirit Himself beareth witness with our spirit, that we are the children of God'? (Rom. viii:16). If this is so, why are we not bound to rely upon our own experience as the ground of our assurance?" "Because the Spirit bears witness with our spirit by confirming to us the truth of the Word of God, and hence we are compelled to fall back upon that Word as the foundation of our hope. If a man claims that he knows he is a Christian, because he has seen visions and heard voices, he is a fanatic, and if he relies upon his feelings, they are equally valueless unless they spring from the acceptance of the Word as true. To say that we believe because we feel good is to put the cart before the horse. We feel good because we believe."

"Do you object, then," inquired the young man, "to feeling?" "Not in the least. Feel good, feel grateful, feel happy, feel humble, feel devoted, feel enthusiastic, and exult and shout as much as you please, but only see to it that faith is the source of feeling. If feeling arises from any other fountain it is not worth a straw, 'for whatsoever is not of faith is sin' " (Rom. xiv).

There is a lamentable proneness, even on the part of souls quickened by the Holy Spirit, to trust in something else beside the finished work of Christ for salvation, and to depend upon something else beside the inspired Word for assurance of salvation. This tendency is no doubt due in part to the legalism that is commonly preached, and in part to the self-righteousness that is inherent in man. If we understood how vile we are, and how worthless are our best

performances, we could not seek to add to the efficacy of the precious blood by any experiences or feelings of our own.

Dr. Malan told a story of the first Napoleon, who was one day reviewing his army, and was in danger of being hurled from his horse, when a young private leaped from the ranks, and checked the animal. "Thank you, captain," said the emperor. "Of what regiment, sire?" inquired the soldier with a smile. "Of my guards," answered his master, who dashed down the lines. The private laid his gun upon the ground, and proceeded to join a group of staff officers. "What is this insolent fellow doing here?" remarked one of them. "This insolent fellow," was the reply, "is a captain of the guards." "You rascal," thundered the officer, "you are crazy; why do you put on such airs?" The young soldier, pointing to the distant emperor, quietly responded, "He said it." "I beg your pardon, captain," the officer politely rejoined, "I was not aware of your promotion."

The private did not feel that he was a captain. He did not wear the epaulettes nor sword of a captain, nor did a star flash upon his breast, but for all that he knew that he was a captain, because the emperor said it. So let the believer turn to the evil within him, and to the world that tempts him, and to the devil that assails him, and to every accuser, with the triumphant answer, as he looks to Christ his Saviour, "He said it." Martin Luther tells us that Satan often came to him with the inquiry, "Martin, do you feel that you are saved?" "No, I do not," the intrepid reformer would reply, "but I know it." Do you believe on the Lord Jesus Christ? If so, say, "I know whom I have believed, and am persuaded that He is able to guard that which I have placed on deposit with Him against that day."—J. H. Brookes.

The Heart of the Lesson

BY ARTHUR FOREST WELLS

THE HOLY SCRIPTURES

Feb. 3. Psa. xix:7-14; 2 Tim. iii:14-17

Golden Text, Psa. cxix:18

Daily Readings

Mon., Jan. 28, Deut. vi:1-25. Tues., Jan. 29, Josh. i:1-9. Wed.,

Jan. 30, 2 Kings xxii:8-20. Thurs., Jan. 31, Neh. viii:1-13. Fri., Feb. 1, Luke xxiv:13-45. Sat., Feb. 2, Acts xvii:1-14. Sun., Feb. 3, Luke xvi:19-31.

THE OUTLINE OF THE LESSON

I. An Old Testament Testimony (Psa. xix:7-14). II. A New Testament Testimony (2 Tim. iii:14-17).

THE HEART OF THE LESSON

The Scriptures are the written revelation that has come from God and that issues in the holy life of every believer in the Lord Jesus Christ through it. This is the tenor of both the Old and the New Testament passage that is before us.

The teacher may approach this lesson either from the standpoint of the Bible as a whole, or from the standpoint of the printed text that have been assigned to us. The simplest and, at the same time, a very profitable and thorough method is to take up each of the declarations of these texts in their order and unfold its precious contents. Just see what a treasure chest we have here! "The law of Jehovah is perfect." Again, "The law of Jehovah restores the soul." Again "The testimony of Jehovah is sure." Again, "The testimony of Jehovah makes the simple wise." Etc. Or we may take a more general view of the matter, as follows:

I. The Scriptures are the Word of God. There are many proofs of this. Think of the many times that the Bible expressly declares that God spake. Underscore such statements as the following and you will have enough proof that the Bible is the revelation of God. "And God said." "And God spake all these words, saying." "The word of Jehovah also came unto me, saying." "Thus saith Jehovah," Etc. Again, consider the Bible from the point of view of its doctrine of God, of man, of prophecy, of miracles, of the person of the Lord Jesus Christ, of its uniform testimony notwithstanding the varied circumstances under which it was written. There is no end to proofs that the Bible is God's own book.

II. The Scriptures are Perfect. They are perfect in the sense that they have no error in them. This is a logical result of their Divine origin. But it is also a historical fact. No one has ever been able to find a real mistake in the Bible. The Scriptures are perfect also in the sense that they possess a positive excellence and that they have all the properties and qualities that belong to them. They are full-grown, as it were, so that nothing can or need be added unto them. Compare what is said of The Revelation (Rev. xxii:18-19), and see Paul's statement in Col. i:24-28. Beware of every misinterpretation of John xvi:12-14. It has become the fashion with not a few, who presume to speak for God, to infer that God is still revealing new truths to men. The fact is that God's revelation, both in creation and in the Scriptures, has been completed, at least unto the end of this age. The facts are all here. We need only to study them and make them our own. There is no evolution either in nature or in the Bible. The Bible, again, is perfect in the sense that every part of it is equally inspired of God, every book, every sentence, every phrase, every word, every letter. The Bible is perfect in the sense that it is sufficient for every need of man's spiritual knowledge. There is nothing that he needs to know about his past, his present, or his future salvation that is not clearly revealed.

III. The Scriptures Are Our Only Infallible Rule of Faith and Conduct. The Bible alone is our final court of appeal in matters that pertain to what we should be, think, and do. At least three other answers have been given to the question of our rule of life, but

each one of them is wrong. It is wrong to put this responsibility upon, or give this privilege to the Church. The Church, as such, has no authority to speak for God. The Roman Catholic Church is the chief exponent of this view. But it would not be difficult to prove from her history that she has not and cannot fulfil the functions which we have outlined above in the description of the Bible's perfection. That Church has not only frequently taught error, but she has repeatedly contradicted herself. Others there are who insist that man's mind is the last court of appeal. But if that be the case, which of the many, many varying opinions that one hears is the right one, if any is right; and who will indicate which one is right, if any is right. Others again point to man's feelings as his rule of life. But the objection to this view is the same as that just given. We must hold to this that the Bible is our only infallible rule of life. This is fundamental. If we differ about our court of appeal, we may differ about everything. If we accept the Bible in this capacity, then we should and can agree about everything. Now, then, are you ready to say, "I take the Bible to be my rule of life?"

IV. The Scriptures Are God's Means of Sanctifying Our Lives. This is the testimony of both of our texts together with many others. Every obedient Christian not only believes this from the Word itself; but he knows it from his own experience by the grace of God. Our Lord said to His disciples, "Already ye are clean because of the word which I have spoken unto you" (John xv:3). At another time He prayed, "Sanctify them in the truth: Thy word is truth" (John xvii:17). Paul testifies that "Christ also loved the Church, and gave Himself up for it; that He might sanctify it, having cleansed it by the washing of water with the word, that He might present the Church to Himself a glorious (church), not having spot or wrinkle or any such thing; but that it should be holy and without blemish" (Ephes. v:25-27). Would that every Sunday School scholar would take Psa. cxix:11 as a life motto, "Thy word have I laid up in my heart, that I might not sin against Thee."

REPENTANCE AND FAITH

Feb. 10. Acts ii:32-39; Luke xv:11-24
Golden Text, Mark i:15

Daily Readings

Mon., Feb. 4, Isa. i:1-20. Tues., Feb. 5, Ezek. xviii:20-32. Wed., Feb., Feb. 6, Mark ii:1-12. Thurs., Feb. 7, Luke iii:1-14. Fri., Feb. 8, John viii:3-11. Sat., Feb. 9, Ephes. ii:1-10. Sun., Feb. 10, Heb. xi:1-6.

THE OUTLINE OF THE LESSON

I. The Result of Peter's Sermon on the Day of Pentecost (Acts ii:32-39). II. The Return of the Prodigal (Luke xv:11-24).

THE HEART OF THE LESSON

There is a passage in the Acts (xx:20-21) in which the two words "repentance" and "faith" are linked together. Paul said to the Ephesians elders at Miletus, "I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ." Let us associate this passage with two other texts from the Acts, one of which deals with the matter of repentance, while the other speaks of faith. Acts xvii:30-31, "The times of ignorance therefore God overlooked; but now He commandeth men that they should all everywhere repent: inasmuch as He hath appointed a day in which He will judge the

world in righteousness by the Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts xvi:31, "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." Here are three classical passages that show the universal need among men for repentance and faith. We cannot separate them, for they are, as it were, the two sides of one hand. The faith that takes Christ is repentance that forsakes sin; and the repentance that really leaves sin is the faith that receives Christ. Repentance and faith are two ends of one necessary bridge between the old and the new life. Repentance does not save; neither does faith. The Lord Jesus Christ saves the repentant believer.

I. Repentance. What is repentance? The Shorter Catechism gives this answer, "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." There is in repentance an intellectual element through which we understand the nature, the course, and the result of sin. There is in it also an emotional element through which we are moved to sorrow not only because of the loss which we have sustained on account of our sin, but also because of the grief that our sin has caused God. Again, there is a voluntary element in repentance through which we turn from sin unto God. Study the Fifty-first Psalm and the Parable of the Prodigal Son from this point of view. Repentance is a change of mind, heart, and will through which we make a right about turn from Satan to the Saviour. Study Acts xvii:30-31 according to this outline: i. Man's Guilt. ii. The Command to Repent. iii. The Penalty for Not Repenting. iv. The Time for Repentance.

'Tis not enough to say I'm sorry and repent,
And then go on from day to day just as I always went.
Repentance is to leave the sins we loved before,
And show that we in earnest grieve by doing them no more.

II. Faith. What is faith? Faith is a conviction of truth based on evidence plus reliance upon the person or thing concerning whom or which the testimony has been borne. Faith if f-a-i-t-h: Forsaking all, I take Him. What is saving faith? Saving faith is belief on the Lord Jesus Christ. Saving faith is belief on Jesus, the Saviour. "Thou shalt call His name 'Jesus'; for it is He that shall save His people from their sins" (Matt. i:21). This was spoken before the birth and therefore before the death of the Lord Jesus. We can now say that He has saved us from our sins (see Heb. ix:24-26). "As many as received Him to them gave He the right to become children of God, (even) to them that believe on His name" (John i:12). Again, saving faith is belief on the Lord. It is not all of faith to think of the Son of God simply as the Saviour from the guilt of sin. Saving faith acknowledges Him as the Lord to whom the believer gladly yields his will for a life of obedience. "Ye are my friends, if ye do the things which I command you" (John xv:14). Once more, saving faith is belief on Christ, the Coming One. "I know Him whom I have believed, and I am persuaded that He is able to guard my deposit against that day" (2 Tim. i:12). "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the righteous Judge, shall give to me at that day; and not to me only, but also to all them that have loved His appearing" (2 Tim. iv:7-8). See also Titus ii:11-14 and Heb. ix:24-28.

PRAYER

Feb. 17. Matt. vi:5-13; Luke xviii:9-14; 1 John v:14-15
Golden Text, John xv:7

Daily Readings

Mon., Feb. 11, Gen. xviii:23-33. Tues., Feb. 12, Exod. xxxii:1-14.
Wed., Feb. 13, Neh. i:4-11. Thurs., Feb. 14, Neh. ix:5-38. Fri., Feb.
15, Dan. ix:3-27. Sat., Feb. 16, Luke xi:1-13. Sun., Feb. 17, John
xvii:1-26.

THE OUTLINE OF THE LESSON

I. The Manner of Prayer (Matt. vi:5-13. II. Prayer and Humil-
ity (Luke xviii:9-14). III. Prayer and Assurance (1 John v:14-15).

THE HEART OF THE LESSON

We shall group our thoughts for this lesson under two headings:
First, Elements of Prayer in General; and, secondly, Distinctive Ele-
ments of Christian Prayer.

I. Elements of Prayer in General. Prayer may be analyzed into
the following constituent parts:

i. Adoration. Psa. l:23, lxxxvi:9; Luke xi:2; John xvii:1. Con-
trast Rom. i:20-21. "A company of literary men, of which Charles
Lamb was one, were together one evening, when one of them said:
'Think, if Dante were to enter the room, what should we do?' . . .
'Or suppose,' said another, 'Shakespeare were to come.' 'Ah,' said
Lamb, his whole face brightening, 'how I should fling my arms up!
how we should welcome him, that king of thoughtful men!' 'And
suppose,' said another, 'Christ were to enter.' The whole face and
attitude of Lamb were in an instant changed. 'Of course,' he said
in a tone of deep solemnity, 'we should fall upon our knees.'" Adora-
tion is the act of paying honor to God because of Who and What He
is. A man never rises so high as when he enters a church to worship
God.

ii. Thanksgiving. Prayer as thanksgiving concerns itself with what
God has done. Psa. xxvi:6-7, xlv:2; Ephes. v:20; Phil. iv:6; Col.
iv:2; 2 Cor. iv:15; 1 Tim. iv:4-5; Luke xvii:11-19. A minister once
surprised his congregation by expressing a supposed fear that a large
portion of his people had been drowned in the sea; because none had
come back to thank God for a safe return, although many had asked
prayers for a safe voyage.

iii. Confession of Sin. This is prayer in the form of a declaration
of our sins and a determination to forsake them (Psa. li:1-4; Dan
ix:4-6; 1 John i:8-10). Our confession should not be vague. It is
reported that an elder who had fallen, and who prayed "O Lord, Thou
knowest that Thy servant in a moment of unwatchfulness fell into
grievous sin," heard a brother interrupt him with this remark, "Why
on earth don't you tell the Lord you got drunk?" Notice the specific
and descriptive terms of Daniel's prayer indicated above.

iv. Supplication. This is prayer in the form of petition concerning
ourselves (Psa. vi:9; Phil. iv:6; Matt. vii:7-8; James i:5-7, iv:2).

v. Intercession. This is prayer as a plea for others. 1 Sam. xii:23;
Luke xxii:31-32; Ephes. vi:18-19; James v:16).

vi. Imprecation. This is prayer in which we ask God's judgment
upon His enemies (Deut. xi:29; Psa. xxviii:4, lv:9; Jer. xv:15; Gal.
i:9; 1 Cor. xvi:22; 2 Tim. iv:14. See 2 John i:10 John xx:22-23;
Jude i:9; Rom. xii:19-21; Matt. vi:43-45).

vii. Praise. This is prayer in the sense of testimony concerning
the person and the work of God (Psa. xxii:3, lxvii:3; Luke i:46-47;
Ephes. v:18-20; Heb. xiii:15; 1 Peter ii:9).

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II. Distinctive Elements of Christian Prayer. By Christian prayer we mean more than a prayer which is offered by a Christian, for it is conceivable that a Christian might offer an unchristian supplication. Christian prayer is prayer that proceeds from distinctive Christian acts and principles. We mention some of these.

i. Christian prayer is addressed to the God and Father of our Lord Jesus Christ. 1. It is prayer unto God (Acts xii:5). 2. It is prayer unto the Father (Ephes. iii:14).

ii. Christian prayer is offered in the name of Christ Jesus our Lord (John xiv:6, 13, xvi:24).

iii. Christian prayer is presented in the power of the Holy Spirit (Rom. viii:26; Ephes. vi:18; Jude i:20).

iv. Christian prayer is prayer that comes from an in-Christ-abiding heart (John xv:7). Here we might mention the graces that result from such fellowship as humility, assurance, love, etc.

v. Christian prayer is spiritual. Our thought here is not that of section iii above but rather that it is a prayer which proceeds from the principle given in John iv:23-24; 1 Tim. ii:8; 1 Peter ii:1-10).

vi. Christian prayer concerns heavenly as well as earthly things (Ephes. i:3, xv:23, iii:14-21; Matt. vi:10, 11, 13, vii:11; Luke x:2; Acts xx:36-37; Phil. iv:6).

vii. Christian prayer is inclusive of all men. All men need prayer; and, in Christ, all have a right to our prayers (1 Tim. ii:1-2; Matt. v:43-44; Rom. x:1; 2 Cor. xiii:7; 1 John v:16; James v:14; Acts xii:5, xxviii:8; Ephes. iii:14-21; Col. i:9-12; 1 Thess. v:23).

The *Christian* begins by addressing God as the Father of our Lord Jesus Christ and he ends by praying that all men might be his brothers in the Lord Jesus Christ.

CHRISTIAN GROWTH

Feb. 24. John i:40-42; Matt. xvi:15-18; John xxi:15-19; 2 Pet. iii:18a

Golden Text, 2 Peter iii:8

Daily Readings

Mon., Feb. 18 (John i:35-51). Tues., Feb. 19, (Matt. xvi:13-18). Wed., Feb. 20 (John xxi:1-22). Thurs., Feb. 21 (Ephes. iv:1-16). Fri., Feb. 22 (Phil. i:3-29). Sat., Feb. 23 (Col. i:9-23). Sun., Feb. 24 (Heb. vi:1-20).

THE OUTLINE OF THE LESSON

I. Peter's Introduction to the Lord Jesus Christ (John i:40-42). II. Peter's Confession of Christ (Matt. xvi:15-18). III. Peter's Restoration (John xxi:15-19). IV. Peter's Exhortation Concerning Christian Growth (2 Peter iii:18a).

THE HEART OF THE LESSON

Peter came to the Lord Jesus Christ upon the testimony of his brother Andrew, the first recorded Christian soul winner. There must have been great joy in the Jewish heart of Simon when he heard the news of the presence of the Messiah. Now it is interesting to note that Peter came to the Son of God on the proposition that He was the Messiah, although John the Baptist had been preaching that He was the Lamb of God. The two terms are not contradictory; but neither are they identical. Peter was not slow to accept the Lord Jesus Christ as the Messiah; but it was a long and troublesome time before he learned to know Him as the Lamb of God who laid down His life in order that we might live. But note here that Simon came to Jesus just as he was. He came as the son of John (Greek, Joanes;

see Matt. xvi:17; John i:42, xxi:15-17). We know him now as Peter; but it was not Peter who came to the Lord Jesus Christ at the Jordan, it was Simon the son of John. Simon is what he was: Peter is what he became. Simon is what he was by nature; Peter is what he became by grace. Ascribe all the failings that are associated with his name to Simon the son of John; but give the credit for his victories to the Lord Jesus Christ who made him over into Peter. Simon never would have become Peter, if it had not been for the love and death and power of Christ. Notice the perfection of the Lord's dealings with him at first sight. The Lord Jesus Christ says to Simon the son of John, "Thou shalt be called Cephas." That statement not only indicated the Lord's intention concerning His grace to him; but it also must have put hope into Simon's heart. Who knows but what Simon had fought many a battle with his own wavering self in the hope that he might some day live a victorious life. His own efforts were always futile; but the Lord announces His victory for him.

The next text introduces us to Simon as he testifies to the Messiahship and the Divine Sonship of our Lord Jesus Christ. This was a tremendous confession. It was so great that it was supernatural. He received that confession not from himself, but from the Father in heaven. We want to give Simon all the credit that is due him by grace for all that he said here concerning the Lord Jesus Christ. But there is another side to this testimony, as is evidenced by the immediately following context. Peter said nothing about the fact that Jesus whom he proclaimed as Messiah and the Son of God was also the Lamb of God. Peter's interest was in the crown, not in the cross. We can understand why this would be the case in his experience. But there could be no crown apart from the cross. But if there be a cross there will also be a crown. Read Matt. xvi:21-xvii:8 and omit as a parenthesis verses 22-26 in order to get the Lord's own program. Now read the parenthesis.

The third text gives us the account of the restoration of Peter after his denial of his Lord. John 21 is not so much a chapter on the growth of Simon Peter as it is an account of the gracious repair which grace wrought in his life. Grace picked up the Apostle who was decaying and rejuvenated him. Sin is never in order of progress. Sin always retards progress and saps the life that exists. It never pays to sin. Furthermore, it is never right to sin, and that is the weightier matter. If it had not been for the persevering grace of the Lord Jesus Christ Peter would not have grown in the grace and knowledge of our Lord and Saviour Jesus Christ.

Peter did grow. He grew in the knowledge of the death as well as of the glory of Christ. The clause "the sufferings of Christ, and the glories that should follow them" comes from his pen. And there can be no doubt that he grew in the matter of personal graces, else how could he have written those precious passages in his Epistles concerning Christian patience, etc.

Book Reviews

By FRANK E. GAEBELEIN, A.M.

The Graphic Bible. By Lewis Browne. The MacMillan Company, New York. Cloth, 160 pages.

The reading of this book was for the reviewer a most interesting experience. Dr. Browne's other volumes, "Stranger than Fiction" and

"This Believing World," would lead one to expect his later work to be outspokenly radical in its theological view. Here, however, is a book that has in it very little of the radical. Rather does it follow closely the Biblical narrative from start to finish. The reason for this contradiction, of course, is perfectly obvious. As Dr. Browne himself says in his preface, he aims to recount the main incidents of the Bible epic "quite without debate as to their historical truth." He has "sought to follow the Scriptures quite literally" and has "purposely avoided being either apologist or critic." It is perhaps too much to hope that Dr. Browne accepts all of the Scripture records which he condenses with such generally good success. Nevertheless, one is glad to see him produce a book of this type.

As the name suggests, the book is illustrated. The illustrations are maps drawn by the author. Particularly from the teaching point of view these maps are excellent; at the farthest remove from the precisely scientific map of the Atlas, they are informal, lively charts, not entirely accurate in proportion but possessing the higher value of really illustrating the thrilling historical and religious drama of the text. Furthermore, the maps are so numerous that they make it possible for the reader clearly to envisage the varying fortunes of that tiny yet tremendously important land of Palestine. Indeed, it is in the maps that the greatest value of the book lies.

Along with the illustrations is a running comment, telling in a fascinating style the story of both Testaments. Naturally this narrative is tremendously condensed. Thus the author gives but a paragraph to the first eleven chapters of Genesis, as too remote for historical location. (Here his radical bias unconsciously appears!) The same bias appears also occasionally in the chronology which is included in the book, though Dr. Browne must be credited with having quite generally submerged his liberalistic theories. And it is no small achievement for a liberal Jew to rehearse the life of Christ, including the virgin birth, the miracles, the resurrection, and the ascension.

The least satisfying feature of the volume is the brief summary given each book of the Bible. Some of these summaries are so short as to be practically meaningless. Thus, concise though his summaries are, we can hardly excuse Dr. Browne for giving the three Epistles of John this meagre notice: "The Epistles of St. John are three in number and are concerned with various theological matters." That sounds like an author nearing the end of his task and in a tremendous hurry to have done with it!

To sum up, then, Dr. Browne's book is interesting and valuable. If the story it tells is taken to heart by the author's other readers, it will prove a most effective antidote to the destructive teachings of "This Believing World."

Why Believe It? By Delavan Leonard Pierson. The Christian Alliance Publishing Co., Harrisburg, Pa. Cloth, 176 pages. \$1.50.

This volume by Mr. Delavan Pierson, the son of Dr. A. T. Pierson, is a valuable contribution to Christian literature. The author, who is editor of *The Missionary Review of the World*, is already widely known for his able and authoritative biography of his distinguished father.

Within the compass of the book before us, Mr. Pierson has collected twenty brief papers originally contributed to *The Bible Today*, the publication of the National Bible Institute of New York. The chapter

headings are so representative of the contents that we are listing them, so that the prospective readers of Mr. Pierson's book (and we hope they will be many) may understand its purpose: Foundations for Faith, Tests for Truth, The Riddle of the Universe, Can We Know God? The Credentials of Christ, The Reality of the Spirit, Concerning the Trinity, What Is the Bible? Sin—Fact or Fiction? How Men Are Saved, The Christian Life, Why Work? The Value of Money, Shall We Play? Marriage and Divorce, Effective Prayer, Death and Its Sequel, Life and Its Meaning, The Return of Christ, Creeds and Their Consequences.

The treatment of the above themes is marked for brevity, clarity, and logical force. The author displays a background of sound scholarship and a thorough acquaintance with Scripture. Best of all, he is throughout true to the Bible as the inspired Word of God. We heartily commend this book to you.

The Philosophy of Christianity. By Leander S. Keyser, D.D. The Lutheran Literary Board, Burlington, Iowa Cloth, 266 pages. \$2.25.

In this latest and most comprehensive of his books Dr. Keyser has undertaken a task of large dimensions. A philosophy being "a rational attempt to set forth an adequate World View," Dr. Keyser's thesis is to expound the thorough adequacy of Christianity as an explanation of the universe.

The volume is divided into sixteen chapters as follows: Prolegomena, Christianity an Adequate World View, The Unifying Principle and Power, The Criterion of Truth, An All-Inclusive Philosophy, Christianity and Other Religions, Some Basic Problems of Philosophy, The Philosophy of History, The Philosophy of Redemption (two chapters), The Philosophy of a Special Revelation, The Christian View of Man, Christianity's Perfect Moral Standard, The Rational Basis of the New Birth, The Function of Christian Faith, Confirmatory Quotations from Various Writers.

It is clear from the above summary of contents that Dr. Keyser's book covers a wide range. While the treatment of many of the sub-topics is necessarily brief, the author's presentation is notable for its suggestive power. His method of rational approach and keen analysis enable him to traverse a wide field with surprising thoroughness, and, while he treats some vital topics briefly, his concise notice usually contains the germs of fuller doctrine.

In only one point do we fail to agree with Dr. Keyser. We hold the tripartite nature of man, while Dr. Keyser is a strong advocate of the dualistic point of view. To us it seems that the truth that man is body, soul and spirit is not only clearly taught in Scripture, but that it also lies at the root of the Pauline philosophy of sanctification and victorious living. However, Dr. Keyser is entitled to his opinion, and we would state our difference from his with the same courtesy with which he speaks in his *Handbook of Christian Psychology* of those who believe man to be a trichotomy.

It is a pleasure to recommend this book. Not only as textbook but as general reading for the thoughtful believer it will fill a large place. In these days of such vagaries as behaviorism and mechanism, it is heartening to have on the side of the evangelical faith a mind of the discernment and logical power of Dr. Keyser's.

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Editorial Notes

The Pierced One

In that wonderful prophetic psalm, the twenty-second, in which the Spirit of God describes the sufferings of Christ and the glory that should follow, a complete description of the cross of our Lord and His death by crucifixion is recorded. And that is so much more remarkable because when David wrote this psalm, that cruel death by crucifixion was an unknown mode of death. Cruel Rome invented that terrible torture. The One who speaks in that psalm is our Lord. The literal fulfilment of the words spoken so many hundreds of years before He came is known to every Christian. "They pierced my hands and my feet," was done to the Lamb of God when they nailed Him to that cross. And they also pierced His blessed side and water and blood gushed forth, the precious emblems of the cleansing and atoning power of His sacrificial death (John xix:34; 1 John v:6, 8).

When he left the tomb and appeared in His risen body among His own, the pierced hands and feet, as well as this pierced side were shown by Him. "Jesus came and stood in the midst, and saith unto them, Peace be unto you. And when He had said so, He showed unto them His hands and His side" (John xx:20). And when at another occasion He appeared and they were terrified, supposing they had seen a spirit, "He said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have. And when He had thus spoken, He showed them His hands and His

feet" (Luke xxiv:36-42). The memorials of His passion are therefore seen in the resurrection body of our Lord, that prepared body, prepared for Him in incarnation by the Spirit of God, that body which could not see corruption.

And when He stood on Olivet and left the earth to go back to the Father, to His home and our home, and lifted up His hands to bless them, the witnesses of that scene saw in those hands the nail-prints. Seated at the right hand of God in that body the nail-prints are still seen, the blessed evidence that the work is done and all is finished.

What a glorious day it will be when all the redeemed are gathered around the throne and we shall see Him face to face! We have a description of it in the book of Revelation (chapters iv, v). He is there revealed when about to receive the book that He alone is worthy to open. John tells us, "And I beheld, and lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing as though it had been slain, having seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth." Then shall we see Him in all His glory and look upon His pierced hands and feet and His side, as the disciples did when He appeared unto them. What worship follows then! "Thou art worthy to take the book, and to open the seals thereof, for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and we shall reign over the earth." This worship is the result of the glorious vision of the Lamb, once pierced for our sins and nailed to the cross. In all eternity the Lamb will thus be seen and the tokens of His passion will still be there, the eternal memorial of the Cross. In the new Jerusalem, the eternal dwelling place of the redeemed, the throne of God and of the Lamb will be there, and as the Lamb He will ever be known.

There is another reason why in the glorified body of our Lord the nail-prints and the spear thrust remain. It is for the sake of the people Israel. They will have to look upon Him, the pierced One, and know that He died for their nation (John xi:50-52) and that through Him and His grace they

are saved; that He is their Saviour and King, who turns away ungodliness from Jacob and gives to them the promised glory. The nail-prints are the precious evidences that their Saviour is the same whom the nation once delivered into the hands of the Gentiles to be crucified. Zechariah speaks of this. When the nations at last gather against Jerusalem, the Lord will rise up against these nations and destroy them (Zech. xii:1-9). Then the Spirit of grace and supplication will be poured upon the people dwelling in Jerusalem, "and they shall look upon Me whom they have pierced, and they shall mourn for Him as one mourneth for his only son" (Zech. xii:10). A great national repentance follows then. All this has not been fulfilled, and cannot be till our Lord comes again in power and glory. Then Israel will look upon the pierced One. That this is unfulfilled may be learned from John xix:36, 37. While it has been fulfilled "a bone of Him shall not be broken," the Holy Spirit avoids purposely the word fulfilled when He quotes the passage from Zechariah, "And again another Scripture saith, They shall look on Him whom they pierced." Then will they look upon Him when He comes again and acknowledge "He was wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was upon Him and with His stripes we are healed" (Isa. liii:5). "Behold He cometh with clouds; and every eye shall see Him, and they also which pierced Him, and all the tribes of the earth (Israel) shall wail because of Him. Even so, Amen" (Rev. i:7). Then comes the long promised glory for Israel and for the nations as well; then,

"Daughter of Zion, sorrow no more;
Light is arising, darkness is o'er.
Shame is forgotten, exile is past;
Beauty for ashes, cometh at last."



The King Who shout, O daughter of Zion;
Came and thy King cometh unto thee; He is just,
Comes Again and having salvation; lowly and riding
upon an ass, and upon a colt the foal of

an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and He shall speak peace unto the nations, and His dominion shall be from sea to sea, and from the river unto the ends of the earth" (Zech. ix:9-10).

It is a precious prophecy concerning the King who came, and who comes again. In Matt. xxi:4-5 we read: "All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass." The promised King, the Lord of Glory and Son of David had appeared in the midst of His people Israel. The great message that the Kingdom of heaven, the Kingdom promised to Israel, is at hand had been preached throughout the land. The messengers of the King did not go to the Gentiles, nor to the Samaritans, because they had no share and part in this message (Matt. x:5). The great message was confirmed by the miracles and signs of the King. But the Kingdom offer was rejected. The preaching stopped suddenly. Then the King spoke of the Cross, of His rejection, His death, His resurrection and His coming again. But before He went to die the sinner's death He entered Jerusalem to be presented as such to the city, in fulfilment of a part of Zechariah's prophecy. To accomplish this He had said, "Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her, loose them and bring them to me." Even this command shows the glory of the King. He saw with His omniscient eye that at a certain place an ass was tied with a colt, even as He knew that piece of silver in the bottom of the sea and the fish which should pick it up and bring it to Peter's hook. He commands the use of the ass. He has a right to it, for He is the Creator who says, "Every beast of the forest is mine and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the field are mine" (Psa. 1:10).

And then that triumphant entry. What a sight it must have been when thousands came to meet Him with palm branches in their hands! They shouted, "Hosanna to the

Son of David! Blessed is He that cometh in the Name of the Lord! Hosanna in the Highest." What a scene it must have been! And in all this He is undisturbed. Other men might have been affected by such enthusiasm, but He is calm in kingly majesty. Luke tells us that He wept. "And when He was come near, He beheld the city, and wept over it" (Luke xix:41). It was a different weeping from that which took place at Lazarus's tomb, as shown in the original by the use of a different word; it was a loud lamentation. He knew what was coming for that city, the streets of which would soon change the cry of the "Hosanna" into "Away with Him! Crucify Him!"

But was all that Zechariah's vision contains then fulfilled? It is interesting to notice how the Spirit of God makes use of this prophecy in the Gospel records. In Matthew's Gospel we read, "Tell the daughter of Zion, Behold thy King cometh unto thee." In the Gospel of John it is, "Fear not, daughter of Zion." Mark and Luke do not quote Zechariah at all. We see that the words as found in Zechariah, "Rejoice greatly" are not used by the Spirit of God in the New Testament. Likewise are the words, "He is just, having salvation" omitted.

What is made prominent is the riding upon the ass as the meek and lowly One. Thus He came to be presented as the promised King and to be rejected by His own.

And now as He has told us Himself in the parable, He has gone into a far country to receive a Kingdom and to return. He occupies the place upon the Father's throne, and waits there till the time comes to receive the Kingdom. And when the King comes back, then, and not before, will Zechariah's vision be fully accomplished. Not the first coming of the King brings the peace for the nations and gives Him dominion from sea to sea, but His second coming.

Jews have always rejected the claims of our Lord as the promised One because in His first coming He did not fulfill Zechariah's prophecy. A leading rabbi wrote: "We reject Jesus of Nazareth as our Messiah on account of His deeds. He says of Himself, "Think not that I am come to send peace on the earth. I came not to send peace, but a sword."

But we find that our prophets ascribe to the true Messiah quite different actions. Zechariah says, "He shall speak peace to the nations." And many professing Christians are equally blind. They ignore Divine prophecy and believe that some kind of a Christian civilization is going to bring permanent peace, or that the league of nations will be the Saviour of the nations and end wars permanently, when the Word of God everywhere speaks of the Lord our Saviour as the only One who can give and bring Peace.

The King who came and was rejected by His own, the King who fills now heaven's throne is coming back to this earth. He is coming back to Jerusalem, and the heavens will be covered with His Glory. He comes again, not riding lowly upon an ass, but upon the white horse, the symbol of victory. He comes to strike a judgment blow, to execute His righteous judgments and to bring salvation for His own people. What a glorious day it will be when the King comes back! Then will He speak peace to the nations and teach them to turn all swords into plowshares, and spears into pruning hooks. When He comes, the King of Righteousness and the King of Peace, the true Melchizedec—then will there be abundance of peace and no end of peace (Isaiah ix, Psa. lxxii). This King the world needs, for He alone can save. And He will surely come. Just as He came to Jerusalem riding upon the ass, so will He come out of the opened heavens as King of kings and Lord of lords. And may it be soon!



**Israel's
Promises**

How our beloved brother Paul loved his brethren, his kinsmen, according to the flesh! How he yearned over them with a heart full of heaviness and sorrow! How he prayed for them! It was the love of Christ which produced this in his soul and the knowledge of the place which Israel holds in the purposes of God. To them pertaineth, he wrote, "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises" (Rom. ix:4).

The promises which Israel has are more than promises

of a national restoration to their land. This is made prominent in our days on account of the soon coming reoccupation of the land of Palestine by the Jews. When the great war ended with victory, the Zionistic aims of Judaism began to be realized. But that is not the fulfilment of the promises.

But besides the promises of restoration and earthly blessings which will all be realized with the coming of the King, our Lord, Israel has the promises of spiritual blessings. The new covenant promise in Jer. xxxi:31-37 has not yet been made with them. They do not now possess the blessings promised there. Generally this new covenant is altogether applied to the Church. But while it is true that we possess the blessings of the new covenant we must not forget the fact it is a covenant yet to be made with the house of Israel, and with the house of Judah. Other spiritual blessings are promised in Ezek. xxxvi:25-27.

Prominent is the promise of the gift of the Spirit of God for that nation. Of this John the Baptist spoke when he announced the kingdom of heaven to be at hand. That Kingdom which was then offered to the nation is the promised literal Kingdom, and not the Church or the present dispensation. The Lord Jesus came to His own first as a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers (Rom. xv:8). The message given concerning that Kingdom was exclusively addressed to Israel. John the Baptist announced that He that cometh after him would baptize them with the Holy Spirit and with fire. The fire does not mean the Spirit of God, but the fire of judgment in the day of His return (Matt. iii:12). Before His ascension our Lord repeated the promise of the coming baptism with the Holy Spirit; but He does not mention the fire (Acts i:5). And when they had asked Him, concerning that Kingdom promised to Israel, in which they so firmly believed, and the powers which they had seen displayed in the earthly ministry of the Lord, "Wilt Thou at this time restore the Kingdom to Israel?" He gave them an answer and a promise. "It is not for you to know the times and the seasons which the Father hath put in His own power" (Acts i:7). "Ye shall receive power

after that the Holy Spirit is come upon you." On the day of Pentecost the Spirit of God came down from heaven. The Baptism with the Holy Spirit took place. It was not a national baptism, such as is promised to all Israel. The baptism was for a different purpose. The assembled believers were baptised by the One Spirit into one body. That body is the Church, which therefore was born on the day of Pentecost. Yet to the people Israel the event of the Coming of the Spirit of God with its outward manifestation was a sign and a witness that the rejected King is the Christ and that He is on the right hand of God. When Peter preached he called attention to the national promise of the gift of the Spirit in the book of Joel. But the inspired witness does not say that Joel ii:28-32 was fulfilled, for it was not fulfilled on the day of Pentecost. The next time Peter preached to the people he called them to repentance with the promise that the Kingdom blessings promised to Israel, the times of refreshing and the restoration of all things, would come if they obeyed, and that He who had ascended on high would return (Acts iii:19). Therefore the Kingdom offer first by John the Baptist, preached by the Lord and His disciples, was once more made to the nation and that by an Apostle filled with the Spirit. In stoning Stephen the nation had fully rejected the second gracious offer. Israel then died nationally and became the homeless wanderer among the nations.

When God's purpose for this age is accomplished then once more the Gospel of the Kingdom will be preached, a remnant of Israel will be gathered, and finally the spiritual blessings will be the abiding portion of the restored nation. Joel ii:28-32 will then be fulfilled. How much confusion would have been avoided among good people if they had divided the Word of truth rightly and learned from what precedes and follows the above promise of the Spirit that it has nothing to do with the Church. In Isaiah xxxii:15-18 there is another promise of the Spirit to Israel. And through Ezekiel the Lord makes known that after the defeat of Gog and Magog He will no more hide His face from them, "for I have poured out My Spirit upon the house of Israel."

When— Our Lord has told us "*When* these things begin to come to pass, *then* look up, and lift up your heads; for your redemption draweth nigh" (Luke xxi:28). When the night is the darkest, then the Morning Star will soon appear. When Satan's power is fully displayed, then deliverance is in sight. When man's day ends in apostasy and tribulation, then the Lord's day is at hand. When on earth there is distress of nations with perplexity and all things are being shaken, then He is near. Almost fifty years ago Horatius Bonar expressed the "When"—and "Then" in the following verses:

Then.

"Up! be watching; Christ is coming—
He is coming for His own,
He is coming to do battle
For His long expected crown.

"When the evil is most evil,
When the foe is in his strength,
And earth's fever universal,
Then the Healer comes at length.

"And when fails all human wisdom,
When man's boasted light succumbs,
When his progress proves illusion,
Then the World's great Prophet comes.

"When the last, wide lawless uproar
Showeth man's poor rule all vain;
Then the mighty King descendeth
In His glorious power to reign.

"When man's wisdom turns to folly,
And his faith is but a name;
When his self-will, vainly seeking
High dominion, ends in shame.

"When his art, and thought and culture
Do but swell the turbid stream;
When his reason struggles vainly,
And the mind-power proves a dream.

"When the tree of knowledge ripens
Its bitterest and its last;
When the era of believing
Into unbelief has past.

"Then the wisdom of all wisdoms
Poureth in upon our night;
And the many masters vanish;
The One Teacher comes in light.

"Up! be watching; stars are paling,
Day is breaking o'er the deep,
And the tempest of the ages
Is subsiding into sleep."

And all these things are coming to pass. The end of the age is upon us. For us, His waiting people, these days must be "look up" days, days of blessed and holy anticipation, days when we all may well lift up our heads and rejoice over the glorious prospect of the coming face to face meeting, when we shall see Him and be with Him. May He keep us by His Spirit in this attitude of faith and hope.



Closed Eyes "Why," said a child, "do we close our eyes when we talk to God? We close the eyes so that we may not be distracted by the things which surround us. With eyes closed we can concentrate our thoughts on the unseen; we shut out all seen things by closing our eyes, and are better enabled to have communion with our unseen Lord.

But should we not close our eyes more in our daily life and walk? We are living in days in which material things, the seen things, become more and more attractive. The god of this age, the master-mind of our enemy, knows how to paint everything in the most beautiful colors. One thing after another is brought forward to attract, to charm and to fascinate. Yet these things he uses to blind the eyes of those who believe not. He wants to eliminate the fact that this is a dark age, an evil age, and that the curse of sin is here. The power of the seen, the material things influences uncountable thousands of the children of God, who forget that all the charming things, are nothing but the passing playthings of a fast dying age. When the believer looks upon them, gives way to them, enjoys himself with the world, he loses the vision and reality of the unseen. How needful then that we close our eyes, shut them tight and thus gain more power to look at the things not seen!

Some day we shall close our eyes on all the seen things. When He calls us away from this earthly scene, either by falling asleep, or by the home call, for the promised change, in a moment, in the twinkling of an eye, we shall close our eyes for ever on the seen things and afterwards we shall behold for ever and ever the eternal things. Why do we not close our eyes more to see the better things?

**The Heart's
Answer to
Grace**

Read 2 Samuel Chapter vii. David occupies in this beautiful chapter a twofold position. First we see him sitting in his house, enjoying rest and peace. His mind is occupied with a great scheme. He wants to build the Lord a house. How he must have planned in his heart to do a great work. And Nathan the Prophet told him, "Go do all that is in thy heart, for the Lord is with thee." He spoke without divine authority. That night the Lord spoke to Nathan and gave him one of the most gracious messages recorded in the Bible. The Lord knew that His servant David desired to build Him a house. He knew all his thought, his schemes and his plans. He told Nathan what He meant to do for David, not what David was to do for Him. "Moreover, the Lord telleth thee that the Lord will make thee a house." What gracious things the heart of Jehovah poured forth for David, the man after His own heart! And all was confirmed by an oath (Psa. lxxxix:35). We find here the great covenant promises according to Grace made with David and his house forever. All is yet to be fulfilled, when David's Son and David's Lord will occupy the Throne of David in the future day of His kingdom of Glory.

Then after the message was delivered we see David sitting again in his house. His schemes and plans no longer occupy his mind. "Then the king went in and sat before the Lord." He seeks His presence. Instead of a worker he is now a worshiper. His words are marvelous in every way. They measure up to the fulness of Grace the Lord of all Grace had bestowed upon him. He does not seek the fellowship of Nathan to talk over with him the great promises and what they meant. All his endeavors to do something have ended. Jehovah's Grace touched the innermost cords of his soul; they give forth their sweet vibrations, which ascend in a holy melody to the courts above. He is humbled; bowed in the dust. Who am I, Lord God; and what is my house that thou hast brought me hitherto? He believes all he has heard; he trusts in

every word. His prayer is "Do as thou hast said." Here is Grace answering Grace.

Grace if rightly apprehended, believed in and accepted will always bring forth from the heart the blessed fruits of worship and holiness. We as the fellow-heirs of the Lord Jesus Christ, with promises far greater than those made to David, have a deeper knowledge of Grace. And as we rest in His Love and trust in that Grace, which has saved us, which keeps us and teaches us how to live soberly, righteously and godly in this present age, the heart and life respond to that Grace in worship and yieldedness as it was with David.

Now and then the false accusation is brought against those who say "we are not under the Law but under Grace," that they are "Antinomians." Of late such a book came into our hands, in which the writer charges that "it is a veritable Bureau of indulgences—a legalized spiritual prostitution, and turning the Grace of God into lasciviousness."

No child of God who knows Grace, enjoys Grace and walks in the Spirit, bestowed upon the believer through the Grace of our Lord Jesus Christ, will turn the Grace of God into lasciviousness. The person who saith, "I am not under the Law but under Grace" and lives deliberately in sin proves thereby that he has no knowledge of true Grace. Go into His Presence, child of God! Like David, think of all He has done for you, how He reached down and lifted you up. Look forward and behold the Glory to come—then you will bow in worship and go forth with an ambition as never before to please your Lord and Saviour.



The Faithful Sayings Four times the Apostle Paul uses the expression "a faithful saying." They are found in his epistles to Timothy and to Titus. "This is a *faithful saying* and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. i:8). Blessed truth! The Son of God, our Savior and Lord came into the world for this one great purpose, to save sinners. As He came into the garden when Adam and his wife had sinned, and seeking

them, said, "Adam, where art thou?" (Gen. iii:9), so He came garbed in human form to save sinners by dying the sinner's death. And whosoever believes with his heart that Christ Jesus, the Son of God, came into the world and died for the ungodly is saved by grace.

"Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come. This is a *faithful saying*, and worthy of all acceptation" (1 Tim. iv:8, 9). True salvation is evidenced by godliness. The grace which saves also teaches and bestows the power to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present age. Godliness is the most profitable thing in the world. The godly life is the happy life, the blessed life, the satisfying life. The promises of time and eternity are linked with it. But no real godliness is possible unless it springs from the acceptance of the Lord Jesus Christ as our Saviour, who died for our sins. The so-called piety or godliness of those people who reject the Deity of Christ and His atoning blood, is the worst camouflage Satan has invented.

Again says the Apostle: "It is a *faithful saying*, * * * if we suffer with Him we shall also reign with Him" (2 Tim. ii:12). This belongs to true godliness. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." But oh! the faithful saying, if we suffer with Him, we shall also reign with Him. That put sweetness into the cup of many a martyr; it has filled many a suffering, persecuted saint with joy unspeakable. How soon we all, if we live godly and contend for the faith delivered unto the saints, may have to face persecutions and suffer in His behalf. But then we can rejoice, for we shall surely reign with Him.

A fourth faithful saying is found in Titus iii:3: "This is a *faithful saying*, that they which have believed in God might be careful to maintain good works." This relates to good works and Christian service. May we remember these faithful sayings and find them faithful indeed in our Christian experience.

What a wonderful thought it is that God **His Knowledge of His Own** knows all His creatures. In the Psalms we read: "I know all the fowls of the mountains" (Psa. 1:11). And our Lord told us, "Behold the fowls of the air, for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matt. vi:26). "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" (Luke xii:6). "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father" (Matt. x:29). What a wonderful God and Father we have! He knows every beast in the forest and fish in the deep, and every human being as well in this wide world. He knows their thoughts; yea, He knew them before they ever came to the mind. In His own Word we have a description of His omniscience. "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 on my tongue but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. *Such knowledge is too wonderful for me*" (Psa. cxxxix:2-6).

How much comfort there is for us, His people, in such knowledge of God! He knows us and all our ways, our thoughts, our words, our feelings, our difficulties, our perplexities, our trials, our waywardness, our failures, our dangers, our past, our present and our future. Our ever blessed Lord saith: "I know my sheep." * * * "I know them" (John x:14-27). And so He does. But more than that, He cares for us, He is with us, watches over us, guides us, keeps us; His loving eye is ever upon His own blood-bought people, His own beloved co-heirs, the precious members of His body. He says in His Word so many blessed things about His knowledge of His own. "I know their sorrows" (Exod. iii:7). "Thou hast found grace in my sight and I know thee by name" (Exod. xxxiii:17). "If any man love God, the same is known of Him" (1 Cor. viii:3). "Thou hast considered my trouble; thou hast known my soul in

adversities" (Psa. xxxi:7). "Thou tellest my wanderings; put thou my tears into thy bottle; are they not in thy book. When I cry unto thee, then shall my enemies turn back. *This I know, God is for me*" (Psa. lvi:8, 9). "The Lord knoweth the days of the upright" (Psa. xxxvii:18). "He knoweth the secrets of the heart" (Psa. xlv:21). "The Lord knoweth the way of the righteous" (Psa. i:6). "But He knoweth the way that I take" (Job. xxiii:10). "He knoweth them that trust in Him" (Nah. i:7). "The Lord knoweth them that are His" (2 Tim. ii:19). "The Lord knoweth how to deliver the godly out of temptations" (2 Pet. ii:9). "O Lord, thou knowest" (Jer. xv:15). "But thou, O Lord, knowest me, thou hast seen me, tried mine heart toward Thee" (Jer. xii:3). "Search me, O God, and know my heart; try me and know my thoughts" (Psa. cxxxix:23). "Thou only knowest the hearts of *all* the children of men" (1 Kings viii:39). "He knoweth our frame; He remembereth that we are dust" (Psa. ciii:14). "The proud He knoweth afar off" (Psa. cxxxviii:6).

Take time to read these passages. Think on them and remember these precious facts. What joy and peace they should bring to our hearts! How these words of our God and Father will deliver us from all anxiety and from all care. They will give us patience and keep us from the sin of hurry, which is just as much the offspring of unbelief as anxious care. He knows all; all is ordered by Him and we know that "all things work together for good to them that love God, to them that are called according to His purpose." What confidence the knowledge of our Lord of ourselves and our condition, and His loving interest in us should awaken in our hearts! Prayer will become a greater reality when we remember "He knows." And then if we constantly think of this great fact that He knoweth us and seeth us, how careful our walk, our conduct will be. Such Scriptures as we have quoted will greatly help in our walk with God. We shall acknowledge Him in all our ways, and in everything by prayer and supplication with thanksgiving let our requests be made known unto God. The thought realized in faith,

“He knows,” will make us content, keep us humble, and will be a daily blessing to our hearts and lives.

“Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? Hast thou not heard, that the everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding” (Isa. xl). What a Father and what a Lord we have!



We call attention to the article on “**Dispensational Truths**,” written by one of our readers living in California. Of course we fully agree with it, and so do all the outstanding Bible teachers of our times. These prophetic truths are the key which unlocks the Scriptures. Without the knowledge of these dispensational-prophetic revelations the Bible cannot be rightly understood.

In our early ministry, we had no light on these blessed revelations of God’s purposes concerning the Jews, the Gentiles and the Church of God. The Editor followed the old, beaten paths of post-millennialism, with its unscriptural spiritualizing methods. The Old Testament prophetic Word was a sealed book for him. For a brief time at least he was in danger of siding with the destructive criticism, on account of his lack of understanding of the great prophetic message of the Bible. But in 1886-87 the light began to dawn and he had the first glimpse of the place the Jew holds in the purposes of God. As we followed the first ray of light we soon learned of His promised return, and then gradually the Spirit of God unfolded the different dispensations and His eternal purposes through them. And the result? It brought the greatest blessing in our life. Then our gracious Lord prepared us for the ministry, both oral and written, which has reached countless thousands in every continent, and which, through His grace has been so instrumental in the upbuilding of the body of Christ, and in strengthening the household of faith.

Nor are we alone in this testimony. There are thou-

sands of ministers of the Gospel and teachers of the Word who have the same story to tell. One important fact we wish to state: the great evangelical revival of the Nineteenth Century had its origin in the revival of the study of prophetic dispensationalism. "That blessed Hope" was revived in the beginning of the Nineteenth Century. The midnight cry was heard afresh, and as a result the great evangelical revival and foreign missionary efforts came to pass.

We are sorry that an attempt is now made by a certain writer to discredit these truths. But truth is like a torch, the more it is shaken, the brighter it burns. These attempts will only make these truths more precious to the hearts of those who know them, not theoretically but spiritually. And let us remember another fact, the mighty and blessed men of God of the Nineteenth and the beginning of the Twentieth Century, who have left us and are "at home," all held and taught dispensational truths. Lest we forget them we mention a few of their names: John Nelson Darby, William Kelly, Bellett, McIntosh, Horatius and Andrew Bonar, Charles H. Spurgeon, D. L. Moody, George C. Needham, C. I. Scofield, H. B. Parsons, J. Wilbur Chapman, Arthur T. Pierson, John Wilkinson, W. J. Erdman, Reuben A. Torrey, Donald Munro, James H. Brookes, A. J. Gordon, Nathanael West, and scores of others.



**Italy and
the Vatican**

Definite steps have been taken for a reconciliation between Italy and the Vatican. The master hand of Il Duce Benito Mussolini is seen once more. As far as we can see now the Pope's sovereignty is to be recognized. He takes his place among the reigning potentates of Europe. There is to be an extension of the papal possessions, which practically means the creation of another papal state, which undoes the work of 1870. He also is to receive an indemnity of one billion lire, which amounts to about 193 million dollars. No close student of the Book of Revelation needs to be told that all this is in line with the predictions of this book.

**Babel and
Babble**

Read under "Current Events" about the Babel and Babble of Science. Babel means confusion, and babble is the prattle of a child or of an imbecile. Thousands of Christians were shocked by the puerile, infidel and strange remarks made by a certain professor of Smith College, a college which we believe calls itself "Christian." Among other things in this man's babble was this ridiculous, non-sensical assertion that "*the existence of the human race on this earth is a temporary chemical accident in the universe.*" Here is some more of his talk:

"We must stop talking of God in terms of the circumscribed anthropomorphic deity of the Hebrew and Christian Bible."

"This earth can no longer be viewed as a temporary training camp for the life in New Jerusalem. It can be rationally regarded at present in no other way except as a place in which man should make himself as happy as possible during his temporary existence here on earth."

"If the Ten Commandments are to be obeyed today, it should be only when their precepts and advice can be proved to square with the best natural and social science of the time."

"As the foundation of the new order, we must supplant theology by mental hygiene. Conventional theology possesses no whit whatever of valid information concerning the actual nature of man and his requirements to ensure a happy life in human society."

Such a man has no right to the name "Christian," for he denies the truth of Christianity. His proper association is with the Society for the Advancement of Atheism.

But let him babble away. He that sitteth in the heavens laughs, for the eternal rock foundations of His Truth can never be destroyed. But eternal night awaits him unless he repents. And oh the calamity! that such a man should instruct the young.



Our Ministry During January the Editor visited **Boston** and spoke at the usual Monthly Meeting. He also held a week's meetings in **Paterson, N. J.**, with the Star of Hope Mission. During February we spent a few days in **Pauls Valley, Okla.**, followed by the annual visit to **Dallas, Texas**, in connection with the Evangelical College. After a few days' meetings in **Baton Rouge, La.**, the First Presbyterian Church South, we hope to return to New York the beginning of this month.

Our **30th Annual Boston and New England Bible Conference** will be held, the Lord willing, in the United Presbyterian Church, Warren Avenue and West Brookline Street, March 12, 13, 14 and 15. Programs will be mailed to all our New England readers. If it pleases God and He permits we have promised to hold meetings on the North Pacific Coast as follows:

Portland, Ore., White Temple and Calvary Presbyterian Church, March 31-April 15.

Spokane, Wash., Swedish Church and Whitworth College, April 7-12.

Tacoma, Wash., First Presbyterian Church, April 14-19.

Seattle, Wash., First Presbyterian Church, April 21-26.

We also hope to visit Vancouver.

Please pray with us and for us, that His gracious providence may cover us, that we may be kept and that a great blessing may be poured out in each place.



Summer Conferences

The Stony Brook Conferences will be made very interesting this year. The Prophetic and General Bible Conferences will be held August 18 to September 2. The Prophetic Conferences will be directed by Ford C. Ottman and the Editor, and the General Conference by Dr. Greenway, president of Beaver College. All our Eastern readers will receive programs in good season.

The last letter we received from our life long friend Dr. Reuben A. Torrey was written the day before our Lord called him home. In this letter he mentioned the Prophetic Conference, and stated the date for 1929 for the Conference he asked us six years ago to conduct would be August 5 to 11. He was much pleased to see the steady growth of this **Montrose, Pa.**, Prophetic Conference. He urged us each year to continue with it and we hope to do so.

Programs will be sent out later in the season.



A Splendid New Booklet

It has just been published under the title "**An Examination of the Kingdom of Heaven.**" It is constructive throughout and not controversial. It is written in a most gracious spirit and not in the bitter, contending spirit of some who attack dispensational truths. This brochure is bound to do a great deal of good. It certainly leads us into the deeper study of the Scriptures on what the Kingdom of Heaven is and what it is not.

It is a large pamphlet, but we have made the price only ten cents, so as to bring it within the reach of everybody. Circulate it far and wide.



Another Edition Christianity or Religion? We printed a few weeks ago the third edition of We are still waiting for some modernistic scholar to meet our challenge and to disprove the argument of this work of ours in a really scientific

manner. So far none has shown up. An outstanding modernistic church-paper to which a review copy was sent said, "It is an able presentation of supernatural Christianity from an extreme fundamentalist standpoint."

A good many of our readers have not read this book. As a well known preacher said to another whom he asked, "Have you read this book?" "You have missed something." We wish it were in our power to hand an autographed copy free to each graduate of the different seminaries and theological institutions. The **Spanish** edition is published in Spain and will be freely circulated in thousands of copies throughout the Spanish speaking world. The **Chinese** edition has been prepared in Shang-hai. And now it has been translated into **German**, and we hope to have it printed and published in a large edition in Germany. The circulation of this book so loyal to the Bible, to Christ, the Gospel and the whole counsel of God, is a great work. Will you not have a share and part in it?

The Book Of Psalms

Psalm XXXVI.

The Thirty-Sixth Psalm has the inscription of David, who calls himself here "the servant of Jehovah." In the preceding Psalm we read of the servant: "Let Jehovah be magnified that hath delight in the prosperity of His servant." David was the servant of Jehovah, and in this Psalm he gives under the guidance of the Holy Spirit a contrast of the wicked in their alienation from God, with the God of His servants who find in Him their hope and refuge. The message of this Psalm is very simple.

I. The Picture of the Wicked. (Verses 1-4.)

The wicked hath an oracle of transgression in his heart,*
 There is no fear of God before his eyes.
 For he flattereth himself in his own eyes—
 Even when his iniquity is found to be hateful.
 The words of his mouth are wickedness and deceit;
 He hath abandoned wisdom and doing good.
 He deviseth wickedness upon his bed;
 He setteth himself in a way that is not good;
 He abhorreth not evil.

The wicked carries in his bosom an oracle. It is his fallen nature, the source and fountain of evil. Just as the oracle of God, His inspired Word, leads to trust in Him and righteousness, so the oracle of the fallen nature of man

*The first sentence of the Psalm is translated from the Septuagint version. The A. V., "the transgression of the wicked saith within my heart," has difficulties. We therefore adopt the Septuagint translation.

inspires to do evil. The highest teaching on this was given by our Lord when He said: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. xv:19). He has no fear of God before his eyes. This we find quoted in the third chapter of Romans (Rom. iii:18). As it is known to every Christian, this chapter describes the lost condition of man, that negatively and positively, he is evil; there is nothing good in him, and all that is evil is in his nature, alienated from God. If there is anything unpallatable to the unregenerated, religious man, it is the truth of the utter depravity of human nature. It is not longer believed and no longer preached in the greater part of Christendom. Yet, though it is denied, the truth of it remains, and the evidences of it are found on all sides to-day. Being blind and blinded, they flatter themselves in their own eyes. While the natural man lives on according to his fallen nature, he imagines he does wisely and well for himself. Loving darkness more than light he calls evil good and good evil, and is self-righteous and has an excuse for everything. They speak of self-development and progress, while all along they serve sin till finally they discover that the evil loved brought a bitter fruit, and then it becomes hateful. "Sinners are self-destroyers," says Matthew Henry in his comment, "they are self-destroyers by being self-flatterers; Satan could not deceive them, if they did not deceive themselves. But will the cheat last always? No, the day is coming when the sinner will be undeceived, when his iniquity shall be found hateful." When their consciences become aroused, and sin finally appears in its true light, and makes them a terror to themselves, it is then that their iniquity will be found hateful.

Then we read of the words and the ways of the wicked. They are evil. They leave off doing good and therefore they do evil. They not only do evil, but deliberately they devise it, plan for it to continue in the way of evil and rebellion against God. "Woe unto them that devise iniquity and work evil upon their beds! When the morning is light they practise it, because it is in the power of their hand" (Micah ii:1). Such is the picture of the wicked. Finally,

man's day ends with the ungodly, the wicked, the lawless one, he whom Scripture calls "the man of sin and the son of perdition," in whom the wickedness of man will be personified.

II. What God is. (Verses 5-9.)

Jehovah, Thy mercy is in the heavens,
 Thy faithfulness reacheth unto the clouds.
 Thy righteousness is like the mountains of strength,
 Thy judgments are a great deep;
 Man and beast dost Thou preserve, O Jehovah.
 How precious is Thy Mercy, O God (*Elohim*)!
 So the sons of men take refuge under the shadow of Thy wings.
 They shall be abundantly satisfied with the fatness of Thy house;
 And Thou givest them to drink of the rivers of Thy pleasures.
 For with Thee is the fountain of life.
 And in Thy light do we see light.

These are blessed words. David speaks now of the God whom man rejects and whom the wicked do not know, but who is the One under whose shadow of His wings the righteous find refuge and shelter. His mercy is in the heavens and is therefore over all. It is an everlasting mercy. His faithfulness reacheth unto the clouds. He never fails in His mercy and goodness, nor in the execution of all His purposes, including His coming judgments. His righteousness is as unmoveable as the great mountain ranges, and His judgments are a great deep, which cannot be fathomed by finite reason. As Creator He preserves man and beast; He mercifully provides for them. "These wait all upon Thee; that Thou mayest give them their meat in due season" (Psa. civ:27). "Let us not wonder that God gives food to bad men, for He feeds the brute creatures; and let us not fear but that He will provide well for good men; He that feeds the young lions will not starve His own children." Under the shadow of His wings those who believe find their refuge—and what a refuge and shelter it is! Here we find protection, security and rest, as well as the warmth of His love. We think also of His beautiful words spoken to Jerusalem, "how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" And all who are His He satisfies with the fatness of His house. Whatever their wants may be there is sufficient for all and every heart craving

will be gratified. And so their joys are different from the joys of the world the ungodly possess. Theirs are fleeting, unsatisfying joys. The godly drink of a water which quenches all soul thirst, "they drink of the rivers of Thy pleasures." And that river is always full and always fresh and always flowing. Such are the present joys, but how much greater will be the eternal joys when the godly shall drink of the rivers of glory! "And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Rev. xxii:1). "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes" (Rev. vii:17).

"For with Thee is the fountain of life, and in Thy light do we see light." Jehovah is the fountain of all life and light. The Gospel of John unfolds the depths of this statement written by inspiration a thousand years before He came who is the *Life and the Light*.

III. The Prayer. (Verses 10-12.)

Continue Thy mercy unto them that know Thee,
 And Thy righteousness unto the upright in heart;
 Let not the foot of pride come against me
 And let not the hand of the wicked drive me away.
 There are the workers of iniquity fallen;
 They are cast down and not able to arise.

He prays for a continuance of God's mercy upon all who know Him. He prays for deliverance in the conflict that the foot of pride, some arrogant tyrant, may not come against him, nor the hand of the wicked be able to drive him away. And suddenly he beholds the fall of the workers of iniquity, how they will be cast down and unable to arise. The future of judgment is unveiled to him, while he calls on the Lord. This prayer again has a special relation to the godly Jewish remnant during the tribulation period. They will look in prayer to Jehovah and His mercy; the wicked will press upon them, under the leadership of the man of sin, but judgment comes and the enemies of God's people are fallen never to arise.

Studies in Isaiah

By F. C. JENNINGS

CHAPTER LXVI (Continued)

Now the divine address turns to the penitent remnant of Israel, and since that remnant will be composed of our brethren in the one family of God, we can scarcely help having an interest in their welfare, even if that did not afford a prophecy of our own, as it does.

5: Hear ye the word of Jehovah,
Ye tremblers at his word
Your brethren who filled with their hate—
For the sake of my name cast you out,
Have said, "Give the glory to Jah"
But 'tis for your joy he'll appear,*
'Tis they who will then be ashamed.

Now in the very terse, crisp, energetic sentences used, we can almost hear what is described:

6: A sound of a tumult—
It comes from the city!
A sound from the temple—
'Tis the sound of Jehovah
Requiting his foes!

Then the prophecy goes back to speak both of the Child and the children, as it did in chapters vii and viii of the book,

7: Before she travailed
She was delivered!
Before her pangs came
A man-child was born!

8: Who ever heard such a marvel as this?
Who ever saw such marvels as these?
Can the earth e'er be made to bring forth in a day?
Has a nation been ever born in a moment?
For as soon as she travailed
Zion brought forth her sons!

9: Shall I bring to the birth,
And not cause to bring forth?
Saith Jehovah.
Shall I who've begotten,
Restrain from the birth†
Saith thy God!

*Notwithstanding the many excellent authorities who render the Hebrew of this line, "Let Jehovah be glorified that we may see your joy," which is assumed to be ironical, I find it impossible to abandon the far simpler construction as given, which seems more harmonious with the context, and indeed with Scripture at large; nor does it lack the support of many Hebraists, as Lowth, Kelly, the A. V., etc.

†Lowth so renders. It is, "Shall I who have caused the birth be the one to hinder it?"

- 10: O joy with Jerusalem,
Dance with delight*
All ye who do love her.
Rejoice with great joy,
All ye who mourn o'er her.
- 11: That ye may suck and be sated
From the breasts of her comforts,
That ye may suck and delight
In the wealth of her glory
- 12: For thus saith Jehovah,
I'll cause to flow to her,
Peace like a river,
And the glory of nations
As a torrent o'erflowing.
At her breasts shall ye suckle,
On her hip shall be carried,
On her lap shall be fondled.
- 13: E'en as a man, whom his mother doth comfort
So will I comfort you;
And in Jerusalem ye shall be comforted.
- 14: This shall ye see, and your heart shall rejoice,
And your bones as the green herb shall freshen;
And the hand of Jehovah his servants shall know,
Whilst his wrath 'gainst his foes shall burn fiercely.
- 15: For behold! see Jehovah—in fire doth he come,
His chariots are as a whirlwind,
To breathe forth his anger in burning
His rebukes in the flamings of fire!
- 16: For in flamings of fire doth Jehovah rebuke,
With strokes of his sword doth he judge,
And the slain of Jehovah are many!

Neither intermissions of time, however long, nor the intervenings of space, however great, can affect the heart of man. As it was in the day of Cain; as it was in the day of Isaiah, so is it to this day. All forms of persecution are ever done under the cloak of the most pious expressions. "Let the Lord be glorified," cry the religious persecutors in our chapter, even as they cast out their brethren. "**Give God the praise**" is the echo of this as the most religious men of their day, cast out the poor object of His love and grace in John ix:24. So through the centuries of our era, never a turn of the rack in the inquisition, but it was done "to the glory of God!" Never a martyr's fire lighted; never a holocaust of saints, but it was called an **auto-da-fe**, an act of

*This is strictly the sense of the word; its first meaning is, "to go in a circle"; then, "to leap for joy."

faith! It is true that under the present conditions this character of the heart of man does not show itself to the same degree, but it is **there**; dormant it may be, but only awaiting favorable conditions to flame up again as of old, and many an act of petty persecution is still being done, but always with the same zeal for God.

Now in verse 6 we have the same time, and the same double evidence of the Lord's intervention as in the pouring out of the seventh vial (Rev. xvi:17). There a "great voice comes out of the **temple** from the **throne** announcing that the trial of man both in the spiritual and political sphere has come to its end, in his rejection as a complete failure.

If we attempted to see the order of events at that critical hour, putting the various scriptures together, we might say that first the Lord's Feet stand upon the Mount of Olives, and that results in the complete scattering of all the military forces that, under "beast" and "false prophet," have been besieging, and at last have captured Jerusalem that has been held by the pious remnant of faith. Then the Lord returns from Olivet, and again as in the day of the "small cords" cleanses the temple, and here the whole city, which is here noted by the tumult that comes from them, for it is the Lord rendering recompenses to Israel's enemies whom He counts His own: as in another and spiritual sphere, our enemy, death, is His enemy, too (1 Cor. xv:26).

But that brings us to one of those beauties of scripture that itself compels conviction of its divine authorship. Let us note the strange difference between verses 7 and 8. In the former it is **before** Zion travailed, she brought forth **a man-child** while in the latter it is "as soon as Zion travailed she brought forth her **children**, those "children" are the fruit of suffering.

Now it is quite true that the system of prophetic interpretation that has been long adopted by Christian expositors has compelled them to see no distinction in these two verses: the man-child is the nation born at once, and then that "nation" has to become the Christian Church; to this some prominent Teachers would lead us back!

This is surely indefensible, both because it évacuates the plain word as it is written, in both members; and also because Israel is never called: "the man-child," that is a term that is applied to Christ when thus used as in Rev. xii:5, where the word is "a son, a male."

But then consider how entirely in accord with what occurred seven centuries later. All was at peace when the shepherds listened to the chant of that angel-choir on Bethlehem's hills. No travail-pangs disturbed the nation then; and so "**before** she travailed," Israel (**of whom as concerning the flesh Christ came** (Rom ix:5) has brought forth the Man-child, and there He lies in the manger at Bethlehem!

But many a long year must pass before the next verse—quite contiguous though it be on the sacred page—is fulfilled; and then Zion must go into those travail-pangs, of which the Lord spoke as her "sorrows" (Matt. xxiv:8). the very word for the pangs of child-birth. But, as soon as she does—at once—lo, there are her children, in that true God-fearing remnant that are then evidenced, produced to sight, by their refusal to worship the beast or receive the mark of his number in hand or head.

Hitherto there has been no discrimination among the Jews who have returned to Palestine, between the many and the few—all have gone to the morning and evening sacrifice as one company. Zion's true children are not distinguished. But now that sacrifice has been stopped suddenly in the midst of that last "week" of seven years, and in its place "the abomination that maketh desolate" has been set up: **that** exposes the false, and manifests the true, and lo there are Zion's children in those refusing to worship. That test reveals the "children."*

*Further, I am strongly inclined to believe that the reference in Matthew xiii: 30, is to this last time. "**In the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn**" I am unable to agree with those who teach that the tares are being gathered in bundles **now** (in "Unions" and "Trusts"), for this only occurs in the "time of harvest," and that has not yet come. The attitude as to the image of the beast will evidence beyond any uncertainty both the tares and the wheat (Rev. xiii). The same consideration forbids the gathering into the barn being a prophecy of the rapture of 1 Thess. iv. It is the divine care over the remnant of Israel in those harvest-days.

The siege of Jerusalem, and its capture by the Romans under Titus, will not lend itself as a FINAL fulfilment of this prophecy, although it has been almost a universal interpretation of it. For it is written: "IMMEDIATELY after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken, and THEN SHALL APPEAR THE SIGN OF THE SON OF MAN COMING IN THE CLOUDS OF HEAVEN, WITH, POWER AND GREAT GLORY" (Matt. xxiv:29-30). Did anything of that kind take place "immediately" after the capture of Jerusalem? Surely such interpretations are enough to bring discredit on all prophetic study. The tribulation of those days still lies as much in the future as does the coming of the Son of Man.

But now as the "tribulation" that begins and centers at Jerusalem, spreads over the whole earth, and becomes that "hour of trial" from which the true Church of God will be kept (Rev. iii:16), so does the joy that follows that time of unparalleled distress. No longer does the exclusive spirit of the Pharisee govern that exclusive people, but they long for every nation and tongue to share their exultant joy. If Jerusalem is nourished **by** the Gentiles, she, in her turn, nourishes *them*. If she is enriched by their temporal wealth, they are over-paid by the spiritual joys that she has to give for her Messiah: our Lord Christ—is in and with her!

No doubt the address in verses 10 to 16 is primarily to that pious people—the Jewish remnant; but it is not to be strictly confined to them, for **all** who love her, and all who have mourned over her sorrows are invited to join the festal singing. Peace unhindered, like an unchecked stream, flows through that beloved city; and every expression of nursing care is used, to show her people's nourishment, security and rest in her.

But that must not be taken as if, in every sense, her people were but unreasoning or thoughtless infants, for in the next verse, (13) we have a different figure. Here is a full grown man (*Heb.:ish*) whom we see being comforted. That is much more affecting. Who is greatly distressed at an infant's cry? It is its only power of speech. It has "no language

but a cry," but a grown man's tears mean far more; and here we see a mother clasping the hand of her full-grown son, as she speaks words of comfort to him.

Then in the next verse (14) the figure again changes, and the nation is likened to an aged man, no longer in his prime, but his bones are dried, like the branches of a tree that are seared. But a new life is made to surge through those branches, and so the "bones" of the nation, shall again become life-filled and vigorous. So pictures from infancy to age are here brought together to tell of Jehovah's relation and love to Israel.

This very earth is by God's unbroken purpose to be the stage on which His righteous government shall be displayed; and in that display may be seen the same righteous government in the sphere above the earth, in which the conflict is with Principalities and Powers in the heavenlies, But here it is with "flesh" that He strives—the shadow of the more awful drama going on in the unseen.

The time for the revelation of that righteous government has not even yet come. Even to this day:

Right is ever on the scaffold,
Wrong forever on the throne.

and so must be, as long as the earth's true King has filled earth's scaffold and is not yet on earth's throne, How far from the truth is our poet Browning's line:

God is in heaven, all's right with the world.

Far truer would it be to say:

Its King is rejected, all's **wrong** with the world.

the injustice and reversal of right that have perplexed the excellent of the earth all through its sad history, still goes on, and God intervenes not—it is the "mystery of God" which shall only have its full and satisfactory solution at the sounding of that seventh trumpet that introduces this earth's true King to His rightful Throne.

Hour after hour of time's dark night is stealing
In gloom away.
Speed thy fair dawn of love and light and healing
Thou Star of Day.

Dispensational Truth

BY G. A. GRISWOOD

We do well to notice that everything in the Bible is not written to the Church, nor is everything written to the Jew, nor is everything written to the Gentile. In 1 Cor. x:32 the Apostle Paul states, "Give none offence to the *Jews*, nor to the *Gentiles*, nor to the *Church of God*." Hence we have in Scripture three classes of people to whom Scripture primarily applies. *Jews*, *Gentiles* and *Church of God*.

Examples: Rom. xi:1, *Jews*; Rom. xi:13, *Gentiles*; 2 Cor. i:1, *The Church of God*.

We do not mean to assert by this that all scripture is not for our use in ministry, edification and for instruction in righteousness. It most certainly is, and is so used by all who rightly divide.

First, 2 Tim. iii:16, "All scripture is profitable for doctrine." Second, 2 Tim. ii:15, "All scripture must be rightly divided." A place for everything and everything in its place.

For those who are skeptical concerning dispensational truth, we suggest the following texts to show that at least there are some divisions to be recognized.

1. "The *Law* was given by Moses, but *Grace* and truth came by Jesus Christ" (John i:17).

2. "But now once in the consummation of the *Ages* he (Christ) hath appeared to put away sin by the sacrifice of himself" (showing that there were *Other Ages* before the cross) (Heb. ix:26.)

3. "Which in other *Ages* was not made known (the Church) unto the sons of men" (Ephes. iii:5).

4. "God, who at sundry times and in divers manner spake in *Times Past* unto the fathers by the prophets, Hath in these *Last Days* spoken by His Son" (Heb. i:1-2).

5. Old Testament prophets foretold a *Golden Age* yet to dawn upon this world. See Psa. lxxii; Isa. ix:6-7; Isa. xi; Isa. xxxv; Isa. lxvi; Dan. ix:14; Ezek. xi:31-34; Zech. xiv:9-21; Joel iii; Hosea iii:4-5, with many others.

So we can readily account for an age of *Law*, an age of *Grace* and a coming *Golden Age*. Once settled that we have these dispensations, a further study will reveal others. (See Col. i:25 with Ephes. iii:2 as warrant for using the word "*Dispensation*").

Biblically speaking, a *Dispensation* is a period of time in which God deals characteristically with man, giving him certain privileges, responsibilities and light which he expects man to live up to. Failure produces chastisement, and in most cases the dispensations have closed in judgment. A new start was made and man was given an opportunity to do right.

There is great danger in confounding these dispensations by taking the things that manifestly belong to one and indiscriminately applying them to others. For example, what confusion exists today through the confounding of *Law* and *Grace*. So we do well to make distinction between things which appear similar, yet are totally different.

It is also true that God's revelation to man is progressive. First the blade, then the stalk, then the ear of corn; line upon line, precept upon precept. So we would not go to Genesis, the first book of the Bible, and expect to find full-blown truth. Nevertheless, we find it there in seed form. For instance, take *Worship* in scripture. First, an altar of stones. Abel, Abraham, Jacob, Noah. Second, the tabernacle in the wilderness. Third, the temple in the land (Solomon's). Fourth, Christ's revelation that we were to be the temple of the living God. Fifth, the temple of God as the place of worship in the New Jerusalem. How wrong for us today who are indwelt by His Spirit, worshipping the Father in Spirit and truth, to return to Abel's day and set up an altar of stone. All things are written *for* our admonition, but not all *to* us.

Dispensational truth, when first brought to light after being submerged through the dark ages of the church's history, did not receive a hearty welcome, and up to this time has not been universally accepted by the Church, and, no doubt, never will be.

This does not change the fact that there is such a thing

as dispensational truth. Paul tells us in 2 Tim. ii:15 that we are to study to know these right divisions of truth. Christ Himself gives us in Luke iv a wonderful example of rightly dividing the Word of Truth. Notice the tremendous importance of stopping at verse 19; "*The Acceptable Year of Our Lord*" (then present) and not making any reference to the latter part of the text as given in the book of the Prophet Isaiah; "and the day of vengeance of our God" (then future). I think this is worthy of our deep consideration as students of the Word.

Our blessed Saviour coming in fulfilment of Isaiah's prophecy "to preach the gospel to the poor, bind up the broken hearts, liberate the captives, to proclaim the acceptable year of the Lord": notice, not to proclaim the "*Vengeance of God*" (postponed to a future date). This demonstrates to us that we ought to know where to stop and not run things together in a hopeless muddle. What care should be exercised in ascertaining the right divisions of truth.

For centuries the Bible has been used as a tremendous "grab-bag" from which texts were grabbed at random, torn completely out of their context, misapplied, misused and horribly perverted. The textual method has proven disastrous both to pulpit and to pew, and all that most people know about the Bible is the meagre texts given out week by week. The Church suffers as a result of this. It is impossible for the "flock of God" to be fed with the "sincere milk of the Word" or to get their "meat in due season" or to "grow in the knowledge of our Lord and Saviour Jesus Christ" on such poor diet as the textual method.

Beloved brethren, let us give the Book a chance to speak. Let us read whole chapters of it in public. Let us learn to expound it to the people and "give the sense" so that people may be led and fed in "green pastures" and "beside still waters."

The Kingdom of Heaven

Confining ourselves strictly to the Old Testament for a while, we certainly can see a wondrous kingdom covenanted to God's chosen people, the Jews. This was their hope.

A Man of the line of David was to eventually reign over the House of Jacob. The Government was to be upon His shoulder. A mighty Counsellor, a Prince of Peace. A King was to reign in righteousness and rule with equity. When this Kingdom was set up the lame man would leap as a hart, the lion would lie down with the lamb, the bear and the ox eat straw together, a child would play with the serpent, the desert would bloom like a rose, every man under his own fig tree and none should make him afraid, and the nations would learn war no more.

This covenanted King was to appear meek and lowly, riding upon an ass, bringing salvation. He was to be wounded for the people's transgressions; his hands were to be pierced. His visage was to be marred and scarred more than the sons of men, and a cry was to be wrung from His holy soul, "My God, my God, why hast thou forsaken me "

The prophets were perplexed at this seemingly contradictory report. A King a suffering Saviour. The Old Testament record called for a herald, a forerunner who would prepare the hearts of the fathers and children for their coming Messiah.

We now pass to the New Testament. Prophecy is fulfilled. The Baptist arrives in the prophet's garb crying, "The Kingdom of Heaven is at hand." People confess their sins and are baptized and ready to accept the announced Messiah. The King had been born in Bethlehem according to the Old Testament prophecy and finally presents Himself to Israel.

Notice carefully the following scriptures:

The King's herald announcing the Kingdom (Matt. iii:1-2).

The King Himself preaching the Kingdom at hand (Matt. iv:17).

The twelve are instructed and sent to the lost sheep of the house of Israel with the Kingdom message (Matt. x:1-7). The seventy are commissioned and sent (Luke x:1-24).

Is it not remarkable that with all this kingdom evidence attested by supernatural miracles that Israel was blinded as to who He was among them? Can we not see here ample opportunity for Israel to recognize their King? Alas! they

reject Him morally. He is forced to upbraid the cities wherein His did His mighty works. Is there any significance in the change of address in Matt. xi:28 after the foretold judgment upon these King-rejecting cities? Note the personal appeal, "*Come unto Me . . . I will give you rest.*" Is there no significance in the tremendous change in Matt. xiii? The Kingdom of Heaven has become like unto the sower, tares and wheat, a grain of mustard seed, leaven, a treasure hid, a pearl and finally a dragnet. Why this change? Why in parable form? Why the mystery? Why this sudden change from the Kingdom at hand with outward signs and supernatural manifestations to something in mystery form—like unto? Has a great change taken place? Why should John, the Lord, the twelve and the seventy go and preach the kingdom at hand, and then suddenly change to *come to Me and I will give you rest*? Why in parable form, expounded behind closed doors? Why the opposition from Herod the King against the child King, Christ? His inquiry is, 'Where is he that is born King of the Jews?'" Was he not afraid for his own kingdom? All expected a literal King to establish a literal kingdom. Was it not the hope of every scripture-informed Jew?

The great kingdom question is, "Was it set up or was it rejected?" Let scripture answer. He came unto his own and His own received Him not. Israel said, 'We will not have this man to reign over us.'" Will not a study of the four Gospels prove that he was refused as a King by His own people? Matt. v, vi and vii certainly give us the principles of Christ's kingdom if accepted and set up. In the model prayer given by the Lord is the prayer, *Thy Kingdom Come*. Is it here? If so, why pray for it to come and for the King to reign? Why in Matthew is the Lord continually referring to the kingdom being likened to a certain king, a certain householder, ten virgins, and a man going into a far country, if a change has not happened? Why is it not the same message that the Kingdom is at hand?

It is worthy of note that in Matt. xvi:18 we have the first intimation of the Church. It is not mentioned in the

other three gospels. This is the logical place to mention it, seeing the kingdom is rejected. What care the Holy Spirit uses in placing it in this transitional book.

Let us now go back to the visitation of the angel to Mary. What does he say to her? Wonderful words indeed. "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" (Luke i:30-33). Notice this is a reiteration of the Davidic covenant. "The Lord God (God the Father) shall give unto Him (Christ) the throne of his father David; and He (Christ) shall reign over the house of Jacob for ever and ever, and of his kingdom there shall be no end." Is Christ reigning over the house of Israel now? Is the lion lying down with the lamb? Does the law go forth from Zion? Has God placed His Son upon his holy hill, or are the nations still raging? Was not Isaac Watts correct when he wrote, "Jesus *shall* reign where'er the sun does his successive journeys run" Did not God the Father say to Christ at his ascension, "Sit down on *My* throne until I make thy enemies thy footstool?" Whose throne is He on now? His own, the Father's or David's? Are they all the same?

Let us look at that beautiful resurrection interview in Luke xxiv. The Lord draws near to the disappointed disciples who have given up hope. They thought that he would have redeemed Israel from the hand of the oppressor, but their Messiah, a prophet mighty in word and deed, has been taken away from them. They are still under the oppressor's yoke. The Lord answers them, "O fools, slow of heart to believe *all* that the prophets have spoken. Ought not I to suffer and enter into my glory?" He opened up the scripture unto them. They are now to go forth as heralds of a new message, for it behoved Christ to suffer, rise from the dead on the third day; that repentance, remission of sins should be preached among all nations; change from

“to Israel” to “the whole world”; change from “the Kingdom at hand” to “preaching a crucified, risen Saviour who will remit sins.”

What shall we say of Acts i:6. Even after the death and resurrection of Messiah hope is again revived in their hearts, and now the burning question is up again for the last time. “Lord wilt thou (the King) restore again the Kingdom to Israel?” A natural question. They had left all for Him, and true to Jewish hopes they still entertained the thought that now in resurrection glory, with all power in his hand, surely he would restore the kingdom to them in its ancient splendor, liberate them from the Roman yoke and they would take their place with Him on the right and left. No. The restoration of the Kingdom to Israel is not for you to know; the time nor the season. That is in God’s hand. I have a greater work for you now. I am going away for awhile. You will be left here as my witnesses. I will send the Holy Spirit, the Comforter and He will endow you with power and ye shall witness of me from Jerusalem to the uttermost parts of the earth. And when He had spoken these words a cloud received Him out of their sight.

The literal kingdom in its original splendor, with the true King as its Head is in the Father’s hand. The disciples marched over onto Christian ground and established the Church. Israel who had rejected the King suffers wrath to the uttermost. See 1 Thess. ii:15-16. They are dispersed out of favor and are now being regathered in unbelief.

What about the kingdom on earth? It is now in mystery form in the hands of men until the King returns. The Lord gives Peter the keys (badge of office). He uses them on the day of Pentecost and later to the Gentiles at Cornelius’s house.

In the mystery form of the kingdom there is good and bad fish, tares and wheat. The *Kingdom of God* contains everything that bows the knee to God; everything in harmony with His will. From man’s side he enters it by the new birth. See John iii:3.

Christ will come again and establish the kingdom in

great power and glory. See Rev. xi:15. Israel shall be cleansed and restored. Many Gentiles will be saved by their message (the kingdom message which will be resumed). Satan shall be locked up. The Church will be home in heaven. Righteousness will reign by one, Jesus Christ, and His kingdom glory shall appear to all. In the meantime we are companions in tribulation in the Kingdom of patience of Jesus Christ.

The Scofield Bible

It seems that this is a poor time to be attacking such a valuable piece of work as the Scofield Bible. Remember this is not a one-man Bible. Other scholars labored with him. Gaebelein, Weston, Gray, Erdman, Moorhead, Harris, Pierson and that able expositor, Walter Scott. Besides these, Scofield was in touch with other great men on the other side and was well posted concerning scriptural expositions by recognized Biblical scholars. It is not the findings of one man.

The Scofield Bible only takes its place with the other helps which God has been pleased to give us. I do not know of a Christian who places its footnotes above the Word of God. Christ promised to give to the Church gifted men, as evangelists, pastors and teachers. Scofield was one of them.

The Spirit of God bears witness with my spirit when I am receiving truth or error. If, as a believer, I claim that the helps in the Scofield Bible are erroneous, I can reject them as I would the erroneous helps of any other man. The Scofield Bible, as far as I have studied it, is absolutely faithful to the fundamental doctrines of Scripture.

As to calling our attention to certain time periods, he no where dogmatically affirms that this is the only way the ages can be interpreted, and this is not something to disturb the household of faith with. It would be very easy to show from Scripture that there are from two to twelve periods, as some have shown.

But why attack the Scofield Bible on the dispensations or the kingdom? Is it sound on everything else? For my

own part, I have no difficulty with Scofield's outline of the ages. If you do not wish to call them dispensations, surely we can recognize seven world crises: Eden, Flood, Babel, Egypt, Cross, Tribulation, Millennium. Call them judgments or what you will. They certainly show a change of administration in God's dealings with man. They are there for those who can see them.

Current Events In the Light of the Bible

The Babel and Babble of Science. They held a big Congress of Scientists in New York City. What a Babel of voices and what a Babble of non-sense! The one said this, to be contradicted by some other eminent scientist. In one thing they seemed to be agreed—to discredit the Bible as the Revelation and Word of God. To verify these statements we quote part of a report of a session as it appeared in the "New York Herald Tribune" of December the 30th.

Professor William K. Gregory, of the American Museum of Natural History, speaking before the anthropological section of the American Association for the Advancement of Science at the American Museum yesterday, gave a detailed statement of the indebtedness of the human race, indicating that the fundamental elements of the human skull were contributed by a Devonian air-breathing fish of about 100,000,000 years ago, while we thank a lower carboniferous amphibian for our shoulder-blades, a primitive quadruped called Eryops for our arms and legs and an insect-eating tree shrew for our hands and feet.

Bows to certain other fish, reptiles, lower mammals, monkeys and apes are also in order, according to Professor Gregory, for other important features included in the human make-up.

"Every bone in the skeleton of god-like, erect-walking man testifies," said Professor Gregory, "to his descent from a long line of quadrupedal primates extending at least down to the level of the mud-crawling reptiles of the coal swamps."

Another counterattack on the Fundamentalist forces was made yesterday by Dr. Harry Elmer Barnes, professor of Historical Sociology of Smith College, who spoke on the topic "Medical Science Versus Religion as a Guide to Life" at the meeting of the History of Science Section of the Association. He asserted that the world was in need of "a more adequate conception of God" and that "this newer view of God must be formulated in the light of contemporary astrophysics (the study of physical conditions in the stars) which completely repudiates the theological and cosmological outlook of Holy Scripture."

"What we need," he continued, "if a notion of God is needed, is such a conception of God as Dr. Harry Emerson Fosdick might work out in the light of the astrophysical discoveries and conceptions of Shapley and Michelson and the study of atoms and electrons by Bohr;

Planck and Millikan. It is of little value to attempt to inculcate a view of God so hopelessly inadequate and out-of-date as that which was slowly and painfully evolved by the semi-barbarous Hebrew peoples in the day when a rudimentary type of geocentric and anthropomorphic outlook reigned supreme and unchallenged."

We pity the young, especially of Smith College, who are forced to sit under the teaching of such men who make such sweeping denials.

The Pennsylvania Witches. A queer people live in certain parts of Pennsylvania. Their forbears came from Germany some 300 years ago. They talk the same language which their fathers brought from Germany; it is known by the name of Pennsylvania Dutch, though it is not the language of Holland, but the German spoken in Germany in the XVII Century. They have clung tenaciously to this dialect, which the Editor understands perfectly. In driving with a Pennsylvania Dutch farmer some years ago, he stopped the horse and pointed to a farm-house and ventured this information, "There lives a family which does not speak our Dutch language." It was amusing to hear at a railroad station two negroes conversing in Pennsylvania Dutch, which they had picked up in that district. There are hundreds who know but little English, though they belong to the fourth generation born in this land of ours.

Besides the language, a good many of the Pennsylvania Dutch adhere to certain sixteenth and seventeenth century European customs, too numerous to mention here. Among the superstitions the belief in "Hexen," that is "witches," is prevalent in certain parts of Pennsylvania. They have their "witch doctors." More than once people have been brought to court accused of having "*verhext eine Kuh*"—bewitched a cow, so that the cow did not produce any milk. They believe in magic spells, in one word all the European mediaeval superstitions are maintained right in the midst of one of our great states. Lately actual murder was committed by some of these deluded people. The different sorceries practised were brought to light. So there is after all not much progress in this age.

Jerusalem's Wailing Place. Twice the Temple in Jerusalem

was destroyed on the same day, though centuries apart. Once by Nebuchadnezzar in the sixth century B. C. and the second time by Titus in 70 A. D. The day was the ninth day of the Jewish month Ab (August). And Jews of the orthodox kind keep this day still as a day of fasting.

There is probably no single piece of masonry in the world held in greater reverence and more closely woven into national sentiment than the "Wailing Wall" at Jerusalem, which has recently caused serious friction between the Jews and the Moslems. This sacred masonry is characteristic of the age which raised pyramids and vast temples. It is built of great rough blocks of stone, and is still in its primitive condition, to a height of about forty feet, the courses above that level being of more recent date. The foundations are said to be at a depth of sixty feet.

It forms one side of a rather narrow passage, some fifty yards long and roughly paved, it is said, by a leading Jew not more than half a century ago. The property is Moslem and the official attitude appears to be that that Jewish sanctity attaches only to the lower courses, which, though still solid and substantial, are much eroded by time and weather. Some of these lower blocks are embossed with Hebrew characters.

To this alley Jews of all classes and countries have betaken themselves for a thousand years to bewail the loss of Solomon's temple and pray for the restoration of their ancient glories. Some do this standing, with their faces close to the wall; others while seated on the ground against the opposite wall.

For the place that lies desolate,
 We sit in solitude and mourn.
 For our majesty that has departed
 We sit in solitude and mourn.
 For our great men who lie dead,
 We sit in solitude and mourn.

So for hour after hour goes on the long, sad litany.

September (Tisri) is the most important month in the Jewish ecclesiastical calendar, for on the 24th occurs the Day of Atonement, the Sabbath of Sabbaths, when the

“Wailing Place” attracts most pilgrims. On that day last year, in accordance with the requirements of orthodox Judaism, the worshipers erected a wooden partition to separate the men from the women, and it was the forcible removal of this innovation that led to disturbances.

Well the day is coming when their mourning will be over. For it is written: “Therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head; they shall obtain gladness and joy, and sorrow and mourning shall flee away” (Isa. li:11). “The days of thy mourning shall be ended” (Isa. lx:20). “To appoint unto them that mourn in Zion, to give unto them beauty for ashes and the oil of joy for mourning” (Isa. lxi:3).

The Increasing Army of Jobless Men. In spite of the nation-wide assertion that the country is in a state of great prosperity the number of the unemployed increases. There is much want and suffering among thousands in our great cities. Thousands upon thousands would gladly work, but there seems to be no work for them. Here is a pitiful scene reported from Detroit, Michigan. Mr. Ford had advertised for a large number of men. What happened?

“Fewer than 600 men were selected to-day from the shivering army of more than 30,000 applicants which swarmed about the employment booth in response to the company’s announcement that the hiring of men would begin today. More than 2,000 automobiles belonging to those seeking work were parked nearby. They bore license plates from seven states.

Scarcely an hour after the employment office had been opened it was closed with the announcement that no more men would be hired until tomorrow.

About 2,000 of the 30,000 actually were admitted to the office. From these were swiftly sifted those deemed suitable for employment.

Those given employment had stood in the snow for hours, many of them all night. At 4 a. m. 5,000 applicants for work were either in line or in the vicinity.

Twenty minutes after the office had closed the thousands of job seekers had left.

Detroit policemen and Ford guards had great difficulty in forming the men into lines that they might be admitted to the employment office."

While certain classes, the rich, the middle classes, enjoy all things, it is estimated that nearly five million people are without employment and many of them are suffering greatly. This creates discontent and leads to worse things. It is hoped that the new president, Mr. Hoover, will study these conditions. But the true relief will come when Christ is King over all the earth.

"He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor" (Psa. lxxii:4).

A Message For Each Day

March 1. "For this is the will of God, even your sanctification" (1 Thess. iv:3).

We cannot ever desire with sufficient earnestness the true Christlikeness of character and life. As this passion of soul is evident or lacking, so is our true spiritual state. We may be "changed into the same image from glory to glory." For such a "prize" we should "press toward the mark." This should be the supreme ambition of the Christian.

March 2. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God" (2 Cor. v:20).

The second normal passion of the child of God is to "beseech" lost souls. The degree of this is measured by the words "In Christ's stead." His love which led Him to die for them would lead Him to ceaseless service for them until they are saved. May God make real to us the words "in Christ's stead!"

March 3. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. xiv:13).

It is only "the dead in Christ" who are said to rest from their labors. There can be no rest in the heart of God until His victory is won and we who are "as He is" in this world cannot do otherwise than carry our share of this burden. We may find rest from self, but never will we find rest from the burden of a lost world while we remain in it.

March 4. "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).

Today unsaved people are seldom confronted with the record. In past generations men often heard the preaching and were forced to answer to the claim of God or find some way of excuse. Men must either believe the record or make God a liar. How imperative that they have the Word preached unto them! How blessed the ministry of preaching!

March 5. "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance" (Psa. cxix:8).

God has never made light of our sins. They were before Him, and even our secret sins in the light of His countenance, when He laid them on His own breast in the sacrifice of His Son. Few have discovered their lost estate. Praise and thanksgiving increases as we realize more fully that from which we have been saved. Salvation is only offered to hopeless, helpless sinners. Such is every person in the world, but how very few so estimate themselves before God.

March 6. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. iii:1).

When living near to God the things of earth appear insignificant in comparison with eternal realities. It is a wonderful possibility that the heart, by His presence and grace, can be enlarged to contemplate eternity and the "riches in glory." As we mount higher the earth recedes.

March 7. "We know that we are of God" (1 John v:19).

It is of the blindness and unbelief of the world to be uncertain of our salvation. Of course the world *knows* nothing as a basis of assurance; the Christian has the Word of God: "He that believeth on the Son hath everlasting life." The Christian also has the Spirit whose ministry is to make this and all of God's promises real. "We know" because we believe His Word.

March 8. "Quicken me after thy loving kindness; so shall I keep the testimony of thy mouth" (Psa. cxix:88).

Have some portions of God's precious Word become common and too familiar to be of keen interest for our hearts? His Word is exhaustless. This condition is caused by dullness of heart and vision. It is Satan's device. Confession and prayer will cause us to feast on the heavenly manna from the most familiar portions of God's Book.

March 9. "It is good for me that I have been afflicted; that I might learn thy statutes" (Psa. cxix:71).

Much clear insight into the Scriptures may come through our suffering, affliction or loss. We foolishly suppose that we pay dearly for such heart knowledge; but by it we gain the eternal riches of heaven in exchange for the fleeting experiences of time, whatever the cost may *seem* to be.

March 10. "And Jacob their father said unto them, Me have ye bereaved of my children; Joseph is not, and

Simeon is not, and ye will take Benjamin away; all these things are against me" (Gen. xlii:36).

These things were not against him. All his sons were safe and he and his family were to be saved from famine. It will not be long until we realize that God's Word is true and everything but sin has been a blessing to us. We might praise Him now by faith.

March 11. "Unto you therefore which believe he is precious" (1 Peter ii:7).

He is precious in Himself apart from all His benefits. He is altogether lovely. Too often we love His gifts and favor. Being in grace we should be growing in the knowledge of our Lord and Savior Jesus Christ. "That I may know Him," "My Jesus, I love Thee." Christian growth should be marked by increasing reality in our friendship with Jesus Christ.

March 12. "To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ" (2 Peter i:1).

A faith is precious which brings us the knowledge of the precious Saviour. Faith so links us to all He is and His benefits and mercies that the faith is precious like the Lord Himself or the eternal life which He bestows. The attitude of the heart that loves to believe Him is priceless. That it may ever be increasing should be the constant prayer.

March 13. "And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" (Acts ix:4).

Christ is now in heaven seated at His Father's right hand, but He indwells every believer and is "head over all things to the church." To touch one of the members of His body is to touch Him. We sense little of this vital union; to Him it is perfect and the consciousness is never diminished. He has always been afflicted in the afflictions of His people. In His body, when one member suffers, all suffer with it. This includes Christ, the Head.

March 14. "For we have not an high priest which cannot be touched with the feeling of our infirmities" (Heb. iv:15).

He is as near to us as He was to Mary of Bethany. His ear is open. We can tell Him all our wants, doubts and difficulties. As a mother clasps her child to her breast in the moment of danger, so He protects His own and watches over them. "What a friend we have in Jesus, all our sins and griefs to bear!"

March 15. "This man receiveth sinners" (Luke xv:2).

This was thought to be grounds for condemnation. Man's idea of holiness is aloofness. How great is our blessed privilege when sinners will draw near and hear us. The separation should arise with them, as it so often does, when our testimony is faithful. But Jesus loved them and so they heard him gladly. Oh, for divine love!

March 16. "Now when the Pharisee which had bidden him saw it, he spake within himself saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner" (Luke vii:39).

How superficial! If Jesus "knew!" Had only the Pharisee known that this was Jehovah God and that His touch was unto the healing of the soul and the gift of eternal life, he, too, might have fallen gladly at Jesus' feet and have taken the sinner's place. Salvation is for sinners only. How many are forever lost because they will not deem themselves to be sinners!

March 17. "And when they saw it, they all murmured saying, That he was gone to be guest with a man that is a sinner" (Luke xix:7).

How many, many times the Son of God has done this strange thing! This is true whenever He saves a soul, "He has gone to be the guest of a sinner." An *abiding* guest, too! Through the cross it has been made possible for a holy God to be the abiding guest of sinners. Through the cross the sin question has been provided for and God can fulfil every desire of His love.

March 18. "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. iii:17).

All the members of our bodies have been the servants of sin—throat, tongue, lips, mouth, feet, eyes (Rom. iii:13, 18). Every faculty of the mind has been polluted (Gen. vi:5). Why are we expected to understand and acknowledge so much? In order that we may *never* look to our poor guilty souls to recommend us to God. It is that we may be constrained to accept the Lord Jesus, the sinner's Saviour.

March 19. "Break up your fallow ground, and sow not among thorns" (Jer. iv:3).

It is most precious that God ploughs the hard soil of the unbelieving heart. To have real concern for our lost souls, and to have wept alone for our sins is the plowshare of God. It is the belief in our guilt, not because we *feel it*, but because God proclaims it, that drives us to His Grace in Christ. "A broken heart alone can receive a crucified Saviour."

March 20. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. li:5).

Are we convinced that we are by nature a branch of the condemned seed of Adam? That we are still possessing this Adamic nature? That only by the exceeding power and ceaseless energy of God is this old corrupt nature kept in subjection? Shall we not be intelligent in admitting the truth of every revelation concerning ourselves and claim God's bountiful victory in the Spirit?

March 21. "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John i:7).

Sin is always sin. It is no less sin when committed by a Christian, and it can only be cured by the blood of the Son of God. The extreme value of that blood and the proper estimate of sin go hand in hand. Where belief in one weakens, the other correspondingly lessens. We must see sin in the light of the dying Christ. "Although Christ did not suffer more than infinite justice demanded, yet He could not suffer at all without laying down an infinite ransom."

March 22. "Without me ye can do nothing" (John xv:5).

We may easily grow to trust our habits of mind rather than the Lord. We may suppose that the flesh will by practice get the habit of being good. "The flesh lusteth *against* the Spirit." The flesh never improves or changes its character. "Gunpowder never gets the habit of resisting fire." We need the immediate power of God to the last moment on earth.

March 23. "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. iii:12).

Are there some sins that we have no disposition to commit? No. The root of every sin is hidden in the fallen heart. We may have cultivated good habits and claimed divine graces; but we must always admit that the sin nature which is in us is capable of every unholy thing. Believing God's Word about sin and self we are constrained to flee to the Saviour, our Keeper. "The Lord is my Shepherd." Our appreciation of His Shepherdhood will be in proportion to our realization of sin and its power.

March 24. "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).

One can cultivate the practice of instant confession of sin. "Keep short accounts with God." At this point Satan will do his utmost to induce delay in order that the soul may be clouded in its freshness of communion and outflow of power. God give us to be frightened at the very thought of an unjudged sin!

March 25. "When I kept silence, my bones waxed old through my roaring all the day long" (Psa. xxxii:3).

When you have sinned do you feel an immediate reluctance to confess the sin? Satan insists that Christians should not be *known* as sinners, therefore sin should not be confessed. This is a lie direct from the devil. We must insist on the immediate confession rather than to go on adding sin to sin. The more sin, the darker the spiritual discernment; and the darker the spiritual discernment, the less important seems the immediate confession.

March 26. "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. vi:2).

This applies as much to the confession of sin by a Christian as to the acceptance of Christ by the unsaved. We have no promise that He will accept our confession tomorrow. "If we confess" means *now*. It calls for immediate action. Oh, the regret of having lived one day in known sin, unconfessed!

March 27. "And I prayed unto the Lord, my God, and made my confession" (Dan. ix:4).

Prayer should include adoration, thanksgiving, petition, intercession and confession. Judging our prayers by this we may discover how habitually we fail in true prayer. Is it not too often self-centered petitions? He has a right to adoration and thanksgiving. Souls might be saved through intercession. And how utterly we neglect confession!

March 28. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. iv:30).

The heart craves happiness as the lungs crave air. True, abundant and overflowing happiness is in maintaining a blood-washed conscience and by being filled with the Holy Spirit. Satan suggests everything else: compromise, selfishness, fleshly indulgence. How often, like Eve, we listen to the tempter. As a plain matter of the glory of God, eternal reward, and present personal happiness, abiding in Christ is the overflowing experience.

March 29. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. x:13).

A Christian will never be free from temptation; but God has provided the way of escape. It is in casting ourselves as helpless into the arms of the Omnipotent. God may employ some means, as, marriage, (1 Cor. vii:2); fleeing (1 Tim. vi:11; 1 Cor. vi:18); watch and pray (Matt. xxvi:41); the Word of God (Luke iv:4, 8, 12).

March 30. "What! Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own" (1 Cor. vi:19).

The revelation that the Spirit indwells every Christian is the basis of the appeal for holy living. Though He indwells *all*, how few know of His presence or avail themselves of His power and grace! His presence should prompt us to a superlative dread of sin and also to a boundless confidence of victory through Him.

March 31. "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. xi:25).

Sin offers its pleasures; but there are two kinds of pleasure. If

there were but one kind our joy could be *full* apart from the pleasures of sin. The Lord Jesus never tasted one of the pleasures of sin. Yet His joy was *full*. Our eternal bliss will be apart from the pleasures of sin. The unholy thing we cling to is hindering us from that which is infinitely better. Oh, for courage to act on this fact!

Martin Boos, the Gospel Preaching Priest

(Continued)

VII

It would fill many pages to record the harassing experiences of this believing and Gospel preaching priest. The Vicar General had him up for many examinations, and Boos suffered in body and in spirit. He became weakened in his body and had many attacks of illness, while he also suffered from depressions. Yet he continued in bearing a faithful Gospel-witness. It was at that time he preached a sermon which produced wonderful results. Many were awakened and believed; many of his adversaries were converted and completely changed. Whole villages that were previously opposed to him and his sermons were won over by this one discourse. The most respectable inhabitant of Gallneukirchen, who had often accused him to the Bishop, both by letter and orally, came to him immediately after the sermon, confessed his sins, entreated forgiveness, kissed him, and wept. Boos saluted him also, and wept with him. This caused the greatest sensation and joy. The sermon this priest preached has been preserved. We quote it now.

1. *What is the Gospel, which Christ has enjoined us to preach?*

“The Gospel is the most joyful and consolatory message possible; for it announces to a sinful world the glad tidings, that God so loved the world, that He gave her, not silver and gold, nor a kingdom, but something far greater, even His Only Begotten Son with all His wisdom, righteousness, and holiness, and all His merits (1 Cor. i:30). And the world, which without Him is nothing, and can do nothing, has nothing to do, but to receive the mighty, unspeakable gift. It is received by faith. I do not say this, but Christ Himself (John iii:16).

“The Gospel is the most joyful news possible, for it announces to the world, suffering under the deadly bite of the serpent, that she need only come confidentially to Christ with her deadly wound and be healed (John iii:14-16).

“There is a great difference between the Law and the Gospel. The law urges, threatens, commands and terrifies the poor, lost son of Adam; but the Gospel gives, rejoices and comforts him. The law says, thou must do this, or thou art cursed and condemned. He that keeps not everything written in the Law is under the curse (Gal. iii:10). In short, it drives and threatens, but gives no power, love or life, and it cannot pay our debts.

“But then comes the Gospel, and says to the despairing sinner, Fear not, but turn, like the thief on the cross, to the crucified Christ; cast thyself, like the sinful woman, at His feet; thou mayest then enter into paradise like the thief on the cross, and like the sinful woman, obtain grace and salvation. For He is the Lamb of God that taketh away the sin of the world; and because thou art a part of the world, He will also take away thy sins, and justify and save thee on the spot. Stretch out thy hands, therefore, and take; He willeth not the death of the sinner.

II. *But why does the world reject this Gospel?*

“1. Because it knows neither the Father nor the Son, as Christ said (John xvi:3). The apostles preached the Gospel to the world, and it cast them out, slew them, and thought it was doing God service.

“2. Because it knows not itself. The world knows not, that without Christ it is nothing but sin, and is under condemnation and lost; nor that redemption is in Christ.

“3. It knows not the Scriptures. It does not take time to read them. The farmer goes to his field; the tradesman to his business; no one reads the Scriptures, and almost everyone puts a veil over his face, so that though they have eyes, yet see they not. All the injury the world sustains is from not knowing the truth of the Scriptures.

“4. The world refuses to be a sinner, to be nothing, and the Gospel makes sinners of all the world, and regards them

as having nothing, and unable to do anything. Hence the world says, 'We will not have this man reign over us.'

"The Gospel overthrows all self-righteousness; for it says, 'Beware of the leaven of the Pharisees.' 'Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.' But the world seeks to make itself righteous.

"6. The Gospel rejects all pride and self-exaltation, and says, 'Unless ye become as little children.' It does not suit the world to become thus insignificant.

"7. The Gospel rejects all sinful, worldly joys; for it says, 'Love not the world nor the things of the world; the lust of the flesh, the lust of the eyes and the pride of life.' But the world loves these things.

"Hence arises its enmity against the Gospel. But I beseech you in Christ's stead, do not reject this Gospel, this message of grace and peace; for what else can give you peace in life and in death?"

This is only a brief outline of the sermon. His adversary, who was converted, became his staunchest friend. Boos records his words.

"He said himself, 'How wonderful are the ways of God! I opposed this Gospel doctrine like another Saul, in order that I might afterwards make the greater impression on the people, on its being known, that I, who was such an enemy of yours and your sermons, am now fully with you and defend you.' "

He related his conversion to everybody, saying "I am called Paul, but only deserve to be called so since last Sunday, for before I was a blaspheming Saul, and like him, a persecutor of the Church of God. It is only since then that I can justly and truly be called Paul. But, like Paul, I will now propagate and defend the Gospel; will seek to repair the offence I have caused among you, and endeavor to bring others to Christ."

He testified on every occasion, as much as he was able, to the truth of the Gospel, and effected very much. Thousands of townspeople and peasants came to themselves, their eyes were opened, so that they understood and believed. They began to study their Bibles. Paul came every Sunday with a

New Testament in his hand. He read passage after passage and asked for explanations, and all the time he expressed his great joy, the happiness he felt since he believed. He thanked God more with his tears than with well chosen words. And all this in a great Roman-Catholic parish! It shows the power of the Spirit of God, who can save sinners everywhere.

This man went to Lintz and related his experience to the Bishop and to the civil authorities. But they did not believe so easily. There it was said to him, "Paul, thou art beside thyself! Thou art an enthusiast!"

We give this interesting account of this Gospel preaching priest, for it may bring blessing to others, especially in case of Romanists reading this brief biography of this chosen instrument.

But the struggle continued. Satan gave this man no rest, and before this man passed away to be with the Lord, still greater tests and persecutions came upon him.

(To be continued, God willing)

Sow On

(Lines written to a discouraged missionary in China)

"They that sow in tears shall reap in joy." Ps. cxxvi, 5:
Eccles. xi, 6: Isa. xxxii, 20: Gal. vi, 9.

Sow on for God, and never faint—

Whate'er may be;

Thy Faithful God will give thee strength,

And thy work see;

Sow on—in Faith—without dismay,

Sow on—in Hope—and never stay,

Sow on—in Love—through life's brief day;

God is with thee.

Sow on for God, and never faint—

Whoe'er oppose;

Confide in God all thy complaint,

Yet love thy foes;

Pray always for sustaining Grace,

Trust always where thou canst not trace.

OUR HOPE

God surely will reveal His face,
As His Word shows.

Sow on for God, and never faint—
Where'er thou art;
Whatever griefs and sorrows come,
Bear thou thy part;
Jehovah will thy work regard,
Jehovah will thy work reward,
Jehovah—the All-seeing Lord—
Will cheer thy heart.

—*J. M. Markwick.*

Conversion of the World and the Jews

(Conclusion)

Sometime before our Lord is manifested from Heaven with His holy angels, a turning of nations to God must therefore take place. It will be during the time when God deals with this earth in mighty judgments, when the earth and the heavens are shaken, when Anti-christ, Satan's masterpiece, is on the earth and produces the great tribulation. It will be one of the startling events of the end of the age, after the Church has been removed from the earth. During these years of trouble, judgment, and great tribulation, God will give a final witness to all nations. Of this our Lord speaks in Matthew xxiv:14, "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Though the Gospel of Grace is being preached world-wide, the preaching of the Gospel of the Kingdom as a witness unto all nations has not yet taken place. It falls into the seven years preceding the visible coming of our Lord.

Who Will be Used in the Conversion of these Nations?

But who will be the preachers who proclaim the Gospel of the Kingdom if all true Christians have left the earth and the true Church is no longer here? The apostates and destructive critics of to-day, with the mass of professing Christians who received not the love of the Truth will surely

not take up the preaching of the Gospel of the Kingdom, for we read in the Word of God that those who received not the love of the Truth that they might be saved will follow the strong delusion of Anti-christ and believe the lie (2 Thess. ii:10-11). Who then are the preachers? An elect company of God's ancient people, Israel. They are now scattered among all the nations of the earth, judicial blindness is upon them; but it will not be always so, for God has not cast away His people.

When the Church is gone the Lord will not leave the world without a witness. He will raise up a company of God-fearing people, Israelites; take away the veil from their hearts and use them as His heralds. As it was in the beginning of this present dispensation, so will it be at the close. The first preachers were Jews, and the last heralds before the Lord comes in visible glory will again be Jews. To them will be given the last evangel of God's mercy to a lost world. "To every nation, and kindred, and tongue, and people" (Rev. xiv:6); and the message, "Fear God and give glory to Him for the hour of His judgment is come, and worship Him that made heaven and earth, and the sea, and the fountains of waters" (Rev. xiv:7). They will preach the Gospel of the coming Kingdom, that the Kingdom is about to come, and then call upon all nations to repent and turn to God.

It would be intensely interesting if we could follow the calling of this remnant of Israelites and their testimony as revealed in different portions of the Old Testament. Such a remnant of believing Israelites is anticipated in the Psalms, which speak of the coming final deliverance of Israel. There we read of their persecutions, their prayers, and their expectations. The reader will please turn to Psalm xlv:10-26; Psalms lv to lvii; Psalm lxiv, lxxix and lxxx; Isaiah lxiii:15 to Isaiah lxiv. And how well this remnant is fitted to give a world-wide testimony among all nations, for they are scattered amongst the nations and acquainted with the different languages. Therefore the preaching of the Gospel of the Kingdom to all nations will be accomplished before the real end comes.

Revelation—Chapter Seven

We call attention here to the seventh chapter of Revelation. In this chapter we read of the sealing of one hundred and forty-four thousand. How much confusion might have been avoided if expositors and Christians had not lost sight of two facts in connection with this sealed company. First, this sealed company cannot be called now, nor are they in connection with the Church of God, because the Church according to the scope of the Book of Revelation is no longer on the earth when this takes place; and secondly, the Word states clearly that these sealed ones are "of all the tribes of the children of Israel." This sealed company therefore is of Israel, and will be called after the Church has been removed to her heavenly destination. (Compare with Ezekiel, chapter x).

In the second half of this chapter in Revelation we read of another company. John writes, "After this I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands." When one of the elders had asked, "Who are these which are arrayed in white robes, and whence came they?" he told John, "These are they which came out of the great tribulation and have washed their robes and made them white in the blood of the Lamb." We learn that this multitude of all nations comes out of the great tribulation. It is not the Church, for the Church is not in the great tribulation. This great multitude represents the Gentile nations who heard the final testimony and who believed. They turned in repentance to God and were then washed in the Blood of the Lamb. This great company does not stand before a heavenly throne, but it is the millennial throne which is in view here, and their blessedness throughout the millennial kingdom, after having suffered in the great tribulation, is described. They are the nations which the King calls blessed, and which will inherit the Kingdom. They are the fruits of the faithful witness of the elect Jewish remnant heralding the Kingdom before the Lord comes.

“These My Brethren”

When our Lord addresses from His throne these converted nations He says, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.” Who are His brethren? He means by his term His brethren according to the flesh, from whom as concerning the flesh He came (Rom. ix:4-5). The nations who listened to their testimony when they appeared with the Gospel of the Kingdom, and who believed that message, manifested their belief by treating the messengers with kindness, giving them to eat and to drink, and clothing them. They did what the Gentile Rahab did to the Jewish spies, the advance guard of the victorious host of Israel. And the other nations who despised the final offer of God’s mercy in the preaching of the Gospel of the Kingdom showed no kindness to the Jewish messengers; and these nations which spurned the last offer will pass away from the earth.

What Else Converted Israel Will Do.

When the Lord comes all Israel living in that day will be saved, except the apostates (Ezek. xx:38), those who have worshipped the Beast and followed Anti-christ. “They shall look upon Him Whom they have pierced, and mourn for Him” (Zech. xii:10). This converted nation will be a kingdom of priests, and become the nucleus of that Kingdom into which the nations converted during the tribulation, and all nations throughout the millennium, will be gathered. Beautiful are the words of Isaiah, speaking of that time (Isa. lxi:6-9): Then the Gentiles shall come to the light which has risen among that nation, and kings to their brightness. Read the sixtieth chapter of Isaiah. In fact the entire prophetic Word witnesses to the fact that Israel, so long a curse among the nations, will be a blessing to all the nations.

It seems from another passage that when the millennium begins with the coming of the King, that certain portions of the earth must yet be reached, and that work is to be done among different nations to make known the great events which have taken place. And God will use Israel

for this work (Isa. lxvi:19): "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." The last sentence of this prophecy, "they shall declare my glory among the Gentiles," tells us that they will have a work to do after His glory has been manifested. There is another passage in Zechariah which also speaks of how they will be used (Zech. viii:23): "Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew saying, We will go with you; for we have heard that God is with you." This necessarily also comes after the Lord has come and set up His Kingdom.

Israel will therefore be definitely used in bringing the nations of the earth into the Kingdom. In that coming Kingdom, converted, Spirit-filled Israel will be the head of all nations, and be used in world-wide ministry and blessing. Then will be fulfilled what the Lord said through Isaiah: "Ye shall be named the priests of the Lord; men shall call you ministers of our God; ye shall eat the wealth of the nations, and in their glory shall ye boast yourselves." What blessing is in store for the whole world, when that time comes, may also be learned from Romans xi:12-15. Let all true believers pray as never before, "Even so, come, Lord Jesus."

The Heart of the Lesson

BY ARTHUR FOREST WELLS

THE CHRISTIAN CHURCH

Mar. 3. Mark iv:26-32; Ephes. i:22-23, iv:4-6, 11-16
Golden Text, Rom. xii:5

Daily Readings

Mon., Feb. 25, Matt. xvi:13-20. Tues., Feb. 26, Matt. xviii:15-20.
Wed., Feb. 27, Acts v:1-11. Thurs., Feb. 28, Rom. xvi:1-16. Fri.,
Mar. 1, 1 Cor. xiv:1-25. Sat., Mar. 2, Ephes. v:22-33. Sun., Mar. 3,
Col. i:9-29.

THE OUTLINE OF THE LESSON

I. The Kingdom of God (Mark iv:26-32). II. The Body of

Christ (Eph. i:22-23). III. The Unity of the Church (Ephes. iv:4-6).
IV. The Maturity of the Church (Ephes. iv:11-16).

THE HEART OF THE LESSON

It should be noted that not only is the Church not mentioned in the first printed text of this lesson, but that the passage expressly speaks of the kingdom of God. The Church and the kingdom are not identical. The Roman Catholic Church teaches that the Church and the kingdom are one. Post-millennial Protestantism teaches that the Church is the organized assembly of the saints, and that the kingdom is God's spiritual rule over and through the Church. In this respect, Roman Catholicism is wrong, and Post-millennial Protestantism is not clear. Fundamentally, the kingdom of God is His rule everywhere and eternally. But the Bible clearly reveals certain subdivisions of this kingdom, e.g., the theocracy of the Old Testament, the kingdom in mystery form at the present time, and the millennial reign of the Lord Jesus Christ. It is evident, therefore, that the Church and the kingdom are not exactly the same. The kingdom is God's rule over all things: the Church is His called out body in Christ. The kingdom deals with men just as they are: the Church knows them only as they are vitally related to the Lord Jesus Christ. In the kingdom, men retain their nationality: but in the Church, they leave all their distinctions and become one in Christ. "For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one (man) in Christ Jesus" (Gal. iii:27-28).

The Church is first mentioned in the account of Peter's confession of the Messiahship and Divine Sonship of the Lord Jesus Christ (Matt. xvi:13-20). And when the Lord made mention of it there, He used the future tense. He said, "I *will* build My Church." That future tense implies that the Church did not at that moment exist. There is no Christian Church in the Old Testament; and there is no Christian church in the Gospels. It might help some of us a great deal if we were to think of the Gospels as belonging to the Old Testament, as if the New Testament began with The Acts. Indeed, we would do well, at times, to think of the division between the Old and the New Testaments as falling in between chapter one and chapter two of The Acts; for it is in the second chapter of The Acts that we read of the birth of the Christian Church.

The Christian Church has a definite function to fulfil. The Church, in this age, is not to rule the nations; nor is she asked to convert the world; nor is it expected of her that she should "make this world a better place to live in"; nor is she to "make the world safe for democracy"; nor is she to reform the earth. Her calling is not to bring the world to Christ, but to bring Christ to the world. Our Lord put it in these words: "Ye shall be My witnesses." Two things should characterize every Christian. He should be evangelical and evangelistic.

The Church has a heavenly heritage even now. Christians have God as their Father; Jesus Christ their Saviour and Lord for their Life; the Holy Spirit for their Sanctifier and Power; grace is their rule; various spiritual gifts are their endowments; gospel service is their exercise; assurance of salvation, Divine fellowship, and a glorious hope is their joy. "Things which eye saw not, and ear heard not, And (which) entered not into the heart of man, Whatsoever things God prepared for them that love Him" (1 Cor. ii:9). This passage is frequently applied to our future blessedness; but there is no reason why we should not also apply it to our present possessions.

The Church has a glorious destiny. Her experience upon the earth in this age is not all that God has planned for her. One day, when the Lord Jesus Christ her Bridegroom returns, she will be caught up to be with Him and to reign with Him. "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is. And every one that hath this hope (set) on him purifieth himself, even as He is pure" (1 John iii:2-3). "When Christ, (Who is) our Life, shall be manifested, then shall ye also with Him be manifested in glory" (Col. iii:4).

BAPTISM AND THE LORD'S SUPPER

Mar. 10, Matt. xxviii:19-20; 1 Cor. xi:23-29

Golden Text, 1 Cor. xi:24

Daily Readings

Mon., Mar. 4, Rev. xix:11-16. Tues., Mar. 5, Matt. iii:1-17. Wed. Mar. 6, Mark xiv:12-25. Thurs., Mar. 7, Luke xxiv:13-35. Fri., Mar. 8, Acts ii:37-42. Sat., Mar. 9, 1 Cor. i:10-25. Sun., Mar. 10, 1 Cor. xi:17-34.

THE OUTLINE OF THE LESSON

I. The Great Commission (Matt. xxviii:19-20). II. The Lord's Supper (1 Cor. xi:23-29).

THE HEART OF THE LESSON

Our lesson deals with the two sacraments of the Christian Church, baptism and the Lord's supper.

I. Baptism. Baptism is an application of water in the name of the Trinity to a believer in the Lord Jesus Christ as a sign and seal that he belongs to God.

i. Baptism is an application of water (Acts viii:36, 38, x:47). The word baptism is associated in Scripture with other elements besides water, as the Holy Spirit (Mark i:8; Acts i:5), and sorrow or death (Mark x:38-39; Luke xii:50); but these uses of the word have no relation to our lesson. The Church has had no difficulty in understanding that water is the element to be used; but there has been much discussion about the mode of its application. I feel personally that more can be said in favor of the other's man's view of this subject than most of us may be ready to admit.

ii. Baptism must be in the name "of the Father and of the Son and of the Holy Spirit." Under the supervision of the Apostle Paul, certain believers were baptized in the name "of the Lord Jesus" (Acts xix:5), and it is evident from what follows the account of it that the Holy Spirit approved the form of it. I judge that the passage means that this was a baptism in the name of the Trinity; but since the person and work of the Lord Jesus Christ were the points of issue therefore He alone is mentioned of the Godhead. The distinctive thing of the Christian doctrine of the Godhead is not that God is Father and Spirit, but also that God is Son; or, if that statement should sound like Unitarianism, let us put it this way: the distinctive thing of the Christian doctrine of the Godhead is not that the Father and the Spirit are God, but that the Son also is God. The Jew could readily accept the thought that God is Father and Spirit, one Person with two relationships; but he could not accept the doctrine of the Trinity, one God in three Persons, without accepting the Lord Jesus Christ as God the Son. Note the prepositions of this text from Matthew for they emphasize the truth of the Trinity.

iii. Baptism should be applied to a believer in the Lord Jesus Christ. Baptism is not for the unbeliever. Baptism precedes from the fact of redemption and salvation; it does not cause these. That is to say, baptism does not regenerate. God regenerates by grace through faith. The believer having been made God's own, may and should have baptism as a seal that he does belong to God. My wedding ring did not marry my wife to me; but it was given to me by her after she and I had become one. The ring is not the cause but the result of our wedding. I could conceive of myself being married without a ring; but I would not think that to be proper. So also with the matter of baptism. Those who belong unto the Lord, may be and should be baptized.

iv. Baptism is also a symbol, and as such portrays our salvation as the cleansing of us from our sins (Titus iii:4-7).

II. The Lord's Supper. Controversies about the Lord's supper have had sad effects upon the life of the Church. That which is a memorial of peace, has been made an occasion of strife. But let us pray that the Holy Spirit be given the opportunity to lead us into its blessings.

i. The Lord's supper is commemorative. "This do in remembrance of Me." As the Hebrews looked back to their redemption from Egypt when they ate the paschal lamb, so we may look back to our finished redemption from sin as we partake of this supper.

ii. The Lord's supper is proclamatory. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." This supper is a preaching sacrament. Through it we tell of the past death and the future coming of the Lord Jesus Christ. How can any one partake of this supper and not believe that the Gospel is complete; and how can any one partake of this supper and not believe in the second coming of Christ? The Lord's supper proclaims a finished Gospel and a coming Christ.

iii. The Lord's supper is symbolical. "Take, eat; this is My body." "Drink ye all of it; for this is My blood of the covenant, which is poured out for many unto remission of sins" (Matt. xxvi:26-28). One has said, "To feed on Christ is to get His strength into us * * * You feed on the cornfield, and the strength of the cornfield comes into you. * * * You feed on Christ, and then go and live your life; and it is Christ in you That lives your life, That helps the poor, That tells the truth, That fights the battle, and That wins the crown" (John vi:53-58).

THE CHRISTIAN SABBATH

Mar. 17. Exod. xx:8-11; Matt. xii:1-8; John xx:19; Rev i:10

Golden Text, Matt. xii:8

Daily Readings

Mon., Mar. 11, Gen. i:1-ii:4. Tues., Mar. 12, Exod. xvi:4-12. Wed., Mar. 13, Deut. v:6-21. Thurs., Mar. 14, 2 Chron. xxxvi:17-21. Fri., Mar. 15, Matt. xii:1-14. Sat., Mar. 16, Matt. xxvii:57-xxviii:10. Sun., Mar. 17, Acts xx:7-12.

THE OUTLINE OF THE LESSON

I. The Sabbatic Law (Exod. xx:8-11). II. The Lord of the Sabbath (Matt. xii:1-8). III. The Resurrection Day (John xx:19). IV. The Lord's Day (Rev. i:10).

THE HEART OF THE LESSON

This is a matter about which there has been such an amount of ignor-

ance, misrepresentation, and debate, that I content myself with the following outline of facts:

I. The Pre-Sinaitic Situation.

- i. Gen. ii:2-3. God rested on the seventh day, blessed and sanctified it, but He gave no specific command to man concerning it.
- ii. Gen. viii:10-12. Here sevens of days are mentioned.
- iii. Gen. xxix:27-28. Jacob fulfilled a week for Rachel.
- iv. Exod. xvi:23-30. There is no direct mention of the Sabbath between Gen. ii:2-3 to Exod. xvi:23-30. This Exodus passage reads as if the people were acquainted with the sabbath. Special provision for the day was made by God for His people in the wilderness by giving an extra portion of manna on Friday. Those who sought manna on the Sabbath were guilty of breaking His commandments and laws. The Sabbath was given to Israel. "You" (cf. Ezek. xx:12).

II. The Sinaitic Legislation. Under this heading we consider passages from the giving of the Ten Commandments to the end of the Old Testament.

- i. Exod. xx:8-11; Deut. v:12-15. The commandment begins with the word "remember". The Sabbath was to be kept by rest, after six days of work. The reason for this rest lay in rest of God after creation and His redemption of Israel out of Egypt. This law concerned the Israelite, his servants, his fellowstranger, and his cattle.
- ii. Exod. xxxi:12-17. The Sabbath was a sign between Jehovah and Israel (Ezek xx:20). Death was the penalty for the violation of the Sabbatic law (Exod. xxv:2-3; Num. xv:32-36). The Sabbath was holy unto Israel (Jer. xvii:21-27).
- iii. Lev. xxiii:1-3, 8. The Sabbath was a feast of Jehovah.
- iv. Isa. lvi:6-7. Strangers were promised joy in Jehovah's house for the keeping of the Sabbath.
- v. Isa. lviii:13-14. This passage speaks of a blessing for those who turn away from their own ways, pleasure and words, and delight in Jehovah and His Sabbaths.
- vi. Neh. xiii:15-22. Violation of the Sabbath brought evil upon Israel (2 Chron. xxxvi:17-21).
- vii. 2 Kings iv:23. Instruction may have been given on the Sabbaths.
- viii. Psa. xcii:1-15. This is a song for the Sabbath.
- ix. Num. xxviii:9-10. The burnt-offering was doubled on the Sabbath (Ezek. xl:3-5).
- x. Amos viii:5. Here we are told of the unlawful love of gain which led Israel to violate the Sabbath.
- xi. Hos. ii:11. Here is a prophecy that the Sabbaths were to cease.
- xii. Isa. lxvi:23; Ezek. xliv:24, xlv:17, xlvi:3. Here are promises for the restoration of the Sabbath (Ezek. xlvi:3).

III. The Attitude of our Lord Jesus Christ.

- i. Matt. xii:1-14; Mark ii:23-iii:6; Luke vi:1-11, xiii:10-17; John v:2-18; vii:22-23, ix:13-16. The Sabbath was hedged in by traditions of men (Cf. Matt. xv:1-3). Our Lord defended His disciples, and vindicated Himself for their and His actions on the Sabbath, and announced the principle of the purpose of the Sabbath, and declared Himself to be its Lord.
- ii. Luke iv:16; Mark i:21, vi:2. Our Lord went to the synagogue on the Sabbath, and read and taught while He was there.
- iii. Matt. xxiv:20. Our Lord advised prayer that Israel's flight might not be on the Sabbath.
- iv. John xix:91; Luke xxiii:54. Our Lord Jesus Christ lay in the grave on the Sabbath day. This was the first time that God rested

since the sin of man. And He could rest then, because redemption had been wrought for the sinner.

IV. Post-Resurrection Practise and Revelation.

i. Acts xiii:14-44, xvii:2. It should be noted that the practise of the Apostles to go into the synagogue on the seventh day was largely due to the fact that that was the day of the week on which they could find Israelites gathered together in assemblies which offered the witnesses of the Lord Jesus Christ an opportunity to testify concerning Him.

ii. Rom. xiv:4-6; Col. ii:16-17. We are not to judge one another for the manner in which we esteem days.

iii. Gal. iv:9-11. Observation of days may endanger our spiritual blessings.

iv. Heb. iv:3-11. There is a rest that remains.

V. The First Day of the Week.

i. John xx:1; Matt. xxix:9-10; Luke xxiv:13-35; John xx:19-23, 26-29. Our Lord Jesus Christ rose from the dead on the first day of the week and fellowshiped with His disciples.

ii. Acts xx:7; 1 Cor. xvi:2. Christians gathered together on the first day of the week for fellowship in the Lord's supper and the study of His word; and the day was used in the interest of others.

iii. Rev. i:10. John was in the Spirit on the Lord's day. This is the only place in the New Testament where the phrase "the Lord's day" occurs. Some have argued that the phrase has reference to the future "day of the Lord"; but this passage very probably is to be understood as indicating the first day of the week.

The Jewish Sabbath was based upon creation and their own redemption from Egypt; the Christian First Day of the Week is based upon the resurrection of the Lord Jesus Christ.

STEWARDSHIP AND MISSIONS

Mar. 24. Acts i:6-8; 2 Cor. viii:1-9
Golden Text, 1 Cor. iv:2

Daily Readings

Mon., Mar. 18, Acts i:1-11. Tues., Mar. 19, Acts ii:22-47. Wed., Mar. 20, Acts iv:36-v:11. Thurs., Mar. 21, Acts xi:19-30. Fri., Mar. 22, Acts xvi:1-15. Sat., Mar. 23, Rom. i:1-17. Sun., Mar. 24, 2 Cor. ix:1-15.

THE OUTLINE OF THE LESSON

I. The Missionary Commission (Acts i:6-8). II. The Missionary Finance (2 Cor. viii:1-9).

THE HEART OF THE LESSON

Our lesson deals, directly or indirectly, with some of the basic principles of Christian missions.

I. The Testimony of Christian Missions. We are to be witnesses of the Lord Jesus Christ. There are two thoughts here. We are to be witnesses. We are to witness concerning Christ. A witness is a person who can attest a fact. A witness need not understand the substance of his testimony. It is required of him simply that he shall be able to state it. Many people have been led astray by erroneous theories that have been published abroad in the name of modern scholarship. This lamentable state of affairs exists both as to natural and spiritual things. Many there are who have believed what is false because they saw it printed or heard it said by men who are reputed to have great intelligence and high academic standing. But intelligence and scholarship are not substitutes for a plain knowledge of facts. One ounce of a child's testimony concerning a real fact is

worth infinitely more than a ton of philosophy which comes from some one who has not experienced the fact. Experience, not scholarship, makes a witness. This accounts for the fact that God can and does use very humble and unlearned people to do mighty works of grace. The pulpit has often lost its power, not only because it has given itself up to non-Christian things, but because it has sought to talk *about* Christ rather than to witness *to* Christ. The purpose of Christian missions is to present the facts of Christ, not to compare and philosophize about them. A discussion about a good meal will let me starve; but an invitation to a good meal will give me life. "Ye shall be My witnesses." Since, then, we are to witness to facts, it behooves us to be acquainted with such facts. We must know Christ Jesus our Lord as He revealed to us in the Scriptures, and this knowledge must not only be of the head but also of the heart.

II. The Power of Christian Missions. "Ye shall receive power, when the Holy Spirit is come upon you." This New Testament word for power is the word from which we get the word dynamite. The Gospel program like the Gospel ethics requires more than human ability. Our Lord said that we could do nothing apart from Him (John xv:5). And since He has gone to heaven and has sent the Holy Spirit to take His place, we can say that apart from the Holy Spirit we can do nothing. The reason for the glorious success of the Gospel in Thessalonica was that the Gospel came not unto them "in word only, but also in power, and in the Holy Spirit, and (in) much assurance" (1 Thess. i:5). Whether we preach or teach or give or serve or suffer, we should always do so in dependence upon the Spirit of God.

III. The Realm of Christian Missions. "In Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth." This statement includes all classes and all places, every man and every square foot of ground on earth. Grace entitles every sinner to a knowledge of the Lord Jesus Christ. No true Christian can stop with the security of his own salvation. No obedient Christian ever limited his missionary interests to the sinners of his own land. The call is for world-wide extension of the Gospel testimony.

IV. The Stewardship of Christian Missions. "Ye." The Holy Spirit gives us a much needed passage in 2 Cor. viii:1-ix:15 on Christian giving; but you will notice that He puts the emphasis upon the personal element. "First they gave their own selves to the Lord, and to us through the will of God." There are two thoughts here that ought to be pondered. Christian stewardship is a responsibility and privilege that rests upon each member of the body of Christ; and that stewardship is expected to express itself in the consecration of the believer himself and the things he possesses. This means that the individual Christian has no right to expect a church board to be missionary for him. The board may be a very legitimate means through which the Christian reaches the uttermost parts of the world; but he himself must know that the responsibility and privilege of missions rests not with a board, but with himself. It means also that he must think of all that he is and has as related to the will of God.

V. The Time of Christian Missions. The disciples had come to the Lord with a question concerning the restoration of the kingdom to Israel. The Lord did not satisfy their curiosity; but neither did he repudiate the idea of the kingdom which they expressed. He said in effect: "The time of the kingdom is not yet, for this is the beginning of the age of the Church. The kingdom will come in my Father's own time. But this is the day in which you are to gather together, through your spirit-filled witness of Me, the Church which is my bride." We are not to preach the Church: we are to preach Christ. But Christian missions belong to the Church age.

THE FUTURE LIFE

Mar. 31. Luke xxiv:1-12; John xiv:1-6

Golden Text, Rev. ii:10

Daily Readings

Mon., Mar. 25, Matt. xxv:31-46. Tues., Mar. 26, Mark xii:13-27.
 Wed., Mar. 27, Luke xxiv:1-12. Thurs., Mar. 28, John xiii:36-xiv:6.
 Fri., Mar. 29, 1 Cor. xv:1-28. Sat., Mar. 30, 1 Cor. xv:29-58. Sun.,
 Mar. 31, John xx:1-18.

THE OUTLINE OF THE LESSON

I. The Resurrection of the Lord Jesus Christ (Luke xxiv:1-12).
 II. The Father's House (John xiv:1-3). III. The Way to the
 Father (John iv:6).

THE HEART OF THE LESSON

The future life of the believer in the Lord Jesus Christ has, in a sense, already begun. Our Saviour says, "Verily, verily, I say unto you, He that heareth My word, and believeth Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live" (John v:24-25). Every Christian is already living in a blessed eternity. And we must say that he who fails to enter that eternity in the flesh will never afterwards enter it in any other way. "Now is the acceptable time; behold, now is the day of salvation" (2 Cor. vi:2).

Again, the future life of the believer can be thought of as embracing three distinct periods, if the Lord tarries: the span of his life between the present day and his death; the period from His death to His bodily resurrection, and the eternity into which he enters at the time of His resurrection. Those who live when the Lord comes will have the privilege of missing the second of these periods. See the following passages for three separate mottoes to cover these periods severally, Rom. v:10; 2 Cor. v:6-9; 1 Thess. iv:13-18).

Our lesson, however, brings before us the thought of our resurrection or change (1 Cor. xv:51-52) and the life that is to follow. And here we must begin where the Spirit of God Himself begins, namely, with the resurrection of the Lord Jesus Christ. "Now hath Christ been raised from the dead, the Firstfruits of them that are asleep" (1 Cor. xv:20). The resurrection of the Lord Jesus Christ is the assurance to us that we are to be raised or changed. Let us, therefore, be certain and informed about His resurrection. Note these facts about it. It is certain, it was victorious, it was bodily, it was glorious, it was representative, and it was Scriptural. Study the account of our Lord's coming forth from the grave from these points of view.

Our future life is to be like and with that of the resurrected Lord Jesus Christ. We are to have our own body resurrected or transformed like unto His own. "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: Who shall fashion anew the body of our humiliation (that it may be) conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself." (Phil. iii:20-21). And we are to be with Him. "If I go and prepare a place for you, I come again, and will receive you unto Myself; that where I am (there) ye may be also" (John xiv:3). Many other things can be said about our future life; but these two thoughts suffice in the brief space that is at our disposal. We are to be like Him and with Him. The ground of all this glory for us is the death of the Lord Jesus. The guarantee is to be found in His resurrection. And the cause of it lies back in the gracious love of God.

Book Reviews

Robert Morrison of China. Pioneer of Missionaries to China. By W. J. Townsend. 184 pages. Illustrated. Ornamental cover.....	\$1.00
Stuart's Choice? By Charlotte Murray. 282 pages Illustrated.....	1.00
Four Gates. By Amy Le Feuvre. 319 pages.....	1.00
Around a Sun Dial. By Amy Le Feuvre. 100 pages	.65
James Hannington. The Hero of East Africa. Profusely illustrated.....	1.00
Pepper and Co. By E. E. Enock. 283 pages.....	1.00
Women Who Have Worked and Won. J. Chappel. Illustrated.....	1.00
J. Hudson Taylor of the China Inland Mission. Illustrated.....	.65

We heartily recommend these 8 volumes as most suitable for young people and for home reading in the family. You can do nothing better than put them into the hands of your boys and girls. The stories of Robert Morrison, the great man of God who did such a wonderful work in China, and the one of James Hannington are fascinatingly written. And the stories of Amy Le Feuvre are very stimulating to Christian life.

The Coming Kingdom, or, The Goal of Prophecy. By I. R. Dean. Cloth bound. 245 pages. Philadelphia School of the Bible. Price \$1.50.

The volume contains the familiar truths as to the coming Kingdom; the times of the Gentiles; the mystery hid in God; the first resurrection; the seventy weeks prophecy. The author states all in a simple and scriptural way. We heartily endorse it, though we do not agree with his interpretation of the parable of the ten virgins. But in these days when the solid, plain dispensational truths of the Word of God are attacked and belittled we welcome any book which sets forth these core truths without which the Bible must remain a closed book as to future events. By all means add this volume to your library and read it.

The Kingdom and the Church. By Neil M'Lachlan. The Hulbert Publishing Co., London and Glasgow. Pamphlet, 50 pages. Price 30 cents.

This is a very helpful pamphlet, well written, and better still, according to the Scriptures. Those who do not see the distinction, so vital, between what the Kingdom is and what the Church is will do well to study Mr. M'Lachlan's brochure.

OUR HOPE

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Editorial Notes

His Shouts of Victory

A shout in Scripture expresses joy and victory. Our Lord has gained the victory over all things and therefore the shouts of joy and victory belong to Him. His people trusting in Him and one with Him can shout in triumph after Him. There are five shouts of our Lord recorded in Scripture.

The first came from the Cross. When our ever blessed Lord hung on the Cross we read that twice He cried with a loud voice. "Now from the sixth hour there was a darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a *loud voice*, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken me?" (Matt. xxvii:45, 46). Who is able to understand the deep soul agony of the Lamb of God which gave vent to this cry with a loud voice? It is the loud, agonizing cry which tells us that, "He who knew no sin was made sin for us." In the presence of this holy scene we cannot explain; we can only worship and praise in holy adoration.

But we read He cried again with a loud voice (Matt. xxvii:50; Mark xv:37; Luke xxiii:46). But neither Matthew, Mark nor Luke tell us what that final cry with a loud voice was. John does not mention the loud voice, but he records the utterance which came from His blessed lips. "It is finished!" It must have been this majestic word which He spoke with a loud voice. It is the shout of the Cross. Some believe that our Lord died of a broken heart. He did not. After He had borne our sins in His own body, He gave the shout of victory, and then He yielded His life and bowed His thorn-crowned head.

And how this shout "It is finished!" must have vibrated through the universes. It must have rolled through the heavens and passed on by the hosts of angels from heavenly habitations and constellations till the deepest recesses of the heavens had heard the glorious news. What commotion there must have been in the heaven of heavens, when He by whom and for whom are all things gave this shout of victory!—"It is finished!" How the powers of evil, the kingdom of darkness with its prince, fallen angels and countless demons must have shaken and trembled, for the knell of death and judgment for them had been sounded.

"It is finished!" The victory is won. All is finished, not a part, but all. Nothing needs to be added to His mighty work as the sin-bearer. Peace, full and perfect peace was then made in the blood of His Cross. And because He paid it all, suffered in our stead, met the righteousness of God, satisfied it and vindicated God's holiness, we who have believed on Him shout for joy and triumph over sin through His victory.

The second shout we hear on the glorious resurrection morning. He met them and said, "All Hail!" (Matt. xxviii:9). In the Greek it is one word and means "*Rejoice!*" Little did they know of the mighty victory He had won and what this "rejoice" meant. They even were reluctant to believe that He was risen from among the dead. But we know now fully the great joy of His triumphant resurrection. He has conquered over death and over the grave. Oh death, where is thy sting? Oh grave, where is thy victory?—But thanks be unto God, who giveth us the victory through our Lord Jesus Christ. Now we can face death and know it is but a sleep. The grave has lost its horrors, for He passed through it and came forth in His resurrection body. Death and grave vanquished. "Rejoice! Rejoice!"

The third shout is the shout of victory in His glorious ascension. "God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises; sing praises unto our King, sing praises" (Psa. xlvii:5). He ascended upon high and led captivity captive. We have often wondered what must have happened after the glory-

cloud had appeared and received Him out of their sight. The innumerable hosts of angels must have been there, for we know "He was seen of angels." Perhaps the archangel led the mighty throng of these hosts of heavenly beings to accompany Him in His return homeward to the Father's house and to the Father's right hand. With the mighty victor's shout He passed through the heavens, the forerunner, the great high priest. Even on earth He declared His great inheritance purchased by His victory over sin, over death, and over the grave, for He declared, "All power is given to Me in heaven and on earth." And well could He shout in His ascension for He takes His place far above all principalities and powers and dominions, and every name that is named. Angels and principalities and powers are now subject unto Him.

The fourth shout is the shout of His Coming for His Saints. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in clouds to meet the Lord in the air, and so shall we ever be with the Lord" (1 Thess. iv:18).

Up yonder at the right hand of God He is waiting for the appointed hour, when the Father will bid Him to pass once more through the heavens, to leave the Holiest and to come down to the sky. On earth, His saints are waiting for the shout with which He will pierce the heavens. What shout will it be? It will be the gathering shout. By it the dead in Christ will be gathered out of their graves; the living believers will be gathered. It will be a mighty host re-united to sweep upward to meet Him face to face. What will this shout be? Perhaps just the one glorious word, the word of royal grace, "Come." As He said to the two disciples who had asked Him, "Rabbi, where dwellest Thou?"—"Come and see," so will He speak in His descending shout, "Come and see!" What vision then will await us! What glorious meeting it will be! How great will be His joy and His victory and how great our joy and our victory. Even so, Come, Lord Jesus. Amen.

The fifth shout is the shout of the King. Thus spake poor, blind Balaam, forced to be the mouthpiece of God's Spirit. Looking upon the camp of Israel he beheld their future. "The shout of a King is among them" (Num. xxiii:21). He comes back to earth again. He comes in flaming fire to execute the judgments of God. He comes to claim the nations for His inheritance and the uttermost parts of the earth for His possession. Then His shout as King of Righteousness, as King of Glory and King of Peace will be heard throughout the earth.

And grace has made us partakers of all His shouts of joy and victory. So banish fear and shout with Him in holy joy and glorious anticipation.



How Great! "For how great is His goodness and how great is His beauty!" (Zech. ix:17). This outburst of praise closes the chapter in the Prophet Zechariah in which the coming of the King to Jerusalem is predicted, which will find its greater fulfilment in the day of His second coming. Then, indeed, the greatness of both His goodness and His beauty will be revealed.

But all those who know him by faith as their Saviour and Lord even now exclaim "how great is His goodness and how great is His beauty."

His great goodness towards us we see in our experience, though His infinite love and mercy with which He surrounds us are in vastness undiscernable and unfathomable. And yet we have tasted and continually taste of His goodness and kindness. With what love He drew us to Himself and how He has sustained us! With patience he has carried us along, and if we but have the right conception of our nothingness and unworthiness, we shall daily have a greater appreciation of His goodness and love.

How great is His goodness! And how great is his beauty. This we learn from a faithful and prayerful contemplation of the written Word, which so fully and blessedly reveals Himself. He is the one altogether lovely and His beauty and loveliness we behold afresh in His own Word. And then when His transcendent beauty and matchless worth fill our

eyes and hearts through the power of His Spirit, we shall cry out with the servant who knew Him so well, "that I may know Him." "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord" (2 Cor. iii:18).

What a wonderful surprise is in store for all His people when we see Him at last face to face. Then we shall know the full story of His goodness and kindness towards us. And His glorious beauty will not alone be beheld by us, but we shall be like Him and His name shall be in our foreheads. We shall fully know in that day "how great is His goodness and how great is His beauty."

In the mean time we will walk with Him. Looking back and remembering His goodness and mercy and our unworthiness, we have nothing to boast of. Looking into the future days, whatever they may be and may bring, we have nothing to worry about, for He is gracious and good. And looking to the present condition we should have nothing to complain of, for all is ordered by Him, who loveth us.



What a great and godly man he was!
 What zeal for God and deep compassion
 for his beloved Jerusalem and his beloved
 people! How he groaned and how he
 wept! How he pleaded with them to return unto the Lord!
 What a man of prayer he was! And what mighty emotions
 swept through his agonizing soul! How he suffered for
 righteousness sake and for his Lord! In the fifteenth chap-
 ter of the book which bears his name, there is the record
 of a brief prayer. He had been persecuted. Then he
 prayed, "O Lord, Thou knowest: remember me, and visit
 me, and revenge me of my persecutors; take me not away
 in Thy longsuffering: know that for Thy sake I have suf-
 fered rebuke."

And what was the answer of this cry to the Lord?

"Thy words were found, and I did eat them; and Thy Word was unto me the joy and the rejoicing of mine heart; for I am called by Thy name, O Lord God of hosts."

He found his comfort, his joy and his rejoicing in His Word. How he found the Words of God we do not know. It may have come to his heart from the sacred scrolls he possessed as a God fearing Jew: the law, the prophets who had witnessed before him, some of the Psalms and other portions of the Scriptures. But when he found His Words he appropriated them in faith, as a hungry man will take the bread which is set before him. He ate His Words and then they became unto him joy and rejoicing.

And so in the midst of increasing darkness, in the midst of conflict and confusion as we turn to the Bible we find His Words there just for our individual need, suited to our condition, whatever it may be. When we take them, trust in them, feed on them, we too shall find in them our joy and rejoicing, our comfort and our peace.

And how needful it is for us to eat the Words of God in these days. This heavenly food, besides giving us joy and peace, has in it the power to keep us from all evil and to strengthen us with that strength we need for the days which remain.



Eternally Safe Now and then we receive a letter questioning the eternal security of all true Christians, who are born again, indwelt by the Holy Spirit and who are therefore members of the Body of Christ. Our good friends who cannot believe in this blessed eternal safety pass by many passages in Scripture which give us this assurance and select a few misapplied Scripture passages, which they think, contradict the eternal security of all true believers.

One of the best statements we have read on this doctrine of comfort was written many years ago by Charles H. Spurgeon, who said: "The very least of God's people is safe, because the love of Christ is as much set upon the least as the greatest, because He has as much bought with blood the least as the greatest; because Christ is as much the surety of the little saints as of the strong saints; because the least in the family is as dear to the heavenly Father as the older sons; because the absence of the feeblest saint

would make a gap in heaven quite as much as the loss of the greatest; because if our Lord should suffer one of His people to perish, He would as much break His suretyship engagements by losing the least as the greatest; because it would be as much dishonor to Christ to suffer the meanest as the best to fall, for Satan would say: "He kept the strong and could not keep the weak," because Christ's love encompasses the lambs as much as the sheep, and eternal grace makes as sure their salvation as that of the apostles and martyrs. God will not be thwarted, and Christ will not be robbed, the Holy Spirit will not be defeated, the covenant shall not be broken, the oath shall not fall to the ground, the blood shall not have been spilt in vain, and intercession shall not go up unheeded for any of these little and weak ones—they must, they shall be kept. Though earth's old columns bow, not one of these shall ever perish."



Open "Lord, I pray thee open his eyes." This
Our Eyes was Elisha's prayer for his servant. And
 the Lord opened his eyes and he saw the
 mountains full of horses and chariots of
 fire, the hosts of God. May the Lord open our eyes likewise
 that we may behold in faith the unseen things, the blessed
 things to come. Faith has its own world, it is where He is
 who is the author and finisher of the faith, who sat down
 at the right hand of the throne of God. There faith loves
 to enter in and enjoy God's own blessed revelations and
 thoughts concerning Him, who is His well beloved Son.
 And there we behold His Glory and in that Glory, our com-
 ing Glory. Faith rejoices in the hope of the Glory of God.
 Faith looks forward to that happy day when in the dispen-
 sation of the fulness of times all things are gathered to-
 gether in one in Christ, the things in heaven and the things
 on earth (Ephes. i:10). And more than that, the eyes of
 faith see Him crowned with glory and honor, and in faith
 we expect to see Him as He is and be like Him. Eye hath
 not seen, nor ear heard, neither have entered into the heart
 of man the things which God hath prepared for them that
 love Him. But God hath revealed them unto us by His

Spirit (1 Cor. ii:9-10). But where else has He revealed them but in His own Word. There they are recorded. The coming glories of Christ are pre-written there, and all which concerns Him concerns us; Grace has made us sharers of them. May our eyes be opened to see the unseen things. Surely the blinding process from the side of the god of this age proceeds at an astonishing rate. Unless we move in the sphere of faith and gaze anew through God's revelation into the unseen things, we shall suffer loss in spiritual things. To be like His Son, to be with Him and to inherit His inheritance is the unsearchable destiny of God's Saints. "That in the ages to come He might show the exceeding riches of His grace in kindness towards us through Christ Jesus." Lord open our eyes! May He grant unto all of His people a greater vision of what is soon to be. The vision delivered Elisha's servant of his fear. It will make us bold likewise; it will give us the victory over the ensnaring influences of this present evil age, and keep before us the reality of our blessed destiny.

"Look upward, blood-bought children!
 See where Jesus has from Olivet ascended,
 Waiting the glorious dawning when
 He shall come to meet us in the air!
 Once more shall those same
 Sacred feet stand on the very heights,
 Mount Olivet, a spectacle to wondering
 And expecting gaze. Oh, sight of
 Glory marvellous beyond compare!
 Surely our faith then will confess,
 'The half had not been told.'
 Keep us, Lord Jesus, by Thy Spirit,
 Gazing at heaven's high portals
 From, as it were, our Olivet of faith,
 Till we shall see Thee, and
 Be like Thee, and for ever
 With Thee, Lord."



Francis Quarles was an able writer of **Food for Mind and Heart** poetry and prose; he lived during the Seventeenth Century. The first edition of his "Enchiridion" was published in 1641, and though various other editions were printed they have all become as scarce as the original. His maxims written in prose are the best in the English language and it is a pity

that they have been almost forgotten. We have one of the editions of Quarles in our possession and pass on some of his maxims as food for the mind and heart of our readers.

“Hath any one wronged thee? Be bravely reveng’d: sleight it, and the work’s begun; forgive it, and ’tis finished. He is below himself that is not above an injury.”

“If thou desire that inestimable grace of true faith, detest that insatiable vice of damnable covetousness: it is impossible one heart should lodge both; faith possesses thee of what thou hast not; covetousness dispossesses thee of what thou hast; thou canst not serve God unless Mammon serve thee.”

“When thou prayest for spiritual graces, let thy prayer be absolute; when for temporal blessings, add 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.”

“If thou art rich, strive to command thy money, lest she command thee; if thou know how to use her, she is thy servant; if not thou art her slave.”

“Let the greatest part of the news thou hearest be the least part of what thou believest, lest the greatest part thou believest be the least part of what is true. Where lies are easily admitted, the father of lies will not easily be excluded.”

“Read not books alone, but men, and amongst them chiefly thyself. If thou find any thing questionable there, use the commentary of a severe friend, rather than the gloss of a sweet lipped flatterer: there is more profit in a distasteful truth, than deceitful sweetness.”

“The Lord is Alpha and Omega in the great world; endeavor to make Him so in the 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 peaceful, thy labors prosperous, thy life pious, thy death glorious.”



OUR HOPE

Apelles This was the name of a member of the church of Rome—we do not mean the Romish church, but the church located in the city of Rome to which the Apostle wrote his epistle. We do not know who Apelles was. His name probably means “plain,” and he may not have been a preacher or an elder, but just a plain, simple Christian. Only one statement of three words we find concerning him in the Epistle to the Romans. But these three words are words of great significance. It is written of Apelles “*approved in Christ*” (Rom. xvi:10). This is a blessed mark of this brother’s faithfulness. What Christian would not have it said of himself “approved in Christ.” And every Christian may be thus approved in Him, for He who gave grace sufficient to Apelles to stand the tests, to live soberly, righteously and godly, to be faithful in his testimony and in his service, is able and willing to give to us the same grace for life and service. Few Christians know what it means to be ambitious to please Him; yet this should be our daily desire and aim. Begin each day with this high ambition, not to please yourself, nor other men, but Him. During the day ask often, does this I am doing please Him? At night review your day and come to Him with your missteps, your failures and tell Him. This is the way to please Him and to be approved. But what will it mean to be approved in Christ, and by Him, in that soon-coming day, when we shall meet Him face to face! Yet even now there is great peace, joy and satisfaction in a life devoted fully to our absent and coming Lord.

We seek, O Lord, that day by day
Thy will may be our chief delight,
Our home a Bethany for Thee,
Illumined by Thy presence bright.



Baptism? Now and then we receive a letter of inquiry about water baptism. Has this ordinance anything to do with salvation? Is it essential to salvation? Water-baptism has absolutely nothing to do with our salvation. As an ordinance it has

its symbolical meaning, but it has no power in it to do anything for the soul's salvation. The same is the case with the Lord's Supper.

The passage which is frequently quoted by those who believe that water baptism is essential to salvation is Acts ii:38: "Peter said unto them, Repent and be ye baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." This is taken to teach that unless one is immersed in water he cannot have the remission of sins and the gift of the Holy Spirit. But let us listen to another record about Peter's preaching, "And He commanded us to preach unto the people, and to testify that it is He who was ordained of God to be the 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. While Peter yet spake these words, the Holy Spirit fell on them that heard the Word" (Acts x:42-44).

Here he did not come to the water at all, but when he spoke of believing on Christ, and that those who believe receive remission of sins and the gift of the Holy Spirit, his whole audience acted upon the message, believed, received the remission of sins and the gift of the Holy Spirit.

Why did Peter mention water baptism on the day of Pentecost and why did he omit it in his preaching in the house of Cornelius? In Acts ii he preached to the Jews; in Acts x he preached to the Gentiles. Of the Jews it was demanded that they give an outward evidence of their true repentance by water baptism, because they had rejected Christ, their Messiah; no such demand is made of the Gentiles. Nowhere in the Epistles is water-baptism declared to be essential to salvation. We are saved by grace through faith, not of works, not of ourselves, not even through ordinances; but it is the gift of God.



**Marks
of Errorists** Meddling with the simple but solemn declarations of the Word of God concerning the eternal destiny of the wicked seems to be the common goal of all errorists. One can trace certain marks in all of them. There is the claim

of "new light" and "original research" independent altogether of others. They tell us that they receive it all from the Lord. One does well to be suspicious of any teacher who claims this. Such have often been found out reproducing the works of other men. Strange and fanciful theories about certain doctrines are invented. True there is a continued outcry against traditionalism, creedal theology, etc. The utterances and teachings of some of the greatest gifts of the Lord to His Church are set aside and belittled. This is done with an astonishing boldness, which must be the result of a colossal pride. The impression is created by these men that till they came no one ever knew the truth of God. An intellectual superiority is likewise in evidence;—this, let us say, assumed superiority, seems almost studied. They use Greek of which they know little; they quote a few words in Hebrew, of which they know less. It is a veritable show of learning. It takes with some people, and if the person is fascinating a following is soon assured. Then they follow the "new light" without discovering that the old prediction is anew verified "also of your own selves shall men arise, speaking perverse things, to draw disciples after them." But somehow these men always lead on to the denial of something concerning the future state. In a monthly, published on the Pacific Coast we saw some years ago the following statement:

"Endless punishment is no longer accepted and proclaimed as it was; among those who resolutely adhere to the foundation truths of the Gospel, the conviction prevails, though many may not express themselves fully, that the doctrine in its old, legal, mechanical, sensuous form of statement is not true. In its creedal form, it is not believed by the people. The impression prevails and conviction deepens that the doctrine needs revision and restatement."

In other words, the doctrine concerning the endless, conscious punishment of the lost, as revealed in the Word of God, as believed by the Apostles, as taught by the great men of God in the past, the noble men of deepest piety and the most mature and *real* scholarship, needs revision.

It is very true "endless punishment is no longer accepted

and proclaimed as it was," but this *is* a part of the apostasy. Millennial Dawnism and all the other Satan cults are marked by the same denial of eternal punishment and all have "revised" the doctrine to suit themselves.



Our latest book, "The Church in the **What Others Say** House," has not only met with success, but it has already brought much blessing to many homes and hearts. All reviews have been extremely complimentary. We give two. The first is taken from the "Toronto Globe," one of the best Canadian dailies:

"THE CHURCH IN THE HOUSE"

By A. C. Gaebelein.

The author has been happy in his choice of title for his new book, and we hope his objective may be accomplished in thousands of homes.

The Christian public needs no introduction to the pen of A. C. Gaebelein, as he is constantly writing, and writing with marked effect. The author's object, to establish "a church in the house," cannot easily be challenged in this age. His subjects are well chosen for the purpose; they are far-reaching in thought; profoundly scriptural, and written in a simple style so as to bring the subject within the mental reach of all. Great care has also been exercised in the selection of the poetry in this volume, which will prove helpful in building up the Body of Christ.

The other is from the magazine for "Evangelical-Lutheran Homiletics and Pastoral Theology," published by the Synods of Missouri and Ohio. They recommend the volume to their preachers as containing good matter for sermons:

As indicated by the subtitle, this is a collection of essays (exegetical and devotional) and sermons, interspersed with religious poetry. The prose sections supply a good deal of material for sermonizing, and the poetry here reprinted is by no means of the "filler" variety but embodies some very fine specimens of sacred poetry that have been long forgotten or would be difficult to find. Each of these poems is worthy of the pastor's attention and will supply him with welcome material for his parish-paper. The author of this volume is the well-known publicist and lecturer whose works have been at various times noted, generally with approval, in our review pages.

How many of our readers use this volume in the home or on Lord's Day? We wish it might have a still larger circulation.



OUR HOPE

What Do You Think of It? Our brother, Mr. F. C. Jennings, has given for a number of years in our columns a most excellent exposition of the Prophet Isaiah. The work is now finished. We are sure hundreds of our readers have greatly enjoyed these helpful unfoldings of the great prophecies of Isaiah. As there is next to nothing available on the prophet Isaiah, and these expositions are worthy to be preserved in a more permanent form, we are contemplating their publication in a book.

We would like to ask our readers, before we take decisive steps in this direction, how many would like to see Mr. Jennings's exposition issued in a volume.

What do you think of it? Please send us a postal card if you are in favor of it. Or indicate it when you renew your subscription. We will appreciate it.



Oklahoma and Texas We had splendid meetings in **Paul's Valley, Okla.** We believe many were greatly helped. As everywhere else, in this town there is a company of good people who love the Word and love His appearing.

In **Dallas, Texas**, our chief work was done with the Evangelical College. This splendid institution fills a great need. It is not a Bible Institute but an accredited college. Prophetic-dispensational truths are taught in connection with instruction in the English Bible. We believe it is the only college in its class where this is done. The blessing of the Lord has rested upon the institution and we believe it will continue to do so. Write for literature to the president, Dr. Lewis S. Chafer, 3909 Swiss Avenue, Dallas, Texas.

We spoke for three weeks, each week ten times, to the students, and besides the lectures during the day we gave ten other lectures at night. We also spoke three times over the radio stations from the Adolphus Hotel and the Baker Hotel. Many thousands were reached by us with the Gospel message.



Other Meetings We visited again the capital city of Louisiana, **Baton Rouge**, where we met old friends. The meetings held in the First Presbyterian Church brought help in spiritual things to many, and His blessing rested upon the ministry.

As we go early to press with this issue we cannot say anything about the thirtieth annual Bible conference in Boston. During this month, if it pleases the Lord, we hope to be on the Pacific Coast, holding meetings in **Portland, Oregon; Tacoma; Spokane**, and other places. Pray for us! Pray for the meetings!



**Summer
Conferences**

We remind our readers again of the two summer conferences. The first one conducted by the Editor is in charming **Montrose, Pa.** We expect this year to have twice as many attendants as last year. So make reservations for rooms as early as possible. The date is August 5-11.

The **Stony Brook Prophetic Conference** will be conducted by Dr. F. C. Ottman and the Editor and will meet August 19-23. We expect many more of our readers and friends this year. We invite especially those who have never visited Stony Brook. More about these conferences next month.

**Martin Boos**

The biography of this remarkable priest, written by the Editor and published serially in our pages, will be published this fall in a neat little volume. It ought to do a great work among intelligent Romanists.

**Splendid Reports**

We hear from many sources that our "Annotated Bible" is not only greatly appreciated by the many hundreds of people who have secured sets, but that it is proving a great help to preachers and Sunday School teachers. We only wish we could put sets into every college library in the country. What a great blessing this would be!

The Book of Psalms

Psalm XXXVII

This is an almost perfect alphabetical Psalm. It is a great prophetic Psalm, promising and revealing the fullest blessing to the righteous remnant of Israel in the coming day, when they shall possess the land and enjoy their glorious inheritance. This Psalm will then be fully realized, when Israel's King has returned. While there are many admonitions and words of encouragement to the righteous, prayer, pleading for deliverance, or the outcry against the enemies, is completely missing in this Psalm. The time of blessing for the righteous has come. They have inherited the earth; evil is dethroned and the wicked are perished. But there is much exhortation to faith, to trust, and much else of comfort and encouragement for the godly.

But it would be wrong to say that this Psalm has an exclusive meaning in connection with the earthly people of God. All true believers, though they are not of Israel, can claim and enjoy the precious things the Holy Spirit brings forth in this Psalm through David. The fact is that thousands upon thousands of Christian believers have turned, and still turn, to this Psalm for comfort and help. Many

a Christian poet has gone here and found inspiration for his sonnets and hymns, which in turn have been the source of blessing to the household of faith.

I. The Blessings of Faith and Assurance. (Verses 1-11.)

Fret not thyself because of evil-doers;
 Be not envious of the workers of iniquity.
 For they shall soon be cut down like grass,
 And fade like the green herb.
 Trust in Jehovah and do good:
 Dwell in the land, and feed on faithfulness.
 And delight thyself in Jehovah,
 So shall He give thee the desires of thy heart.
 Commit thy way unto Jehovah,
 Rely upon Him, He will act.
 And He shall bring forth thy righteousness as the light,
 And thy right as the noon day.
 Rest in Jehovah, and wait patiently for Him;
 Fret not thyself because of him that prospereth in his way;
 On account of the man who bringeth wicked devices to pass.
 Cease from anger and forsake wrath;
 Fret not thyself, it leads only to evil.
 For evil doers shall be cut off,
 But they that wait on Jehovah shall inherit the earth.
 Yet but a little while and the wicked is no more,
 Thou shalt consider his place and he shall not be.
 But the meek shall inherit the land,
 And delight themselves in the abundance of peace.

The Psalm begins with the admonition to the godly not to fret because of evil doers and with the assurance that the day of recompense, when the Lord will deal with them, will come; then they shall be cut down like grass and wither like the green herb. The same exhortation is frequently found in the Book of Proverbs (Chapters xxiv:1, 19; xxiii:17). The promise to God's earthly people is prosperity in earthly things. But often they saw the ungodly prospering while they, the righteous, suffered. They fretted on account of it. Later the godly Asaph faced this perplexing question. He spoke of the prosperity of the wicked, that he was envious of them. And after he described them, he wrote: "Behold, these are the ungodly, who prosper in the world; they increase in riches." He was greatly perplexed, till he considered their end (Psa. lxxiii:1-20).

Then follow a number of encouraging words, which all believers love: Trust in Jehovah; Delight thyself in Jehovah; Commit thy way unto Jehovah; Rest in Jehovah. It is the life of trust and confidence in Jehovah, which keeps the

heart from fretting and being disturbed because of the wicked. Trust in the Lord and the practical expression of this trust, that is, doing what is right and good (Psa. xxxiv:14) is the foundation of the life of faith. Trusting Him means to feed on His faithfulness; faith finds out that all His promises are true. This is followed by Jehovah becoming the heart's delight of the believer. Expressed in the language of the New Testament it means "rejoice in the Lord." As we walk in Him, looking to Him, being fed by Him in marvelous grace, we find our delight in Him and desire Him above everything else. In such fellowship prayer, bringing our heart's desires to Him, is not a duty, but a precious, delightful exercise, and the desires of the heart are granted by Him. "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things which are pleasing in His sight" (I John iii:22). Then faith commits all into His hands. "Commit thy way unto Jehovah" or, as the marginal reading has it, "roll thy way upon the Lord," He shall do it, or as we have put it, "He will act." It is interesting to notice that the Septuagint translates it, "Reveal thy way unto the Lord"; this means tell Him about your plans and your ways, talk it over with Him, then put it all upon Himself. And when we have put it all into His hands, worry and anxiety must cease; we must leave it with Him. To tell the Lord about ourselves, our way, our difficulties, our straits; to commit it all unto Him and then to continue in fears and anxiety is not faith but the most subtle form of unbelief. He is able and sufficient to act in our behalf. Our way may be dark, but He has a way to bring us out of all darkness and deliver us from all our fears and cares.

Commit thou all thy ways, and all thy grief and care,
To Him whom heaven obeys, whose love is everywhere—
For air and clouds and wind, He findeth pathways meet,
Shall He not also find the pathway for thy feet?

Thy trust must be in Him, if thou wouldst be at peace;
If His work is thy theme, thy work shall have success.
With labor of thine own, with sorrowing and with care,
No blessing can be won; God giveth all to prayer.*

*From the German, Paul Gerhard's hymn, "Befiehl Du Deine Wege."

The next is, we rest in the Lord. It is the rest of faith. This will bring the exercise of patience in waiting on Him, as well as for Him to act in our behalf. We have then need to remember that it is written, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. lv:8, 9).

Then comes the announcement of judgment in store for the wicked. Evil doers shall be cut off. To this is added twice the promise given to those who wait on the Lord, and to the meek (and both go together), that is to the righteous, "they shall inherit the earth." This is the promise made to the godly in Israel, it is the hope of His earthly people. The hope of the Church is not earthly but heavenly.

The Church's destiny is not an earthly Jerusalem, but the heavenly Jerusalem. The Church will not reign *on* the earth, but *over* the earth. As it is known to every reader of the New Testament, our Lord in one of the beatitudes quotes from this Psalm, "Blessed are the meek, for they shall inherit the earth." This promise shows that the Sermon on the Mount is not addressed to the meek in the Church, the Body of Christ, but to the meek, the saints of Israel. When finally there is a godly suffering remnant of Israelites on earth, waiting patiently and in meekness for Jehovah, they will receive with His coming the earth for their inheritance.

II. The Contrast between the Wicked and the Righteous.

(Verses 12-20.)

The wicked plotteth against the righteous;
 And gnasheth on him with his teeth.
 The Lord laugheth at him;
 For He seeth that his day is coming.
 The wicked draw their sword and bend their bow,
 To cast down the poor and needy,
 To slay the upright in the way.
 Their sword shall enter into their own heart,
 And their bows shall be broken.
 The little that the righteous hath,
 Is more than the riches of many wicked.
 For the arms of the wicked shall be broken,
 But Jehovah upholdeth the righteous.
 Jehovah knoweth the days of the perfect,

And their inheritance shall remain for ever.
 They shall not be ashamed in the time of evil,
 In the days of famine they shall be satisfied.
 But the wicked shall perish,
 And the enemies of Jehovah shall be as the fat of lambs—
 They shall consume, like smoke shall they consume away.

Little comment is needed in explaining this contrast between the wicked and the righteous. These words will take on their rightful meaning when we consider them prophetically. There has been an age-long plotting of the wicked against the righteous. What our Lord said in His prayer, "The world hateth them," has been true in the past and is still true today. Let only believers live out their separation from the world and the world will surely hate and despise them. But the plotting of the wicked against God, against His Anointed (Christ) and against His people, will reach its climax in the end of this age. Of this we read in the Second Psalm. But when nations band themselves together in opposition to God, "He that sitteth in the heavens shall laugh, the Lord shall have them in derision" (Psa. ii:4). Of this final conflict we read in this Psalm: the Lord's laughter is also recorded here. The day of the wicked, when judgment overtakes him, is the day of Jehovah, when He appears in visible glory and majesty. And what blessed assurance there is given to the righteous! They are upheld, kept, delivered, satisfied, and their inheritance is for ever, while the wicked are consumed in the fires of judgment like the fat of lambs.

III. The Contrast of the ways and the end of the Righteous and the Wicked. (Verses 21-40).

The wicked borroweth, and payeth not again,
 But the righteous is gracious and giveth.
 For those blessed of Him shall possess the earth;
 And they that are cursed of Him shall be cut off.

Here is the contrast between the greed and injustice of the wicked and the kindness and liberality of the righteous, and the destiny of the righteous, possessing the earth, and the destiny of the wicked—they are cut off. The warnings, in the New Testament against greed and covetousness are the most prominent. Alas! that there are, in these days of greed and earthly ambitions, so many who profess to be

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children of God who do not heed these exhortations and manifest the same trend which is so prominent in the world. They forget that it is written, "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which draw men in destruction and perdition. For the love of money is the root of all evil" (1 Tim. vi:9). And they do not remember that "covetousness is idolatry." True piety must ever be witnessed to by graciousness and liberality.

The steps of a man are established by Jehovah;
 And He delighteth in his way.
 Though he fall he shall not be utterly cast down,
 For Jehovah upholdeth with His hand.
 I have been young, and now am old,
 And I have not seen the righteous forsaken
 Nor his seed begging bread.
 He is always gracious and lendeth
 And his seed shall be a blessing.

The man, whose steps are established by the Lord, is, of course, a righteous man. As the righteous steps on in faith and confidence in the Lord, walking in a way well pleasing in the sight of God, his going forth will be established. If perchance he shall stumble and fall, in the way of trust in which Jehovah delighteth, the Lord will uphold him.

David speaks of his own experience. He has watched and seen how the Lord takes care of the righteous. "I have not seen the righteous forsaken." But this reminds us of Him who is righteous, yea the righteous One. That Just One was forsaken when He hung on the Cross—forsaken of a holy and righteous God, because He had taken the sinners place. And now all who are in Him, sheltered by His ever blessed and finished work can never be forsaken.

Depart from evil and do good,
 And dwell forever more.
 For Jehovah loveth judgment
 And will not forsake His saints,
 They are kept for ever;
 But the seed of the wicked shall be cut off.
 The righteous shall possess the earth,
 And dwell therein for ever.

Here we find additional admonition and assurance. The saints of God, Jewish or Christian, must turn from evil, turn their back upon it and learn constantly to do good. Jehovah has pledged His Word that He will never forsake His saints;

He will keep them. Then once more the destiny of the righteous and the wicked is mentioned.

The mouth of the righteous uttereth wisdom,
 And his tongue speaketh judgment;
 The law of His God is in his heart,
 His steps shall not slide.
 The wicked watcheth the righteous,
 And seeketh to kill him.
 Jehovah will not leave him in his hands,
 Nor condemn him when he is judged.

The righteous man is governed by that which is in his heart. It is the "Torah," the law of His God. "Thy Word have I hid in my heart that I might not sin against Thee" (Psa. cxix:11).

The law of God in the heart is according to the new covenant, yet to be ratified with Israel (Heb. viii:10-13). Believers, born again, have in the new nature the perfect law of liberty, and walking in the Spirit, their steps will not slide. The mouth and the tongue of the righteous should be governed by that new nature. It would be well for many Christians to read frequently James iii.

Wait on Jehovah and keep His way;
 And He will exalt thee to possess the land;
 When the wicked is cut off thou shalt see it.
 I have seen the wicked in great power,
 And spreading like a green tree in its native soil.
 I passed by and lo, he was not;
 I sought him and he was not found.
 Mark the perfect, and behold the upright,
 For the end of that man is peace.
 But the transgressors shall be destroyed together—
 The future of the wicked is, to be cut off.
 But the salvation of the righteous is of Jehovah,
 He is their strength in troublous times.
 And Jehovah will help them and deliver them.
 He shall deliver them from the wicked, and save them,
 For they trust in Him.

Thus ends this beloved Thirty-seventh Psalm, filled with so much comfort to the trusting heart. What a great life it is to live in faith, in fellowship with God! What a great privilege to wait on the Lord, to wait patiently on Him as well as for Him! What a solemn responsibility to show in our lives that we are governed by the Spirit of God, our works and ways testifying to the fact that we are righteous! And what a glorious and eternal destiny!

Studies in Isaiah

BY F. C. JENNINGS

CHAPTER LXVI (Concluded)

A final word to the self-complacent. Jerusalem the attractive center of the millennial earth; whence its missionaries go to the furthest countries to proclaim the glory of Jehovah. The Gentiles evidence their restoration by doing all in their power to bring back the Jews who have not as yet returned. The interest Jehovah takes in this told by specifying every vehicle that is used. The Gentiles admitted to the service of the sanctuary. Closing with a solemn picture of millennial conditions on this earth, types of the eternal.

This then brings us to the last division of this last chapter, and ever filled with solemnity is the **last**, for here, although it is only the earth that is directly in view, yet, as already said, the events that take place upon it afford pictures of eternity. Here then we are standing as it were upon the shores of the boundless sea of eternity—surely a solemn place!

Perhaps the most striking feature in that final judgment is in the objects against whom it is directed. We all approve of penalties against the breakers of the moral law, or on everything that militates against the security, comfort, and well-being of society; but that the wrath of God should be directed against what seems to us in itself admirable—the very religion that commends itself to us because of its respectability, and careful moderation—that tends to arouse resentment. For are we not inclined to attach no little merit to those observances by which we still preserve rather more than a shred of our native self-complacency? And people say although perhaps not audibly: “It is a comfort to think that God could hardly turn away from, and finally turn away to everlasting perdition, those who have ‘joined the church,’ gone through all the forms of respectable religion; have lived (with those little exceptions that still cling to every human being) at least lives outwardly decent in conduct—no, no it is unthinkable that God could finally reject any such.”

Alas, it is the voice of Cain that still thus speaks, and speaks, precisely as of old. A stupendous error, although, alas, it is the broad road, and many still travel it! Not one word

is there in it of sincere confession of truth; not one breath of penitence; not one thought of the need of forgiveness; not one whisper of gratitude for the love that forgives; not one emotion of adoration for the wisdom that permits that forgiveness to be granted without unrighteousness through the precious Blood of Christ. Most certain it is that there is no peril, even to this day, equal to that of such a "religion."

- 17: They who themselves consecrate,
 Make themselves clean in the gardens,
 Following one in the midst,*
 Eating the flesh of the swine,
 Abomination and mouse,
 These all together shall perish
 Proclaimeth Jehovah!
- 18: And I their works and their thoughts . . .!
 The time has come for all nations,
 And tongues to be gathered together,
 To come and behold my glory.
- 19: A sign will I set in their midst,
 And send forth those who've escaped,
 To Tarshish, to Pul and to Lud—
 Benders are they of the bow—
 To Tubal and Javan: th' islands afar,
 That never have heard my report,
 That never have seen my glory,
 Among those nations afar.
- 20: And these shall bring all of your brethren
 Out of all of the nations,
 For an offering unto Jehovah,
 On horses, in coaches, in litters,
 On mules, and in swift-rolling vehicles †
 To my holy mountain of Salem:
 Saith Jehovah!
 As the children of Israel bring
 An offering in a clean vessel,
 Unto the house of the Lord.
- 21: Also of **these** will I take,
 To be for priests and for Levites
 Saith Jehovah!

*A most obscure line. The translation above is fairly literal, and probably refers to one "who leads the people in religious worship" (Delitzsch).

†"Swift beasts" (Delitzsch): "Dromedaries," but being used nowhere else, the word is uncertain. From a root: "to go round in a circle" it has been assumed to refer to the rolling motion of a dromedary, but I am inclined to believe that it is one of those prophetic words, that, without definitely specifying modern inventions, leave room for, and apply to them **when** invented. Thus in this word, railway-trains, automobiles and even aeroplanes might be covered by the Hebrew **karkaroth**, which Richardson renders: "Machines turning round with the swiftness of the clouds": **That** was written long before aeroplanes, those successful racers with the swiftest clouds, were thought of. The word **karkaroth** permits this inclusion. The clouds themselves shall be **our** chariots (1 Thess. iv:17).

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- 22: For as the heavens all new,
 And as the new earth which I make,
 Shall forever stand fast 'fore my face,
 Proclaimeth Jehovah,
 So shall your seed and your name,
 Forever stand fast.
- 23: And it shall then come to pass,
 That from new moon to new moon,
 From sabbath even to sabbath,
 All flesh shall come and bow down,
 Before my face,
 Saith Jehovah!
- 24: Then shall they go forth and look
 At the corpses of men—the rebellious—
 For their worm never will die—
 Their fire will never be quenched;
 Abhorred shall they be of all flesh.

Our first verse (17) tells us who are the objects of the judgments of fire and sword of which we have just heard—they are primarily directed against the very people that we should assume would escape them if anyone could, for they “sanctify themselves,” and “make themselves clean”; if **these** are to “perish,” then must we not ask with the Lord’s first disciples: “Who then can be saved?” But what is the motive of their “sanctifying themselves”? It is that they may have that external appearance of piety that has great honor from their fellows; and is in harmony with their external environment—the places that they have chosen for their worship. God must meet them in the place of their own choice, “in their gardens,” where, as we have seen, everything speaks of their **own good works**. For here, precisely as all through the book Jehovah sweeps away the outward veneer of a popular religion, and looking underneath the fair garden-show, the external sanctification, the formal purifying, says “your real appetite is for that with which your unrenewed nature accords; and since that reveals your moral identity with them, you must take your place with all the impenitent, for ye **all shall perish together!**” Then in verse 18, the emotion under which Jehovah Himself now speaks is told in the broken ejaculations as our own Apostle Paul, under the power of the same Spirit, makes us hear his sighs, by the fragmentary character of his writings, as in Gal. v:7-9; and again 1 Cor. v:3-4 so here the only way the line **can** be interpreted is in view of the deep

emotion under which it was spoken, for there is no verb; as if the subject were too shocking to be continued, the Speaker breaks off abruptly. Very much as in Gen. iii, which reads: "**And now lest he put forth his hand, and take also of the tree of life, and eat and live forever,**" and there He stops, as if that would be unspeakably dreadful that poor man must necessarily live away from God in his sins forever!

In verse 19 we see, if I err not, that same "sign" of which the Lord spoke in Matt. xxiv: "Then shall appear the **sign** of the Son of Man in heaven," but here, consistently with the spirit of the Old Testament, that sign has reached the earth, and the Son of Man is "in the midst of His people."

But although that "excellent glory" is only in one single spot, it cannot be confined there, and so from that saved remnant, missionaries are sent, with this gospel of the kingdom to the furthest bounds of earth to those to whom the present gospel of the grace of God has not been preached—that "Report," the rejection of which our prophet mourns over in Chapter liii, these have never heard at all.

In the New Testament the **angels** are seen as being sent forth to "gather the elect from the four winds." Here the angels are not seen, but many a warmhearted Jewish missionary, who has been through that time of great tribulation, goes to make those outlying lands aware of what has taken place in and around Jerusalem: how the Lord has there revealed Himself in His essential glory of absolute Love and Light.

But we must carefully note that this excludes those who have **wilfully** rejected that "Report" when they did hear it. 2 Thess. ii:10-12 must throw its light on this solemn theme, and in that light we fail to find any hope for those who have, in this day of grace, **wilfully** rejected "the love of the truth," for such there would appear to be nothing but perishing.

In what way is the success of these missionaries evidenced? Thus: the converted nations hasten to take back to their homeland all the Jews whom they can find. And now what a contrast do we note to the complete ignoring

of the present journeyings of those Jews who are returning in this day. The Scriptures are quite silent about it, for **now** the Gentiles are not carrying them back in honor and affection at all; but rather **pushing them out** as unwelcome guests, and often treating those who will not go to bloody persecutions. But **then** we are told of the very means of transport—for so interested is Jehovah in what is then occurring, that every vehicle that carries one of His elect is noted by Him.

For these missionaries are now preaching “the gospel of the kingdom,” and that, not the kingdom merely at hand, nor in its present form of “mystery,” with the King rejected and away; but the King revealed and reigning in all the splendor of His manifested glory, and His presumptuous rival chained in the bottomless pit (Rev. xx). Can we not almost hear that saved remnant singing those beautiful psalms that have been composed especially for that very time, as for example.

O sing to Jehovah, sing a new song!
 Sing to Jehovah—sing all the earth!
 Sing to Jehovah, bless ever his name;
 Shew forth his salvation day after day;
 His glory declare among all the Gentiles
 His wonders among all the peoples” (Psa. xcvi).

This then shall be the joyous call of Israel to the Gentiles; and, in response, the Gentiles bring the scattered Israel to Jehovah as the priests of the Sanctuary bring a “gift-offering;”^{*} and Jehovah accepts those Gentiles in that way.

^{*}There are some who teach that a dispensation shall intervene between the reign of the Lord that we term The Millennium and Eternity. They think that the imperfect conditions that are evidenced during that thousand years, and so sadly and clearly are expressed at its end (Rev. xx) are quite inconsistent with such Scriptures as Ephes. i:10; and Phil. ii:10-11. I have not been able with my present light, to share this conviction: first, because the reasons given for it do not appear strong, while those against **do**. There is so evidently a divinely intended correspondence between the experiences of man and those of his earth, that it would seem as if such a dispensation thus introduced would need a corresponding condition between our present state of regeneration—imperfect enough alas, as we know it to be—and that eternal condition of perfection into which Scripture assures us that we shall be introduced at once at the coming of the Lord. The personal history of every redeemed child of man may be told in the three conditions: chaotic disorder, regeneration, and being made perfect. So with the earth, it is now in the first; with Israel, all righteous, it will be **regenerated**; and then follows the perfection of eternity; with no intermission.

He even takes some of **them** for priests and Levites, so that in that *millennial day*, even in the very temple in Jerusalem, will be found Gentiles serving as priests: and that certainly forbids any continuance of the enmity between Jew and Gentile, since they are together in that holy service (verse 22). To restored Israel, eternal conditions are introduced at the very beginning of the reign of her Messiah; and yet, as with all prophetic scripture, this promise must find its place, and be in harmony, with all others. There shall be in one spot on earth, a "new earth," and above it a "new heaven," but that condition will only widen out to embrace the whole earth, and the whole heaven at the **end** of the reign of a "thousand years" after the Devil has been loosed from his prison for a little season, and finds the smouldering hostility of many an unregenerate heart only waiting for his incitement to burst out into that last flame of rebellion that is finally met by "fire from heaven" (Rev. xx:9). Then comes the final judgment of The Great White Throne: the old earth and its attendant heaven, flee away and no place is found for them: the "second death," the "Lake of Fire" receives those impenitent and proud appointed by their rejection of grace to that everlasting doom, and then, and not till then, do we hear the grand word: "**Behold I make all things new.**"

It would follow that this eternal New Creation is no more actually universal throughout the **millennial** reign, than "all things" are literally new even now for those who are in Christ. In Israel and her land and in the heavens that canopy it, all is literally new; and eternal; nor shall there ever be change there. Thus, are these prophetic Scriptures seen to be in perfect harmony.

It is a beautiful and restful theme even to us who are not the literal Israel, and we linger over its messages. For that people, have, as we again must say, ever afforded "types" for the heavenly or spiritual. **Their** Egypt is **our** state of nature away from God, and slaves to sin. **Their** Red-sea and the wild east-wind and the dark night, are **our** Calvary and the "storm that bowed that blessed Head." **Their** wilderness journey finds its clear counterpart in **our** spiritual journey to our Home above, which was their "land." But

do the types end there? Israel, in her conflicts, failures and periodic, but short lived revival under the Judges, still affords just as clear types as those referred to. Then where shall that service that Israel renders to the heavenly people come to its end? Each age or dispensation is a prophecy of the one that succeeds it. Before our chapter closes we have in the last two verses an earthly scene that our Lord Himself specifically uses as a picture of an eternal one: the literal fire and worm of the one telling of spiritual counterparts in eternity.

Then we ask, **why should not the service of Israel be also a type of the service of the heavenly redeemed for eternity?** I beg my reader to ponder this, for I can but feel assured that they are. Then as the eternal doom of the impenitent is told in the literal fire and worm of lost Israel, so the ministry of the saved is prophetically told in the ministry of saved Israel!

The earthly people are sent to outlying lands to whom the "report" had not come, to proclaim the glory of which they had not heard. That would then be a type of the ministry of us, His servants, who shall even in eternity **serve** Him (Rev. xxii:3) by proclaiming His glory, in the atoning work that He has accomplished. But where could that be, save to those star-worlds that have, as far as we know no limitation in number, and each one having its spirit-ruler: the literal material Host of Heaven thus having its counterpart in the heavenly Host of spirit Principalities and Powers: both being termed in Scripture: "The Host of Heaven" and in their infinity providing a field for unending ministry.

This is but a suggestion, but it is a suggestion based, and it seems to me, firmly based on the Scriptures; for once admit that Israel's history is recorded, whether historically of events past, **or prophetically of events future**, to be "types for us on whom the ends of the ages are come" (1 Cor. x) and the suggestion becomes almost, if not altogether, divine certainty. How different the stirring picture this gives of eternal occupation, from the imaginations that endeavor to fill eternity with nothing at all but "singing"! "At thy right hand are pleasures for evermore." Note the plural, for

there is not one kind of pleasure only, but such changes of delightful and unselfish occupations that forbid our thinking of heaven as a scene of unvarying repetition, precisely as made Solomon utter his groan of "vanity of vanities" as he saw generations and constellations; winds and waters—all going in unvarying circles: is **that** to be our heaven? Are we as ages pass at last to cry "Vanity of vanities" there? A thousand times NO; Solomon found no new thing under the sun, we are to find all things new, and forever and constantly new, "above the sun"! New scintillations of divine beauty; new visions of divine Love in Jesus our Saviour! The active service of Israel on the earth is but a picture of similar, although far more widespread, active service of God's redeemed in the heavenlies, and we are plainly told of the one that we may, by deduction it is true, but what seems an inevitable deduction, know of the other. Surely every little ray of light on our eternal home, and its occupations is to be welcomed with thanksgiving.

Thus by Israel on the earth are heavenly truths pictured for our learning; nor is there a stranger or more depressing phenomenon in our strange day, than that there are some who are actually turning back to the errors of prophetic interpretation that many of us also once held, but were thankful to abandon. For such, all those prophecies which tell of the recovery of Israel, as the elect nation, are fulfilled in the heavenly seed of Abraham, the Church, and God has been miraculously preserving a people separate from all the nations of the earth, among which they have been scattered for the past 2000 years, **without any purpose whatever!** "For," say they, "God has no further use for the Jew." How far from that is the simplest, clearest truth, that "if the casting away of 'that people' be the reconciling of the world, what shall the receiving of them be but life from the dead?" (Rom. xi). It is a sad loss, nor do any human names that may endorse it make it anything else.

So our book closes, as does the whole volume of revelation, with another scene. Zion is the joy of the whole earth; thither all the nations go to worship, month by month and week by week, for moons are still there to wax and wane,

and Sabbaths are again to be kept. 'Tis the marriage-time of Israel, and the waterpots of Cana—those Jewish ordinances that have been so empty of life, because empty of Christ—now yield wine of the very best, for Christ is seen in everything. The memories that the new moon brings, awaken worship—not from Israel only—but from all mankind, for Israel's new-moon has been "as life from the dead for the whole world" (Rom. xi:15). The Sabbath is a delight, for it is full of memories of that One on whom, all now truly rests, and in whom everything is "very good."

But there is another side to the picture, and greatly do they err who conceive that either Israel in the millennium, or the universe in eternity, will show one side of God's nature only. He is not only Love but Light; and not only His "goodness," but His "severity" will be expressed forever (Rom. xi:22). Thus none can live in vain. All are made to serve His purpose. We may see the visitors to the splendid city: Jerusalem, walking out of it to the valley of Hinnom, and as they look sadly on the scene, there is no sympathy for those whose corpses are in that awful pyre. "All flesh" is then and there in full accord with that divine penalty, as it shall be in a wider sphere in the day of Rev. xx. Not a whisper shall be raised in all the universe challenging the perfect justice of God. All have at last reached their "own place," and even those who have maintained final impenitence, will at least be more in harmony with their environment, than they would in the pure light of God's glory in heaven. All, the whole universe shall proclaim His glories, Love and Light.

Nor can I bring these papers to a close without one word of thanksgiving to God for permitting a continuance of life sufficient to complete them. They have taken many years of monthly issues, and I trust that they have not been without some blessing to their readers, as they certainly have not to the writer. To our God be humble praise from us both and from all through Jesus Christ our Lord. Amen.



Infant Salvation

BY THE EDITOR

Several years ago a mother had lost her one-year-old baby after a brief illness. In some way this sorrowing mother heard of the belief of certain teachers that God elected, before the foundation of the world, that countless human beings should be forever lost and that infants were included.

She wrote us in a frantic way: "If this is really true, what about my darling baby? How do I know whether she has gone to Heaven or is forever lost? Could God be so cruel and give me a child and then take it away with no hope of ever meeting her again?"

But the horrible theory that God predestinated human beings and innocent children to be forever lost is a miserable theological invention which is nowhere taught in God's Word. It is written of God our Saviour, "Who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. ii:4). Since He wills the salvation of all men, He has *not* willed the damnation of any. When men are not saved, it is because they do not want to be saved. "Ye will not come to me, that ye might have life" (John v:40). It is the choice of God to do good where and how He pleases; it is never the purpose of His will to hate any man. There is no such doctrine in the Bible. The sentence, "I loved Jacob, and I hated Esau" is not written in Genesis, the first book of the Old Testament, but in the last, Malachi. We could conceive nothing more dreadful than if this were written in Genesis. Scripture never represents God as saying, before the child was born and had manifested his iniquity and hateful pride, "I hated Esau."

What did our gracious Lord have to say about young children? "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark x:14). Then He took them up in His arms, put His hands upon them, and blessed them. Again we read, "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. xviii:14). And He

also said, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matt. xviii:10). Surely these passages show clearly that our Lord loved children, that He received them and blessed them. If He received them here in His loving arms, will He reject them in Heaven? *Assuredly not.*

It is true small children have a fallen nature. They were conceived and born in sin. But they are not responsible for having such a nature, nor does God hold anyone responsible for having a nature of sin. We are responsible for the outworking of that nature and the rejection of the salvation that He offers in His Son, our Lord. Up to a certain age children have no responsibility because they do not know the difference between right and wrong; they are irresponsible. If infants and small children in their irresponsible state were lost when they die it would be a blot upon the just and righteous character of God. The blessed sacrificial work of the Lord Jesus Christ covers them. They belong in virtue of that finished work to the kingdom of God.

David lost an infant by death. He had fasted and prayed, but when the news reached him, the child is dead, he worshipped and said, "I shall go to him, but he shall not return to me" (2 Sam. xii:16-23). Compare with this his heart rending lamentation over his wicked son Absalom. He knew he would meet the babe again, but Absalom had ended his life with the greatest tragedy of human existence, the loss of his soul. Sorrowing parents, ye who weep because your little ones were called away, you shall meet them in that coming day!

Perhaps the following will be more helpful than all we have written. Robert Robinson had lost his child. Above the little grave on the tombstone, he put these lines:

Beneath this stone an infant's ashes lie—
 Say is it lost or saved?
 If death's by sin, it sinned, for it lies here!
 If Heaven's by works, in Heaven it can't appear.
 O reason how depraved!
 Revere the sacred page—the knot's untied!
It died, for Adam sinned—it lives, for Jesus died!

Martin Boos, the Gospel Preaching Priest

By THE EDITOR

VIII

(Continued)

Bishop Sigmund von Hohenwart now took a hand in calling the Gospel preacher to account. He wrote him a long letter in which he repeatedly cautioned Boos against preaching Protestant doctrines. "I therefore," he wrote, "repeat my request: Beware in your sermons and private instructions of such expressions which sound like Protestantism, or which may be easily explained in a Protestant manner. Even the Protestants make use of the Holy Scriptures in support of their views, but they do not expound them according to the sense of the Church, but according to their own private sentiments." Boos wrote: "However gentle, polite, profound and friendly this letter was, yet it caused me no pleasure." He wrote a lengthy answer in which he took up the charge that while in other parishes the same Christ was preached, no such disturbances resulted as under his ministry. He showed the great difference between the living faith he preached, and the preaching of other priests who possessed not the true light of salvation. Among other things he made this statement of the Gospel he preached: "The Gospel I preach is something of the most hostile nature in the world, for it overturns all the mimicry of egotism, pharisaic self-righteousness, self-seeking, affectation of piety, and hypocrisy; it makes man nothing and God in Christ all; hence and there is, and always has been disturbance." Of the other preachers in the Roman Catholic Church, he said: "Knowing nothing of this life (true salvation) themselves, how can they recommend it or preach it? The greater part of them seek in the Gospel, not *the* Gospel, but only moral duties. With these they alarm, threaten, and urge the conscience, and still have the name as Gospel preachers. But he that has eyes to see understands, that they do not preach Christ at all, but Moses and the law, and therefore only terrify the people."

In spite of all these ecclesiastical interferences the Gospel gained ground and cases upon cases of true conversions followed. Of these ever-increasing conversions, the Gospel preaching priest gave the following interesting account.

I. All were previously weary and heavy laden, poor in spirit, sinful, and bore about in their consciences condemnation, and the wrath and the judgment of God before they attained this blessed faith and the peace and joy of the Holy Spirit. They sought for mercy and peace everywhere, but found none, till they came to Christ.

II. They then found peace with God in believing the Gospel.

III. God rewarded this faith with the gift of the Holy Spirit, and with peace and consolation, which is indescribable. In some it was easily and rapidly accomplished; in others dolely and painfully.

IV. With some the peace came suddenly; with others, after several days, after much darkness and conflict.

V. Some continued steadfast, others fell away, but were restored. He that quickly and boldly believes, that does no longer confer with flesh and blood, nor pays attention to what the people say, that listens to, and sees nothing but Christ, his Saviour and Redeemer, and sits like Mary at His feet, will be healed as quickly as the sick of the palsy (Matt. ix:2)."

Most painful persecutions followed this new awakening. He wrote, "I have now been scourged, that is examined for the fourth time, and tormented by many hundreds of insidious questions." At last the consistory issued the following mandate; "The Rev. Martin Boos is hereby seriously enjoined, on the part of the consistory, to be entirely silent in his discourses respecting faith, justification and other points, which were the subjects of the last investigation; but if it be indispensably necessary to speak of them, he must use no other expressions, either in preaching, or Christian instruction, or in the confessional, or conversation, but such as are used by every other Catholic priest, according to the articles of faith." Here we see the iron hand of Rome in all its vicious domineering power.

This prohibition reminded the preacher of the Gospel of that written in Acts iv:17, 18 "to speak henceforth to no man in the name of Jesus." And Boos said that his sentiment was the same as that of the apostles— "whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have heard and seen."

When a preacher, thought he, is not permitted to speak any more concerning faith and justification, of the first article of the creed, of the first and principal thing, and of the chief commandment—of faith, without which it is impossible to please God, to live as a Christian, and to die in Christ—of faith, for which Christ always first inquired, and of the want of which he everywhere and especially complained;—if a preacher is no longer permitted to speak upon these things, he must be entirely silent. But if he is to speak of faith and justification in such expressions as are used by others, by the priests generally, he will not preach anything about saving faith at all. Ought not Paul, therefore, to be a better pattern for a preacher, than the generality of preachers? Ought we not rather make use of his expressions in preaching? Ought not the Bible, the discourses and epistles of the apostles, to be regarded as the principal standard of our religion, which a preacher ought to regard above all the rest, and according to which he ought especially to act? Boos therefore inferred that in his expressions Paul was the most offensive preacher of all.

The case was carried to the supreme court of Vienna, which gave the following decision.

"His Imperial Majesty has been pleased to decide with respect to Martin Boos, vicar of Gallneukirchen, as follows:

"According to the findings of the Bishop's court, he must be considered, in some of his principles and expressions, as imprudent and enthusiastically devoted to mysticism, but cannot be regarded as a teacher of erroneous doctrines. According to the documents, there are only a couple of priests, and at most but thirty out of his four thousand parishioners to whom some of the principles promulgated are offensive. However, his imprudent and partial view of

the doctrine of justification, cannot be approved of. In consequence of the apparently uncommonly strong attachment of the greatest part of his flock to his person, and his otherwise blameless deportment; nothing can be decided with respect to his sudden removal from his parish, unless other charges are brought against him."

On the whole the report was favorable to Martin Boos.

Some time after, when the Emperor of Austria was traveling from Vienna to Bohemia through Lintz, some of the men of Gallneukirchen went to meet him, and asked the Emperor what kind of a sentence had been pronounced upon their pastor, and whether he were a heretic or not. "My children," said the Emperor, "the decision has been lying a long time in Lintz. Your pastor, Boos, is no heretic."

The pleasure which his congregation experienced at this verbal declaration of the Emperor was indescribable. But the accusers paid no attention to it; and after all, succeeded in their accusations. He was finally condemned and deposed.

(To Be Continued, God Willing)

Current Events In the Light of the Bible

Signs of the Times. They are certainly multiplying in our days. If one takes the newspapers and reads what is going on in the world and then turns to the Bible and reads what is predicted, one finds abundant confirmation that the Bible is the Word of God.

Conditions Among the Young. Many defend modern youth and their ways. Some say the young people of our times are not worse than young people always have been.

The Police Commissioner of New York City, Mr. Whalen, raided several hundred speakeasies. He could not raid them all for, it is said, there are over 20,000 of them in America's metropolis. These speakeasies are far worse than the former saloons were. In these raids 3,200 were caught, and the Commissioner deplors the fact that over 50 per cent. of them were young men and young women between the ages

of sixteen and twenty. This shows a sad state of things.

Political Conditions. The erstwhile power of the Russian Reds, Leon Trotzky, banished from the Soviet Republic came into the limelight again, when he tried to start another revolution to overthrow the present Russian government. He failed and was banished elsewhere and forbidden ever to return to Russian soil. He then predicted that there would soon arise out of Russia a great leader, another Napoleon, who would lead Russia forward for the fulfilment of its destiny. The Bible predicts such a leader, the head of the great Northeastern confederacy. See Ezek. xxxviii and xxxix.

The Pope and Temporal Power. Mussolini has brought it about that the temporal power of the Pope is restored. He is now looked upon again as a sovereign. Rumors are heard that the Vatican is going to apply for membership in the League of Nations. All this is interesting for it is in harmony with the forecast in the Bible.

Infidel Jews and Infidel Gentiles Meet Together. Our readers remember the awful statements made by the Smith College professor, Elmer Barnes. This Gentile infidel debated the question about formulating a new god with a reformed (rather deformed) Jewish rabbi in a suburban town. Here is what took place.

An audience which packed the Community Church last night to hear Dr. Harry Elmer Barnes, of Smith College, and Dr. Nathan Krass, rabbi of Temple Emanu-El, debated the question of whether we need a new concept of God waited through the whole discussion only to discover that Dr. Barnes and Dr. Krass were talking pleasantly and agreeably along lines leading to about the same conclusions.

In anticipation of a profound argument on the matter, Dr. Barnes came prepared to debate at length in the abstract and gave four reasons why he thought the world needed a new concept of God. Dr. Krass contended that it was not a new God we needed but a new application of his old elastic conception of a deity which worked just as well in the modern world as 2,000 years ago.

Following the announcement by Dr. Krass that "we have not yet caught up with the old God, let alone jump far ahead to a new one," Dr. Barnes said he would agree perfectly that if the old concept of God were actually used today the problems of mankind would be at an end. He termed the debate a "love feast," adding that the problem still remained of putting a real and true God to work, that people today are clinging to an antiquated concept which long ago became inadequate. At the end of the discussion he announced that the problem was the same as at the beginning.

That finally all forces of infidelity would unite under one head and oppose God and His Christ is also predicted in the Bible.

And these are but a very few of the increasing signs of the times. So let us watch and wait as never before.

The Evolution of Crime. According to the man-made laws of evolution, the physical and moral development of the race must be constantly upward. In other words, the world must be getting better. But this is nothing but a myth. The evolution of crime seen in this country, more than in any other civilized land disproves the evolutionary theory completely. A recent writer in the "New York Times" gives a correct description of what crime used to be and what crime has become.

"The old type was a petty thief, a burglar, forger or pick-pocket, or perhaps just a confidence man, and usually he played a lone hand. Only the most desperate characters carried a gun. Today the criminal is often a youngster who not only carries a gun but does not hesitate to use it. Murder is no longer a casual affair, it is a trade. The criminal travels in gangs, uses automobiles to make his getaway, and steels his nerves with drugs.

"Crime has become organized. The gangster is a hold-up man, playing for big stakes in the form of pay-rolls; he is a blackmailer who levies tribute on small industries under the guise of protection, he bootlegs liquor, hi-jacks the liquor of rival gangs, and has half a dozen other 'rackets,' each more or less profitable. Moreover, he pays off his own scores in his own way, bringing gunmen from other cities to put out of the way men who have not played the game according to gang ethics.

"The criminal world of other times was proscribed by society and warred against as a common enemy. The criminal world of to-day intermingles with every social order. It boasts of protection, political influence, money, and brains. This is the age of the 'racket,' a new word in the terminology of crime."

And a good deal more could be added to it, for instance, the criminal actions of those in authority, the taking of

bribes from criminals, protecting them in this way. The predicted increase of lawlessness, predicted in the New Testament is only too evident in our days. The process of evolution is downward.

Contradictory Reports about Russia. Recently there was held in New York City a meeting in behalf of Russia. A woman who had spent several months in Soviet Russia praised the conditions there and a certain college professor lauded the educational system and the progressiveness of the Soviets. It was said in that meeting Europe lives in the past, the United States in the present and Soviet Russia in the future and builds for the future. All was painted in the rosiest colors. It probably was some of the propaganda which Sovietism makes in other lands.

At the same time Alexander Konavaloff, who used to be the Minister of Commerce in Russia during the régime of Kerensky, gave out the statement that conditions in Russia are constantly becoming worse. He declares that the fall of the Soviet Republic is in sight and will probably happen within three years. From other sides we hear that the economic conditions in Russia are bad and that unemployment and starvation is met on all sides.

A Thriving Jewish Community in the Heart of Africa. The following interesting information is taken from a recent issue of the "American Hebrew" published in New York City.

"Monsieur Rene Leblond, French Consul at Akka, Southern Morocco, has just discovered a thriving and peaceable Jewish community in the heart of the African desert. This is revealed by Pierre Van Paasen, Paris correspondent of the New York "Evening World." It seems that M. Leblond descended on the outskirts of the Jewish settlement when his plane, forming part of a map-making expedition in the Sahara Desert, strayed from its companions, developed engine trouble and was forced to come to earth. The Jews informed him that their settlement bore the name of Alouna and that he was at that point a ten-day journey by caravan from the proverbially unattainable Timbuctoo.

“Recalling the experiences of several other French aviators who were forced to land in hostile desert territory recently and who were taken prisoners by the Bedouin tribes, to be released only upon payment of heavy ransom money, M. Leblond states in his report that he was extremely apprehensive lest a similar fate, or worse, befall him at the hands of the crowds of white-gowned people that he observed below.

“He goes on to say in his report, registered with the Geographical Society of France, that his surprise was more than agreeable when upon reaching terra firma, the folks surrounded his crippled airplane and by all manner of signs and tokens indicated that he was a welcome visitor and an honored guest.

“M. Leblond was taken to the home of the oldest inhabitant, a venerable patriarch, who bade him welcome with ancient ceremonial, proceeding even to wash his feet in the traditional Hebrew fashion, as mentioned frequently in the Scriptures. He was given the best room in the lowly dwelling and was invited to rest and eat before anyone was permitted to enter into conversation with him.

“The Jews spoke an Arabic dialect and some of the ancient ones had a smattering of French, archaic and mixed with Moroccan words. The first thing they told M. Leblond was that they considered themselves French subjects and proteges. They were hazy as to the name of the ruling monarch in France, reports the Consul, but reports of a gigantic war had penetrated to them by way of Berbers from South Morocco. The last white man they had seen, according to the testimony of the oldest inhabitants, had been a visitor, an explorer in 1866. Since that day no traveler from Europe had been in their midst.

“By dint of diligent questioning, M. Leblond learned that the Jews hailed from North Morocco.”

This is not surprising that Jews should be found in such a region. In fulfilment of prophecy they are in every continent, in every land and among all nations. Go to the interior of China and you find them there; go to the islands of the sea and the sons of Jacob are there; North, South,

East and West we find them. But let us remember that it is written, "He that scattered them will gather them." Divine judgment has scattered them; Divine Mercy will gather them. What a calamity it would be if the many promises made by the prophets of their coming rehabilitation should fail. It would impeach the trustworthiness of the Bible. But the faithful, covenant keeping God of Abraham, of Isaac and of Jacob will surely keep His Word.

The Discoveries in Ur of the Chaldeans. For several years extensive excavations have been going on in the ruins of ancient Ur, where Abraham once dwelt. According to the excavators, financed by the University of Pennsylvania and the British Museums, the finds uncover a remarkable civilization dating back to 5000 B. C. If this date is true then Ur was in Abraham's times already a very ancient city. But we do not accept this late date. We quote from the news report as it appeared in the "New York Times."

In the largest death pit yet discovered in the 5,000-year-old cemetery at Ur of the Chaldees the joint archaeological expedition of the University of Pennsylvania Museum and the British Museum has brought to light the bodies of forty-five victims sacrificed according to the ancient Sumerian burial rites and surrounded by an array of wealth, including a pair of statues described as "two of the most remarkable objects of antiquity that Sumeria has yet produced."

A description of the discovery is included in a report, made public today, from C. Leonard Wooley, director of the expedition. He said the death pit was believed to be the introduction to an actual tomb, which the excavators were now trying to find.

Victims in the burial rites had been placed in the pit along with offerings, earth had been thrown upon them and tramped down, after which mats had been laid over the top and beasts, driven in hitched to a wagon, had been slaughtered with their grooms.

Although the pit has been only partly cleared, Mr. Wooley reported, it has yielded among other striking objects thirty-four gold headdresses "far more splendid" than those worn by the nine court ladies whose bodies were found in a royal tomb during last year's excavation work.

"In the King's grave last year we found nine court ladies wearing headdresses of gold and semi-precious stones. Here there are already thirty-four such, and for the most part they are far more splendid, for the best are only less remarkable than the headdress of Queen Shub-ad herself.

"Gold hair-ribbons, wreaths of gold leaves and flowers, inlaid pendants, great lunate earrings, silver 'combs' with flowers of colored inlay, pins of silver and gold, necklaces of gold and lapis row upon row—all these conspired to form an amazing display.

"Nor are these all the contents of the pit. In one corner there lay folded up on the top of the bodies a sort of a canopy whose ridgepole was decorated with bands of gold and colored mosaic over silver. The

uprights were of silver, with copper heads, in the form of spear-points hafted with gold, while shell rings held up the hangings.

"In another corner were harps. The sounding box of one of these was decorated with broad bands of mosaic, the upright beams were encrusted with shell, lapis lazuli and red stone between bands of gold, and the top bar was plated with silver. In front of the sounding box was a magnificent head of a bearded bull in gold, and below this were shell plaques with designs in red and black.

"A second harp was made entirely of silver relieved only by a simple inlay in blue and white and by the shell plaques beneath the silver cow's head in front of the sounding box.

"Below these two harps was a third, which was a different sort. The body of this was made of silver and shaped rather like a boat, with a high stern to form the back upright. The front upright was supported by a silver statue of a stag nearly two feet high, the stag's front feet resting in the crook of the stem of a copper plant, whose long arrowlike leaves rise on each side to the level of the animal's horns."

Here then is important proof that there existed near to the cradle time of the human race a splendid, and advanced civilization. The Egyptian excavation has yielded the same proof. These finds deal continual blows to the evolutionary hypothesis. Man was not in the beginning of his history a half-ape. He occupied a high plane in the beginning and if we have traces of his existence in caves and roaming around as a savage it does not prove that this was his original condition. The race degenerated and an evolution downward resulted.

A Message For Each Day

April 1. "Thou shalt *guide* me" (Psa. lxxiii:24).

"God leads me—and I go!
He takes the care;
I need not wish to know,
Or question where."

April 2. "The world *passeth* away" (1 John ii:17).

"Perishing things of clay,
Born for one brief day,
Pass from my heart away.
Jesus is mine."

April 3. "The *battle* of that great day" (Rev. xvi:14).

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling,
To be living is sublime."

April 4. "Come thou into the *ark*" (Gen. vii:1).

"Oh cease, my wandering soul,

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On restless wing to roam;
All the wide world to either pole
Has not for thee a home."

April 5. "Here we have no *continuing* city" (Heb. xiii:14).

"Less and less like our home does this wilderness seem,
A desert of sorrows and fears;
Its joys are departing like meteor's gleam.
Its loves end in partings and tears."

April 6. "It is *well*" (2 Kings iv:26).

"Yes, it is well, though shades around us gather;
Though friends depart, and earthly hopes decay,
Still will we trust our gracious heavenly Father,
Since He who loves is with us all the way."

April 7. "In all points *tempted* like as we are" (Heb. iv:15).

"There is no pain that I can bear,
But thou, my Lord, hast borne it;
No robe of scorn that I can wear,
But thou, my Lord, hast worn it."

April 8. "Ye know not what *shall* be" (Jas. iv:14).

"I know not what the day may bring
Of sorrow or of sweetness;
I only know that God must give
Its measure of completeness."

April 9. "The cares of this world . . . *choke* the word" (Mark iv:19).

"Why will you waste on trifling cares
That life which God's compassion spares,
While in the highest realms of thought,
The one thing needful is forgot?"

April 10. "The Rock that is higher than I" (Psa. ix:2).

"When tempted by Satan the Spirit to grieve,
The service of Christ my Redeemer to leave,
I'll claim my relation to Jesus on high,
The Rock of salvation that's higher than I."

April 11. *Looking* for, and hasting unto the coming of the day of God" (2 Peter iii:12).

"When this mortal body is racking with pain,
And demons are striving to trouble my brain,
I hope for the crown which the saints will soon wear,
In the regions of glory, and long to be there."

April 12. "If children, then *heirs*" (Rom. viii:17).

"A tent or a cottage, why should I care?
They're building a palace for me over there!
Though exiled from home, yet still I may sing,
All glory to God, I'm the child of a King."

April 13. "Thou shalt *guide* me by thy counsel" (Psa. lxii:24).

"Direct, control, suggest this day,
All I design to do or say;
That all my powers, with all their might,
In thy sole glory may unite."

April 14. "Songs in the *night*" (Job xxxv:10).

"Throughout the hours of darkness dim,
Still let us watch and raise the hymn;
And in deep midnight's awful calm
Pour forth the soul in joyful psalm."

April 15. "Enter into thy *closet*" (Matt. vi:6).

"Alone with Jesus, all without
Is care and danger, fear and doubt;
But while with Him, the world shut out,
The joys of heaven are mine."

April 16. "Blessed are they that *mourn*" (Matt. v:4).

"Deem not that they are blest alone
Whose days a peaceful tenor keep;
The anointed Son of God makes known
A blessing for the eyes that weep."

April 17. "No temptation taken you, but such as is *common* to man" (1 Cor. x:13).

"How many saints now with the Lord at home,
Were once like you with cares and sorrows worn;
Their griefs unnoticed, and their joys unknown,
They dared not murmur, and they would not mourn."

April 18. "If I will that he *tarry* till I come, what is that to thee?"

"Care not what others have to do,
What may be, or has been;
But in the path God calls thee, go;
And walk by faith therein."

April 19. "He appeared in another *form*" (Mark xvi:12).

"If I in Thy likeness, O Lord, may awake,
And shine a pure image of thee,
Then I shall be satisfied, when I can break
The fetters of death and be free."

April 20. "I am crucified with Christ; nevertheless I *live*" (Gal. ii:20).

"'Tis not the blood-stained vest alone
That makes the Lord's true champions known,
For often 'tis a bloodless strife
Through which we enter into life."

April 21. "Give and it shall be *given* unto you" (Luke vi:38).

"Is thy cruse of comfort wasting? rise and share it with another,
And through all the years of famine, it shall serve thee and thy brother."

April 22. "That ye may be *able* to bear it" (1 Cor. x:13).

"One by one thy griefs shall meet thee,
Do not fear an armed band;
One will fade as others reach thee,
Shadows passing through the land."

April 23. "I will not glory but in mine *infirmities*"
(2 Cor. xii:5).

"Glory to thee for strength withheld,
For want and weakness known;
And the fear that sends me to thy breast
For help that is mine own."

April 24. "*Fight* the good fight of faith" (1 Tim. vi:12).

"Oh! the banner of love!
It will cost you a pang to hold!
But 'twill float in triumph the field above,
Though your heart's blood stain its fold."

April 25. "Commit thy *way* unto the Lord" (Psa. xxxvii:5).

"He, who for winds and clouds
Maketh a pathway free,
Through wastes, or hostile crowds
Can make a way for thee."

April 26. "The Lord my God will *enlighten* my darkness"
(xviii:28).

"No tempest yet was e'er so loud
To drown the soul's faint cry;
No cloud so dark to hide Thy child
From Thine all-seeing eye."

April 27. "Thy years shall not *fail*" (Heb. i:12).

"The years come in, the years go out,
The moments fly away;
But Thou, O Christ, dost never go,
For Thou hast come to stay."

April 28. "The Lord is not *slack* concerning His promise"
(2 Peter iii:9).

"The days are evil, looking back,
The coming days are dim;
Yet count we not His promise slack,
And watch and wait for Him."

April 29. "For yet a *little while*, and He that shall come will come" (Heb. x:37).

"And is it so? A little while,
And then the life undying;
The light of God's unclouded smile,
The singing for the sighing."

April 30. "The *marriage* of the Lamb" (Rev. xix:7).

"Sorrow and sighing then no more,
Our weeping hours all past;
To-night the waiting may be done,
To-night the wedding robe put on,
The Lord will come at last."

Pacifism

BY G. A. GRISWOOD
(A preparation for the end)

Many people thought the World War (1914-18) was a war to end wars. Others thought it was Armageddon. Ministers, statesmen, poets and educators, prior to 1914, told of the impossibility of another war. In this class the minister was most guilty. He surely ought to have known better. It is impossible to read the Bible without being enlightened on this subject and concerning conditions in this sin-blighted world.

Imagine the consternation that enveloped preachers who had preached so eloquently and optimistically on such millennial themes as "The desert shall blossom as a rose"; "The lame man shall leap as a hart"; "Swords and spears shall be beaten into plowshares and pruning hooks"; "Every man shall sit under his own fig tree and none shall make him afraid"; "The lion shall lie down with the lamb, and a little child shall lead them; and the nations shall learn war no more" when a pistol shot in Austria sent millions of scurrying feet to France to engage in one of the bloodiest wars humanity has ever encountered, costing approximately thirty million lives and a four hundred billion dollar property loss. Yet in spite of *every well made peace treaty* the great tragedy broke loose and Europe's soil opened its mouth to drink the blood of the so-called "Christian nations."

During the late war I served on the western front and

witnessed some of the most horrifying bombardments this world has ever seen. Prior to some of our infantry attacks it was necessary to put over an artillery barrage lasting for several days and nights. At Arras the British fired 65 million dollars worth of ammunition preparatory to infantry attacks. At the battle of Messines Ridge the cost of artillery fire was 88 million. At the third battle of Ypres the cost of artillery fire was 110 million dollars. These three major military operations alone cost Great Britain approximately 263 million dollars. In preparation for the third drive at Ypres British artillery dropped 480,000 tons of explosives on German trenches. Multiply these figures for French, German, American, Russian and Italian statistics and you have a small idea of what Sheridan meant when he said, "*War Is Hell*"! It certainly is! It is a costly and disastrous business, both to the family and to the state. Would to God that man could outlaw it. *But this he cannot do.* War can never be abolished by diplomacy or philosophy. Parliaments of peace can change nothing. International leagues do not obliterate international rivalries or prejudices. Little wonder that some preachers gave up in despair when the World War broke upon us. Statesmen who had used all their oratorical powers to present a peaceful future now used the same eloquence to stir us up to our patriotic duty. The poet changed his tactics and piled stanza upon stanza to stir our emotion and passion for war. Great educators spoke forcibly of our necessity of standing for the right; that smaller nations had been outraged and our place was to align ourselves with the forces of righteousness. So the order was reversed and instead of the instruments of war being turned into instruments of peace, the implements of peace became the tools of war. So it goes. History repeats itself. Man cries, "*Peace! Peace!*" and sudden destruction comes upon him. How foolish to bask in the sunshine of a false man-made peace, while in the smoldering ruins of the late World War lies the spirit of battle. Since then peace parleys, round table discussions, arms limitation conferences, international peace treaties and the League of Nations have come into existence in an effort to maintain peace.

The Briand-Kellogg peace pact has been submitted to the other powers for their approval. Many are in favor of the plan; some with reservation. The plan summed up briefly is as follows:

That settlement of disputes and conflicts, no matter of what nature or origin they be, shall be by pacific means.

To condemn recourse to war for the solution of international controversy and renounce it as an instrument of national policy in their relation one with another.

Nations to ratify according to their constitutional requirements.

All world powers are invited and fourteen have signed already. There is no small stir about world peace now and the demand is that *war must be outlawed*. A most noble work indeed!

Notice this remarkable fact: that while the representatives of the different nations sit in conference deciding as to methods, the nations they represent continue to compile enormous budgets for tremendous up-to-date armies and navies; and that while schemes, legislative and arbitrary, are being drawn up, war continues on different fronts. Every nation in the world today, Germany excluded, is better able to wage war than in any other period of world history. The majority of the great nations can place in the field on short notice a thoroughly equipped, modern army of from one to six million men. Superdreadnoughts, super-submarines, monster dirigibles and fast military aeroplanes armed to the teeth are being built at an alarming rate. In the last five years aviation has made gigantic strides. Trips that are now made in the name of commerce and good-will have demonstrated beyond a shadow of doubt the frightful part that the aeroplane will play in the next war. Allow me to say that this is the ultimate goal of all aviation endeavor, *war*. There can be absolutely no doubt as to results. War is here to stay. *War* will never be outlawed. *War* is inevitable. Get ready for *war*. *War* is coming. *It is brother against brother. Household against household. Kingdom against kingdom and nation against nation, and unless God Almighty intervenes there remains no remedy.* The

trouble is that we will not face the facts. This is a great day for facts. Everybody wants them. Well, here they are:

Man in the beginning was created in the image of God. He refused the sovereignty of God. He wilfully disobeyed and departed from God. He took the reins of government out of the hand of God and decided to regulate his life according to the dictates of his own heart, which was deceitful since his fall through pride and disobedience. The history of man demonstrates that he is a sinner alienated from God through wicked works, following his own bent, and hopelessly lost except where he has come back into fellowship with God. God made man upright; but he has sought out many inventions. He has tried every available scheme to manage his household, discipline the community, gain respect in the state and maintain integrity in the nation, without success. Apart from the fall, history, reason and observation witness conclusively to man's inability to wield the magisterial sword for God and righteousness. I speak collectively. There have been individual exceptions. What is the reason for this apparent failure? The answer is that unregenerate man is determined to work this thing out for himself. He wants to be the governor instead of God. Hence the confusion.

God bore long and patiently with erring mankind from Adam to the birth of Christ. He never left man in his distress. He promised him a deliverer, a redeemer. A king was to reign and rule with equity. His name was to be the Prince of Peace, Counselor, Mighty God. The government was to be upon His shoulder. He is to set up an everlasting kingdom and bring in true righteousness and of His government there is to be no end. When the fulness of time came God sent forth His Son born of a woman, under the law, to redeem us from the curse of the law. At His birth angels brought their message of peace: "Peace on earth, good will to men." Sad indeed to relate that while the heavens reverberated with angelic praise, the earth was ignorantly pursuing its sinful course, and the chosen nation to whom Messiah was promised and came was struggling under the iron heel of the fourth world empire, Rome. He

came unto His own, but His own received Him not. He was despised and rejected of men, a man of sorrows and acquainted with grief. And before three Passovers were gone He was morally and officially rejected as King and Saviour. This message was sent after Him, "We will not have this man to reign over us. Away with this fellow. Give us Barabbas, the murderer who deserves death, but not Christ, the Prince of Peace who brings life. Give us Barabbas the leader of insurrection, but not Christ. Give us Barabbas the guilty one, but not Christ the Holy one. Give us Caesar, King of the Romans, but not Christ, King of the Jews." Rome asked, "Shall I crucify your King?" Israel answered, "Away with Him, away with Him. Crucify Him! Crucify Him! We have no King but Caesar."

Ride on! Ride on in majesty,
In lowly pomp ride on to die;
Bow thy meek head to mortal pain,
Then take, O God, thy power and reign.

How can we expect *peace* in a world that would spit in the face of the Son of God? How can we expect *peace* in a world that put the Anointed of God to a gibbet of shame. Think you that *peace* reigns in a world that took God's promised *Peace-Bringer*, subjected Him to brutal scoffing; mocked and scourged Him when innocent; crowned Him with thorns; forced Him to carry His own cross; pierced His hands and feet with cruel nails; numbered Him with the transgressors and caused Him to suffer an ignominious death at the hands of the hard-hearted creatures He came to save? This world stands guilty of the murder of the *Prince of Peace*. And more than that. All who have not accepted Him as Lord and Saviour have no *peace* and are under the wrath of God and subjects of His indescribable judgment to come.

Bearing shame and mocking rude,
In my place condemned he stood;
Now to heaven exalted high,
Hallelujah, what a Saviour!

Do you expect *peace* under these conditions? No, never! *Peace* with the Prince of Peace pierced and put out of the way? No, impossible! *Peace*, with a world in rebellion against God and not subject to His laws, neither indeed can be? *Peace* with the whole world lying in the lap of

the Wicked One? *Peace* with the Christian fighting the world, the flesh and the devil? *Peace* when the strongholds of the Christian faith are being snatched from our very hands? *Peace* when men who have sworn allegiance to the Lord deny His birth, death, resurrection and return? *Peace* with Atheism, Rationalism, Bolshevism, Modernism and Evolution gnawing at the vitals of Christianity? *Peace* with open-tongued infidelity shaking its God-defying fist to heaven? *Peace* when the nation's leaders elected in good faith by the people turn knave over night? *Peace* when men hoard uncounted wealth to squander wantonly upon themselves? *Peace* with earth's millions crying out for a living wage to keep body and soul together? *Peace* when bandits, robbers and murderers ply their nefarious traffic in the glare of a noon-day sun? *Peace*? Oh, yes, a man-made peace. Temporal peace, which at the best is a miserable camouflage. "*A Scrap of Paper.*" True *Peace*? Certainly not! Let short-sighted religious readers prate of a peace to come. Let statesmen paint in glowing colors the rosy future of a man-made millennium. Let national educators devise elaborate plans to outlaw the God of war. Let poet and songster with pleasing phrase sing and tell of a new era about to dawn. Be not deceived. Face the truth. No peace until the *Prince of Peace* returns. In the meantime, we can have peace? Yes, if you can patch up every domestic quarrel. *Peace*? Yes, if you can do away with the divorce evil. *Peace*? Yes, if you can remove international bigotry and racial prejudices. *Peace*? Yes, if you can remove man's insatiable greed for gold. *Peace*? Yes, if you can change him from a murderer, adulterer, drunkard, dope fiend, thief and liar, and make him a new creature. *Peace*? Yes, if you can take the black heart of man from whence this evil proceeds and make it as white as snow. Then you may talk of peace.

The all important question is, can man do this? Can a leopard change his spots? No! Can the Ethiopian change his skin? No! Do figs grow on thistles? No! Can a bitter fountain produce that which is sweet? No! Then what is the use of cleansing the outside of the platter and

washing our hands when our hearts are as black as the sides of Hell? Be not deceived; God is not mocked. *Face the Facts.* We are in a world subject to sin, sickness and death. We are in a world where passion, lust, carnality, brutality and jealousy reign; a world that is wholly given over to evil and that refuses God's remedy. We are in a world that pours out enough vile blasphemy against God in one hour to sink it into perdition.

I doubt if man today is coping with any different problems concerning humanity than did his predecessors. Greater minds than ours have grappled with these problems. They stemmed the tide for a while, but produced no lasting cure. So while we wish all men in authority the best of success in their well-meaning effort to outlaw war, we reserve the right to follow the counsels of God rather than the advice of man who is stamped with failure.

Truth is always hard to accept. It often destroys our fondest ambitions and slays our brightest hopes. But nevertheless, let us have the truth at all cost. Truth must be accepted. Truth must be maintained and preached in spite of all opposition. Truth is stranger than fiction. It is always on the scaffold about to die, while wrong sits crowned upon the throne. Yet it is the keenest weapon ever drawn. Truth crushed to earth shall rise again while error lies writhing in the dust of defeat. Let us have the truth and the truth will make us free. Truth is God's edict and is straightforward. It needs no bolstering; it needs no retouching. Nothing can be added to it. It stands alone through all the centuries, always the same; and he who finds it finds the light and has the right to say, I have the truth. *Thy Word Is Truth.*

Remember, we are in a world where while one builds for righteousness and truth, a thousand are tearing down and wrecking for wickedness. The way some statesmen act and talk one would think that war was a skin disease, which if treated right can eventually be cured. Let me say, that war is not a skin disease. It is a disease that has its roots deeply imbedded in a heart white with the leprosy of sin.

The church is now being exhorted by statesmen to line up

with the big peace program and help put it over. A noble idea indeed, and one which most church members will heartily endorse, thinking that at last man has devised a scheme whereby he can control "the dogs of war" and establish a reign of peace. Let it be strictly understood once for all that the church that Christ founded was never placed upon this earth to inaugurate a peace program, to establish civic righteousness, to engage in social regeneration, to aid in world betterment, to refine corrupt civilization, to clean up the community or dispense moral essays and ethics. No! The church that Christ founded is made the depository of this heaven-sent message; that all were sinners and needed a Saviour. The church is to preach this message and this alone. Let us realize that the church is here in Christ's stead, ambassadors, if you please, saying to a perishing world, "Be ye reconciled to God, for God hath made Him (Christ) to be sin for us who knew no sin, that we might be made the righteousness of God in Him." Redemption for the whole of mankind was to be preached through the efficacy of His atoning blood which He graciously shed to cleanse us from all sin.

It seems rather late in the history of mankind after over six thousand years of failure with man's best treaties in the waste paper basket to be talking of *world peace*. Good advice to the Church of the living God is to declare the heaven-sent message which is the only remedy for sin-sick souls. Thousands of souls are perishing with hunger waiting for the bread of life. Professing Christendom idles away precious time on non-essentials; is occupied with everything but the gospel; refuses to preach the one great message, and hinders those that would. All is wrong. Christ must come and right things. Everything is out of place. The whole creation groans and travails in pain until now, waiting to be delivered; waiting for the manifestation of the sons of God.

Even so come, Lord Jesus. Come, emancipating Saviour; destroy every foe. Come! glorious Morning Star whose gladsome beams have cheered us through the dreary night and take Thy ransomed church home. Come! Thou Sun of Righteousness; rise with healing in Thy wings and give

the nations rest. Come! Thou stem of Jesse's rod and reign on David's throne. Come! Lion of the tribe of Juda and place again in the pleasant land the outcasts of Israel. Come! Thou great Jehovah; reclaim this fallen earth and let the nations walk in Thy light. Come! Only Potentate, King of Kings and Lord of Lords. Smash every foe beneath thy iron sceptre. Come! Glorified Lord. Come! Sovereign Lord and be glorified in all thy saints. *Then Shall We Have Peace.* Then shall the nations learn war no more; not before.

No true peace until the *Prince of Peace* returns. No peace without the *King of Peace*. It is absolutely beyond the power of man to establish peace and order. It is positively absurd to talk of bringing in an era of righteousness and peace in a world marred and scarred with the terrific blight of sin, sickness and death.

Tell me, ye who talk of peace in the face of a world preparing for war, of increased demon possession, of an unchained Devil, of reeking sensualism, of unbridled licentiousness, of bestial debauchery, of unmeasured infidelity, of devilish wickedness, of frightful apostacy, of universal idolatry, of base, atrocious crimes, of unprecedented fraud, of unequalled murder, of cruelty, oppression, wrong, hatred and *Sin*, where is the peace ye speak of? I make bold to say that this hour is not the hour of the Prince of Peace. It is the hour of the Prince of the power of the air (Satan). It is the hour of darkness. It is man's hour and day.

Now some will say, this man is for *War*. He is not for *Peace*. He brings a most discomfoting message. He presents a gloomy outlook. Yes, I reiterate, there is *No Peace* for the wicked, saith my God. But I am the bringer of good news concerning individual peace. Oh yes, blessed be the thought, there is a peace that passeth all understanding for all who will bow the knee to the *Prince of Peace*. He has made *Peace* through the blood of the cross. Yes, we can have peace with God through our Lord Jesus Christ. Acts x:36 and John xiv:27. It is well to remember that even while God grants us individual peace, yet we are also promised tribulation, sorrow, reproach and suffering while we remain in this world (Luke xii:49-51-53).

Reader, if you wish to engage in a peace program, better accept God's personal offer of peace in His Son Jesus Christ, for many who are clamoring for *World Peace* will fail to lay hold of *Soul Peace*, which is infinitely more important and counts for eternity. 1 Thess. v:3, "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

When and How

By the late W. J. Erdman, D.D.

The apostle writing to the Galatians said of our Lord Jesus Christ that he "gave himself for our sins that he might deliver us from (out of) this present evil world" (age). The query arises, seeing that more than 1800 years have passed since he wrote those words, when did the world or age cease to be "evil." The Galatianism, that sinners can be saved by "good works," held men in spiritual bondage for centuries, until about four hundred years ago the Protestant Reformation freed millions from that bondage; and particularly by means of this very epistle of Paul to the Galatians. So, for centuries to the days of the Reformers the world was "evil."

And since then the same error is leavening not only the "churches," but the religious beliefs of the so-called "advanced thinkers" and their myriad followers.

Now, with this past and present of the "world" in mind, *when* will the world cease to be "evil"; or, in other words, be free from Galatianism?

And *how* will it cease to be "evil?" That word "present" has an ominous sound, for the apostle did not set any limit to the duration of the "evil age." Indeed, when writing his last letter to Timothy he says, "Demas forsook me, having loved this present world" (age) (2 Tim. iv:10).

This looks very much as if the "present world" or age was in contrast with some other and better age. And not only this, but in his epistle of James, it is positively

said that the "friendship of the world" (Kosmos) is both "the breaking of the marriage vow to God" (r. v. margin) and "enmity with God" (iv:4).

And Paul, writing to the Church at Corinth, makes the contrast so strong and vivid and continuous that he calls the present time "man's day (margin)."

Now, when and how will end "man's day" or "died," so characterized by man's judgment and criticism of the Word of God and His gospel of salvation? (1 Cor. iv:3).

But more than all, what shall we say on this great question, when the apostle, writing to the Ephesians, not only calls this "the evil day" but "this darkness"; and declares that fallen angelic beings are the unseen "world rulers of this darkness"? And he says that the conflict of Christians, their "wrestling is not against flesh and blood but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."

He says also that all these have the "devil," as their leader, "the prince of the powers (power) of the air, the spirit that now worketh in the sons of disobedience"; also that the latter are walking "according to the course (age) of this world" ("Kosmos") (ii:1-2, vi:10-13).

Now, if these things are so who is to chain the devil of whom another apostle warns the saints; "Be sober, be watchful; your adversary, the devil, as a roaring lion walketh about seeking whom he may devour"? (1 Peter v:8).

And when and how will he and "the host of the high ones on high" be sent to the infernal abodes to which they belong?

And how and when will an age different from the present evil one be introduced into the earth and "under the whole heaven." And, last of all, the apostle Peter describes the present as a place so "dark" (so squalid, dismal, foul) that there is not even the light of the morning star in it, much less that of the perfect day; and one needs a "lamp" all the time (2 P. i:19-20). When and how will a change come?*

*The only answer—by the glorious appearing of our Lord Jesus Christ.—Editor.

The Heart of the Lesson

BY ARTHUR FOREST WELLS

THE MINISTRY OF ISAIAH

April 7. Isa. vi:1-8; xx:1-2, xxxviii:1-5
Golden Text, Isa. vi:8

Daily Readings

Mon., April 1, Jude i:1-25. Tues., April 2, Heb. xi:17-19. Wed., April 3, Exod. iv:1-18. Thurs., April 4, Josh. i:1-9. Fri., April 5, 1 Kings xix:1-21. Sat., April 6, Jonah i:1-17. Sun., April 7, Acts xxvi:9-29.

THE OUTLINE OF THE LESSON

I. The Commission (Isa. vi:1-8). II. A Message of Judgment (Isa. xx:1-2). III. A Message of Mercy (Isa. xxxviii:1-5).

THE HEART OF THE LESSON

The Outline above may suffice to gather up the thoughts of the three printed texts; but in view of the brevity of space for us and time for the teacher, we prefer to confine ourselves to a study of the first of these passages, which contains the elements of the entire lesson. But we ought not to stop at verse 8, for we would lose much if we made a division at that point.

Some one has suggested the following outline of this commission: (1) "Woe." (2) "Lo." (3) "Go." This groups the facts simply and yet impressively. But some may desire a more detailed consideration, and therefore we suggest that the teacher outline the lesson according to each experience of the prophet as described in the text.

Isaiah introduces the account of his vision with a reference to its time element. Much has been written about that phase of it, but we are led to believe that many of these discussions have been beside the mark. Some have argued that Isaiah described his inauguration into the prophetic office; while others have contended that the record relates to an experience within the ministry of the prophet. We are inclined to accept the latter view of the fact itself; but it appears that Isaiah mentioned the time of his vision for another reason. His words are, "In the year that king Uzziah died I saw the Lord." Is this the prophet's way of dating the event? It is that, but it is much more than that. We have just recently had a daily reminder of the plight in which England found herself when her king lay so very low in sickness. But the conditions were worse in Judah. Read 2 Chron. xxvi:1-23 and you will understand that there was a stigma attached to the death of this king of Judah. Here was a man who almost ranked with Solomon in power and glory; but he, like Solomon, fell in the time of his prosperity, when he intruded into the priest's office, and suffered painful punishment from the Lord. We must link Uzziah, in these things, with Nadab and Abihu, the evil sons of Eli, Saul and Uzzah. Isaiah saw the Lord in dark days! Oh, the glory of such an experience! A vision of the Lord is priceless at any time; but who can measure its value in times of sorrow?

The prophet saw the Lord in royal and priestly scenes, not in a palace, nor in a temple, nor on a throne from a temple point of view, but on a priestly throne in a royal temple. "Behold, the Man whose name is the Branch: and He 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

OUR HOPE

of peace shall be between them both" (Zech. vi:12-13; Cp. 1 Peter i:10-11). The scene is anthropomorphic.

Isaiah saw the Lord (Cp. Exod. iv:10-11, xxxiii:20; Jud. vi:22-24, xiii:22; John i:18; Gen. xxxii:30; Matt. v:8). He saw the Trinity through a theophany of the Son of God. We say that he saw the Trinity because of the seraphic trisagion, "Holy, holy, holy," which is an Old Testament allusion and ascription to each of the three Persons of the Godhead. Furthermore, we learn from the Gospel of John (xii:36-45) that the prophet saw Christ's glory; and the Acts (xxviii:23-29) credits the prophet's subsequent commission to the Holy Spirit. The Father is not mentioned, for He and the Spirit are seen through the Son. Our Lord told Philip that he that had seen Him had seen the Father (John xiv:9). What a vision! No wonder the temple was "filled." Our churches are always "full" when He is there (Matt. xviii:20).

This is the first and only time that the seraphim are mentioned in the Bible (Cf. Num. xxi:6-9; Deut. viii:15; Isa. xiv:29, xxx:6; 2 Kings xviii:4; Rev. iv:8). It would seem as if the prophet saw what no mortal had seen before him. May we not think of 1 Cor. ii:9 (Cf. Isa. lxiv:4, lxv:17) and Ephes. iii:20 and let our hope feast upon the anticipation of the surprising glories that shall yet be revealed to us? Hear now this prayer of our Lord, "Father, I desire that they also whom Thou hast given me be with Me where I am, that they may behold My glory, which Thou hast given Me: for Thou lovest Me before the foundation of the world" (John xvii:24).

What effect does such a vision have upon him "that is spiritual" (1 Cor. ii:14-15)? In the case of Isaiah, the subsequent steps were as follows: Conviction and confession of sin. The impressive sight of the Lord, together with the trisagion of the seraphim, could have no other initial result upon the spiritually-minded prophet than that of conviction of sin. But this feeling must have been deepened at the thought of Uzziah's presumptuous trespass into holy things with its resultant punishment. His confession was not in vain, for cleansing followed it immediately. We are led to think of His promise to us in 1 John 1:9, "If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." Next came the commission. And here we think of the Lord and Peter in John xxi:15-17. The prophet's response was immediate. This has not always been the case. See the "Daily Readings" for this lesson. There is much in these days that goes by the name of Christian service; but if it does not follow such a vision, confession, cleansing and commission, it can hardly have great value. The chapter indicates one other result of the prophet's vision, it is intercession. Whether our ministry be to declare judgment or mercy, we cannot do without prayerful communion with Him who has called us to minister for Him.

HEZEKIAH LEADS HIS PEOPLE BACK TO GOD

April 14. 2 Chron. xxx:1-9, 25-27

Golden Text, 2 Chron. xxx:9

Daily Readings

Mon., April 8, Exod. xii:1-28. Tues., April 9, 1 Cor. v:1-13. Wed., April 10, 1 Cor. xi:17-34. Thurs., April 11, John ii:13-25. Fri., April 12, John xi:54-xii:8. Sat., April 13, John xviii:28-32. Sun., April 14, Acts xii:1-19.

THE OUTLINE OF THE LESSON

I. The Summons to Keep the Passover (2 Chron. xxx:1-9). II. The Joyful Keeping of the Passover (2 Chron. xxx:25-27).

THE HEART OF THE LESSON

Things were in a bad condition when Hezekiah ascended the throne. Judah had been brought low by the judgment of God because of Ahaz's trespasses. The neighboring nations had been troubling them, and Assyria had taxed them. Some of the prophets and many of the priests were unfaithful. The house of Jehovah had been shut, and idolatry reigned in all corners. The new king Hezekiah determined to please the Lord in his private life, and he immediately set himself to the task of bringing about some very necessary public reforms. He removed the means of idolatrous worship, opened the temple, and restored the Passover. The Lord blessed him richly in all these endeavors (2 Kings xviii:1-18).

Hezekiah was one of the four great revival kings of Judah after David. Their names, in the order of their succession, are: Asa, Jehoshaphat, Hezekiah, and Josiah. The history of Israel seems to have formed a great zigzag downward. That is to say, there were more or less long downward movements and then occasional upward spurts. But no revival ever brought them back to any former state of peace and power. In fact, Israel reached its highest spiritual state under Joshua. This is another illustration of the awful truth that it never pays to sin. And it is never right to sin. But, while the Lord has not been pleased to bring Israel back to their initial state of victory over the hostile spiritual forces, let us not forget that there is promised for them a restoration and a kingdom that will be far more glorious than any former condition (Ezek. xxxvii:1-28; Rom. xi:11-32).

However, let us remember that a revival in itself does not mean the addition of something new, either in truth or experience, but the going back or the approaching toward that which was revealed in the past. Of course, no healthful new experience can take us beyond the Foundation which has been laid (1 Cor. iii:11). Our ordinary Christian experience should be to "grow *in* the grace and knowledge of our Lord and Saviour Jesus Christ (2 Peter iii:18). But the custom of the Christian of today, as the Jew of yesterday, seems to be that of a periodic decline in his spiritual *state*. We praise God that there can be no lapse from the loftiness of his *position* in Christ. The voice of a revival is therefore a call to basic, not to say former, blessedness.

Times of declension are always times in which peace and power are on the downward slope. But times of revival are times of the restoration of peace and power. Read Psalm 51 here, for it sets forth this truth most vividly. And so we read that when the people celebrated the Passover again in the days of Hezekiah, joy reigned among them. In the former chapter we are told that "when the burnt-offering began, the song of Jehovah began also, and the trumpets, together with the instruments of David." Our God wants us to rejoice (Phil. iv:4). Why should any one hesitate to return unto a life of obedience in Him? The call of the revival is a call to a feast (Luke xiv:16-17). The Hebrew had the Passover; the Christian has the Lord's Supper. And when the Lord was introducing Peter to the great thought of church-fellowship, on the eve of the conversion of Cornelius, He spoke to him in terms of a feast (Acts x:9-16).

The Hebrews were not fit to keep the Passover in the days of Hezekiah; but the lovingkindness of the Lord found a way to overrule the demands of the ceremonial law. The Passover should have been kept in the first month, but the king was led to make use of an ordinance which permitted the celebration of the feast, under certain conditions, in the second month (Num. ix:6-13). This law, however, did not meet the needs of some of the delinquents, and Hezekiah found

it necessary to appeal to the mercy of God in their behalf. God replied with His favor of forbearance (Rom. iii:25), and overlooked (Acts xvii:30) the fault.

We notice, in closing, that this was a revival which was inaugurated, humanly speaking, by a layman. May this not be a call to many of the so-called "laymen" of our day (there is no distinction between "clergy" and "laity" now in the mind of God) to exercise their liberty and privilege to restore to the Church, by God's grace, the power and the peace which she has manifested in the past? If pulpits are unfaithful, let the pews speak with the authority of the Lord Jesus Christ.

COMFORT FOR GOD'S PEOPLE

April 21. Isa. xl:1-22. Golden Text, Isa. lxvi:13

Daily Readings

Mon., April 15, 2 Cor. i:3-11. Tues., April 16, John xiv:1-21.
Wed., April 17, 1 Thess. iv:13-18. Thurs., April 18, Heb. vi:9-20.
Fri., April 19, Rom. v:1-11. Sat., April 20, John xi:17-44. Sun.,
April 21, Isa. xl:1-31.

THE OUTLINE OF THE LESSON

I. God's Appeal for a Comforting Ministry to His People (Isa. xl:1-2). II. The Voice in the Wilderness (Isa. xl:3-5). III. Human Frailty and God's Power (Isa. xl:6-8). IV. Good Tidings to Zion (Isa. xl:9-11).

THE HEART OF THE LESSON

No teacher will ever make a mistake in bringing in a word of comfort and encouragement in any lesson that he or she may teach. There will always be some one present to profit by it. It is amazing to see how much of the Bible is given to the ministry of comfort. In fact, the subject of comfort introduces us to some of the greatest passages of Scripture. Isaiah in the Old Testament, and Paul in the New Testament are the great messengers of this blessed gospel of encouragement and consolation. Isaiah wrote at least twenty-seven chapters of his prophecy in order to bring comfort to God's people. And then, if you want to see how Paul ministered in this blessing, turn to 2 Cor. i:3-7, where the word *comfort* appears no less than ten times.

It may be helpful if we look at some of the words which are used in the Bible to set forth the idea of comfort. In the Old Testament we have the following: "Nacham," to give forth sighs (Psa. cxix:76, "Let, I pray thee, Thy loving kindness be my comfort, according to Thy word unto Thy servant." "Nechamah," consolation; Psa. cxix:50, "This is my comfort in my affliction; for Thy word hath quickened me." "Balag," to brighten up; Job ix:27, "If I say, I will forget my complaint, I will leave off my heaviness, and comfort (myself)." "Saad," to support, refresh; Gen. xviii:5, "And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant." "Raphad," to support; Songs of Sol. ii:5, "Stay me with flagons, comfort me with apples: for I (am) sick of love." "Menuchah," rest, quietness; 2 Sam. xiv:17, "Then thy handmaid said, Let, I pray thee, the word of my lord the king be comfortable; for as an angel of God, so is my lord the king to discern good and bad: and Jehovah thy God be with thee." "Tanchumim," comforts; Psa. xciv:19, "In the multitude of my thoughts within me Thy comforts delight my soul." "Al leb," upon, or unto the heart; Isa. xl:2, "Speak ye comfortably to Jerus-

lem." In the New Testament we have these words: "Paraklesis," a calling alongside; Acts ix:31, "So the Church throughout all Judaea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied." "Paramythia," a consolation, solace; Phil. ii:1, "If (there be) therefore any consolation in Christ, if any comfort of love." "Paregoria," a soothing; Phil. iv:11, "These only (are my) fellow-workers unto the kingdom of God, men that have been a comfort unto me." "Eupsycheo," to be refreshed, braced up; Phil. ii:19, "But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state." "Tharseo," to be courageous, hearty; Matt. ix:22, "But Jesus turned Him about, and when He saw her, He said, Daughter, be of good comfort; thy faith hath made thee whole." "Orphanos," an orphan, bereaved, rendered "comfortless," in John xiv:18, A. V., "I will not leave you comfortless: I will come to you." We have not mentioned all of the words for comfort; but we may have given enough of them to show what great importance is attached to the subject in the Scriptures.

We are told that the Jews frequently wrote of their Messiah as the "Menachem," the Comforter. And this may be a reason for the Lord's designation of the Holy Spirit as "*another* Comforter." (Cp. Isa. lxi:1-3; Luke ii:25; John xiv:16; 1 John ii:1). The words Comforter and Advocate in the last two passages are the same, and the meaning is "One called alongside to help."

Let us emphasize two prominent thoughts of our lesson today in regard to comfort. First, God is the God of comfort. The Apostle Paul wrote, "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of every comfort" (2 Cor. i:3). And again, "Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus" (Rom. xv:5). Our God it is who speaks consolingly to the heart, for He is the God of comfort. Secondly, God comforts His obedient children. In Isa. xl:1 we read, "Comfort ye, comfort ye My people, saith your God." In John xiv:15-17, our Lord says, "If ye love Me, ye will keep my commandments. And I will pray the Father, and He shall give you another Comforter, that He may be with you forever, (even) the Spirit of Truth: Whom the world cannot receive; for it beholdeth Him not, neither knoweth Him: ye know Him; for He abideth with you, and shall be in you." If we would have the comfort of God, we must obey Him. Faith links us vitally and eternally with the God of comfort; but obedience brings the comfort of God to our lives. "Trust and obey" is the formula for salvation and peace. Now, if we are living in submission to the will of the Lord, we will be seeking to comfort those who are in sorrow 2 Cor. 1:3-4. The ministry of comfort is one of the items of a believer's life of obedience to God, and his faithfulness in this regard will have much to do with the amount of comfort that he will be able to appreciate as coming from God to his own heart.

Dr. J. H. Jowett has given us a fine thought in the following statement: "It is when you get home from your work at night, and there's the promise of slippers ease; and inviting music is at hand, or an alluring book at your elbow; and you feel the fascination of it all—and then you hear the cry of human need, like a moaning wind down a dreary street, and you rise, tired though you are with honest work, and you put on your coat again, and you go out into the cheerless night, and to a still more cheerless slum, to take Christ and cheer to the victim of night—it is then you begin to live." And so we may well

ask one another, "Comfortable or comforting evenings, which shall it be with you and me?"

"Ask God to give thee skill
In comfort's art,
That thou mayst consecrated be
And set apart
Unto a life of sympathy.
For heavy is the weight of ill
In every heart;
And comforters are needed much
Of Christ-like touch."

THE SUFFERING SERVANT OF JEHOVAH

April 28. Isa. liii:1-2. Golden Text, Isa. liii:5

Daily Readings

Mon., April 22, John xii:36b-43. Tues., April 23, Rom. x:1-21.
Wed., April 24, Luke xviii:31-34. Thurs., April 25, Matt. viii:24-22.
Fri., April 26, John xix:1-22. Sat., April 27, John xix:23-42. Sun.,
April 28, Acts viii:26-40.

THE OUTLINE OF THE LESSON

I. The Rejected Saviour (Isa. liii:1-3). II. The Atoning Saviour (Isa. liii:4-6). III. The Submissive Saviour (Isa. liii:7-9). IV. The Rewarded Saviour (Isa. liii:10-12).

THE HEART OF THE LESSON

The heart of this lesson is undoubtedly expressed in the words which form our Golden Text. The truth of the objective fact of redemption is so plainly stated in this verse that we hesitate to offer an explanation. We take the liberty, however, of giving a specimen of Welsh preaching of which we heard some years ago. We refer to a portion of a sermon by Christmas Evans which, though quite unusual, contains a Gospel message that has been a blessing to us.

"Methinks I find myself standing upon the summit of one of the highest of the everlasting hills, permitted thence to take a survey of our earth. It shows to me a wide and far-spread burial-ground, over which lies scattered in countless multitudes the wretched and perishing children of Adam. The ground is full of hollows, the yawning caverns of death, while over it broods a thick cloud of fearful darkness. No light from above shines upon it, nor is the ray of the sun or moon, or the beams of a candle seen through all its borders. It is walled around. Its gates, large and massive, ten thousand times stronger than all the gates of brass forged among men, are one and all safely locked. It is the hand of Divine Justice that has locked them, and so firmly secured are the strong bolts which hold those doors, that all the created powers even of the heavenly world, were they to labor to all eternity, could not drive so much as one of them back. How hopeless the wretchedness to which the race are doomed, and into what irrecoverable depths of ruin has the disobedience of their first parent plunged them!

"But, behold, in the cool of the day there is seen descending from the eternal hills in the distance, the radiant form of Mercy, seated in the chariot of the Divine promise, and clothed with splendor, infinitely brighter than the golden rays of the morning when seen shooting over mountains of pearls. Seated beside Mercy in that chariot is seen another form like unto the Son of Man. His mysterious name is the 'Seed of the Woman,' and girt around Him shines the girdle of eternity, radiant with the luster of the heaven of heavens. 'He

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has descended into the lower parts of the earth.' I see Mercy alight from that chariot, and she is knocking at the huge gate of this vast cemetery. She asks Justice: 'Is there no entrance into this field of death? May I not visit these caverns of the grave, and seek, if it may be, to raise some names at least of the children of destruction, and bring them again to the light of day? Open, Justice, open; drive back these iron bolts and let me in, that I proclaim the jubilee of deliverance to the children of the dust.' But I hear the stern reply of Justice from within those walls; it is, 'Mercy, surely thou lovest Justice too well, to wish to burst these gates by force of arm, and thus obtain entrance by mere lawless violence. I cannot open the door. I cherish no anger towards the unhappy wretches. I have no delight in their eternal death, or in hearing their cries as they lie upon the burning hearth of the great fire kindled by the wrath of God, in the land that is lower than the grave. But I am bound to vindicate the purity, holiness, and equity of God's laws; for, 'without shedding of blood there is no remission.' 'Be it so,' said Mercy, 'but wilt thou not accept of a surety who may make a sufficient atonement for the crime committed and the offence given?' 'That will I,' said Justice, 'only let Him be duly allied to either party in this sad controversy, a Kinsman, near alike to the injured Lawgiver, and to the guilty tenants of the burial-ground.' 'Wilt thou, then,' said Mercy, 'accept of the puissant Michael, prince among the hosts of heaven . . .?' 'No,' said Justice, 'I may not, for his goings forth are not from the beginning, even from everlasting.' 'Wilt thou not then accept of the valient Gabriel . . .?' 'No,' cried Justice, 'for Gabriel is already bound to render his appointed service to the King Almighty; and who may serve in his place while he should be attempting the salvation of Adam's race?' 'There needs,' cried Justice, 'One Who has, of right belonging to Him, both omnipotence and eternity, to achieve the enterprise. Let Him clothe Himself with the nature of these wretches. Let Him be born within these gloomy walls, and Himself undergo death within this unapproachable place, if He would buy the favor of Heaven for these children of the captivity!'

"But while this dialogue was held, behold, a Form fairer than the morning dawn and full of the glory of heaven, is seen descending from the chariot. Casting, as He passes, a glance of infinite benignity upon the hapless tenants of that burial-ground, He approaches, and asks of Justice, 'Wilt thou accept of Me?' 'I will,' said Justice, 'for greater art Thou than heaven and the whole universe.'

"Behold, then,' said the Stranger, 'I come: in the volume of the Book has it been written of Me.' I will go down, in the fulness of time, into the sides of the pit of corruption. I will lay hold of this nature, and take upon Me the dust of Eden, and, allied to that dust, I will pour into thy balance, Justice, blood of such worth and virtue that the court of heaven shall pronounce its claims satisfied, and bid the children of the great captivity go free.'"

"Not for one single day
Can I discern my way,
But this I surely know—
Who gives the day
Will show the way,
So I securely go."—*John Oxenham.*

Book Reviews

BY FRANK E. GAEBELEIN, A.M.

The Outlined Bible. By Olaf Morgan Norlie. Lutheran Literary Board, Burlington, Ia. Cloth, 356 pages. Price \$3.00.

This is a valuable work because the author has followed a sound principle of Bible study. What the student of Scripture needs most is an ordered knowledge of the organic structure of God's Word. Hence, any serious attempt to set forth the structure of the Bible is a valuable adjunct to the understanding of Scripture. Too many Christians read all manner of books about the Bible before they have any systematic knowledge of the entire content and structure of the Book itself. Consequently well-meaning believers sometimes fall prey to the vagaries of Russellism, Pentecostalism, and other current perversions of Scripture. What the Church needs is faithful study on the part of its individual members of the Bible as a whole. In the fulfillment of this aim, Dr. Norlie's book should be most helpful. A series of outlines, covering each book of the Bible, it bears the marks of scholarship, analytical perception and reverence. Best of all, it cannot be truly studied apart from continued reference to the Bible.

The Christ as John Knew Him. By M. T. Shelford, D.D. Fleming H. Revell Co., New York. Cloth, 96 pages. \$1.00.

Here is a brief but illuminating treatment of the great Gospel of John. Dr. Shelford writes not as a critic but as one who has been captivated by the surpassing beauty of John's portrayal of his Lord. In concise outline and pungent paragraphs he leads the reader close to the life-giving messages of the Gospel.

Seeing the Future. By Christabel Pankhurst. Harper and Brothers, New York. Cloth, 328 pages. \$2.50.

In Miss Pankhurst a new voice has been added to the important group of speakers and writers who, in these momentous days, are pointing to the Bible as the answer to the great questions that are agitating the world. Moreover, hers is a voice that will make an unusually strong appeal to the inquiring minds of young men and women. Her treatment of the signs of the times, the social problems, and the future of the world is scripturally sound. At the same time her approach is unhackneyed in manner, and her wide acquaintance with the latest achievements in modern science and the trend of world politics infuses a note of up-to-dateness that is both refreshing and convincing for the modern mind.

How God Justifies a Sinner. By George E. Guille. Chicago, The Bible Institute Colportage Ass'n. Paper, 31 pages. Price 15 cents.

A choice pamphlet on the most important topic in the world. The author is a leading Bible teacher. His explanation of the great truth of justification is marked by simplicity and convincing power. The pamphlet is one that might well be used for circulation among those who, though professing church members, are trusting to their righteousness for the eternal destiny of their souls.

OUR HOPE

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Editorial Notes

The Perfect Saviour's Work "For it became Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. For both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren" (Heb. ii:10, 11).

This is a deep and blessed passage of Scripture revealing the Person and Glory of our Lord. Such revelations concerning Himself we need to remember constantly in these days, and meditate on them, for they give us new conceptions of His blessed person and impart new strength for the conflict. Only the Holy Spirit, through the Word of God, can keep the glory of our Lord before our hearts in freshness and reality.

Here then, we read first of all of His preeminence. "For Him and by Him are all things." He is "the image of the invisible God, the firstborn 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. And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He might have the preeminence" (Col. i:15-18). Read these precious words slowly. Think over it! Let the Holy Spirit reveal through them the greatness of our Lord and Saviour.

Then we read that He, the captain of our salvation was

made perfect through sufferings. But is not He, "by whom are all things and for whom are all things," already perfect? Was He not in incarnation perfect in every way? Was there anywhere a flaw in His character or in His life? Certainly not. But in order to be the mighty Saviour and the captain, the leader of our salvation, He had to be made perfect in this capacity through sufferings. He became the perfect Saviour through the sufferings of the cross, in His sacrificial death. In His holy, spotless life He was perfect in everything; perfect in holiness, perfect in omnipotence, perfect in omniscience, perfect in knowledge. But He was made a little lower than the angels for the suffering of death, and so the sufferings of death, His great atoning work, made Him the perfect Saviour, all sufficient and all glorious.

As the result of His work as Saviour, the captain of salvation, made so by His sufferings and death, is bringing many sons unto glory. Who are they? All those who believe on Him. "As many as received Him, to them gave He power to become the children of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i:12, 13).

Through faith in Him we become the children of God, are born into the family of God. This is brought out in the next statement: "For both He that sanctifieth and they who are sanctified are all of One; for which cause He is not ashamed to call them brethren." He that sanctifieth us who believe, is the Lord Jesus Christ. "For their sake I sanctify myself that they also might be sanctified through the truth," He prayed in His highpriestly prayer. When we believe on Him we are sanctified in Him, constituted through grace, "the beloved of God, called Saints." Both our Saviour-Lord and we who are saved are of One, and this One is God, the God and Father of our Lord Jesus Christ and our God and our Father. And therefore, because we are children of God by faith in Jesus Christ, and His God and Father is our God and Father, He is not ashamed to call us brethren.

And let us understand that this is not the question of

attainment, of a so-called deeper Christian experience, or Christian service and sacrifice. We cannot lift ourselves through what we do, or what we are, into such a place of dignity and glory. Our perfect Saviour, through His death, has accomplished this. He owns all who trust in Him, the youngest and the weakest who has come to Him, as His brethren.

Take a poor, lost outcast, ignorant and homeless. The Gospel is presented to him and he believes, turns to the Lord Jesus Christ, and accepts Him as his Saviour; in that very moment the loving Saviour rejoices over him, the lost sheep found, and is not ashamed to own him as a member of the family of God.

But what will it mean ultimately, "bringing many sons unto glory?" It leads us to the great coming day of consummation, when the family of God will be gathered home into the Father's house, when the Head in glory will receive His body, when the Bridgroom has His bride. What glory that day will bring to Him! He will then have the travail of His soul. It will be His greatest triumph to lead His many sons, for whom He died, whom He kept, whom He glorified into everlasting glory, and "present them faultless before the presence of His glory with exceeding joy." What glory that day will bring for us all! Glory unspeakable and never ending! Oh, may these truths, so important, so quick-enging and vital, be kept before our hearts. May we never lose sight of them for a single hour, and then live and serve in the enjoyment and power of them.



Let Him "And they that passed by reviled Him,
Come Down wagging their heads and saying, Thou
that destroyest the temple and buildest it
in three days; save thyself. If Thou be
the Son of God come down from the cross. Likewise also,
the chief priests, mocking Him, with the scribes and elders,
said, He saved others, Himself He cannot save. He is the
King of Israel; let Him come down from the cross, and we
will believe on Him" (Matt. xxvii:39-42).

Read it once more! Read it slowly and softly! Can there

be anything more affecting than this scene of long ago! As the Blessed One walked among men He knew that such would come to pass. Yea, even before He had ever become incarnate, His own Spirit had prewritten all this in His Word. "But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying, He trusted in the Lord, that He would deliver Him. Let Him deliver Him, seeing He delighted in Him" (Psa. xxii:6-8). "They that sit in the gate speak against Me; and I was the song of the drunkards" (Psa. lxi:12). "For the mouth of the wicked and the mouth of the deceitful are open against Me; they have spoken against Me with a lying tongue. They compassed Me about also with words of hatred, and fought against Me without a cause" (Psa. cix:2-3).

Oh, what a scene! And He who is omnipotent, the Lord of Glory, in unfathomable, infinite patience, bore it all. "When He was reviled, He reviled not again; when He suffered, He threatened not; but committed Himself to Him who judgeth righteously; Who His own self bare our sins in His own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes ye were healed" (I Peter ii:23-34).

What a taunt it was "Thou that destroyest the temple and buildest it in three days—save thyself!" And again, "He saved others, Himself He could not save." He could have done this, but He would not, for He came to die the sinner's death. And the two mockeries, "If Thou be the Son of God come down from the Cross"—"He is the King of Israel—let Him come down from the cross." They knew His claim as Son of God; they knew that the Son of David is the King of Israel. They demanded proof of both by His coming down from the cross. And if He had left that cross they would not have believed on Him. He remained there to finish the work, which had to be finished and which He alone could do.

Another day is approaching when He who endured the cross and despised the shame will come down, not from the cross but from the throne, which He fills now in glory. Once

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He left the bosom of the Father to come down to clothe Himself in a human body. The next time He comes down, He comes with the body He took on in incarnation, the body which He gave on the cross, the body which laid in the grave and which arose. Of this He spoke even in the hour of His passion, for He said before the Highpriest, the elders and all the council, "Nevertheless I say unto you, Afterward shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."

What a coming down from heaven's glory that will be! No longer will He then be the object of mockery and rejection, but He appears in great power and glory. No crown of thorns then, but many crowns encircle His blessed brow. He comes down in royal majesty, with His royal title written on His thigh, "King of kings, and Lord of lords." He comes down to judge the earth in righteousness and to execute the holy decree of God's judgments. He comes down to claim and to possess His blood bought inheritance, the nations and the uttermost part of the earth. He comes to receive His throne, to occupy that throne as the King-Priest, to enthrone with Himself His own, His glorified church.

And do we not hear to-day still in apostate Christendom the words of mockery in connection with His second, glorious Coming, "Let Him come down"! Scoffers are all about us who do exactly what the Holy Spirit predicted, saying, "Where is the promise of His Coming?" (2 Peter iii:4). There is more than scoffing, even positive denial that this same Jesus will ever come down and manifest Himself the second time. Much literature is put out in our days which attempts to explain away what Scripture so fully teaches, that He who was crucified in weakness, is to appear in glory; that He who was the Lamb of God on Calvary, who opened not His mouth to answer all the cruel mockeries, will arise as the Lion of the tribe of Judah. The greatest enemy of Christ is unbelieving Christendom, with its scribes, its priests and councils; as those were His enemies who passed by the cross and sneered at Him, "Let Him come down."

But He will come down to earth again; He will come down and fulfill all what is written about that great coming event

in human history. And when He comes down and appears once more, when every eye sees Him, His Deity and Kingship will be fully vindicated. At these two facts the enemies at the cross sneered, "If He is the Son of God . . . He is the King of Israel." Both His Deity and His Kingly Glory are today also denied. But when He comes down, through the vaults of heaven, this denial will forever end. It will demonstrate both, His Deity and His Kingship, as the Son of Man, the head of the new creation.

And there is prophetically written a prayer about that coming down of the King of Israel, the Son of God. It is a prayer which has not yet been prayed. The Saints of God composing the Church, if they divide the Word of Truth rightly, do not pray for Him to come down, but our prayer is, "Even so, Come, Lord Jesus," and the answer to this prayer will be when He calls us to meet Him in the air, to follow Him into the Father's house (I Thess. iv:17-18). But listen to another prayer, "Oh, that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at Thy presence, as when the melting fire burneth, the fire that causeth the water to boil, to make Thy Name known to Thine adversaries, that the nations may tremble at Thy presence!" (Isaiah lxiv:1-3). This prayer will yet be prayed by believing Jews in the coming day of tribulation. And He will answer that prayer and come down. Then He will make known His Name to His adversaries and make the nations tremble at His presence.

May we, beloved reader, in the days when He is still reproached, bear His reproach with Him and remember that "even hereunto were we called, because Christ also suffered for us, leaving us an example, that ye should follow His steps" (I Peter ii:21).



All of Grace Our Salvation is all of Grace. "For by Grace are ye saved through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast" (Ephes. ii-8-9). And that is a blessed foundation to stand upon. Here is rest, assurance, joy and peace. The knowledge of Salvation

by Grace fills the soul with praise and produces the desire to be worthy of the Lord who loveth us.

But service for Him is also all of Grace. How beautifully the Apostle Paul testifies of this. "For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the church of God. But by the Grace of God I am what I am; and His grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the Grace of God which was with me" (1 Cor. xv:9:10).

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

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



**So He
Bringeth Them**

"He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so *He bringeth them unto the desired haven*" (Psa. cvii:30). Storm-tossed, troubled, tempted soul, the Lord is

thy Keeper. Be of good courage, He has hold of thy hand and will bring thee through all the storms of life, the wild waves, the dangerous rocks, to the desired haven. He ever liveth and maketh intercession, and that is why we are so blessedly safe. Your life and the life of every one who belongs to Him is in His control. Fear not! As He guided millions of saints before our little earthly existence ever began, as He guided and kept and brought to the desired haven, the mighty hosts of martyrs, so will He bring us home. "He shall not fail; He shall not be discouraged." As darkness increases, as storms gather, as winds become more contrary, as *He is nearing*, let us learn to lean hard upon Him and walk in greater dependence upon Him. "He bringeth them to the desired haven."



**Deaf and
Dumb**

"But I, as a deaf man, heard not; and I was as a dumb man, that openeth not his mouth" (Psa. xxxviii:13). This verse finds a beautiful application in the life of our Lord. While His ear was always open to the cry of the needy, the poor, the sick and the suffering, concerning the things mentioned in the previous verse—"They lay snares for me, they that seek my hurt speak mischievous things, and imagine deceits all the day long"—He was as a deaf man. Nothing could disturb Him and His peace. And while He opened His mouth and spoke the words of eternal life and peace, His wonderful words, in the presence of those who reviled Him, He was as a dumb man who openeth not his mouth. "Who, when He was reviled, reviled not again; when He suffered He threatened not, but committed Himself to Him that judgeth righteously." "As a sheep before his shearers is dumb, so He openeth not His mouth" (Isa. liii:7).

What an example to follow! When the slanderous tongue charges God's Saints with evil things, or mocking lips ridicule, or jealousy belittles, the most blessed attitude is to be like a deaf man, who heareth not; and like a dumb man who openeth not his mouth. The Lord heareth and He can answer those who would do mischief to His people, whom He

guards as the apple of His eye. And so He vindicates His servants and His Saints, when they act as He acted down here.

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



**An
Old Cry**

"Peace, peace, when there is no peace" is an old cry. We doubt not it was heard in the age before the deluge. Immediately before God ended that godless age by the mighty judgment by water, people must have said, "we are getting along beautifully." They were building cities, they had harps and organs invented by Jubal. The iron trade and brass works prospered (Gen. iv:22) and all seemed to progress nicely. All is well was the deluded cry of that age, and when the holy Enoch preached of the coming of the Lord and the judgment, they spoke with hard speeches against him (Jude 15). Most likely they called him a pessimist and by other names. But their peace and progress was a delusion. Among Israel that cry was heard. The false prophets prophesying for money and position said "Peace, Peace!" yet there was no peace (Jer. viii:11), and the true prophets who announced the impending judgments were put in dungeons. And while the people dreamt of peace the judgment overtook them. The New Testament says of the world, including the great "religious world," "when they shall say peace and safety then sudden destruction shall come upon them" (1 Thess. v:3). This country is approaching a great time of prosperity and progress. Other countries will share in it. We may see commercial developments increase and advance as never before. All this is only to blind the eyes of them that believe not, and alas! also of many who cannot be classed as unbelievers. The god of this age, the sinister being, whose master hand may be watched by the spiritually minded believer, that evil spirit,

rushes on his cunning and wicked purposes. Peace and safety! All is well! This we shall hear more than ever; *but* when that cry is heard sudden destruction is near. Keep your eyes on the Glories to come. Let the coming Glory blind your eyes and you will no longer behold the miserable things of the dust.



Could It Be Worse? Under "Current Events" the reader will find in the paragraph on Wooster College a quotation from a book written by Bishop McConnell, and published by the Metho-

dist Book Concern. We repeat it here. "Is not this tendency to deify Jesus more heathen than Christian? Are we not more truly Christian when we cut loose from a heathen propensity and take Jesus simply for the character that He was and for the ideal that He is?"

Could anything worse be said than this! And this man is a "Bishop"! Thomas Paine and Voltaire, outspoken as they were, and not claiming a Bishop's title, also made the same denial. They will rise up in judgment against this Methodist leader, Bishop of New York, and condemn him. Thirty years ago when this evil drift first manifested itself in Methodism, the Editor, who was then a member of the New York East Conference, for conscience' sake separated from that ecclesiastical body. It was a definite call from the Lord. All who prophesied at that time that we would become a failure and could not succeed in a lonely walk with the Lord, which began in 1899, were false prophets. On account of taking our stand outside of that camp and casting ourselves upon the Lord, the Lord has used us graciously, blessing us and making us a blessing nation-wide. "They that honour Me, I will honour." He still continues to honour us as we give His Name and His Word the pre-eminence.

But how can thousands of preachers, who believe in the Deity of our blessed, adorable Lord, support such a man as McConnell, Bishop though he is? And how can thousands upon thousands of Methodists, who love the Lord, remain where they are? They should read 2 Cor. vi:14-18, and act upon it.

**Remember: As
An Angel of
Light**

We do well to remember that great word of inspired warning which Paul wrote to the Corinthians. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor. xi:13-15). The false apostles against whom Paul testified were, in his days, the judaizing teachers. They dogged his footsteps. They followed him everywhere. They tried to undo the great work he had been instrumental in accomplishing. Especially in the province of Galatia had they sown their evil seed of a perverted Gospel, the Gospel of works, instead of the Gospel of Grace. They claimed apostolic authority, but were deceitful workers.

Behind them, as behind every unscriptural teaching and false doctrine, stood Satan with his mastermind. Strange it is that thousands of Christians think of Satan as a horrible looking being, whose greatest work is to make humans thieves, murderers, harlots, fornicators, gamblers and drunkards. His greatest work is of a far different character. He transforms himself into an angel of light. He speaks of truth, of light, of character, of social uplift and of righteousness, but hides beneath it all his soul destroying errors by which he tries to attack and to undermine the everlasting truth of God.

He has his ministers just as the Lord Jesus Christ has his ministers. He makes them appear as ministers of righteousness. Who are Satan's ministers? The men who reject the Bible as the authoritative, inspired and infallible Word of God. The men who, with a show of human learning, speak of finding a new religion. The men who speak of Christ, our Lord, as a great leader, a wonderful exemplar, a great teacher, but who deny His supernatural character. The men who sneer at His Virgin-birth; who despise the blood shed for our sins; who brand the resurrection a myth and who mock at His second coming. All these are the

ministers of Satan, inspired by him, led by him and used by him. Yet these men preach righteousness. They are for it, to make the world better. They are the strong supporters of prohibition. They go into politics to make still more laws to legislate other evils out of the world. They boast and pose as ministers of righteousness, yet by their unbelief they are the ministers of Satan.

Satan's delusions are becoming increasingly more subtle. But all his wiles and delusions are garbed in a robe of white, as angels of light. Take Christian Science, the pernicious, camouflaged Unity Movement, the New Thought, the different phases of Occultism, Spiritism, Theosophy, and other metaphysical cults, as well as fanatical movements like the faith healers with their lying pretensions, and in all of them you can see and trace his work as an angel of light. If it were possible he would deceive the very elect. So remember it—Satan, as an angel of light, has his ministers of righteousness. Only watching and earnest prayer can keep us from his delusions in the last days of this age.



**A Word of
Warning
Caution**

We received a few weeks ago a letter from a believer and a teacher of a Bible Class which we print herewith, without giving the name of the writer or the place from which it came:

Dear Brother: I wish to communicate to you for your prayerful consideration the following thoughts, which I believe of greatest importance to the true Church in these closing days.

In Luke i:5 we read: "There was in the days of Herod, King of Judea, a priest named Zechariah . . . his wife named Elizabeth." Zechariah means Jehovah remembers; Elizabeth means God's oath. The true significance of all this is too well known to need repeating.

If, however, God had a man living in the time of the First Advent, whose name was a sign and a reminder, it is not a thing to be thought strange if the same thing should happen at the time of the Second Advent (the rapture). Rev. xxii:16 reads, "I am the root and offspring of David". Again 1 Thess. iv: reads in part, "The Lord Himself shall descend from heaven with a shout . . ."

Now bringing these two into proper union we have: "The Lord God Himself, the root and offspring of David, shall descend from heaven with a shout . . ."

Now, *Elihu* means "God Himself." And *Elihu Root* has gone to *Europe on a mission* in furtherance of world peace and safety. Peace and safety is the sign all Bible loving Christians are watching with

greatest eagerness, for I believe peace and safety points to the approach of the rapture. I shall be greatly interested in knowing what you think of the thoughts I have presented in regard to Mr. Root.

We are sure this curious letter will bring a smile to every intelligent student of prophecy. It is the most ridiculous non-sense we have seen for a long time. We told the writer of this letter that he does, with his foolish speculation, what the Word of God so positively forbids. "Knowing this first, that no prophecy of the Scripture is of any *private interpretation*" (2 Peter i:20). But this miserable method of fanciful invention is followed in connection with prophecy more than ever before. The prophetic Word is not taken as a whole; Scripture is not compared with Scripture; then private conclusions are reached and things are read into the Word of God which are not there.

To these vain babblings belong the speculations about the great Pyramid in Egypt, which is pyramidal speculation; the men and women who are never discouraged by previous failures, who set dates, who are cock sure that Mussolini is the Antichrist, etc.

On the other hand, men who used to hold the truth as to God's purposes in the different ages have fallen back into the postmillennial hodge-podge and confused themselves and others. Even in certain "Bible Institutes" an outcry against "Dispensational teaching" is now heard. What true and Biblical instruction such institutions can give to young people is indeed puzzling.

These foolish speculations and these perversions of the prophetic teaching of Scripture as to coming events, as well as the denial of the different dispensations are the results of not having taken the Word of Prophecy as a whole. To understand prophecy one must begin with Gen. iii:15 and follow prophecy through the whole Bible to the climax in Revelation. Keep close to the Word. Avoid foolish speculations. Do not follow "new light" in prophetic dispensational interpretation, for you will soon discover the new light is nothing but old error.



What Can the Righteous Do? “If the foundations be destroyed, what can the righteous do?” (Psa. xi:3). Like so many other Psalms, the Psalm in which this question is asked pictures the conditions prevailing during the end of this age. The godly which suffer then and are in distress belong to the Jewish remnant.

During the end of the age the powers of evil will be fully manifested and they will attempt to destroy the very foundations upon which everything rests. Such attempts we face in our own days; they are the harbingers of the evil days of God opposition and God defiance still to come. What are the foundations? The one great foundation upon which everything rests is, of course, the revelation and the Word of God. The Truth of God as made known by the revelation of God and written in the Bible, the Word of God, is therefore the object of attack, for the enemy knows well if he could destroy this foundation, the whole structure of Truth must collapse. Such attacks are nothing new. They have been going on for ages; yet never before have they been so persistent, so widespread and so arrogant as in our times. Then the attempt is made to destroy the foundations of the Gospel of our salvation. The Deity of our Lord, His supernatural birth, His resurrection and all other supernatural facts of His person and His work are not only questioned, but set aside. Brazenly it is claimed, these great foundations no longer exist, that modern infidelity, which still claims fraudulently the honored name of “Christian,” has succeeded in destroying the foundations of our faith and the foundations of the Gospel.

What then can the righteous do? They can do and will do what they always have done. The righteous are those who have believed and who have found in the Lord Jesus Christ an all-sufficient Saviour. Will they abandon Him and His truth who has spoken peace to their hearts? Are they going to fall in line with modern thought and reject the Word of God and the Christ of God? Assuredly not. The attacks upon the truth will draw them closer to Him. They will cling to Him as never before. They will hold fast what

they have, and by word of mouth and in their lives confess His blessed and His worthy name. What can the righteous do? They can and will separate from those who are destroyers of the faith. They will refuse to support men and institutions which deny the faith and the truth of God, given in His infallible revelation in His Word.

But will they ever be able to destroy the foundations? Never! The complete and shameful defeat of the enemies of the cross of Christ is written in the Word which they deny. And well may the righteous take courage in these days, knowing that the God of Truth and the power of God is on their side.



**No Longer
Permitted**

The excellent article on the Virgin Birth, by Dr. McKim, an Episcopalian preacher, which we print in this issue, appeared some twelve years ago in the columns of the "North American Review." Would such an article be permitted today in some of the leading monthlies, like: "The Atlantic Monthly," "The Forum," "The Century," or "Scribners"? We fear not. "Highbrowism" with its claim of scientific progress and boasted scholarship turns against any defense of the revealed Truth. Read this excellent article. It will strengthen your faith. Its logic is perfect and Biblical throughout.



**The Hak-Ka
Mission**

A number of brethren living in New York and vicinity have organized and incorporated the Hak-Ka Mission. In the South-western part of China live 35,000,000 Hakkas. They are a hardy, intellectual and friendly race of people who are ready to learn and eager for the Gospel of Jesus Christ. Valuable work has already been done, but in a very limited way. Missionary Saunders has had charge of the work there with his other missionaries. The work is now to be enlarged and extended to meet the deep need of this great people. A group of business men of Kanchow, a city of 500,000 wrote, "We thought you were coming to start work here. Why don't you come?"

China is in a wonderful transition. The work of reconstructing a new China has begun. Western Christianity, with its modern methods and emaciated life has met great opposition, but true Christianity has not. We have been assured by an authority on China, Mr. Hall, known as Upton Close, that China is ready for the true Gospel message as never before.

This mission to the Hak-Kas has been organized to do progressive Gospel work among them. The Editor of "Our Hope" has accepted the presidency of this important movement.

We have an important pamphlet which gives full information concerning these people, their response to the Gospel message, the plans and purposes of the Hak-Ka Mission. It is illustrated. Please send to the Field Secretary, Hak-Ka Mission headquarters, 156 Fifth Avenue, New York City, for one of these pamphlets. And above all pray for the movement to send the Gospel into this great and needy field.



On the Coast The Editor spent the month of April on the North Pacific Coast. We took the **Great Northern R.R.** which runs two splendid fast trains, the Oriental Limited and the Glacier Park Limited, to Oregon and Washington. As we go early to press we cannot give definite reports of the different conferences held. We visited **Portland** (Calvary Presbyterian and First Baptist Churches); **Spokane** (Whitworth College and Swedish Church); **Tacoma** (First Presbyterian) and **Seattle** (First Presbyterian). So many other calls reached us. We would have liked to visit Yakima again, also Albany, Oregon; Olympia, Washington; Vancouver, Victoria and other centers. Our work in the East demanded an early return.



Boston Meetings The United Presbyterian Church which we used for our monthly meetings proved unsuited on account of its location. We have now selected the Calvary Baptist Church, "**Wesleyan Hall**" 581 Boylston Street, right at Copley Square, for our future meeting place. This is about as convenient as Park Street Church. It is within a block from the subway station and near to the Back Bay R.R. Station. We believe this hall is even better suited than Park Street Church.

Our Boston friends will receive notices that the Editor will speak in this new place on Thursday, May the ninth, which is the **second** Thursday in May. The first Thursday in May was impossible on account of our inability to be back in time from Seattle. God willing the Editor will speak also on the first Thursday in June.

Montrose, Pa. We are preparing a most attractive program for the Sixth Annual Montrose Conference, devoted to the interpretation of Sacred Prophecy and General Bible teaching. We hope to make this the best of all. An illustrated program will soon be ready and will be mailed to all our readers in New England, New York, New Jersey, Pennsylvania and central States. Perhaps some of our Southern and Western readers will be East during August. We will send you a program on request.

The date is August 5-11. Montrose is a charming mountain town of Pennsylvania, near the border of New York State. The elevation is 2000 feet. The nights are cool and restful. It is best reached by way of **Binghamton, N. Y.** Take the **Erie R.R.** to Binghamton and from there the Auto Bus to Montrose. Full directions and time tables will be given in the program.



Stony Brook A number of Conferences will be held this year in Stony Brook. We have no responsibility for these different conferences which use the grounds. The one conference in which we are interested is the "**Prophetic Conference,**" under the joint management of Dr. Ford C. Ottman and the Editor. This Conference begins on Lord's Day August the 18th, and continues till Friday the 23d. The Editor will give five constructive addresses. The programs will be sent out in due season. Sometimes people ask "Where is Stony Brook?" It is 53 miles from N. Y. City on the Long Island R.R. It can also be reached by ferry from Bridgeport, Conn. (Port Jefferson); from Stamford and Greenwich to Oyster Bay, L. I. Come to Stony Brook for this Conference and see the School Buildings.



The Christian Home According to many observers "It is fast disappearing." It is the harbinger of national collapse. To stimulate home worship and reading on the Lord's Day, we published our volume on "The Church in the House." It is being widely used. And now we have an additional volume by the Headmaster of the Stony Brook School for Boys, dealing with the wonderful structure of the Bible and making real Bible Study attractive to young people. Our hope is that thousands of homes may use these two books. See advertisement on second cover page.



Do not Miss It The next five or six issues of "Our Hope" will be of great interest. Some splendid articles will be published during the coming summer months. The "Current Events Department" will contain startling information as to the time in which we are living.

Send in your renewals promptly; and in case you change your address for the summer be sure and notify us. When you renew your subscription send in fifty cents extra with the name and address of a preacher, or a S.S. teacher, or any other person, and we will send them the magazine as a trial subscription for six months.

"The world is very evil,
The times are waxing late!
Be sober and keep vigil,
The judge is at the gate—
The Judge Who comes in mercy,
The Judge Who comes in might,
To terminate the evil,
To diadem the right."

The Book of Psalms

Psalm XXXVIII

This is one of the so-called penitential Psalms. The Psalm reveals great and bitter sufferings, both physical and mental. David is in deep distress. The body is wasting away, afflicted with a loathsome disease, and the soul is full of anguish. He is benumbed and sore, broken and full of unrest. He is consumed by a burning fever, with a fast beating heart and failing eyes. His friends have forsaken him and his foes look upon him as being cast off. Suffering seems to have reached its climax in his experience. But then he turns to the Lord and cries to Him with confession of his sin. It is the language of faith purified by deep affliction which finally pleads: "Leave me not Jehovah; my God, be not far from me. Haste to help me, O Lord of my salvation."

The question arises as to the prophetic aspect of this Psalm. Some have interpreted it as being descriptive not of David's suffering but of the sufferings of Christ. These expositors have, therefore, applied this Psalm, the bodily and mental sufferings, to the Lord Jesus Christ. As we shall show in our brief exposition, this is impossible. It would be sheer blasphemy to say that certain statements describe the sufferings of our Lord. That we find expressions in this Psalm which remind us of His sufferings is unquestionably true, as it is of many other descriptions of affliction, suffering and sorrow in the Psalms.

I. Penitential Confession. (Verses 1-4.)

Jehovah, rebuke me not in Thy wrath
 Nor chasten me in the heat of Thine anger!
 For Thine arrows stick fast in me,
 And Thy hand presseth me down.
 There is no soundness in my flesh, because of Thine indignation;
 There is no health in my bones, because of my sin.
 For mine iniquities are gone over my head;
 As a heavy burden, they are too heavy for me.

The one who speaks is deeply convicted of sin. It is on account of sin committed that he fears God's holy wrath and the fury of His anger. The arrows of conviction have pierced his conscience; they stick fast in him, while he feels the hand of a holy God pressing down upon him in chastisement. His

physical well-being is affected by it: no soundness in his flesh; no health in his bones. All is on account of his sin; he feels that his iniquities are gone over his head. The burden is so great, that he cannot bear it any longer. We do not know at what period of his life David had this experience. The inscription says "to bring into remembrance." Is it the great sin he committed, which is here remembered?

II. Bodily Affliction and Suffering. (Verses 5-8.)

My wounds stink and are corrupt,
 Because of my foolishness.
 I am depressed, I am bowed down beyond measure;
 All the day long I go mourning;
 For my loins are full of burning
 And there is no soundness in my flesh.
 I am benumbed and broken beyond measure.
 I have roared by reason of the unrest of my heart.

The chastening hand of the Lord rested upon him and disease had come upon him as the result of his foolishness, that is his sin. We do not know what kind of a disease it was, what corrupted, festering wounds he had. As we have no historical information it is useless to speculate on the meaning of these expressions. He evidently was greatly afflicted in his body. His wounds were full of corruption; he was bowed down beyond measure; his loins were full of burning; there was no soundness in his flesh. He also suffered mentally. All day long he mourned; he was filled with unrest; he was broken into pieces and like one benumbed. Sick in soul and in body he is humiliated and in sore distress.

It is here where certain men have made the horrible suggestion that these words describe prophetically the sufferings of our Lord. Some of the so-called "faith-healers" or "divine healers" claim that our Lord had a diseased body, that in order to deliver us from our diseases, he had to carry them in His own body. And so they apply the words of Matt. viii:17, "Himself took our infirmities, and bare our diseases" to His physical condition, that He carried literally, a diseased body while on earth. This is more than a horrible suggestion; it is sheer blasphemy. Our Lord had a holy, a sinless body. Disease is the result of sin. Both disease and death are in the world on account of sin. Where there is no sin, there is no

disease and death has lost its claim. Our Lord knew no sin and, therefore, He knew no disease; nor did death have power over His holy, sinless body. To say that it was otherwise makes our holy Lord a sinner, which He was not. Equally evil is the teaching which, it seems, all faith-healers and divine healers hold, that Christ died for our sicknesses and diseases, as He died for our sins. There is not a line of Scripture for such an assumption.

III. Turning to the Lord. (Verses 9-15.)

Lord, all my desire is before Thee,
 And my sighing is not hid from Thee.
 My heart beats fast, my vigor hath forsaken me;
 And the light of mine eyes,
 It also is no more with me.
 My lovers and my friends stand aside from my stroke,
 And my kinsmen stand afar off.
 And they that seek after my life lay snares for me,
 And they that seek my hurt speak mischievous things,
 And meditate deceptions all the day long.
 But I, like one deaf, hear not;
 And as a dumb man who openeth not his mouth.
 Yea, I am as a man that heareth not
 And in whose mouth are no reproofs.
 For in thee, Jehovah, I hope:
 Thou shalt answer, O Lord, my God.

When finally all is hopeless for him, when his heart throbs, his eye-sight fails; when lovers, friends and kinsmen stand aside and the wicked plan snares for him, the sufferer and chastised one turns to the Lord as his refuge. He knows the Lord is omniscient; He knows the desires, the wishes of his heart; He knows and watches over all his misery. All looked upon him as if the stroke of God had laid him low, but he has confidence; his hope is in Jehovah. He knows his bitter cry will find an answer. Casting himself in all his deep distress upon the Lord, he becomes like a deaf man, who hears not the taunts of the wicked, nor the surmisings of his friends. He is like a dumb man, who cannot answer back. And here is a valuable lesson. It is a good thing to act like a deaf and a dumb man when the false accusations, the sneers and the taunts of the enemy are heaped upon us.

IV. Trust in face of the enemies. (Verses 16-22.)

For I said, Let them not rejoice over me!
 When my foot slipped, they magnified themselves against me.
 For I am ready to halt,
 And my sorrow is before me continually.
 For I will declare mine iniquity,
 I am grieved over my sin.
 But mine enemies are lively; they are strong;
 And they that hate me wrongfully are multiplied.
 And they that render evil for good are mine adversaries.
 Because I follow that which is good.
 Forsake me not Jehovah!
 My God, be not far from me!
 Hasten to my help;
 O Lord, my salvation.

He is concerned about the enemies. They were ready to rejoice over him; his foot had slipped and they magnified themselves against him. They were lively and strong. They hated him wrongfully. He followed that which is good and they who render evil for good were his adversaries. He puts it all before the Lord. He feels his great weakness; godly sorrow is upon him. He declares in His presence his iniquity and is grieved over his sin. It is true his sin had given the enemies an occasion to rejoice, as the world always rejoices when the righteous man makes a failure and sins. But what a blessed thing to put it all before the Lord! He is humbled on account of his sin; it is confessed, and the rejoicing of the wicked, when they magnified themselves because the righteous had slipped, will but work their own ruin and condemnation.

And how much there is in this simple cry with which this Psalm closes, "O Lord, my salvation!"

The Church and the Kingdom

The wording of this lecture implies that we have two separate and distinct ideas before us—The Church and the Kingdom. The Church is not the Kingdom; the Kingdom is not the Church; neither are the two simply different phases or aspects of the same thing. While in the New Testament, the two sometimes seem to run into one another and overlap each other, and in a few instances—very few however—language and relationship which are applicable to the one are also applied to the other; yet careful examina-

tion will at once recognize the fact that the two are distinct and separate ideas and realities. I want to emphasize this at the start. Much confusion in the study of the Word, and many wrong interpretations are due to the fact of not keeping this distinction clearly in mind. Any one who clearly understands these two terms, and what they represent, will hold in his hand the Key of all History. He will have what is called the "Philosophy of History," both human and divine. It will help him to understand the whole plan of God's purpose of Redemption, as revealed in the Scriptures.

Various definitions or descriptions of these two terms, might be given, as found in creeds, in written exposition, since the time of Reformation; but I will only say that whatever the phrases used to designate the Kingdom—such as the Gospel Dispensation, the Christian System, the Church Period, God's Ethical Kingdom, or the progress of consummation of Righteousness in the world, and the like—however they differ from one another in other respects, they all have one feature in common, viz.: they *identify* the Church and the Kingdom. All teach in effect that the Kingdom is now in existence and will continue to grow and enlarge until it reaches its consummation in a perfected humanity.

If we go back to the Reformation Period and to the early days of the Christian Church, we shall find that most of the Christian Fathers, all Millenarian writers, all Pre-millennialists, and we here today separate widely between the two things, claim that the Church is now existent, but that the Kingdom is still future. The Theocracy which is to be set up on earth at the Second Coming of our Lord Jesus Christ, will not be established until after the Kingdoms of this world shall have been destroyed, making way for the Kingdom of God, of Heaven—the Kingdom of Messiah, the Son of Man.

None of the modern, popular definitions and theories of the Kingdom recognize Jesus Christ as a real or literal King, but only in a so-called "spiritual" or mystical sense. We claim instead that the sacred writers knew nothing of the

arts of modern exegesis whereby "the promises of the Kingdom are resolved into a realm of the Spirit and a congregation of saints."

(1) I ask you to consider first the terms used.

The word Church (*ecclesia*) occurs in the New Testament 113 times; 77 times in the singular, 76 in the plural. It is not found in the English translation of the Old Testament. In the Septuagint where it occurs a few times almost invariably the Greek word used is (synagoge) synagogue. It is a significant fact that the word *ecclesia* is found in only two places in the Gospels, its use is confined to the Acts, the Epistles and the Apocalypse. The two instances are Matt. xvi:18 and xviii:17; in the former our Lord spoke of the Church as still future ("I will build my Church"); in the latter He meant the company of believers in Himself.

On the other hand *Basillia* (Kingdom) occurs in the New Testament 160 times, 125 of which are found in the Gospels. Upwards of 90 times in the Gospels it is found in connection with the phrase Kingdom of Heaven (or the Heavens) or Kingdom of God. Matthew alone uses the phrase "Kingdom of Heaven" (30 times). You need not look anywhere else in the New Testament for it. Four times only is the word Kingdom found in the plural, and then it refers to the Kingdoms of this world. Surely it is significant that this word is never used in the plural, when referring to the Kingdom of God or of Heaven, significant not only as bearing on the meaning of the word but also on the question of verbal inspiration.

Again, the two words—Church and Kingdom—are never used, and cannot be interchangeably. Let any one take a Concordance and try it.

Ecclesia is altogether peculiar and is strictly confined to the body of believers in Christ Jesus, the crucified and Risen Son of God.

Members of the Body of Christ—the Church—are often designated by other names and the relation to the Church by many different titles, but none of these is strictly applicable to the Kingdom. *e.g.* We read of "Heirs of the Kingdom," it would be an absurdity to speak of Heirs of the

Church. "Children—sons—of the Kingdom," we often speak of "Children of the Church," but there is no such phrase in the Bible.

We read of "receiving the Kingdom," we do not receive the Church; "seeing the Kingdom," we do not see the Church; "entering into the Kingdom," we do not enter the Church in any such sense as the phrase is used of the Kingdom; "the Kingdom of God cometh not with observation," the Church came with great observation on the Day of Pentecost!

So far then as the words are concerned, there is a decided distinction between the two ideas, the one cannot without confusion be substituted for the other.

II. THE DOCTRINE OF THE CHURCH AND THE KINGDOM

We find in God's Word four great lines of Revelation and in this order, viz.: *Creation, the Nations, Israel, the Church*. The New Testament reverses the order, so that when Christ who is the one hope of all these comes the second time to consummate the Divine, Eternal Purpose, He has to do first with the Church, then Israel, next the Nations, last Creation.

In beautiful correspondence with this, we have the four-fold glories of Christ indicated in the four great titles or names which belong to Him. He is revealed to us as Son of man (Adam); Son or Seed of Abraham; Son of David; Son of God.

As "Son of Man," Christ Jesus is Lord over all the Creation; "Son of Abraham" puts Him at the head of the Nations—"in Him all the families of the earth shall be blessed"; "Son of David" links Him with the Jewish throne as King of Israel; as "Son of God," He is indeed from eternity to eternity, the uncreated Eternal Son, but this title takes a new significance as belonging to Him who "became flesh and dwelt among us," and who was "declared to be the Son of God, with power, by His resurrection from the the dead (John i:14; Rom. i:4). Now it is with this last and grandest title, "Son of God," that the Church is connected, for no sooner had Simon Peter made his great confession,

“Thou art the Christ, the Son of the Living God,” than Jesus instantly exclaimed, “Blessed art thou, Simon Bar-Jonah, for flesh and blood has not revealed it unto thee, but my Father who is in Heaven,” and then followed the great promise, now distinctly revealed for the first time, “And I also say unto thee—upon this rock will I build my Church and the gates of Hades shall not prevail against it” (Matt. xvi:16-18).

(1) Leaving this for the present, let us see what Scripture teaches concerning *The Kingdom of God, or of Heaven*.

The Word of God seems to teach at least three phases, or a threefold form, of the Divine Kingdom. These are not indeed always clearly distinguished, each apparently at times merging into the others; yet each one will be recognized as distinct when considered as to its *beginning*.

There is (1) The Eternal Kingdom over the whole universe of God’s Creation, which remains unchanged from eternity to eternity (See 1 Chron. xxix:11; Dan. ii:20-21, iv:26, 34, 35). This is the absolute dominion over all His creatures of Almighty God, Father, Son and Spirit, without beginning and without end.

(2) We find a second phase of the Kingdom of God to be that in which our Lord Jesus Christ is co-regent with God over all the world, as *the incarnate Son of God*. This form of the Kingdom had a beginning, viz.: at the Exaltation of Jesus Christ to the Right Hand of the Throne of God, “Angels, principalities and powers being made subject unto Him” (Psa. cx:1; 1 Peter iii:22). It is especially in behalf of the Church, and so far as appears to us, it is a government by His Spirit and Providence (Matt. xxviii:18; Ephes. i:20-23).

In this sense Christ now reigns, but invisibly. To this form of the Kingdom, I am inclined to think Col. i:13-18 refers, thus explaining one of the passages, often cited to prove the merely “spiritual or figurative idea of the Kingdom. Here I would also place the parables of the Kingdom in Matt. 13, it being the Kingdom “in mystery,” not yet made manifest—no nation acknowledges Christ as King,

and so far as this world is concerned it is mingled with evil and corruption, as all those parables show.

(3) Messiah's Kingdom, as Son of Man, Seed of Abraham, and Son of David—the Kingdom which is the burden of Old Testament Prophecy and Promise, and the hope of the New Testament. This is the Kingdom which is spoken of in Luke i:32, 33. A promise still awaiting fulfilment. To it the Disciples referred on the Day of Christ's ascension (Acts i:6, 7). Of it Paul spoke, when he stood before Agrippa (Acts xxvi:6, 7). For it we still pray, when we say "Thy Kingdom Come."

(a) This form of the Kingdom will not begin till *Christ comes a second time* to take the Kingdom. The proof texts are numerous. We need select only a few (Dan. vii:13, 14). It was after the successive world powers, symbolized by the horrid monsters coming up out of the sea of nations, were destroyed or had their power taken away, that the Kingdom was given to the Son of Man. In like manner Nebuchadnezzar saw in his dream a colossal image, symbolizing the same successive world empires, which should continue till their power should be ended, when the God of Heaven shall set up a Kingdom, which shall not be destroyed, but shall stand forever" (Dan. ii:36-44). With Nebuchadnezzar began the Gentile Supremacy, or in the language of our Lord, the "Times of the Gentiles" (Luke xxi:24). These "times" still run on, for Jerusalem is still "trodden down of the Gentiles," nor shall deliverance come to it till Christ returns (Matt. xxiii:38, 39; Luke xiii:35) compare also Luke xix:11, 12, 15; Acts xv:16). The Messianic phase of the Kingdom of God cannot therefore be identical, as is so often claimed, with the "Gospel Dispensation," or the "Church Period," or the "Progress of Christianity," for the Roman Empire—the fourth world Kingdom—of Daniel's prophecy continued intact for three centuries after the beginning of the Christian Era and the formation of the Christian Church. And yet according to the prophecy the Kingdom of Heaven should not be set up until the Fourth Empire should be divided and broken into ten fragments or minor Kingdoms. You doubtless have seen one of those

colored charts showing the course of human history from the rise of the nations at the Tower of Babel to the present day. Many are the variously colored streams, representing Kingdoms and Nations, running *perpendicularly* down the map; four only intersect there and traverse the chart *horizontally*. These four are the only known World-Empires, viz.: the Babylonian, the Medo-Persian, the Macedonian or Grecian, and the Roman. Since Rome's Day of universal dominion, no stream has ever again traversed the nations swallowing them up in its mighty current; and according to the Prophetic Word no one will till Messiah comes and there shall be given unto Him "dominion and glory and a Kingdom that all people, nations and languages should serve Him, whose dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed" (Dan. vii:14).

(b) This Kingdom will be a real *earthly Kingdom*, over the future inhabited earth, *oikumene* (Heb. i:6, ii:5-8; Dan. vii:27; Zech. xiv:1-9; Rom. viii:17-19; 2 Peter iii:13; Rev. xi:15).

(c) The *co-regents* of Christ in the Kingdom are, (1) Risen and glorified saints (Matt. xix:28; Luke xii:32, xii:29; 1 Cor. vi:2, 3; Heb. i:9; James ii:5; Rev. iii:21, v:9, 10, xx:4-6). (2) Restored Israel in the flesh (Isa. xi; Ezek. xxxvii:21, 22; Dan. vii:21, 22, 27; Hosea iii:4, 5; Matt. xix:28; Acts i:6, xv:16, xxvi:6, 7).

(d) The *Subjects* of the Kingdom will be the living nations of the earth (Isa. lx:1-7, 10-12; Rev. xxi:24-26).

By comparing Acts xv:14-17, with Amos ix:8-15, you will have the key to God's order of events in the out-working of His dispensational purpose. The prophet speaks of the dispersion and gathering again of Israel; the Apostle tells what comes in the interval, an interval unknown to Amos but revealed to James. Putting the two together we get the chronological order: (1) The dispersion of Israel. (2) The calling out from among the Gentiles. "A people for His name." (3) The restoration of Israel and of David's throne. (4) The conversion and blessing of the nations of the Gentiles (also Rom. xi:25, 26).

So, then, so far as this world is concerned, the Kingdom is the larger idea, and not the Church, which is an elect body called out from among the nations. The Eternal Kingdom of God is over all; the dominion of the Incarnate and Risen Son of God is especially in behalf of His Church, and by His Spirit and Providence, He is making ready for His Kingdom as the Son of Man, Seed of Abraham and Son of David, the Kingdom which is the Promise of the Old Testament, the Hope of the New Testament, and the Expectation of the whole creation.

III. THE CHURCH

From what has been said, it will readily be seen that the Church is purely a New Testament idea. It may indeed be found in the Old Testament, but veiled in type and symbol. It was a "mystery" hidden in olden times, to be afterwards revealed (Ephes. iii:1-10).

As to the question, whether the Old Testament Saints are part of the Church, we need not debate. If they form part of it, they are brought into it, after it is complete at the Resurrection. In any true Scriptural sense there was not and could not have been a "Church," before Christ had died and risen again. The calling and gathering and very nature of the Church are so vitally connected with the Person and work of the Crucified, Risen and Exalted Son of God, that until that sublime consummation, the very idea of such a body as the Church was inconceivable. Until the Day of Pentecost the world was composed of Jews and Gentiles (Nations) after that event and continuing still, we have a new classification, viz., "Jew, Gentile, and Church of God" (1 Cor. x:32); in the day of Messiah's Kingdom, the earth will again be composed of Jews (Israel) and Gentiles (the Nations).

If, then, we may attempt a *definition* of the "Church," we would say it is composed of believers in Christ Jesus crucified and risen, called by the Holy Spirit out of the world, being by Him regenerated and sanctified, and united by faith to Christ and to one another, so as to constitute One Body, of which Christ is the Head (Ephes. ii:5, 6, xv:20;

Matt. xvi:18). It is therefore a New Testament idea and fact, altogether unique and peculiar. As such, the New Testament writers use the word in three ways: (1) As designating all believers in Christ from the Day of Pentecost to the Coming of Christ in Resurrection Power and Glory. (2) All believers in Christ living on Earth at any one time. (3) Any number of believers gathered at any one time in one locality, just as we are here assembled in this place in the name of our Blessed Lord.

Its *characteristics* are marked and peculiar: It is composed of "called out ones" (*kletoi*) (1 Cor. i:2). The "faithful" or believing (*Hyoï*) (Ephes. i:1). "Saints" (2 Cor. i:2). "Sons" full grown (*Hyoï*) (Gal. iv:6).

There are certain *metaphors* and figures of speech descriptive of the Church, which from their very nature are entirely inapplicable to the Kingdom, e.g., "House of God" (1 Tim. iii:15). "Temple of God" (1 Cor. iii:16, 17). "Body of Christ" (1 Cor. xii:27; Col. i:18; Ephes. i:23, iii:10).

The same is true of the *names* and *titles* of believers, such as "Members of Christ," "Fold of Christ," "Little Flock," "Elect," "Pilgrims," "Strangers," "Bride" of Christ and the like.

In a word, the Church is Heavenly in its origin, its character and its destiny, and therefore her Hope is Heavenly also. Even the Coming of her Lord to bring her home to Himself; Israel's hope and the glory of the Kingdom, while indeed heavenly in their origin, they look however to an earthly fulfilment.

I conclude with these inferences: (1) The Church is now in the world; the Kingdom is still future. The Kingdom exists indeed, but it is not yet manifested. Jesus spoke parables concerning the "Mysteries of the Kingdom" (Matt. xiii:11).

(2) The Church is an election, a Body called out; the Kingdom is universal and shall include all nations, and peoples and languages.

(3) The Church is a witnessing testifying body; the Kingdom is a ruling power. The Papacy, which identifies the Church with the Kingdom, sought and still seeks to subdue

the nations and conquer the world with the sword of temporal power. She is consistent, but utterly unscriptural.

(4) If the Church is the Kingdom, then the world will never be delivered from the power and rule of Satan, and the curse abides upon the groaning creation; for Satan is to the end the foe of the Church, and there can be no period of rest or peace for the soul.

(5) Then also all God's promises to Ancient Israel and His covenant with Abraham concerning the Land of Promise and the nations of the earth, will come to naught. Well has Andrews written, "to reign on earth during the absence of Christ and before the Resurrection, is the common dogma of Anabaptist, Roman Catholics, Greek Church and Protestants, but which is condemned alike by all church creeds and symbols, and by the Holy Scriptures."

Mauro's Strange Book on the Kingdom

"THE GOSPEL OF THE KINGDOM" *reviewed in the S.S. Times*
March 17, 1929.

Mr. Mauro's writings in earlier years have brought blessing to many, and it is deeply to be regretted that his more recent works are subversive of sound Scriptural teaching. For several years Christian people have noted his attacks upon the large and representative school of Bible students who believe the Scriptures teach the coming of the kingdom on earth only when the King returns. His book, "Bringing Back the King," was reviewed by the late Dr. W. H. Griffith Thomas in *The Sunday School Times* of April 16, 1921, and its unscriptural position was shown. He has now given a fuller and more unrestrained expression to this strange teaching in his latest volume, here reviewed.

Mr. Mauro's book is given up to two main themes: One, a bitter attack upon the late beloved and deservedly trusted Dr. C. I. Scofield and his lifetime study as given in the Scofield Reference Bible; the second, a presentation of Mr. Mauro's theology of the kingdom. The Scofield Reference Bible is ridiculed and misrepresented, and its editor is accused of fabricating evidence and of grievously maligning God's law. These are serious accusations; and a vast multitude

of Christian people throughout the world who have tested Dr. Scofield's teachings for themselves, by the Scriptures and in personal experience, will grieve to see such charges and will wholeheartedly repudiate them.

Mr. Mauro's theory of the kingdom rests on the false basis not only of Post-millennialism but also of Modernism, as he "spiritualizes" statements of Scripture that are plainly literal, not figurative. He thus uses as his foundation the very Scriptures that are fatal to his position. And repeatedly he disregards the Scriptural principle that "no prophecy of the Scripture is of any private interpretation" (2 Peter i:20), that is, no passage of Scripture is to be isolated from other Scripture passages that relate to it.

He rejects dispensational teaching, that is, that exposition of the Scriptures which finds seven dispensations from the Age of Innocence, before man's fall, to the Kingdom Age, when the Lord shall have returned to establish His kingdom on earth. Yet, denying the right of the Scofield Reference Bible and a vast number of Bible students and teachers to find seven such ages or dispensations in the Scriptures, Mr. Mauro arbitrarily insists upon his own right to teach two, and only two, Scriptural ages or eras, Law and Grace.

He actually believes, in spite of tremendous and incapable prophecies in the Old Testament and the New, that Israel has no national future, but that the destruction of Jerusalem A. D. 70, ended their national life; and that the Davidic throne of Christ, Israel's Messiah, is His heavenly throne only. The inspired statement that "all Israel shall be saved" (Rom. xi:26) he says means the whole body of redeemed people, Jews and Gentiles. Zion, he believes, is where the Lord is; and there will be no millennium. Zionism, or the great current phenomenon of the Jews' return to their God-given Land in fulfilment of prophecy, he brushes aside as of no significance. "Concerning that movement a great deal of misinformation has been disseminated during the past twenty years *in the interest of dispensationalism*" (the italics are the Editor's; most Zionists have probably never heard of dispensationalism). Thomas Chalmers' articles on Zionism in *The Sunday School Times*

have reported the increasing momentum of this great movement; yet Mr. Mauro says, "Zionism has been a pitiable failure almost from the beginning." Here Mr. Mauro's anti-scriptural theory blinds him to facts that are so widely known that even the Jewish non-Zionists have recently fallen into line and joined with the return-to-the-Land campaign.

But his statements, Mr. Mauro assures us, are "facts." In order to prove his positions, which violate many single passages of Scripture and great central currents of Bible teaching, Mr. Mauro has to resort to unbelievably strained and untenable interpretations of various passages. He has little to say about the Lord's return.

Blinded by his adoption of a basically unscriptural position, Mr. Mauro fails to recognize many things in the Scofield Reference Bible which apparently he has not seen at all; and he misrepresents that work in his statements about it. Thus he repeatedly charges this Reference Bible with ignoring certain passages interpreted by him as supporting his own case; yet in the majority of such instances the Scofield volume will be found to recognize and refer to those very verses as links in a reference chain leading to some full note or complete summary. Occasionally the verse under fire by Mr. Mauro is the very one to which a full note is attached in the Scofield Reference Bible.

Criticizing Dr. Scofield's teaching concerning the Sermon on the Mount, Mr. Mauro apparently either failed to read, or quite forgot, the Scofield note that gives this "Sermon" such a large place in the life of the Christian; thus on Matthew v:2 in an extended note on the Sermon on the Mount, Dr. Scofield says: "But there is a beautiful moral application to the Christian. It always remains true that the poor in spirit, rather than the proud, are blessed, and those who mourn because of their sins, and who are meek in the consciousness of them, will hunger and thirst after righteousness, and hungering will be filled. The merciful are 'blessed,' the pure in heart do 'see God.' These principles fundamentally reappear in the teaching of the Epistles."

Mr. Mauro even seeks to prove that Fundamentalists are at heart, Modernists. He likens them to the rabbinistic

Jews who, enamored of the idea of a kingdom on earth, put the Lord to death.

Here and there in this volume of harmfully misleading teaching are points well taken, which should be given serious consideration. But these are few, and are vitiated by the spirit and objective of the book as a whole. It should be a tragic warning to many, coming before the Christian Church as one of the latest evidences of the Scriptures' own warning that those who know the Lord and believe his Word, and have been blessedly used in leading others to him and in opening the riches of His Word, can be led astray into false paths, to unspeakable loss of blessing for themselves and for others.

Note.—That this strange book and some of Mr. Mauro's other writings have been welcomed by the Postmillennial religious press, and also endorsed and recommended by certain men, including a widely known preacher and Bible teacher, does not surprise us in the least.—*Editor.*

The Virgin Birth of Jesus of Nazareth*

By RANDOLPH H. MCKIM, D. D.

In undertaking to discuss the Virgin birth of Christ, let us recall the story as it is told by the Evangelist, St. Luke. He depicts a wonderful scene. We see the angel Gabriel sent from the Courts of Heaven to a young virgin whose name was Mary, who was betrothed to a man of Nazareth named Joseph.

The maiden is alone, engaged, we may well believe, in prayer and devout meditation, when suddenly she becomes aware of a heavenly radiance filling the chamber, and lifting her eyes she beholds the angel of God. Amazed but not alarmed at the sight, she is yet more amazed, and is troubled too, at the greeting of the angel, "Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women!"

Troubled at his saying, the maiden wonders what this

*This excellent treatise appeared in the *North American Review* some twelve years ago, and is published by us with the permission of the editors.

salutation could mean. Quickly the angel answers her unspoken question, and says, "Fear not Mary: for thou hast found favor 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." Still more perplexed, the pure young virgin makes answer, "How shall this be?" And the angel replies, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also, that holy thing which shall be born of thee shall be called "The Son of God!"

It is enough. Mary believes the heaven-sent messenger: bows to the divine will: accepts the amazing function divinely assigned to her; and simply says, "Behold the handmaid of the Lord: be it unto me according to thy word!" And the angel departed from her.

Such is the brief story of this unparalleled scene.

Now, on the threshold of our discussion let it be observed that the mystery of the Incarnation is indissolubly linked with the mystery of the Atonement and the mystery of the Resurrection.

These three events stand together in a divine and glorious unity. They are all supernatural. They cannot be explained on natural principles. They are all profound mysteries. Yet they throw light one on the other. Each helps interpret the other to the heart.

The Incarnation of the Eternal Son of God by the Virgin Mary seems incredible till we perceive the sublime purpose which lay behind it,—the atonement for the sins of the world. The Resurrection appears impossible of belief until we see it as the natural sequel of the Cross and Passion—the demonstration of the divine nature of Him who suffered on the cross, and the assurance of the completion and the acceptance of His sacrifice.

Let it next be observed that from the very first beginnings of Christianity down to this day, the Christian Church has held to the belief in the Incarnation, as told us in this gospel for the Annunciation, with deep conviction and passionate devotion. Yes, for belief in the Incarnation has ever in

the Church been indissolubly connected with the belief in the miraculous Conception. The records of the first ages of the Church contain no trace of any doubt on this subject among those "who worshiped Christ as God." If it was denied, it was by those who, like the Ebionites and other kindred sects, denied as well the divinity of Christ, and indeed could scarcely, by any stretch of charity, be considered Christians.

The early Christian creeds without exception proclaimed the same faith in the miraculous birth. There was a variation of phraseology, but no divergence in meaning: there was never any wavering of the faith of the Church in the fact announced to the young virgin by the angel Gabriel.

But the question may be asked: How far was this faith of the early Church in the miraculous conception justified by the New Testament Scriptures?

In reply, the miraculous birth of Jesus is related by two of the Evangelists, St. Matthew and St. Luke.

The silence of St. Mark and St. John on the subject is not strange, if we consider that they pass over the entire infancy and childhood of Jesus, and if we disabuse our minds of the notion which has been the parent of so many mistakes, that the Gospels are histories or biographies of Christ. But St. John's description of the Children of God in his first chapter contains numerous expressions which imply the miraculous beginning of our Lord's life, as for example in verses 13 and 14: the sons of God "were born not of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh"—how, he does not say, but the connection suggests "not of the will of the flesh, nor of the will of man, but of God." That great scholar, Bishop Westcott, remarks here, "the fact of the miraculous conception, though not stated, is necessarily implied by the evangelist. The coming of the Word into flesh is presented as a creative act."

Passing on to the Epistles, we find no explicit statement of the miraculous birth, but we do find it everywhere implied; everywhere consistent with the teaching of the apostles; while the contrary view, that Jesus was naturally born, is inconsistent and often contradictory to their teaching. Take

in illustration St. Paul's well-known doctrine of the first and second Adam. He argues with much emphasis on the necessary inheritance of sin and death by all who are the natural descendants of the first Adam; but he draws a sharp contrast between him and Christ, "The first man is of the earth, earthy; the second Man is the Lord, from Heaven." He must indeed be born of a woman, and assume a truly human nature, but, "it is equally essential that the active source of His earthly being be not a corrupt humanity, but the divine and creative principle."

The doctrine of the supernatural birth of Christ, then, is in complete harmony with the New Testament, as it is in harmony with the most ancient creeds, and with the mind of the Christian Church through the ages.

Nevertheless it is, as is well known, a doctrine which occasions great difficulty to many minds, which, indeed, is vehemently controverted at this particular epoch in some quarters. Men urge that it is a stumbling block and a hindrance in the way of the acceptance of the Christian Religion by thoughtful men—especially by men who are scientifically trained. They argue that it would be of great advantage to Christianity if it could be recognized that the Virgin birth of Christ is not one of the necessary doctrines of the faith—that while some accept it, *all* need not do so. They say, What difference can it make *how* Christ was born? Why should the Church lay upon the Christian faith this additional burden of belief in His miraculous birth? Why not make belief easier for men by ceasing to teach a doctrine so difficult, so mysterious—if not actually incredible?

We answer frankly and plainly. The Church cannot take such a course as this, because she dare not betray her trust. The Virgin birth is part of the sacred deposit of the faith entrusted to her care. Nor is it an unimportant part. It goes to the very heart of the revelation of the Gospel. Instead of being an unimportant detail, it is of the very essence of the Incarnation. Upon it depends the tremendous question whether we have in Jesus Christ a Divine Saviour, the Eternal Son of God, the Word made Flesh, Emmanuel,

God with us, or merely a man, who, however beautiful His character, or wonderful His teaching, is not, after all, the Son of God, and the Saviour of the world.

For is it not plain that if Jesus had been the son of Joseph, He must have been partaker of the frail and sinful nature of which all the sons of Adam are partakers? By the law of heredity, upon which modern science lays such great stress, He must in that case have had a heritage of moral evil—moral taint in the blood—in a word, sin. Only by a miracle just as great, yes, even greater, than the miracle of the Virgin birth, could Jesus the Son of Joseph have been without sin.

But only a sinless Christ could have become the Redeemer of the World. If He was not holy, harmless, separate from sinners, He could not have become the Lamb of God, the spotless victim—who shall take away the sin of the world. If when tempted to sin He had yielded and soiled the purity of His soul, we could not have looked to Him to deliver us in the hour of temptation. If He had been impure in heart, He could not have offered the One perfect and acceptable sacrifice for human transgression. But if He were not indeed Virgin born, it is inconceivable, without a reversal or suspension of the universal law of heredity, how He could have been born without sin.

Thus it is that belief in the Virgin life of Jesus is dependent on belief in his Virgin-birth. There is no room in a purely naturalistic theory of the universe for a Virgin life. "A sinless man," as one has said, "is as much a miracle in the natural world as a Virgin birth in the physical world." And therefore upon the naturalistic view of the world, a sinless man is an impossible conception. But even were this not the case, I demand what would be gained if we could eliminate the doctrine of the Virgin birth from the articles of our faith? Would it really remove a great obstacle to belief?

By the supposition, it would relieve us of the necessity of believing a stupendous miracle—the supernatural birth of Christ. But would that make faith easy? Would there be no other equally stupendous miracle to be believed by the

man who would accept Christianity? Christianity proclaims the Incarnation, as its primary and fundamental doctrine. It declares that Jesus Christ was the eternal Son of God, so that in Him dwelt "all the fulness of the Godhead bodily." It teaches that Christ came down from heaven, and was made man, combining in His Person both the human and the Divine natures, exercising the power and the prerogatives of Deity.

Is that mysterious and amazing fact any easier of belief than the Virgin birth? Is the miracle in the one case less stupendous than in the other? If not,—and of this there can be no question—then how have we made faith easier by abandoning belief in the Virgin birth?

No, the remedy is not radical enough. If we would remove the alleged difficulty, it is not enough to deny the miracle of the Virgin birth, we must deny all miracles, and throw ourselves into the arms of the purely naturalistic conception of the universe.

Then, to be consistent, we must abandon Theism too—abandon the belief in a personal God. For, mark it well, the same reasoning which banishes miracles from the world, must also drive out that primeval miracle—the creation, and with it human freedom. Then the notion of Sin is relegated to the category of effete superstitions: all occasion for a revelation and an Incarnation is gone: the great truth which supports the entire structure of Theism—a Personal God—vanishes like a dream; and out of the gulf of Pantheism we hear the shriek of a fatherless world. But if the Pantheistic view of the universe be rejected as fundamentally irrational: if we believe in a personal God, in a loving Father: then His interposition for human help and salvation is seen to be not incredible. If, advancing a step further, we consider the claim of Christianity to our acceptance, we have presented to us the idea that God has interposed for the redemption of the world from sin and all its attendant and consequent woes; that He has sent His Son to take upon Him our nature, and to become our Redeemer. We are asked to recognize in Jesus Christ the Eternal Son of God, become incarnate for us men and for

our salvation, indwelt with all the fulness of the Godhead bodily.

Now I put it to my readers, if the doctrine of the Virgin birth raises any difficulty in the way of the acceptance of that revelation? I maintain on the contrary that it makes it easier of belief. If I am asked to believe that Jesus of Nazareth is the one exception to the universal rule of sinfulness—the one spotless, sinless man of all the ages—I find it easier to believe that amazing fact when I am told that He was not born as other men are, but His birth was supernatural—that though through His mother, the blessed Virgin Mary, He was truly linked with the human race, yet He escaped the taint of sinful heredity, because His human nature came into being by the direct and miraculous agency of the Holy Ghost. The same conclusion follows when we consider His Divinity. If I am asked to believe that the Nazarene carpenter was God incarnate, I find it easier to believe this amazing mystery when I read the story of the Annunciation, and see how marvelously He was born, than if it were represented to me that He was the son of Joseph. The uniqueness of His birth suits well with the uniqueness of His person. His life was, in important respects, apart and different from any other human life. His death was distinctively different from the death of any other man. It is not strange then that His birth should also have been marked by a fundamental difference from the birth of the rest of the race.

In a word, if this Man Jesus of Nazareth is so far above all other men, in character and in power and in wisdom, that He cannot be classified with men, if in spite of the wondrous perfection of His humanity, we are yet constrained to recognize that He is more than man; if under the garment of His human nature, we see flashing out the insignia—the evident tokens of Deity, then it does not surprise us to learn that His birth was not like the birth of other men—that it was supernatural.

Surely it was in the highest sense fitting, and in that sense natural that, when “the Lord from Heaven,” as St. Paul calls Him, was to enter our world in the form of

a man, He should not be born as other men are. The story of the Annunciation as the Church has been telling it to her children for nineteen centuries, so far from being incredible, so far from being a barrier in the way of faith in Christ, is seen to be in harmony with the nature of His person and the Character of His work.

We say boldly and with emphasis, it is easier to believe such a birth for the Christ who was God incarnate, than to believe that He was the son of Joseph. And so long as the Church holds fast the perfect sinlessness of Jesus, and His true Divinity, she must needs hold fast the Creed of all the Christian ages and say with joyful assurance, "I believe in Jesus Christ, His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary."

There is a difficulty that perplexes many minds, especially of men addicted to scientific studies, which, I would like, if possible, to remove.

Such men are deeply impressed with the uniformity of nature. They say the fact which they are asked to believe is contrary to experience: it stands in irreconcilable conflict with the uniform experience of all the ages of man's existence on earth. "How then can we believe it without treason to nature—without disloyalty to the truth of God revealed in the study of natural phenomena?"

We answer there is a fallacy in that argument, plausible as it is. We do not ask men to abandon their belief in the uniformity of nature. We do not ask them to believe something contrary to experience in propounding the doctrine of the Virgin birth.

Let it be remembered that we have no experience in all the range of scientific knowledge which can serve as a criterion by which to judge this marvelous fact which the Annunciation brings before our minds. This phenomenon stands entirely by itself. The conditions are absolutely unique. The environment is absolutely unique. There is no other example we can compare with it. It is in a category by itself. Science has a boundless range of experience regarding the birth of merely human men: It has absolutely no experience in regard to the birth of a Divine Man. There-

fore it is not scientifically true to say that the Virgin birth of the Christ, the Son of God, is contrary to experience—that it violates the uniformity of nature. Here let me borrow an illustration:

It used to be an axiom that all metals are heavy “and a man who should report that he had seen a metal floating in water might be regarded as asserting what was contrary to experience; but if he explained that his assertion did not refer to any of the known metals, but to one unlike them in character and properties, his announcement, though surprising, ceased to have any opposing experience to encounter.”

Even so we affirm the man Christ Jesus, Son of Man and Son of God, is so differentiated from other men, that we cannot apply to Him the conclusion which science has established from the study of the physical and mental qualities and properties and phenomena of other men. Of such a unique personality as His, experience has nothing to say. He himself presents in His own person and history all the available experience of such a personality. And the only source of information regarding His experience is the gospel record, which tells the story of His unparalleled birth.

The wise men of the East, as well as the simple shepherds of Judea, came to worship at the manger of the new-born Christ; and so we claim today the assent of men of science as well as the ignorant and unlearned, in the ascription of the *Te Deum*:

Thou art the King of Glory, O Christ;
Thou art the everlasting Son of the Father;
When Thou tookest upon Thee to deliver man,
Thou didst humble Thyself to be born of a virgin!

Current Events

In the Light of the Bible

Another College Accepts Modernism. Wooster College (Presbyterian) Wooster, Ohio, used to be very conservative. It has evidently gone over to the side of the modernistic infidelity. A four paged folder issued by “The Conservative Association of Wooster College, Alumni, Students and Friends,

says—"Despite the protests for the last three years of our association, directed against the Modernism and Unitarianism of Wooster College, owned by the Presbyterian Synod of Ohio, the situation there has grown steadily worse." The folder gives abundant evidence in sustaining this serious charge. We quote a paragraph:

"It is also a fact that Dr. Henry Sloane Coffin and Bishop McConnell recently visited Wooster as special speakers and student advisers, and addressed the students from the College Chapel. Dr. Coffin is President of Union Theological Seminary of New York City, a theological derelict and the most objectionable of all the modernistic institutions. Dr. Coffin, himself, is a ring leader of the disloyal and rebellious modernists in New York City Presbytery. Bishop McConnell is the outstanding Modernist in the Northern Methodist Church, President of its Foreign Mission Board, and the newly elected President of that disgustingly modernistic organization which impudently and arrogantly calls itself The Federal Council of Churches of Christ in America. This most brazen of all the organizations of Modernism was formerly presided over by Dr. Parkes Cadman, who is now its radio speaker and therefore the most dangerous exponent of Modernism in America. It is Bishop McConnell who on page 15 in his book "The Christ-like God," published by the Methodist Book Concern, says, "Is not this tendency to deify Jesus more heathen than Christian? Are we not more truly Christian when we cut loose from a heathen propensity and take Jesus simply for the character that he was and for the ideal that he is?" Both of these men are on a par with Dr. Eddy and Dr. Buttrick and Dean Brown of Yale Divinity School, all arch Modernists, and all of whom have been recently inflicted on the students of Wooster College by the Wishart Administration."

What a dishonest, shameless, dishonourable thing it is to corrupt institutions which were organized by men and women who are believers in the Gospel of Jesus Christ! These men who lead in the introduction of the most damnable infidelity of all times are traitors and should hang their heads in shame. No wonder that a Presbyterian preacher

writes: "I am an alumnus of Wooster. My children will not go there to College. I am sending them to Wheaton College (Wheaton, Illinois) for the reason that the teachers there are Christians." Every true believer who supports such institutions shares in the most infamous betrayal of our Lord, a betrayal far worse than that of Judas.

Will There Be an American Pope? S. P. Cadman, the outspoken modernist, answers all kinds of questions for the "New York Herald-Tribune." Others have frequently pointed out the strange statements of the ex-President of the so-called "Church Federation." He is now radio speaker to the tune of \$25,000 a year. Somebody asked the following question:

"Do you not think it would be a good idea for the Catholics to have an American pope, then much of the animosity and many of the arguments against our religion being dictated from Rome would be nullified? I am an American Catholic and I would like to have your ideas."

Here is his answer:

"Your question moves me to remark that with voice and pen I have pleaded the cause of one inclusive American Church for thirty years. I may be wrong in this policy, but it expresses my earnest conviction. I also believe that such a church should be organized on an episcopal basis, that it should be liturgical, and that it should maintain unbroken the historic development of Christianity through the Sacraments and the Ecumenical creeds.

"Within its borders enough flexibility should prevail to respect the individual believer's freedom and accommodate community preferences. If Anglicanism has its high, broad and low groups, why not the Ecclesia I outline? Its creeds and sacraments might well be regarded as symbols, not finalities. And its prophetic and priestly elements of ministry could be blended as they were in Ezekiel, the seer of Israel.

"Should the church ever materialize it will only be by the cooperation of our Catholic brethren and fellow citizens. Many will take this to mean that it can never be. Person-

ally I am more willing to trust time's future reconciliation and the purposes of God therein contained than I am the disputes and divisions of the past or of the present. Surely sacrificial concessions must come from all sides, and once the welfare of our Lord's kingdom in this Republic is seen to demand these concessions, I am persuaded they will be made.

"Meanwhile paganism takes on new and more dangerous forms and bids us remember that innovation for the sake of Christ's cause is not congenitally inconsistent with the continuity of the faith. The election of an American pontiff is none of my business. It belongs solely to the Catholic Church and her leaders. But if it would advance the interests I set forth I should rejoice in it."

So here we have it! One inclusive American Church! And the cooperation of our "Catholic Brethren" is needed! And if the Catholic Brethren, the obnoxious Romish priesthood, should elect "an American Pontiff," Cadman will rejoice in it. Such suggestions strike at the very fundamentals of our religious liberty and rights of American citizenship. But this seems to be the tendency of the "Church Federation" in their un-Christian and un-American attempts to dictate the politics of our land.

There are dark days ahead for our country if these blind leaders of the blind succeed.

The Rejoicing Pope. Pope Pius spoke with great happiness on his victory in regaining temporal power to about 100 diplomats, representing 35 countries. He declared that since the fall of temporal power in 1870 the sympathy and support of the diplomats representing the various countries at the Holy See had never failed and, indeed, were accentuated by being the chief source of comfort for himself and his predecessors.

Speaking of the flood of messages which he had received from all over the world felicitating him upon the settlement, the Pontiff said: "This truly impressive fact authorizes me to say that not only all Italy, but the whole world is with

me. This is the largest and most powerful guaranty that one could think or imagine."

More nations will now recognize the Vatican and send representatives there. What is this country going to do? Are we going to bow before the restored Papacy? That men of the type of Dr. Cadman, who would be satisfied with an American Pope, will raise no objections, is obvious. But what about millions of Christians who are still Protestants? The great majority of them are asleep. But what is now being written as history should arouse them.

One thing is sure, the little religious liberty which existed in Italy will so soon be a thing of the past. Our Protestant brethren there face soon coming persecutions. Rome can do nothing else but persecute. "She repents not" is our Lord's word concerning her (Rev. ii:21). The more power she gets in our land the more she will hate and persecute those who oppose her claims.

Believers who know the great prophecy of the last book of the Bible, the Revelation, know what is coming. The woman sitting upon the scarlet-colored beast, the woman arrayed in purple and scarlet, with gold and precious stones and pearls, is the Papacy. The beast she rides is the restored Roman Empire. But as we read on we find Rome's coming fall, her utter destruction predicted.

And are we witnessing the beginning of these things? How solemn and how significant are these days! Awake! The night is far spent; the day is at hand.

The Jubilant Catholic Press. The Press controlled by Rome is jubilant over what has happened. Here is an article clipped from "The Leader" of February 16, published in San Francisco, Cal.

The restoration of the temporal power of the Pope, of which the Papacy was deprived May 14, 1870, was glad news to hundreds of millions and unpalatable to countless others.

Hatred of the Pope and all he stands for has been a mark of the sects from time immemorial. To modern non-Catholics it was an inheritance from Luther, whose fury against the Pope amounted to a mania. He even cherished the curious delusion that the Papacy would not outlast him. "In life, O Pope, I was thy plague; dying, I shall see thy death!" These words, according to one of his followers,

he wrote upon the wall of his room with chalk the night that he died.

In this country millions of Americans, who would have been offended at being called bigoted, rejoiced at the news that the Pope had lost the last vestige of temporal power, Protestant publicists in America, Britain and Germany wrote articles foretelling the speedy end of the Papacy. Men like the father of the present attorney general of the United States named their sons "Garibaldi" in token of their gratification.

Sixty years is but a short time in the life of nations, and less than sixty has witnessed the restoration of the temporal power of the Pope. The Luthers write with chalk. They might as well write in water.

The Astonishing Revival of the Papacy.—The Ecumenical Council of the Catholic Church, whose meeting in 1870 adjourned shortly before the loss of temporal power with the rise of the Italian State, is to meet again next year, with the possibility of dealing with the happy task of ratifying the new relations between the Holy See and Italy.

The council of 1870 proclaimed such important dogma as the Immaculate Conception and the Infallibility of the Pope. The first was proposed by various high prelates, including Cardinal Hohenlohe, brother of the one-time German Chancellor. The doctrine of infallibility was opposed by two Bishops, one American and one Corsican.

While this Council was concerned with the spiritual affairs of the Church, events in Europe were leading to the loss of the temporal power of the Pope. France, hard-pressed in her struggle with Germany, withdrew her troops defending the Papal State, and the Italian troops entered Rome in September. A month later the Council adjourned, with much of its work unfinished, and the Pope began the voluntary imprisonment within the Vatican which has continued to this day.

Pope Pius XI is now actively engaged with plans for the resumption of the Council. Sixty years ago the Council occupied only one aisle for its meetings in St. Peter's Basilica. Now it will require the whole of the nave of the immense church, owing to the increased number of bishops throughout the world, who in America have more than doubled in number. A project has already been submitted to the Pontiff to wall off and isolate the church nave.

The Ecumenical Council of 1930, besides discussing various questions of dogma, according to the intention of the Pope,

will ratify the reconciliation between the Holy See and Italy, thus giving the approval of the Pope's decision to solve the Roman question the most solemn significance, together with a broad international seal of approbation.

This is a very striking sign of our solemn times. According to the Revelation papal Rome will receive her temporal power again. The re-constructed Roman Empire is seen in the book of Revelation as a beast. The scarlet colored woman who rides the beast (chapter XVII) is the Papacy. It is of great significance that Mr. Mussolini, whose great ambition is to restore the glories of the Roman Empire, has brought about successfully the reconciliation of Italy and the Papacy. Next year great history may be made paving the way for the fulfilment of prophecy.

Buddhism to Convert America. A movement to convert the western hemisphere to Chinese Buddhism, providing for the establishment of a great Buddhist Institute in the West, with a preliminary collection of \$750,000 from the Occident, is now being launched in the United States. It is sponsored by a Chinese priest, Shih-Tai-Hsu. He is now in the United States to lecture in Columbia, Harvard and in Yale Universities.

If he is a good-looking Chinaman, dressed in fine, embroidered silk robes, he will get a following among some of the silly women of this country, who easily fall for anything "Oriental." The followers of the Hindu "Yokis" and other Oriental frauds are mostly all women, and a few weak-minded men. It is fortunate that this Chinese does not speak English; so we suppose he will not do much harm.

A Bombshell Brings Consternation. A bombshell was thrown into the camp of Scientists, pseudo-Scientists, and their echo men and women, preachers and high-school teachers, when one of the most noted biologists, Dr. Austin H. Clark, of the Smithsonian Institute, made a terse but most important statement. He announced that man is not cousin to the ape, but is the product of special creation.

We quote him: "So far as concerns the major groups of

animals the creationists seem to have the better of the argument. There is not the slightest evidence that any one of the major groups arose from any other. Each is a special animal complex, related more closely to all the rest and appearing, therefore, as a special and distinct creation." This is what the Bible teaches. According to Dr. Clark, "man appeared in the Pliocene Age, just preceding the ice age. He appeared suddenly and in substantially the same form as he is in today. He appeared able to walk, able to think, and able to defend himself. Dr. Clark holds that there are no missing links. He declares "missing links are misinterpretations."

Every believer will thank God for this courageous testimony of a real Scientist. Of course there are no missing links, that is why the search for them has so shamefully failed.

But his scientific declarations acted like a bombshell. Hear them howl! Here is howl Number One, which comes from Roy Chapman Andrews who has been on a wild-goose chase in the Gobi Desert to find the missing link. He says, "It sounds incredible that he should have made such a statement." Howl Number Two: Professor Gregory, of Columbia University brands it as "distressingly vague." Howl Number Three: Professor Weyssse, of the Boston University (Methodist) says "It is absurd."

But come on gentlemen and disprove it!

Still Famines and Pestilences. "There shall be famines and pestilences" is the prediction of our Lord as to the present age. And so it has been and so it is still. Thousands are dying of starvation in certain parts of Russia and in China some twenty million people are facing now starvation. From Russia comes the horrible story of cannibalism and the Chinese are not far behind. Pestilences rage again and mysterious diseases spring up here and there.

Is it going to last forever? Is science going to banish famines and pestilences? There is only One who can deal with these curses of sin and that is our Creator-Redeemer Lord. Oh how all groans for His Coming, and with it for the display of His power and the fulfilment of His promises!

The Lord's at Hand

The Lord's at Hand! amid earth's dangerous din
 Be calm! tho shakes the ground whereon you stand;
 What tho you face the serried hosts of Sin—
 The Lord's at Hand!

The Lord's at Hand! He watches all the way—
 Thy bleeding feet His pitying eye hath scan'd,
 The beetling cliffs, so dark, so cold, so gray;
 The Lord's at Hand!

The Lord's at Hand! His mighty arm is strong;
 And just beyond Faith sees the better land.
 The path is steep and thorny, but not long.
 The Lord's at Hand!

Written for "Our Hope"

*By Mrs. M. L. H. in her
 89th year; waiting for Him.*

Martin Boos, the Gospel Preaching Priest

By THE EDITOR

(Continued)

IX

The fourth persecution now began, and ended with the victory of his enemies, his condemnation, imprisonment and the loss of his position. A new examination was started. All seemed to be favorable for Boos, though his enemies continued their plottings. In this examination the Lutheran and the Catholic Bibles were compared, but hardly any differences were found. Boos wrote, "It was also inquired what was the peculiar thing about my sermons. I replied, that I knew of nothing, which could be called peculiar, unless it is, that I do not lay the foundation, which is faith in Christ, last, but first, and then build upon it. This peculiarity of mine may also be seen in Paul's Epistles. My living will be offered up! If Austria will no longer endure

faith in Christ, I will no longer be endured, and would rather beg my bread from door to door, than never preach Christ, or to be not permitted to believe on Him. Begging thus, I shall probably come to the door of the reader of this letter, as an old, sickly, exiled man, who has been already inquisitorially examined five hundred times, and as a messenger who offered the peace of God to the world, and by so doing caused nothing but hostility, both in the east and in the west. The Lord, whom I serve, must show me whither I ought to go; yet if He please, He can still make me remain where I am; if not, all the sea and all the world is His and mine. I have now again learned how much it cost Jesus to redeem us. All the world sets itself against His Gospel, with the exception of the poor and the blind. Brethren, rejoice! The name of God and Christ is hallowed by our sufferings. His kingdom comes and that is enough. Hallelujah!"

Then came new and tormenting examinations which gradually undermined the health of this God-fearing, Christ-adoring preacher. We quote from his letters:

"On the 28th of July, 1813, I was again obliged to appear before a full consistory, and put my signature to five propositions, which were laid before me, and which, after a short explanation, I acknowledged as correct. I scarcely think I shall live to the end of this contest. The religious world still insists upon laying her piety as the basis of her salvation, and not Christ on the cross; she continues to maintain that we are not justified by grace through faith, but by our works."

"On the 20th of August I had an attack of paralysis, and was so disabled by it, that I could not write one letter more, for the whole of the right side, from head to foot paralyzed. But, through divine mercy and medical aid I am so far restored, that I am able to scrawl a few letters. I had rest externally, when the Lord smote me in my own person, that I might never be without a cross."

But all along the good work continued; souls were saved as he continued to preach salvation by grace. He wrote joyfully "Christ is gaining ground, power and dominion,

everywhere in my parish. Affliction was the occasion of it, and taught us to attend to His Word and appreciate the value of it. We glory in tribulation! Although they vilify us, we suffer still. But stand back Satan! We suffer for the Gospel's sake, and because they beat down the Gospel, they beat us down along with it, but we rise again, and are always victorious."

"Through divine mercy we increase daily. I am greatly astonished at the zeal and growth of my lambs. (New converts.) All are desirous of preaching the Gospel, and I am obliged to prevent them from being too hasty. I cannot sufficiently thank God that the members of my household have also received an eye, ear and perception of Christ."

He was summoned again to appear before court in Lintz, but nothing was accomplished. During the first half of 1814 he enjoyed some peace. Later in August he wrote, "That the truce still exists and I continue to preach Christ, though, "if I perish, I perish!" But on September the 20th a severe decree arrived from Vienna, condemning his preaching of Justification by faith and advising to turn elsewhere for a situation. He wrote immediately after, "Pray for me, for the scaffold stands always erected before mine eyes, because I am commanded only to preach morality and not Christ; and I can as little do that as the thief can cease stealing; for I believe that he who forbids or omits preaching Christ, is no Christian at all."

All along his enemies had accused him of rejecting good works, though he had explained over and over again, that good works follow the new birth, the acceptance of eternal life by faith in Jesus Christ, and that good works cannot save anybody. Often he preached on the text, "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God. Not of works, lest any man should boast." But at the same time he made it clear that those saved by grace once and for all should be careful to maintain good works.

We quote from his correspondence: "On the seventh of November some men came from Lintz, sent by the chief magistrate, requesting me to say something in my sermon

about the wounded soldiers and ask for contributions. I did so, and the people brought their offerings from nine o'clock till noon. The gentlemen then came and thanked me heartily. Observe! my enemies returned thanks for the good works, respecting which they have accused me, for three years together, saying, that I reject good works altogether. I paid them the money and said to them, 'do you still say that I reject good works?' They said, 'No', and laughed. I perceived that they wished to notice me and this affair in the newspapers, which, however, I solemnly forbade. But if they still do it, you must by no means imagine that I no longer believe in justification by faith, but have turned to the work of the law, and to newspaper applause. Only yesterday I very boldly confessed my faith, and every eye wept. My people become therefore more and more related to Abraham; even opposition contributes to it."

The contest had now lasted four years, but its issue was never doubtful. The preaching of this Gospel-believing priest, Martin Boos, and the system of the Roman Catholic Church could never be reconciled. His honest zeal, his transparent sincerity, his entire purity of character, won the hearts of the Bishop and Bertgen, the eminent official. But they both passed away and with their death their protection ceased. The accusers felt from the very beginning that they must succeed in the end, and they were not disappointed.

The twenty-fourth of July, 1815, was the last day which Boos spent in Gallneukirchen; for on that day he was summoned again to appear before the Consistory. They did not suffer him to return to his parish, but kept him in Lintz and made the broken old man a prisoner in a convent.

He had continued to the last to teach as he believed, and preached the same Gospel till his sudden departure. Such a laborer, by whom thousands upon thousands were brought to the saving knowledge of Christ, the forces and powers of darkness could not tolerate any longer. So the cry, "Away with him!" succeeded. We shall hear from his own words how it all came about.

(To be continued, God willing)

A Message for Each Day

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" (Ephes. 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 (Hab. 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 becomes 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:21).

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 spued 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 help 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" (1Tim. 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 bears 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 Proverbs 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 despaired. 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 Peter 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.

The Heart of the Lesson

BY ARTHUR FOREST WELLS

May 5. What Hilkiyah Found in the Temple. 2 Chron. 34:1-33.
Golden Text, Ps. cxix:105

Daily Readings

Mon., Apr. 29, Deut. xxviii:1-14. Tues., Apr. 30, Deut. xxviii:15-35.
Wed., May 1, Deut. xxviii:36-57. Thurs., May 2, Deut. xxviii:58-68.
Fri., May 3, Deut. xxix:1-29. Sat., May 4, Deut. xxx:1-20. Sun.,
May 5, 1 Kings xiii:1-32.

THE OUTLINE OF THE LESSON

1. Josiah's Reform, 2 Chron. xxxiv:1-13. II. The Finding of the Law, 2 Chron. xxxiv:14-21. III. The Revelation of God's Will, 2 Chron. xxxiv:22-28. IV. The Covenant before Jehovah, 2 Chron. xxxiv:29-33.

THE HEART OF THE LESSON

This lesson may be summed up under these two headings: First, Hilkiyah finds the book of the law of Jehovah; secondly, God's word finds the king and the people.

Josiah was the last of the reformers before the exile. His name means "Jehovah Healeth." In view of the fact that his father was such an idolater, we wonder how it came to be that he was privileged to have such an honorable name. The answer to this question would be of little moment if it were not for the fact that the Lord had prophesied concerning this king by name several centuries before his birth. When Jeroboam had dedicated the schismatic altar at Bethel, God sent one of His servants to announce a judgment against it in these words: "O altar, altar, thus saith Jehovah: Behold, a son shall be born unto the house of David, Josiah by name; and upon thee shall he sacrifice the priests of the high places that burn incense upon thee, and men's bones shall they burn upon thee" (1 Kings xiii:1-2). And so the name Josiah introduces us again to the great thought of God's foreordination and foreknowledge. Bible students have at times imagined a difficulty between these great realities of God and the free will of man. They have argued that a predestinated action could not be voluntary. But it will be seen that such a difficulty did not exist in the case of Josiah. He certainly acted as a free agent. Now it is interesting to note that the king fulfilled his part of the prophecy before he found the book of the law of Jehovah, according to 2 Chronicles. Of course the prophecy in question is not a part of the Pentateuch; but if we may assume that he was as ignorant of the account given in 1 Kings, as he was of the law of Moses, then no one could say that his parents and he acted as they did simply because of the prophecy. It would seem that if his godless father Amon had known of the prophecy, he would have tried to undo it by giving his son a different name. But there is no account of such an attempt. The history shows the action of free men fulfilling the prophecy of God.

Destructive critics of the Bible appeal to the fact of the finding of the

law of Jehovah in the days of Josiah in support of their theory of the late authorship of the Pentateuch. But it is easy to show that they are wrong by simply comparing the condition of the children as described in the book of Deuteronomy, for example, with the condition of the nation under Josiah. In Deuteronomy the conquest of the land of Canaan was before them: in 2 Chronicles the question was whether, or how long, they would remain in the land. In Deuteronomy Israel had no king: in 2 Chronicles they had a succession of them. That Deuteronomy was an old book in Josiah's day can also be seen from a comparison of 2 Kings xiv:6 with Deut. xxiv:16. See also 2 Kings xi:12.

There is an impressive parallelism between the history of the law of Moses under the kings of Judah and the history of the Bible in our own times. This similarity of experience can be put down under three words: lost, preserved, found. Let the teacher speak of how the Bible has been lost, and where it has been lost. It was lost through sin, in the very temple itself. Think of how sin is covering up the Bible in our churches. But God has always protected His Word, and He is doing so now. His grace restores it to the believer who is willing to obey Him, whether that believer be Martin Luther or some other saint.

But one cannot find the Bible without having the Bible find him. The steps here are as follows: First, The finding of the book of the law of Jehovah by the priest. Secondly, The recognition of it as the law of Jehovah given by Moses. Notice, it is *the*, not *a*, law of Jehovah. Thirdly, The transfer of the roll to the king's representative. Fourthly, The reading from it before the king. Fifthly, The effect which this reading produced. Let the teacher dwell upon each of these thoughts. The Bible was found when the temple was repaired. It is *the* Word of God. Compare 1 Thess. ii:13. The Bible found the king and the people because the priest *gave* it to the secretary of state; the secretary *gave* it to the king and the king *gave* it to the people. We too must *give* the Bible to those who have it not. The Word of God must be read. We often get figures about the Bible being the best seller. But just what does that mean? It is a question whether the Bible is being read as much as it is being printed. But if the Word of God is read with a believing heart, then no one can count the blessings that it will bring to the believer by the grace of its Author.

It is reported that a prominent business man in Syracuse has given away four copies of the New Testament daily. It had been his habit to smoke four cigars each day. Some years ago he found that the price of each cigar would buy a Testament. So he stopped the smoking habit and began the New Testament gift habit. And one day a man stopped to thank him for the gift that had led him to Christ.

May. 12. The Early Ministry of Jeremiah,
Jer. i:1-10, vi:10-11, viii:18, ix:2, xxvi:1-24
Golden Text, Acts v:29

Daily Readings

Mon., May 6, Jer. i:1-18. Tues., May 7, Jer. iv:1-18. Wed., May 8, Jer. vi:1-15. Thurs., May 9, Jer. viii:1-22. Fri., May 10, Jer. ix:1-16. Sat., May 11, Jer. xxvi:1-24. Sun., May 12, Jer. xxxii:1-15.

THE OUTLINE OF THE LESSON

I. Jeremiah's Call and Commission, Jer. i:1-10. II. Divine Wrath for the Reproachful, Jer. vi:10-11. III. The Prophet's Cry for Comfort, Jer. viii:18. IV. The Prophet's Lament for Separation from His Sinful People, Jer. ix:2. V. A Murderous Plot, Jer. xxvi:1-24.

OUR HOPE

THE HEART OF THE LESSON

Jeremiah was a native of Anathoth, a village of Benjamin not far from Jerusalem. He was a priest by birth. He received his call to be a prophet in the thirteenth year of Josiah king of Judah, when he was in the midst of his iconoclastic campaign. That is, Jeremiah began his work in a time of reformation which had been inaugurated by the king. Let us recall the impetus that this revival received through the finding of the book of the law of Jehovah given by Moses, and the subsequent national covenant before Him. But Jeremiah was not destined to have the smooth path of serving the Lord amidst a people that were willing to walk in His ways. The revival under Josiah was not very thorough, and the people were soon back to their old ways of idolatry. This lapse of the religious life was accompanied by shameful immorality and horrible cruelty. Indeed, Jeremiah was called upon to serve the Lord in one of the most trying times of Bible history. Yet in spite of his own unfitness for the task, he ministered unto the Lord most faithfully and gloriously for more than forty years.

Let us consider the call and commission of this prophet, for it is a nucleus of all that followed after. God prepared the mind and heart of Jeremiah at the start by revealing to him the fact that He had called him before his birth. We are reminded of the words of the apostle Paul concerning God's foreordained will for him as found in Gal. i:15-16, "It was the good pleasure of God, Who separated me, (even) from my mother's womb, and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles." What could be a greater encouragement than the knowledge that God has appointed us before our birth for a definite service in His kingdom or Church! But is there here not also a beautiful confirmation that He is "the same yesterday and today, and forever" (Heb. xiii:8)? The God Who called Jeremiah is the same God that called Paul, and He is the same God that received Peter with these words: "Thou art Simon the Son of John: thou shalt be called Cephas" (John i:42). Yea, He says even to us: "Ye did not choose Me, but I chose you, and appointed you, that ye should go and bear fruit, and (that) your fruit should abide."

As Paul was called to go to the Gentiles, so Jeremiah was appointed to be a prophet unto the nations. Of course, their ministries were quite different, but the comparison is interesting. Unlike Saul and Isaiah, however, Jeremiah hesitated to accept the privilege of the duty to which he was called. In this he was like Moses and several other Biblical characters. He said he was but a child. Of course, he was not a child, but a young man. What he meant was that he felt himself utterly unfit for the work before him. God's dealings with such a man is full of added interest, because Christian workers so often meet with similar excuses in their appeal for workers in the Lord's vineyard.

The Lord had already informed him of his pre-birth appointment; now He gives him His command: "Thou shalt go." "Thou shalt speak." And is there not a wonderful uplift in the thought that we *must* do certain things? Think of the emotions that filled Peter and the Apostles when they uttered the words of the golden text of this lesson: "We must obey God rather than men." It may be that some of us would work more faithfully if we were more conscious of the obligation that rests upon us to preach and to teach the Word, or whatever kind of service is ours to do. It is the fashion these days to speak much of the "privilege" of Christian service—and we join in the use of that word; but let us not forget the word "duty." Study the word "must" in the Gospel according to John.

But Jehovah was not insensible to the feelings of the tender-hearted man of Anathoth. He knew that he needed the strong word of com-

mand; but He also knew that Jeremiah needed the assuring word of encouragement. So He said: "Be not afraid because of them; for I am with thee to deliver thee." Here again is a testimony of the neverchangingness of our God. He spoke to Jeremiah, as He spoke to Joshua. Hear these words: "Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest" (Josh. i:9). Compare Heb. xiii:5-6 for a similar word of comfort from God to us.

Yet encouragement is not enough, for the work of God demands supernatural equipment and strength. It will not do to simply seek to encourage a man who feels himself to be a child over against the duties of life. Such an one needs power. We read, therefore, that Jehovah followed His words of command and encouragement with a touch that symbolized the gift of the necessary inspiration for the office to which he had just been called. Even so is God's blessing to us according to 2 Peter i:2-3: "Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord; seeing that His Divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of Him that called us by His own glory and virtue."

The prophet's commission is then set forth in these words: "See, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant." "Behold then the goodness and severity of God" (Rom. xi:22).

JEREMIAH CALLS TO OBEDIENCE

May 19. Jer. vii:1-26. Golden Text, Jer. vii:23

Daily Readings

Mon., May 13, Isa. i:1-20. Tues., May 14, Isa. lv:1-13. Wed. May 15, Matt. iii:1-12. Thurs., May 16, John iii:22-26. Fri., May 17, Matt. vii:13-28. Sat., May 18, Rom. ii:1-16. Sun., May 19, Jer. vii:1-26.

THE OUTLINE OF THE LESSON

I. Temple Worship No Substitute for Obedience (Jer. vii:1-15).
II. Prayer for Idolaters Forbidden (Jer. vii:16-20). III. "They Did Worse than their Fathers" (Jer. vii:21-26).

THE HEART OF THE LESSON

If we may date this chapter according to the date given in Jer. xxvi:1-2, then we have some additional information concerning the situation which Jeremiah had to face at this particular period of his ministry. Jehoiakim was the mediate successor of Josiah. He ascended the throne after Pharaoh-necho, the conqueror of his father, had deposed his younger brother Jehoahaz, who had reigned but three months. Jehoiakim has been called "the ideal of a bad ruler." He was the man who later cut up the roll which Jeremiah had written and cast it into the fire. The times were bad. Judah had lost her independence, taxes were heavy, and an air of awful uncertainty haunted every godless Israelite. The good work of Josiah had been displaced by a vain ritualism and a most horrible form of idolatry with all its attendant immorality and wickedness. Compare Isa. i:2-17. They thought they were provoking God, but they were confusing their own faces.

"Josiah's efforts had secured the removal of the local sanctuaries, and had centralized the worship of the Lord in Jerusalem. But the

OUR HOPE

love of idolatry remained in the heart of the people, and the practice of it, in one form or another, had never really been given up; it held sway over them indeed like an insatiable lust (iii:2). They set up the altars of Baal in every street (xi:13), burned incense to all the host of heaven on the roofs of their houses (xix:13), joined together—men, women and children—in rendering homage to the queen of heaven in the cities of Judah and the thoroughfares of Jerusalem (vii:18), and introduced their idolatrous abominations into the very Temple of the Lord (vii:30). And the crowning iniquity of all was the sacrifice of their innocent sons and daughters to Baal in the valley of the son of Hinnom (ii:34, vii:31, xix:4-5). Judah in short had changed her God, and in so doing had displayed a greater inconstancy than the surrounding heathen nations, who remained faithful to their own false deities (ii:10-11).

“Then there was the plague of moral corruption, propagated by idolatry, and flourishing to a great extent under its sanction. Adultery ate like a canker into the entire life of the community (v:7-8, vii:9, ix:2, xxiii:14), and covetousness held an equally extensive sway (vi:13), followed by dishonesty, oppression, violence and even murder (v:27-28, vii:9). Lying took the place of truth on men’s lips (vii:28), and so complete was the lack of ordinary integrity in the land that a man could not trust his own brother (ix:4). Jeremiah challenged his hearers to discover, after the most diligent search through all the streets and broad places of Jerusalem, a single man who executed judgment and sought the truth (v:1). Set as an assayer over the people, he had tested their quality, and found them to be reprobate silver (vi:27-30).” (Alexander Stewart.)

A special word should be spoken about the facts described in verses 17 and 18 of our lesson. I quote from Dr. Gaebelein’s writings on this passage: “They had fallen in with the worship of a female idol, so prevalent among the idolatrous nations which surrounded them, like the Phoenicians, the Assyrians, the Egyptians and the Babylonians. The Babylonian Venus, Ishtar, was called by them the queen of heaven. The Assyrian called Beltis, the female form of Baal; they placed in sculpture a star over her head and called her ‘the mistress of the heavens.’ The Phoenicians worshipped this ‘queen of heaven’ under the name of Ashtoreth or Astarte. This wicked worship, with which all kinds of immoral ceremonies were connected, had been adopted by the Jews. The women made cakes to present to this goddess. Jewish tradition tells us that the image of the idol was stamped on each cake. This worship of ‘the queen of heaven’ is perpetuated in the mystical Babylon, Rome, the great whore and mother of harlots (Rev. xvii). Mary is called by Romanists ‘the queen of heaven’ and ‘mistress of the heavens.’ It can be proven that Mariolatry is but the continuation of the Babylonish worship of the goddess they called ‘queen of heaven.’”

The pathetic part about this situation is that the children of Israel tried to effect an agreement between the temple of God with idols (2 Cor. vi:16). They trusted in lying words about the protective value of ritualism. But God replied that the temple worship offered no security for the disobedient, and that the house in which they trusted would be destroyed. Their abominations had turned the very sanctuary of the Lord into a den of robbers. Consider the use that our Lord Jesus Christ made of this passage subsequently to His entry into Jerusalem as Zion’s King (Matt. xxi:13). Israel’s state of heart and mind was so repulsive to God that He forbade prayer on their behalf. Compare our Lord’s statement in John xvii:9b.

It should be borne in mind that these appointed means of grace

were useless, not because God had changed, but because Israel refused His favor through their disobedience. The prophet was therefore commissioned to preach repentance and to demand obedience. "Amend your ways and your doings, and I will cause you to dwell in this place." This statement must not be taken out of its context in an effort to establish a doctrine of salvation by works. Obedience was not to be their saviour, but the mere channel of salvation, which the Lord Himself provided.

GOD'S LAW IN THE HEART

May 26. Jer. xxxi:1-40; John i:17; Heb. viii:7-13
Golden Text, Psa. cxix:11

Daily Readings

Mon., May 20, Jer. xxxi:1-14. Tues., May 21, Jer. xxxi:15-26.
Wed., May 22, Jer. xxxi:27-40. Thurs., May 23, Ezek. xxxvi:16-38.
Fri., May 24, Rom. xi:11-36. Sat., May 25, Heb. viii:7-13. Sun.,
May 26, John i:1-18.

THE OUTLINE OF THE LESSON

I. The Promised Restoration (Jer. xxxi:1-40). II. The Law of Moses and the Grace of Christ (John i:17). III. The New Covenant Better than the Old (Heb. viii:7-13).

THE HEART OF THE LESSON

The thirty-first chapter of Jeremiah is precious indeed, for it speaks of forgiving and restoring grace. It was a glad day when Israel was redeemed from Egypt: it will be a gladder day when they will be restored to their land in the future. Is there anything quite so touching as the parable which our Lord has given us of the happy welcome which the father gave to the prodigal son who had returned home? So shall it be with Israel. They will have been experiencing a time of want and tribulation. They, too, will have come to themselves in repentance. They will return to their home land. And they too will rejoice.

God promises a glorious restoration to Israel. "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up its ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and all the nations that are called by My name, saith Jehovah that doeth this. Behold, the days come saith Jehovah, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring back the captivity of My people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, saith Jehovah thy God" (Amos ix:11-15).

This return will be preceded by a crying of repentance in the midst of tribulation. "And the land shall mourn, every family apart; . . . In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness" (Zech. xii:12-xiii:1). "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither Jehovah thy God hath driven thee, and shalt return unto Jehovah thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thy heart, and with all

thy soul; that then Jehovah thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the peoples, whither Jehovah thy God hath scattered thee" (Deut. xxx:1-3).

This time of weeping will be followed by everlasting joy. "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before into singing; and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle-tree: and it shall be to Jehovah for a name, for an everlasting sign that shall not be cut off" (Isa. lv:12-13).

This is a tremendous program; but we know that it will be accomplished because it proceeds from the love and through the grace of God, and that it will abide because it is founded upon the covenant of God in the hearts of His people. Israel went astray because their hearts turned to other gods. They will return to their blessedness when their hearts repent of their sins. And they will continue in God's favor because He will keep their hearts faithful to Him.

Man's tendency is always toward a vain externalism, but God would have him have a faith which is an obedience of the heart. It is amazing to see the emphasis that the Word of God puts upon the heart. There are over 800 references in the Scriptures to that organ besides the compound adjectives which refer to certain conditions of it. "I delight to do Thy will, O my God; Yea, Thy law is within my heart" (Psa. xl:8). In the account of the building of the Tabernacle, we find these words, "And Jehovah spake unto Moses, saying, Speak unto the children of Israel, that they take for Me an offering: of every man whose heart maketh him willing ye shall take My offering" (Exod. xxv:1-2). In one of Moses' exhortations to His people, these words occur, "Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart" (Deut. vi:4-6). In the time of the selection of David for the throne of Israel, "Jehovah said unto Samuel, Look not on his countenance, or on the height of his stature; . . . for (Jehovah seeth) not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart" (1 Sam. xvi:7). Proverbs iv:20-23 has this, "My son, attend to my words; Incline thine ear unto my saying. Let them not depart from thine eyes; keep them in the midst of thy heart. For they are life unto those that find them, and health to all their flesh. Keep thy heart with all diligence; for out of it are the issues of life." Isaiah xxix:13 introduces a threat from the Lord with these words, "Forasmuch as this people draw nigh (unto Me), and with their mouth and with their lips do honor Me, but have removed their heart far from Me, and their fear of Me is a commandment of men which hath been taught (them)." Ezekiel xi:19 describes one of the features of the restoration of Israel as follows: "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh." The Lord Jesus Christ says: "Blessed are the pure in heart: for they shall see God" (Matt. v:8). And Paul is led to write, "The Word is nigh thee, in thy mouth, and in thy heart: that is, the Word of faith, which we preach: because if thou shalt confess with thy mouth Jesus (as) Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. x:8-10). Let us then pray this prayer: "Teach me thy way, O Jehovah; I will walk in Thy truth: Unite my heart to fear Thy name" (Psa. lxxxvi:11).

OUR HOPE

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Editorial Notes

God is light and dwells in an unapproachable light. He is surrounded with a physical glory, such as the finite mind of man cannot understand. In that glory dwells He who had come from the glory, who clothed Himself with a human body to die the sinner's death; who arose in glorified humanity and is at the right hand of God.

The persecutor of the church saw this glory of the Lord and the Lord of glory on the road to Damascus. Standing before the king, King Agrippa, as the prisoner of the Lord, Paul testified: "At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining around about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest Thou Me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And He said, I am Jesus, whom thou persecutest. But rise, and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee" (Acts xxvi:13-16). And later Paul referred to this wonderful experience when he wrote "And last of all He was seen of me also, as of one born out of due season" (I Cor. xv:8).

Blessed things are revealed in connection with this glory light on the road to Damascus. Up to Saul's experience no unbeliever had seen Christ and His resurrection glory. The last the unbelieving world saw of Him was when He hung on the cross between the two thieves. Stephen saw Him, but he was a believer. His infinite grace had selected the chief

of sinners, the Pharisee who persecuted the church and wasted it, to behold His glory. That glory flash revealed to Saul the truth which he had hated, that the crucified One is the Son of God, that He is risen from among the dead, that He is exalted to the right hand of God, that He shares the ineffable glory of God. No wonder then that this became Paul's great message, the theme of all his preaching: Christ, the Son of God; Christ risen; Christ in the glory light. He had appeared unto him and that settled everything. He also learned from the lips of the glorified Christ the truth as to the Church, the mystery not revealed in former ages. Saul was persecuting Christians. They were members of His body, which began on the day of Pentecost, when the Holy Spirit came from heaven to earth. Saul was persecuting Christ in persecuting His members. The great and glorious identification of believers with the glorified Head in the glory light became through revelation the truth which Paul was especially commissioned to preach. So this glory light revealed wondrous things.

Our age is not the age of sight but the age of faith. It is a rapidly passing age, and there comes finally the manifestation of the same glory light which shone round about the young Pharisee.

Some day the shout of the descending Lord, descending to the air to the God appointed place, will summon His members, yea all of them, the dead and the living, to meet Him there. It will be the long promised "gathering together unto Him." We shall meet Him in the glory light. The world will not and cannot behold it; it is unseen and unheard by the world. His own will see Him face to face and we shall all know Him in His resurrection glory. We shall see the glory the Father has given unto Him; we shall receive infinitely more than Saul received when he saw Him in that light. We shall be transformed into the same image. We shall be like Him! His glory will be transferred upon all His saints, so that He may be glorified and admired in all them that believed. Such is the next great manifestation of the glory light! Such is "Our Hope," to see Him as He is and to be like Him.

Then comes the Day which will bring the glory light for all the world, the demonstration to Jews and Gentiles, that Christ is the Son of God, the mighty Lord of all. His glory covereth the heavens, declared Habakkuk in his prophetic ode (Hab. iii). He himself said that He will come in great power and great glory. The sun will darken when He as the Sun of Righteousness appears, because His glory is brighter than the midday sun. What a consternation this will bring to the whole world, which at His manifestation still lieth in the wicked one! Suddenly this strange and powerful flash from above! Suddenly a cloud and upon the cloud one like unto the Son of Man!

And then it will be once more "to the Jew first." Paul said he saw Him as one born out of due season. He meant by it that the day would come when "all Israel," living in that day, would also see Him and look upon Him, whom they pierced. Then there will be poured out upon the remnant of Israel the Spirit of prayer and of supplication. Then will there be a nation-wide repentance and confession and then with that glory flash the nation will be born in a day. An even greater miracle will happen than the miracle of grace on the road to Damascus.

But what will that glory light mean to the world? What will it mean to the enemies of Christ in Christendom? As that glory light revealed to Saul the Deity, the Sonship, the Resurrection, the Glorification of Christ, so will that glory light reveal to apostate Christendom with its modernistic blasphemers the glory of Christ. Then comes for them not repentance, but the end of the enemies of the cross of Christ is according to divine announcement perdition. Forever then is ended the dishonor done to our Lord Jesus Christ! Forever are ended all false views and doctrines as to His Person.

That glory light will bring conviction to the whole world. The most distant nations will behold it. They will know that Creation's Lord and Creation's Redeemer has come. He will dethrone Satan, to seduce the nations no more. He receives the long promised kingdom, the kingdom He offered in the days of His flesh to Israel. But now He does not come

to offer it but to claim it. Now every knee must bow and every tongue confess that He is Lord of all and over all.

All is waiting in heaven and on earth for the glory light.



Blinded The glory light had blinded Saul, and when his eyes were opened his spiritual sight was opened to things above, "where Christ sitteth at the right hand of God." The risen, the glorified, the coming Christ fills his horizon. Not I, but Christ became the passionate cry of his soul and his spirit. His great ambition is to see Him, to serve Him, to glorify Him, to suffer for Him, to know the power of His resurrection. To all else he has become blind.

It is said of an ancient observer of the sun that he gazed into the brilliant sunlight without guarding his eyes. He was so eager to look into that orb of glaring light that he did not exercise the needed caution. As a result he found himself suddenly blinded. He saw in his blindness the sun wherever he turned his sightless eyes. He saw it at midnight when he awoke from sleep; he saw it in the morning; it never left him, for it had impressed itself in such a way upon his eyeballs that it ever dangled before him.

Oh! that we might be blinded too, lose sight of the things "which charm us most," the things which are but for a moment, and that we might see only that which is worth while seeing, the Lord of Glory and the Glory of the Lord. The god of this age blinds the eyes of them that do not believe. They become so blinded that they see nothing but the material things, material gain, material pleasures, material possessions. They are blind to all spiritual, to all heavenly things. Unless we look more into that glory-light as it is revealed in His Word we also are in danger of losing the heavenly sight and looking to things seen.



He Must Increase "He must increase, but I must decrease" (John iii:30). These words were spoken by John the Baptist. In speaking to Nicodemus the Lord had also used the little word "must." He had told him "ye *must* be born again"

and that He, "the Son of Man, *must* be lifted up" as Moses lifted up a serpent in the wilderness. John's word was addressed to his complaining disciples. When he told them that He, who is the Bridegroom, who cometh from above, must increase but he decrease, he witnessed to the dignity and worthiness of the Lord Jesus Christ. He knew himself only as a servant, but He of whom he spoke was his Lord. Before Him he would pale as the stars pale before the rising sun. To Him, the blessed Lord, belongs the first place. He must ever increase. Of us it will be likewise true if we abide in Him and continue in His blessed fellowship; *He* must increase, but *we* decrease. The mark of true spiritual progress is a deeper appreciation of the Lord, a greater devotion to Him.

But this word "He must increase" has a larger as well as an exhaustless, eternal meaning. His increase is an increase of glory, which can never end. Now He is in His Father's presence crowned with glory and honor. Faith beholds Him there and rejoices in the knowledge that He who died for our sins occupies heaven's highest place. His glory can never decrease, but it will ever increase. It is a growing, increasing glory He possesses. The fulness of glory He has now at the right hand of God, the scenes of increasing glory which encircle Him, who is the center of the universe, no eye has ever seen, no mind can grasp. If angels rejoice in heaven over sinners who repent, it must be because it increases His glory. Each sinner saved and added to His body means increasing glory to Him. And when at last that body, the Church, is complete and the Lord takes His people home to Himself, what an increase of glory He will have. The Church, composed of redeemed sinners saved by grace, is the fulness of Him that filleth all in all. When He has us, the travail of His soul, with Him in the Father's house, it will mean a greater glory. When heaven opens and He comes forth in all His holy splendor and majesty bringing His saints with Him, then He will increase. Of His kingdom He will establish on the earth it is written, "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 judg-

ment and with justice from henceforth even forever" (Isa. ix). Throughout that coming age, when the world will be brought under Him, when all things are subjected under His feet, He must increase and the knowledge of His glory will cover the whole earth. When He delivers up the kingdom, that God may be all in all, it will mean but new glory and increase for Him. And what could we say of the new heaven and the new earth, wherein dwelleth righteousness. They are His own handiwork and all will be an increase of His glory. Of His increase there shall be no end. It will go on and on in all eternity. And we for whom He died, we shall share in that increase. Forever with Him, participants of His increase, His glory and His kingdom is a wonderful destiny. What will it all mean? If our hearts are really occupied with this glorious destiny we shall lose sight of the seen things and groan within ourselves, waiting for the redemption of the body. Oh, happy day! when at last it shall come when we can enter into His presence. He must increase. May He increase in us. May He become daily more precious to our hearts and may our lives and our ways bear witness to the fact "He increases and we decrease."



**Believing and
Knowing**

In His great prayer our Lord spoke of the world believing, and of the world knowing that He is the One whom the Father sent. "That they all may be one; as, Thou Father, art in Me, and I in Thee, that they also may be one in us, that the world may **believe** that Thou hast sent Me * * *. I in them and Thou in Me, that they may be made perfect in one, and that the world may **know** that Thou hast sent Me, and hast loved them, as Thou hast loved Me" (Jno. xvii:21, 23).

Our Lord prayed for the oneness of all those who believe on Him, that they all should be one in Him. He did not mean an outward unity in an organization. Those who believe on Him, are born again, indwelt by His Spirit, sons of God and heirs of glory, are not a human organization governed by man made laws and by laws, they are an organism. It is an invisible organism called the body of Christ,

the Church. All who are members in that body are one in the Father and in the Son. But while this unity is a spiritual reality it must also be manifested. The outward manifestation is a walk with God, a life of dependence on Him, a Christ-like character, and the keeping of the new commandment "Love one another." The world seeing this unity expressed in a walk and life worthy of the heavenly calling wherewith we are called will be obliged to believe that the Christ who has wrought all this, is the One sent by the Father.

But the day will come when the world will **know** this, not merely believe. When will that be? It will be the day when all believers are made perfect in one, the day when the body of Christ is joined to the Head in glory. It will be the day when He brings many sons unto glory. It will be the day when His own glory is given to His body and to every member in that body; the day in which He is revealed in glory and we shall be revealed with Him. It is the future day of glory. Then the world will know by the glorified Church that the Father loves them as He loved Him, the Son of His love. Then the world will know that He is the One the Father sent.

But while this outward and visible glory is not yet, how great is our responsibility to walk according to our heavenly calling and heavenly destiny, "that the world may believe."



**Nothing but
Grace**

In a day when God is robbed of the Glory of His Grace, that Grace must be exalted and made much of by those who are true to the Gospel of Grace. In the Prophet Ezekiel we see another picture illustrating the Grace of God as bestowed upon Jerusalem. The Word of Jehovah came to Ezekiel and showed him a picture (Ezek. xvi) of Jerusalem. "Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite and thy mother a Hittite." What a parentage! But it corresponds to our own, for we are conceived and born in sin. And the newborn babe was cast into the open field, there it laid in its own blood, like the man who had gone from Jerusalem to Jericho and fell among thieves. What could that helpless child do, laying there in the road-

side, helpless and dying? All self-help was excluded. But the Lord passed by and He had mercy. The first thing He did was to command life. "I said unto thee when thou wast in thy blood, Live!" He gave life first of all. Even so Grace bestows life, which the sinner has not, for by nature we are dead in trespasses and sins. And then we read what else He did. We mention a few things:

I covered thy nakedness.

I swore unto thee and entered into a covenant with thee.

Thou becamest mine.

I washed thee with water.

I anointed thee with oil.

I clothed thee—I girded thee—I covered thee.

I decked thee with ornaments.

I put bracelets upon thy hands.

I put a beautiful crown upon thy head.

And what did the child do? Nothing. From the moment *He* spake, Live! till *His* hands put the beautiful crown upon the head it was all His work. Even so, it is all of Grace! Let us exalt that Grace, by living according to Grace as those who have His life, are washed from their sins, anointed with oil, the Holy Spirit, and whose destiny is the beautiful crown of Glory.



The Humble Life Many talk of the "higher life" or "the larger life." Some speak of a "deeper life" and a "surrendered life." We long constantly for the "*humble life*." Oh, to be nothing! An empty vessel at the feet of the blessed Lord, conscious of our failure and weakness, with tears of self-judgment and increasing consciousness of our unworthiness—that is the life we need to live in these evil days. It is the safe life. Pride is the crime of the devil. Self-exaltation, ambitiousness to be something, to do something great, is a dangerous thing in our times, when the fiery darts of the wicked one fly thick and fast. Oh, for more humility and walk in humbleness of mind! It pleases *Him* and *He* will own it.

Reader! "And seekest thou *great* things for *thyself*? *Seek them not*" (Jer. xlv:5).

To love that which is beautiful is also a gift of God. He as Creator has scattered beauty everywhere, and not to love His beautiful things means to despise the gifts He has given for our enjoyment. Narrow-minded men and women have thought it a mark of a superior sanctity to turn away from the love of the beautiful, from art and from music. Children have especially suffered from such an unchristian spirit. We were once in a home of such unnatural separationists, and the children were told it was sinful to have a musical instrument in the house, or to admire beautiful paintings.

We fully agree with Charles Kingsley. "Never lose an opportunity of seeing anything beautiful. Beauty is God's handwriting—a wayside sacrament; welcome it in every face, every fair sky, every fair flower and thank for it Him; the fountain of all loveliness, and drink it in, simply and earnestly, with all your eyes; it is a charmed draught, a cup of blessing. God made you love beautiful things only because He intends hereafter to give you your fill of them."

Heaven will be a place of indescribable and glorious beauty. In giving us a picture of the Jerusalem above, the most beautiful things are selected to give us a faint glimpse of the rapturous place it will be. "And the building of the wall of it was of jasper (probably diamond); and the City was of pure gold, like unto clear glass. And the foundations of the wall of the City were garnished with all manner of precious stones. The first foundation was jasper * * *." Then follow the other foundation stones: sapphire, chalcidony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprasus, jacinth and amethyst. "And the twelve gates were twelve pearls; every gate was of one pearl; and the street of the City was pure gold, as it were transparent glass" (Rev. xxi:18-21). And let us remind ourselves that this is only a symbolical picture of the marvelous beauty of the New Jerusalem. What beauty and glory unfading we shall enjoy in all eternity!



**A Marked
Difference**

There is a great difference between believing in the pre-millennial coming of our Lord and waiting for the Lord. A large number of Christians believe that the Lord Jesus Christ will come the second time, and that the age of righteousness and peace, generally called the millennium, will be the result of His return. Such a belief has all Scripture on its side. But one may assent to it, believe in the Second Coming of Christ, know theoretically from the Bible the different predicted events in connection with His second appearing and yet know but little of the true waiting for Himself. It is very much evident that many hold the pre-millennial coming simply as a belief, without having the blessed hope as a living reality before their hearts and as a practical and separating power in their lives. Some pastors of churches preach this truth and yet the church members continue in their worldly ways. Business men accept the pre-millennial teaching, believe in it and speak of it and still they enter into doubtful speculations and are in the mad race for earthly gain and pleasures. Christian workers sing and speak of the Return of the Lord and still they support movements which aim at the improvement of the world and which deny this great fundamental Bible doctrine.

A true belief in the Second Coming of our Lord must lead the heart into a real waiting for the Lord, who is coming. It must make the Lord Jesus Christ a greater reality to the heart. Such true waiting for Him, as the result of believing His Return, must lead to separation from all that is evil. This should be the blessed fruit in the lives of all Christians who believe in the pre-millennial Coming of Christ. The Lord keep our readers from holding such a precious truth as a doctrine and not walking in the power of it. If we believe the Lord Jesus Christ is soon coming again to receive us unto Himself, then let us daily wait, not for events, but for *Himself*. And if we wait for Him we shall walk close to Him. The Lord through His grace grant this unto us.



What Would it Mean? The denial that the literal Israel has a future restoration to their God-given land, and with it the literal fulfilment of all the promises of spiritual blessing and glory, is scripturally incorrect. It is a most serious matter to deny this great prophetic Bible truth. It is the denial which we find universal in the camp of Modernism. All Unitarians and Universalists deny it. All Liberalists and other schools of infidelity sneer at such a glorious future of Israel. Seventh Day Adventism holds it. On the other hand those who believe and teach the restoration of Israel, who believe in the literal fulfilment of God's promises to His earthly people are found among those who are sound in the faith, who believe God's Word from start to finish. No destructive Critic is found among them. All the leading Bible teachers of a past generation believed it and taught it. We mention some of their honored names: Horatius and Andrew Bonar, Charles H. Spurgeon, John Wilkinson, Nathaniel West, A. J. Gordon, John Nelson Darby, William Kelly, James H. Brookes, George Needham, F. B. Meyer, H. B. Parsons, J. M. Stifler, H. L. Hastings, J. W. Chapman, Benjamin Douglass, W. J. Erdman and scores of others we cannot mention. All the leading Bible teachers of today believe it and teach it.

Those who denied it in the past had always to resort to a method of Bible interpretation which is illogical. Those who do so still follow the same beaten path of "spiritualizing" the literal promises made to Jerusalem, to Zion and to His earthly people, and some are forced by this method "to handle the Word of God deceitfully."

What would it mean if there is no hope for Israel, no future restoration, no future conversion, no future gift of the Spirit, no future glory in the promised kingdom? It would mean that God has broken His oath bound covenants, that He has gone back on His Word, that His gifts and callings are not without repentance. In other words it would mean that God and His Word cannot be trusted. Serious indeed!

We shall have more to say on this perversion of the Word

of Prophecy in the near future, for we expect to follow up this denial, which has popped up again, in a series of articles.



**If It Only
Were True!** The triumphant Pope in addressing hundreds of students said that the recognition of the Vatican with himself as head, as a sovereign potentate, as brought about by Mussolini, has "brought God back to Italy and Italy back to God." He also declared what had been done in recognizing the temporal power of the papacy was a great step toward world-peace.

If it only were true! But it is not. Mussolini has played into the hands of the Vatican and the Vatican is now backing up Fascism. The whole thing has been brought about by flattery. Mother Church and politics are once more married. What will follow? If this is the time for the final fulfilment of prophecy as to the end of the age a false world peace will spring from this unholy alliance. That false peace will end when the Lamb of God in heaven breaks the seals and the second apocalyptic horseman upon his red horse will take peace from the earth. But is this the time? This we do not know, for we do not know all His merciful and patient dealings with present day world conditions. But the indications are solemn and significant.



**An Excellent
Testimony** In that famous storehouse of antiquities and curiosities, the British Museum, is found a volume which belonged to the well-known Coleridge. On the margin of that book the great man wrote with pencil the following impressive words:

"For a great part of my life I did not know that I was poor and naked and blind and miserable. And even after I did know that, I did not feel it aright. But I thank God I feel it now somewhat as it ought to be felt. Stand aside, my pride, and let me see that ugly sight—myself. I have been deceived all my life by sayings of philosophers, by scraps of poetry, but most of all by the pride of my own heart, into an opinion of self-power, which the Scriptures plainly tell me, and my repeated failures tell me that I possess not. It is the

design of the faith of Jesus Christ to change men's views, to change their lives, and to change their very tempers. Yes, but how? By the superior excellence of its precepts? By the weight of its exhortations or by the promise of its rewards? No: but by convincing men of their wretchedness, and guilt, and blindness, and helplessness. By inculcating the necessity of the remission of sins, and the necessity of supernatural light and assistance, and by promising to the penitent sinner, and by actually conveying to him these evangelical blessings."

Great men of science, great thinkers, men of superior minds are in our days quoted so much. We hear of Ruskin, Emerson, Holmes and others. We wish these excellent words of Coleridge could be heralded as wide as the philosophical babblings of others.



The Sunflower Trail In going westward through Missouri, Kansas, Nebraska and Colorado, the traveler in summer-time notices all along the route for hundreds and hundreds of miles the well-known sunflower with its large golden bloom. How did the sunflower originate on the vast plains of the far West? When the first emigrants of that pernicious system called Mormonism emigrated towards Utah, their promised land, they took many sacks of sunflower seed along. No regular path was then made through these trackless prairies. But as they went from east to the west they scattered the seed. Next spring a larger colony was to make its way to Utah. The seed sprung up everywhere, and all they needed to do was to follow the trail of golden flowers to show where their guides had gone, and thus they reached their destination.

And are we not as God's people privileged to sow that seed, which can never perish, the living and abiding Word of God, and leave a trail behind, which will show others the way to God, the way home? As we have looked again and again upon the masses of sunflowers of the prairies and remembered the story told above, the heart longed to leave the precious seed of God's never perishing Truth in the wide, wide field. How little we are really doing! How much there might be done in sowing in faith in view of that glad day of the harvest soon to come. Scatter the seed!

Help those who sow beside many waters! Great are our opportunities, great our privileges in the days of apostasy and great is our responsibility.



**Another Year
Finished**

This June issue of "Our Hope" marks the close of the thirty-fifth year of its publication, and with the July number, the Lord willing, we start the thirty-sixth year of the publication of our monthly. We believe we are the veteran editor in the United States, as we know of no other magazine which has been edited by one man for so many years.

All the praise and all the glory belongs to Him, who has made this possible. It is His great goodness which has permitted us to send forth for thirty-five years, for four hundred and twenty months, this testimony for our Lord Jesus Christ. Thousands of our readers of former years are now absent from the body and present with the Lord. They were helped and cheered on their way by this ministry. And thousands today, the world over, receive help, comfort and inspiration through the monthly messages. It is all of Him.

"Our Hope" will continue under His gracious blessing. As long as He leaves us here in this earthly scene it will continue to be our blessed monthly task to minister in this way to the household of faith by giving them "meat in due season."

We pray the shout from above may some day make us lay down the pen. Brethren, pray for us!



We are Sorry Our attention has been called to the fact that Bishop McConnell made the statement attributed to him in our May issue as a quotation of what some of the critics say about our Lord. We saw the lines which we quoted in a pamphlet published by a reliable person, and as we were about to leave on a trip did not take the time to verify it. We are sorry that this wrong statement was made in our pages.

On the Pacific Coast

Our trip to the North Pacific Coast was crowned with many blessings. We traveled both ways over the **Great Northern**, which is the shortest and the most dependable as well as comfortable road to the coast. In **Portland** the meetings were largely attended. Each afternoon the Calvary Presbyterian Church was filled to its full capacity; on Lord's Day many had to be turned away. During the evenings, the largest church auditorium, the White Temple, was filled; over 1,500 were present the last night of the conference. There was marked blessing in every service. The **Union Bible Classes** conducted by our brother Sutcliffe, Pastor of the Calvary Presbyterian Church, Clay and Eleventh Streets, are weekly attended by several hundred believers of all denominations. Pray for this work and in case you visit Portland attend some of their meetings.

In **Spokane** we ministered for a week in the Swedish Tabernacle. Here we also had gratifying attendance and we were glad to greet so many of our old friends and readers of "Our Hope." The Lord gave much blessing upon the Word and much good was done.

It is over eleven years since we had been in **Tacoma**. We received a most hearty welcome in the beautiful First Presbyterian Church, with its good and genial Pastor Dr. Clarence W. Weyer. It was our privilege to start twelve years ago the Bible Conference work in this great Church. Over a thousand gathered Lord's Day morning and about the same number at night, and from the very first meeting we felt His gracious presence. Throughout the week hundreds gathered for the ministry of the Word. We left Tacoma with a grateful heart that we were permitted to visit the city again.

And what shall we say of **Seattle**, the New York of the Pacific! Our old friend Dr. Mark A. Matthews was with us heart and soul. The First Presbyterian Church of Seattle is the greatest in the entire denomination. The auditorium seats almost 2,500. It was filled on Lord's Day with great and attentive audiences. Throughout the week hundreds came to enjoy the ministry.

We thank Him for His many mercies, for His kind protection and for the way He has been pleased to use us again.



Programs Summer Conferences

The programs of the **Montrose, Pa.**, Conference, conducted by the Editor August 5th to 11th, are now ready. All our Eastern readers will receive them by mail. Plan to spend this week with us in charming Montrose. Write for rooms and accommodations to Mr. R. M. Honeyman, Montrose, Pa.

The programs for the **Stony Brook Prophetic Conference**, conducted by Drs. Ford C. Ottman and A. C. Gaebelein, are also ready and hundreds will be sent out to our Eastern friends. The date is August 18th to 23rd.

The Editor will speak daily and will give a series of five constructive and expository addresses. Pray for these conferences.



Please Do So

Please, when you renew your subscription, due this month or next, add 50 cents and the name and the address of a Christian friend, a preacher, or a Sunday School teacher, and we will send them "Our Hope" for the next six months. We met a number of people on our Coast trip who told us they became interested in the truth by some one having subscribed to the magazine for them.

The Book Of Psalms

Psalm XXXIX.

The frailty and vanity of human existence on earth is told out in a masterly way in this Psalm, which is often used at funerals. Here, for the first time, we find in the inscription the name of *Jeduthun*. He was one of the three musical directors, or choir-masters in connection with Israel's worship. The other two were Asaph and Heman (1 Chron. xvi:41, 42; xxv:1-6; 2 Chron. v:12; xxxv:15). The Psalm has been characterized as "the most beautiful of all elegies in the Psalter." Says Dean Perowne: "The holy singer had long pent up his feelings; and though busy thoughts were stirring within him, he would not give them utterance. He could not bare his bosom to the rude gaze of an unsympathizing world. And he feared lest, while telling his perplexities, some word might drop from his lips which would give the wicked an occasion to speak evil against his God. And when at last, unable to repress his strong emotion, he speaks to God and not to man, it is as one who feels how hopeless the problem of life is, except as seen in the light of God. It is with the deep conviction of frailty (verse 6) and sinfulness (verse 9), as well as of the frailty and sinfulness of all men. It is with the touching sadness of one who cannot be comforted. And yet the weeping eye is raised to heaven, and amidst all his grief and perplexity, notwithstanding all that is so dark and cheerless in the world, pilgrim and stranger as he is, the Psalmist can still say 'My hope is in Thee.' We divided this Psalm into two sections.

I. The Frailty and Nothingness of Man. (Verses 1-6.)

I said: Let me take heed to my ways,
That I sin not with my tongue;
I will keep my mouth with a muzzle,
While the wicked is before me.
I was dumb with silence;
I held my peace from good,
And my sorrow was stirred.
My heart was hot within me,
While I mused a fire kindled within me—
I spoke with my tongue:
Make me know, O Jehovah, mine end,
And the measure of my days, what it is:
That I may know how frail I am.

Behold, Thou has made my days as hand-breadths,
 And my life-time is as nothing before Thee;
 Surely every man at his best, is nothing but a breath. Selah.
 Surely as a shadow does man walk to and fro;
 Surely they are disquieted in vain;
 He heapeth up treasures, and knoweth not who shall
 gather them.

The Psalm begins with a resolution. He would restrain his tongue, fearing lest his complaint might be misconstrued as murmuring against God his Maker. He is afraid to utter anything and would rather suffer his affliction in silence in the presence of the wicked. He realized how easy it was to sin with his tongue, that unruly member, and so he would treat it as men treat a vicious animal—that is muzzle his mouth. How true it is, that which James writes about the tongue, and many Christians should read it frequently as a warning, for the sins of the tongue are more in evidence than ever before. “It is an unruly evil, full of deadly poison.” So the Psalmist would restrain himself so as not to give an offense. He was dumb with silence; he does not speak even the good, but is in complete silence.

But this self-imposed restraint and silence could not last; there comes a break. Like a dam which holds the waters, which can no longer stand the pressure, and when it breaks there is a great flood, so the Psalmist stirred to the utmost gives way to his deep emotions. He bursts forth in an eloquent appeal, not to man, nor to his enemies, but he addresses God. “While I mused a fire kindled within me—I spoke with my tongue.” He tells Jehovah to set the transitoriness of his earthly existence before his eyes. He desires to know the measure of his days and through the knowledge received have a great realization of his frailty. He confesses that his life is as hand-breadths, that it is a vanishing nothing before God and His unfathomable eternity. Elsewhere in Scripture this is put before our hearts. “For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away” (James iv:14). “My days are swifter than a weaver’s shuttle, and are spent without hope. O remember that my life is wind . . . as the cloud is consumed and vanisheth away” (Job vii:6-9). Life is nothing but a breath; it is as nothing before the Eternal One.

What then is all this disquietness, this unrest, this hurry, this fear and worry! All suffering, good days and evil days, the prosperity of the wicked, earthly success, glory and honor—all last but a very short time. They heap together treasures, they call it their own. Suddenly the breath of life is gone. They leave it all behind and know not who gathers it all.

These are wholesome and undisputable truths. How we do forget them! Young in his "Night-Thoughts" wrote a true thought—"Men think all men mortal but themselves." We forget so often the frailty, the uncertainty, the vanity of life. We forget that all is passing. In these days of materialism how we all, even the strongest believers, have need of praying, "So teach us to number our days, that we may apply our hearts to wisdom (Psa. xc:12).

II. The Prayer and Self-Judgment. (Verses 7-13.)

And now Lord, what wait I for? My hope is in Thee.
 Deliver me from all my revoltings,
 Make me not the reproach of the foolish.
 I was dumb, I opened not my mouth,
 For Thou, Thou hast done it.
 Remove away from me Thy stroke,
 I am consumed by the blow of Thy hand.
 When Thou with rebukes dost chasten a man for iniquity,
 Thou makest his beauty consume away like a moth,
 Surely every man is vanity. Selah.
 Hear my prayer, Jehovah, and give ear unto my cry,
 Be not silent at my tears!
 For I am a stranger with Thee;
 A sojourner like all my fathers.
 Look away from me, that I may recover strength,
 Before I go hence and be no more.

This is a most beautiful and comprehensive prayer. How much it includes! How the first utterance, "Lord what wait I for?" should be constantly asked by all believers. What are my expectations? In what is my hope? What wait I for? Blessed are we if we too can say "My hope is in Thee." If we wait for anything less than the Lord Himself and for the abiding things, the unseen things above, we shall be disappointed. There is self-judgment and confession. He looks upon his failures as revoltings. There is an humble submission. He refuses to open his mouth. The stroke which fell upon him was well deserved; it was the Lord's doing. There is pleading that the stroke might be removed. It was the

Lord's chastening. He acknowledges His hand and knows by experience that all human beauty and glory is consumed away like a moth, when He chastens. How Job and many others have experienced this! And what philosophy, the greatest philosophers never learned—Surely every man is vanity! Selah! Which means, pause! think it over!

Then follows his definite pleading. He wept—consider my tears! Consider I am nothing but a stranger and sojourner here. Look away from me, with Thine eyes of holiness and righteousness! He means that the Lord should no longer deal with him on account of his foolishness and revoltings. The holy One is also the God of Love. He desires the recovery of strength, ere he goes hence and is no more, that is in his earthly existence. Read this Psalm frequently; it will bring blessing to heart and life.

Some Lower Lights of the Tabernacle

BY F. C. JENNINGS

This heading will, I trust, at least show that I have no intention of simply repeating what so many have done, and so well done; that is, confine myself to an exposition of the precious Gospel truths expressed in every detail of the Tabernacle in the Wilderness; but, as in God's Temple, "every whit of it uttereth His glory" (Psa. xix:9, Mar., the correct reading), so there may be some glories of the Tabernacle, which are not quite as prominent as others and the light of which may not have reached all of us yet.

For the truths of Holy Writ are somewhat like the stars: not all of which shine to our vision with the same brilliancy, even those that may, in themselves, exceed in brilliancy; nor does the light of all reach us at one time, but, as astronomers tell us, some are only now becoming visible to the earth, and as we may infer, some yet remain unseen. Just so, some new beauty of Christ is constantly dawning from the inspired word on the heart that longs for Him; nor can these ever be exhausted.

For instance, will my reader turn with me to Exodus xxv, and after reading it let us meditate, ruminare or chew the cud, on what we have read. We shall note that it

speaks in verses 10 to the end, of the only *three* articles of furniture that were *within* the building. There are some who will reproach us for learning anything from this number "3," or any other in the Scriptures; but there are others, who have learned and enjoyed something of the profound significance that these numbers have, and so will not be unprepared to see some of that significance in this "three."

Nor are we unaware of the danger of permitting human ingenuity to intrude in the things of God. Who can estimate the dishonor done to the Holy Word, and the damage to His people, by the fantastic, absurd, and even repulsive interpretations that have resulted from that intrusion?

But there are scarcely less serious dangers on the other side, and I do beseech my brethren not to shrink from closer examinations of the Holy Scriptures, and if at first they feel inclined to turn away from what is strange to them, to give it at least a patient consideration. You know that the human finger-prints are considered sure proofs of identity; yet how very small is the surface on which they are impressed! How almost imperceptible the marks; still in all the myriads of the race, *no two of them*, under microscopic examination, are precisely alike! It is a similar close examination that will show us in these details, microscopic as they may appear to be, the inimitable finger-prints of the one Author of the book, and nothing can be more sure than that this number "3" expresses GOD fully manifested in the Trinity of His being: Father, Son and Holy Ghost.

But God "created man in His own image, after His likeness" (Gen. i:26), and in that trinity of *his* being: spirit, soul and body—is man's divine relationship evidenced. It is this that justified Paul in quoting with approval, the Athenian poet: "*For we are also His offspring*" (Acts xvii: 28); and it is this truth that costs—as what is quite wholesome may cover deadly poison—the Satanic lie that every man is a child of God, not "*by faith in Christ Jesus*" (Gal. iii:26) but without any faith at all; aye, whilst wilfully rejecting Christ Jesus, and being "*dead in trespasses and sins*" (Ephes. ii:1).

Consider then those three articles in the Tabernacle, and

I believe we shall discern in them an evident correspondence with the threefold constituency, with their respective relationships, of that perfect Man, Christ Jesus our Saviour-Lord, of whom every detail of the Tabernacle speaks. Thus the Ark, like the *spirit* of man, tells of His relation directly *Godward*: the Table, corresponding with the *soul*, and bearing the twelve loaves, will clearly evidence His relation *manward*; whilst in the Lampstand, we shall see only His *personal* beauties, or as we may say, His relation *selfward*: Ark, Table and Lampstand respectively corresponding with His Spirit, Soul and Body. Surely if this is clear and unstrained, it can only be a divine finger-print that marks the Book itself as having God for its Author. But it demands proof, and to obtain this we shall have again to enjoy some of the sweet simpler truth that never becomes "light bread" to the new man's appetite (Num. xxi:5).

Consider then the Ark. It speaks of Christ—both God and Man—as being in the presence of God for us. This, the materials of which it was made, gold and shittim wood, speak with unquestionable clearness. We all know that in the commercial dealings of men with one another, *gold* is the metal of *highest value*; and so *unchangeable* in that value, that it has become the accepted Standard in most civilized countries.

"*Highest*"! "*Unchangeable*"! Surely those two terms themselves shut us up to pure Deity. Is He not called "*The Most High*" (Gen. xiv:19)? Is it not written that "with Him is no variableness, neither shadow of turning" (James i:7)? Could any metal with which we are familiar symbolize God like gold? Nor is clear Scripture lacking, for in those Cherubim of glory overshadowing the mercy-seat, that "glory" is expressed by the gold of which they were made, and the very word "glory" speaks of the *outshining of God in all His perfections*. Note then the witness this gold bears to one of the vital subjects of conflict today: *it demands the virgin birth of our Lord*! The gold proclaims Him God manifest in the flesh, from the virgin's breast to the tomb of Joseph of Arimathea. Jesus was always *gold*.

Nor does the "shittim wood" speak less clearly of His

spotless humanity. How does its growth in the desert tell of One who, amid all the arid sand of barren humanity, "grew up before Him (that is *before God*, mark) as a root out of a dry ground" (Isa. liii:2). How does its incorruptible texture tell of One who never earned the wages of sin, *death*; whose life none could take from Him, but He, to do *God's* will, laid it down of His own will (John x:18)? How do its thorns that crown it, correspond with that crown with which we, sinful men, crowned Him; but still deeper than that, how clearly they symbolize that curse *from God* that He bore (Gal. iii:13)? The gum that exudes from those thorns serves for healing, and could anything speak more affectingly of the healing that comes to us through His curse-bearing, for "by His stripes we are healed" (Isa. liii:5).

But further let us note, how the Ark speaks in the position it ever occupied in the Tabernacle of Christ *Godward*, for it alone was in the Holiest of all, within the veil. Further, its covering Mercy-seat provided the very dwelling of God, for He dwelt between its cherubim (Psa. lxxx), and twice is it insisted (Exod. xxxv:16 and 21) that the "testimony," which is here the word for the *law*, was to be placed within it, so that it might speak in no uncertain way of Him who alone could say: "I delight to do Thy will, O God, yea, *Thy law is within My heart*" (Psa. xl:8). Person and place: eternal glories and internal devotion—all speak of Christ *Godward*.

But let us turn to another of these "lower lights" that speak of Him; the measurements of the Ark, for they, too, will tell of both the *deity* and *humanity* of His Person. It was $2\frac{1}{2}$ cubits long and $1\frac{1}{2}$ cubits in breadth and height. I would not speak with dogmatism as to this, but so harmonious is it with all clear Scripture, that I am assured that these fractions have, as symbols, the value of the whole: $2\frac{1}{2}$ equalling in its significance "5," and $1\frac{1}{2}$ having the same significance as "3."

Now, mark this, these two numbers are constantly found in this way together where He who is both God and Man—both "3" and "5" is particularly clearly to be discerned.

But perhaps you say: "Is He not to be discerned in the

whole inspired volume"? Surely He is, and so are those two numbers equally to be discerned in that volume. Many have recognized the *five* divisions thus:

1. The Pentateuch: Genesis to Deuteronomy.
2. The Historical books: Joshua to Esther.
3. The Poetical books: Job to Canticles.
4. The Prophetic books: Isaiah to Malachi.
5. The New Testament books, completing the volume.

Each of these, too, is subdivided into 5, as is clear in the Pentateuch itself, but of this we must not speak further.

Nor is the "3" lacking, for the Lord Himself constantly spoke of the whole of the Old Testament as being made up of the *two*: "Law and Prophets," saying: "*The Law and the Prophets were until John*" (Luke xvi:16). Again: "*They have Moses and the Prophets*" (verse 31). Again: "*Think not that I am come to destroy the Law and the Prophets*" (Matt. v:17); and many more instances might be given, but these will suffice to justify the whole of the Old Testament being in *two* parts: "law and prophets." But it needs another to complete the book, and that we find in the New Testament: *Law, Prophets and Gospel*, these "3" making up the whole volume in which "*God is fully manifested!*"

Thus, as in the measurements of the Ark, we again have in the Bible itself, "3" and "5", telling the same truth of Christ's Person.

Where, too, is He more clearly revealed in all His loveliness for poor sinners than in Isaiah chapter lii:13 to the end of liii. Look at this a little carefully, and you will discern in it five (5) parts of three (3) verses each, for the verses here are not the result of human work, but are as divinely inspired as the text itself.

Have we not see, with some feeble measure of adoring delight, Christ in the Offerings, but where could those numbers "3" and "5" be more clearly marked than in the *five* offerings—Burnt, Meat, Peace, Sin and Trespass? But, you ask, "Where is the *three*?" The first two are so closely united in supplying the needs of *God*, that they are frequently spoken of thus: "The burnt offering *with its Meat Offering*," as in Numbers xv:24: that *unifies* them. And surely in the

last two, the needs of us poor sinful men are met in the Sin and Trespass Offerings, nor does it need the slightest ingenuity to see how closely they are related. Both God and man, with all their requirements thus met—Burnt and Meat offerings together meeting *God's* needs: Sin and Trespass together meeting *man's* need—they sit down to the same table in the *Peace* Offering—and there is the “3.”

Many more proofs might be given, but we must return to Exodus xxv, to note the covering of the Ark, the Mercy-seat. This Mercy-seat was of pure gold, for mercy is essentially a divine attribute; and yet it is Christ who is “set forth to be a mercy seat through faith in His blood” (Rom. iii:25). You will note that its dimensions in length and breadth are precisely those of the Ark, telling in this symbolic way, that the basal truth, the burden of all Scripture is that God *can* have no mercy on sinners, *one hair's breadth outside of Christ!* That correspondence of measurement of Mercy-seat and Ark is the Old Testament illustration of the New Testament truth “There is none other Name under heaven, given among men, whereby we must be saved” (Acts iv:12).

Aye, and what a lovely story do those two cherubim tell, as with downward gaze they spread their protecting wings over the Mercy-seat, which is the very Throne of God. They *protect* that Throne from the slightest film of unrighteousness. Not a spot will they allow to cloud its perfection, either in the condemnation of the innocent, or in the unrighteous forgiveness of the guilty.

What marvels, too, does *this* open up to us! Have you not heard of one who was entitled “the anointed cherub that covereth” (Ezek. xxviii:12 to 19). And have you not seen in that “cherub,” no petty king of an earthly city, but the very topstone of a spiritual creation that preceded that of our race? Have you not learned the significance of the “cherub” from the first introduction of the word in Gen. iii:24: “So He drove out the man: and He placed at the east of the garden of Eden, *cherubim*, and a flaming sword which turned every way, to keep the way of the tree of life.” Thus all through the inspired Word, from this beginning to

the end, the "cherub" stands for that inflexible righteousness of God's government that must ever be maintained, unstained. The highest office of thus "covering," or protecting the Throne of God was given to Lucifer, Son of the Morning (Isa. xiv), who has now earned the names of Devil, Satan, The Dragon, and Old Serpent (Rev. xii:9)—all speaking of his antagonism to man.

Again I say, what marvels do these cherubim open up to us, and we can but feel how straitened the spirit of the inspired writer of the epistle to the Hebrews was when he wrote: "*Of which we cannot now speak particularly*" (Heb. ix:5). Do not those words suggest that there was much of which He *wanted* to speak, particularly, and does not that inspiring Spirit desire to speak to us particularly of those cherubim? But we too, regretfully, cannot now speak further on that rebellious "cherub" in whom iniquity was found. Let us turn to these two, covering with protecting wing the Ark, representing God's righteous government as carried out by Christ, protecting the Throne from stain.

What peace it gives to see our great High-priest entering into the holiest, not with the blood of goats and calves, but with His own blood, whereby eternal redemption has been obtained for us, and glad indeed are we to hear that gracious invitation to come, not timidly or shrinkingly, but boldly, to the Throne of Grace, for only by that boldness shall we do honor to that Blood on which those cherubim look down, and with no sword in their hands, oppose not the approach of even the chief of sinners. The very Righteousness of God, like those overshadowing cherubim, is unto and *over* all who believe (Rom. iii:22).

But one says: "I can see that the Ark speaks both of the Person and Work of Christ, *bearing up* the Throne of God, maintaining the righteousness of that Throne, yet making it a Throne of grace; but in what clear way do these truths justify saying that the Ark tells of His *relation Godward*?"

Israel's recorded history provides constant illustrations of New Testament truths, and these, being divine, are perfect. Thus, do we not remember that sad story of Israel

sinning with the daughters of Moab? It was Balaam who taught Balak to cast a stumbling block before them, and thus keep them out of their inheritance. Then Phinehas comes, and with a thrust of his javelin, *turns away wrath* from those sinning people. But the one point that I here desire to note is Jehovah's *gladness*, and keen appreciation, for now He can again let His heart's love go out to His poor people, and He shows His appreciation of that ability by giving to Phinehas a covenant of peace—the covenant of an everlasting priesthood.

Again, when was Moses most dear to God? Was it not when Israel again had sinned by the golden calf, and he stood in the breach (Psa. cvi:23) so that Jehovah need not destroy that erring, but beloved people?

So may we, with most profound reverence ask: "When was the Lord Jesus so precious, so dear, so beloved (if comparative terms are permissible in infinities) as when He suffered that antitype of Phinehas' javelin to pierce His own heart, and enabled God, with wrath turned away, to save guilty, but beloved man? You and I, my dear reader, do not need new truth now, but fresh power with the *old*, and surely we will rejoice, in our poor way together again, and join hands and hearts in our thankful joy, as we see the heavens break open to look down on earth when, and only when, our Lord Jesus in His atoning death is in the view of Him who dwells there. Look at Him, on Jordan's banks, in a figure fulfilling all righteousness by going down into death for His erring sheep, and listen to that Voice that says: "*This is My beloved Son, in Whom I am well pleased.*" Was not that pleasure in that beloved Son *because* thus in figure going down into death (Jordan) *turned away wrath from men?*

Again follow Him to the Holy Mount, and when Moses and Elias speak with Him of the atoning death which He is about to accomplish at Jerusalem for us, hearken to that voice from heaven: "*This is My beloved Son, hear Him*" (Luke ix:35). It is the voice of God again telling us of how precious, how delightful His Son is to Him, not because of His inherited glories that He ever had; not because of His Personal attractions and beauties; but because He was by

that death to enable God to save forever those so fallen, so sinful, so erring, yet so beloved!

Once more consider that lovely parable in Luke 15. See that room filled with a rejoicing family, listen to the music and the dancing, and then search for the heart in which that joy is deepest. Will you find it in any guest? Of course not. Will you see it in that young man, whose head is resting, after much sin and sorrow, on his father's bosom? No, I believe not, not even there. But it will be found in the *Father's heart* itself, where that beloved head rests! Oh the clear, sweet story that tells of the value of Christ's atoning work *Godward*.

Nay, look at no parable, but into the very heaven itself, and see those ever-widening circles of joy, ever decreasing in power of expression as they spread out further from the centre, as do the circles made when a stone is cast into water: redeemed men *singing*; angels *saying*, and attributing a *sevenfold* glory to the Lamb, then all creation uttering a *fourfold* tribute—which is surely less than seven. But now trace that joy back, past all creatures, past angels aye, and past the twenty-four elders, till you get to the Throne, and *there* find the inexpressible joy in the centre of the scene of bliss—the very Heart of God. That joy there is due to the Lamb, and of this the Ark, too, speaks, for there God can commune with man.

Can you question it? Then again listen to one of the most wonderful words ever spoken even by those sacred Lips: *Therefore doth My Father love Me, because I lay down My life, that I might take it again.* "Therefore", O let us ponder it—press it between the teeth of our faith—suck its sweetness: Jesus our Lord is beloved of His Father, not here because of that eternal relationship in which He was ever God's delight (Prov. viii:30), not here because of His Personal loveliness, but here solely *because of His love for His sheep!* What then must be *the Father's own love for those sheep?* Think! O my dear brethren, let us think. But this is the *Ark*. It is Christ bringing God and man together; and the *joy that gives to God* (as all these illustrations and direct Scriptures prove) justifies our saying that the Ark speaks of *Christ Godward*.

Martin Boos, the Gospel Preaching Priest

BY THE EDITOR

(Continued)

We listen then to his own account of what happened during the summer of 1815. "On the twenty-third of July, 1815 a special messenger was sent to me at Gallneukirchen with the following order: 'The ordinary finds it necessary to inform the Reverend Martin Boos that he must appear tomorrow, at nine o'clock before the Consistory.'"

"On the twenty-fourth therefore, I stood before the sanhedrim. The Bishop and all belonging to the council were assembled—nine huntsmen and one hare. Your letters, and those of all the brethren (which each individual member of the council had studied for over a week, and had extracted all the poison possible) were openly read, misconstrued, ridiculed and vilified in such a manner, as to make my heart bleed. This lasted for six hours. I defended myself as well as I was able. But this only made matters worse. At length I was told to return, and afterwards called in again. On which the Bishop pronounced the following sentence:

"I hereby divest you of all spiritual power. I will no longer suffer you to remain in your living, nor in my diocese, nor in the country. This is the decision of all the councillors here assembled. You will, therefore, stay here today, and then betake yourself to imprisonment in the convent of the Carmelites, and there await the Emperor's final decision. You are, as it appears from these letters, a principal member of a secret pietistic society, and the Emperor does not permit such in his dominion.'

"In consequence of this sentence, I have been in confinement for the last five weeks. There the prophet has now his cell, his wooden stool, his candlestick, and his bed (2 Kings iv:10). And here I await the Emperor's final decision and sentence. None but God is with me, who richly comforts me. Let us rejoice and be glad in the Lord, and believe!

"When my servant returned home on the twenty-fourth

of July without his master, groans and tears commenced on the part of all believers, and mockery from the side of the unbelievers. A deputation was immediately sent off to the Bishop to inquire why their pastor had been imprisoned and kept from them. The answer was: 'He is a member of a secret society. Another pastor will be sent to you.'" The parishioners not satisfied with this answer, accused the Bishop before the magistracy. The latter decided that the good people should wait with patience until the final decision of the court. They then took Boos to the court with a highly commendatory letter, and requested that he might be restored to them.

As matters were delayed, the four thousand parishioners, all true believers, appealed to the Emperor of Austria. The document is so beautifully worded that we must quote at least a portion of it.

"May it please your Majesty: The parish of Gallneukirchen, and its nine sections, have been plunged into profound and heartfelt sorrow, in consequence of their universally honored pastor, Boos, with whom they have been well content for so many years, and who for such a long space of time has been their instructor and comforter, having been taken away from them, imprisoned, and deprived of his legal rights without any known or sufficient cause.

"For weeks he has been confined in the convent of the Carmelites, and although a deputation reverentially and mournfully entreated the Bishop and the magistracy, both verbally and in writing, to inform them of the reasons for this harsh procedure by stating the position of the case, yet, notwithstanding all their endeavors, they are unable to learn anything.

"That our pastor should have committed anything against your Majesty's supreme will and command, or that his manner of life, which has been based upon an inward consciousness and a loving confidence in the doctrines of God and His Holy Son the Lord Jesus, should have been displeasing to your Majesty, his parishioners, whose numbers amount at least to four thousand, cannot possibly believe . . .

“The parishioners are ready to pledge themselves and to stake their lives, that neither the church nor the state have anything to fear from this man. For nine years we have been eye and ear-witnesses that he is full of good and patriotic sentiments; bears every public and private burden with unexampled patience and cheerfulness. His manner of life is blameless and his doctrine purely scriptural.” Then they called attention to the envy of nearby priests and continued: “We wish no other pastor and humbly beg that he be restored to us. Every impartial clergyman and ecclesiastic, as well as the whole mass of the people, can find no reason why this valuable, pious, spiritually-minded, and intelligent man, should be robbed of his honor and authority, his spiritual power and benefice, and even of his health, or be perhaps reduced to beggary in his old age, and compelled, sick and helpless, to leave the country.”

On the twenty-first day of December, 1815 the answer came from the Emperor. We quote again his own words:

“At seven o'clock this evening, being St. Thomas's Day, whilst the bells were tolling, the youngest Carmelite brought me, in prison, the intelligence that my sentence had been pronounced by the Emperor to the following effect:

I. That I continue vicar of Gallneukirchen, and receive all the parochial revenues, deducting all that is necessary for the maintenance of two or three ecclesiastics.

II. That the living will be provisionally occupied by another.

III. That when the storm is laid, and I dismissed my overstrained religious ideas, I am at liberty to apply for another benefice.

“I kiss the imperial rod, and receive it as from God, who does all things well.” A few days later he wrote: “My enemies are dissatisfied with the proviso contained in the sentence. My friends congratulate me. My flight, therefore, does not necessarily take place in the winter; for all here tell me to stay and not to resign or to emigrate. Whither they will send me is still a secret; their wrath will still make my life bitter enough. They also speak of confining me elsewhere; but I doubt whether it is permitted them to do so.

It is exactly five months this day, and I am still in my old damp prison, for I have not yet been officially notified. Oh, how can I reward all my friends for having comforted me in my afflictions and endured with me to the end! I am unable to do it. God alone can repay the mighty debt."

Weeks and months passed by and Boos was still in prison. One of his friends wrote February the twenty-sixth, 1816 as follows:

"Myself and all the four thousand greet you and yours, and entreat your prayers day and night before the Lord. This is the only act of fidelity and affection which you can display towards the dear prisoner of the Lord; for he is now really shut up in his cell; a heavy lock hangs outside of his door. He cannot take a single step outside of it, and must languish there day and night, without seeing or speaking to a single soul, except a domestic who brings him his food.

"A week ago a servant of the Bishop entered the convent quite unexpectedly, accompanied by the police, and they were going to shut up Boos in a large and icy cold room; but he entreated them to leave him in his cell, and to allow him a fire, otherwise the cold, damp prison would cost him his life. 'But this lies in your own power,' he said, 'I only present my request, and am still ready to yield up and to sacrifice my life to the cold as you may command.' On this they showed some humanity to permit him to remain in his cell, where at least he enjoys warmth, but no fresh air, no comfort, nor sees a kind and loving face. Pray, brethren, that the Lord would strengthen him, that he may keep his courage and confidence to the end."

(To be continued, God willing)

"Who is my neighbor?
 He who needs thy care.
 Where is my neighbor?
 Everywhere.
 When my neighbor's eyes are weary,
 And his heart is sad,
 Help me, Lord, to help my neighbor
 To be glad."

The Wonderful Testimony of Archaeology

Some Notes from the lecture by Professor Leonard C. Woolley, delivered in New York City, March 19, 1929.

By F. E. VOEGELIN

For seven years Professor Woolley, archaeologist, has been engaged in uncovering the city of Ur of the Chaldees, the birthplace of Abraham, under the auspices of the University of Pennsylvania and the British Museum. Work for the present season was discontinued at the end of February, so Professor Woolley is fresh from the scene of his latest labors. A large audience attended the lecture, made up of people from all walks in life, men and women, young and old, some in formal dress, others not, rich and poor, white and black, with a good sprinkling of clergymen, including some negroes in their vestments.

Abraham's time dates back to 2,200 to 2,300 years before Christ, more than 4,000 years ago. Chronological figures used by Professor Woolley in his lecture correspond with the dates we find at the top of the margins in our Bibles, and carry us back to the 11th and 12th chapters of Genesis. Professor Woolley stated that prehistoric objects unearthed antedate Abraham's time by about 1,500 years. That would take us back to about 4,000 B. C., the date assigned in our Bibles to the first chapter of Genesis, the only record the world has of the beginning of things.

Professor Woolley began his lecture by saying that his expedition is carrying on its work not to prove this or that theory or belief, but to unearth objects which, when compared and correlated with other archaeological findings and contributions of other departments of science, would themselves tend to establish facts. He told how scientific investigations have been establishing as facts, things which had been looked upon as purely Biblical legend or myth. And he pointed out that some of the things they find they can explain, interpret or reconstruct only by going to the Biblical records—all the discoveries and knowledge of our up-to-date sciences throw no light on them.

Space does not permit telling in these brief notes of the lecture, about many of the things said and pictures thrown on the screen during the course of the lecture. Only a few are sketched.

Excavation of the upper strata covering Ur revealed objects and ruins identifying the later eras, including the reigns of Nebuchadnezzar and Cyrus (500-600 B. C.). The stratum containing the remains of the city of Ur of Abraham's time was found to contain not only objects revealing the state of civilization of that time, such as household utensils and other articles fabricated of earth, stone or metal. More than that, the walls of the city, the exterior and interior walls of the temple, of dwellings, the floors and the courtyards, ovens, chapels, altars, sacrifice tables covered with bitumen in which the imprint of knives and other instruments remained, wells lined with bitumen, all have been uncovered in an amazing state of preservation. Professor Woolley told about an American brick manufacturer having examined the site of excavation recently and saying that he did not know how bricks and slabs of such enduring quality could be made. They are more than 4,000 years old! Professor Woolley told how the foundations and groundwork of the temple at Ur were found in excellent preservation and cited it as an instance in which they were able to refit the superstructural layout of the temple on its foundations only by searching out the details found in the Biblical records. In his estimation, the civilization in Ur in Abraham's time was Sumerian—a people that he believes originally came down from the mountains into the lowlands of Mesopotamia, where they built their cities on hills with the temple on the summit for the worship of their Moon-god. They centered on top of the temple a square chamber which they called "heaven." The temple had three imposing flights of stairs converging toward the center at the top, and Professor Woolley said he linked up Jacob's vision of the ladder with angels ascending and descending, with Jacob's inherited consciousness of the Sumerian temple!

Another unearthed object shown on the screen represented a ram with its head caught in a wicket, and the Professor

said he linked this up with Abraham's offering up of Isaac! without further explanation. Would that the Professor's great learning in archaeological science were matched with learning in the greatest science of all, taught by the Bible—apprehension of things Spiritual!

Other objects shown on the screen were small images which Professor Woolley identifies as the same or similar idols which Rachel stole from Laban, her father (Genesis xxxi:19). Another was a harp with ten strings such as mentioned in the Psalms. None has ever been found, apparently because wood soon disappears by decomposition in Mesopotamian soil, but strangely enough leaves holes where it became buried in the ground. With this explanation, Professor Woolley showed on the screen a remarkable picture of a harp with ten strings which he had reproduced. They had come upon such holes having the shape of a harp and he carefully filled them with plaster of paris and so obtained a reproduction of the original instrument in minute detail. The picture showed the joints in the original wood frame of the instrument and faint lines marked the places where the ten strings had been. Professor Woolley told how they delicately removed the earth and found streaks of dust where the strings had been. These were the faint lines in the photograph. Another interesting set of pictures were those showing business records. They found that there was a room of archives in the temple and they found records—balance sheets and profit and loss accounts—of the industries carried on in the temple, notably weaving. Still another exhibit was a cylindrical object of clay or stone with four styles of inscription each belonging to a different period. Professor Woolley said all had been deciphered and found to be historical records, with reasons for making the records appended.

During the excavating season just closed, the Woolley expedition began to uncover, beneath the stratum of Abraham's time, objects which they believe belong to the era before Abraham's time and to the era before the flood. Professor Woolley's description of how they came to dig down deeper is interesting. He told about how he found that the

slopes outside the city walls were composed of rubbish that the inhabitants threw over the walls. How he found that the deceased were buried, not only under the slabs covering the floors of dwellings, but also in tombs out beyond the city walls under the solidified rubbish accumulated over the span of centuries. How from this he concluded that the deeper tombs out beyond the city walls belonged to later times, and that evidences of earlier ages, if any, must be found down below them. So they dug deeper. Soon they were in a bed of clay silt which proved to be eight feet thick. They were puzzled. Some in the expedition thought there was nothing more to be found. The Professor told how, after studying the situation, he concluded that this bed of clay silt had not been deposited gradually over a long stretch of time. On the contrary he concluded that the deposit had been laid down altogether in a short space of time. Then the Biblical story of the flood occurred to him. Then he went to digging again to find out what was under the layer of clay silt. This was done during the season of excavation just closed. The next season may bring to light more than what has been found already. Among the things found thus far, are a helmet of beaten gold, a gold dagger with some sort of nodules (onyx?) set in handle and sheath, gold drinking cups, and other vessels, all of which were shown on the screen, together with painted pottery. The latter, according to Professor Woolley, are evidences of earliest handicraft and are positively believed to antedate the flood. The Professor remarked that in his estimation not all of the land was covered by the flood. He said that some of the Sumerian cities were built on hills high enough and with walls of such dimensions as would have saved them from a flood fifteen cubits high as stated in Genesis vii:20. But the Professor did not say whether he measures fifteen cubits from the valley bottom or from the mountain top. Neither did he say whether any Sumerian cities have been found above a diluvian deposit. Genesis vii:20 says: "Fifteen cubits upward did the waters prevail; and the mountains were covered." Elsewhere in the chapter we read that all the high hills were covered and all that was on the dry land died.

Professor Woolley pointed out that all the evidence points to a high order of intelligence, a high state of civilization in the days of the patriarchs and before. And so it was, we believe, from the beginning, for we go back to the 12th verse of the 2nd chapter of Genesis and read, "and the gold of that land is good; there is bdellium and the onyx stone." And the 21st and 22nd verses of chapter 4, where we read "And his brother's name was Jubal; he was the father of all such as handle the harp and the organ. And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron." The Professor said further, there is no evidence that we got the Bible—the Book from which we Christians got our religion from the Hebrews—from a wild, nomad race of Hebrews of a low order of intelligence and civilization. Would that some present day writers of "best sellers"—authors more glib than learned—could and would apprehend that!

Professor Woolley closed his lecture with the statement that he thought many in his audience would find great satisfaction in the fact that scientific investigation is proving the detail accuracy of Biblical records!

How amazing this is when we consider that for many, many centuries records were not made in the form of manuscripts! The records came down through the ages in the form of inscriptions or, and it seems for a long time, by word of mouth handed down from generation to generation, before they were recorded in the form of manuscripts. There are no very ancient manuscripts of the Old Testament extant. And yet passing down through the ages, by word of mouth, by inscription, by manuscripts, through the hands of countless copyists and translators, the Biblical record is found accurate in detail! The mute things of gold and onyx, iron and clay are brought forth from the depths of the earth to give eloquent witness to the Living God!

How wonderful is God's word and how marvelous are His works! We repeat with the Psalmist, Thy word is true from the beginning. Thy word is right and thy works are done in truth. And humbly on our knees may we learn that in the beginning was the Word, and cry out in joyful worship, How wonderful are thy works, O LORD!

The Wind

The Voice of this World's Sorrow
Hear the sad wind sigh,
Hear it moan and cry;
'Tis the wail of a lost world's agony,
How it groans and shrieks,
Yea, it surely speaks
To my listening heart,
As I shrink and start,
At the wild weird noise of the wind's mad voice.

Hear the sighing of the wind,
Passing by,
Like a heart that's sought in vain,
For some lasting joy or gain,
Yet whose search hath brought but pain,
While it spends its latest breath in a sigh.

Hear the groaning of the wind
In distress.
Like a strong heart overborne
With its grief and sorrow torn,
Which can nothing do but mourn
Out its weary helpless life
'Neath the press.

Hear its wailing piteous cry,
Hear it scream,
Like a soul that's driven and tossed,
When it learns that it is lost,
But that knows not yet the cost
That was paid on Calv'ry's cross
To redeem.

Hear the moaning of the wind
Wild and strange;
Like a broken heart alone
Which, bereft of all its own,
In its grief hath never known
Him, whose love hath never failed,
Nor can change.

Hear its mad its crazy shriek
Cross the sward;
Like the maniac in despair;
Driven mad with this world's care;
Who hath never been aware
Of the One who stooped to save,
Christ the Lord.

'Tis the voicing of this world's
Restlessness.
When its mask is torn away,
It is any thing but gay,
And it cannot but display
To the heart that craves its joys
Emptiness.

OUR HOPE

Thus it whispered to my soul
 Long ago.
In the darkness of the night,
How it set my heart affright,
In its anger dealing might;
How I shuddered at the tale
 Of its woe.

Hear its plaintive, pleading, sad
 Melody.
Hear its minor broken chords,
Like a grief too deep for words,
Which, no love relief affords,
Yet, God's love in Christ hath come
 Tenderly.

But I've heard another voice,
 O, so dear.
Yea, a voice so sweet indeed,
That my heart could not but heed,
It so tenderly did plead,
That I gave it all my trust
 Without fear.

Ah, it spoke to me of Christ,
 And of home.
Of a love that feareth naught,
Of a joy that is blood bought,
Of a peace which Christ hath wrought,
And I answered from my heart,
 Lord, I come.

Now, th' enticing of the world's
 All in vain;
I have seen its face unveiled,
I have heard it's voice that wailed
O'er device, and charm, that failed,
E'er to win my heart from Christ
 And lasting gain.

List! I pray to the world's
 Hopeless wail,
For it warneth thee to flee
Unto Him who loveth thee,
Who will ope thine eyes to see
That the work *He* wrought, *alone*,
 Can avail.

Hark the sweet voice which commands
 Wind and wave.
Hear it gently pleading "come,"
While it bids thee cease to roam,
And to make His heart thy home,
For there's none else but the Christ
 Who can save.

— H. McD.

Current Events

In the Light of the Bible

Russia At It Again. At the meeting of the League of Nations in Switzerland, Russia has renewed her efforts to bring about a complete disarmament plan in the bringing about of universal peace. Their representatives more than endorse the Kellogg peace-pact. They want more sweeping action.

Yet if reports are true Russia, Soviet Russia of today, is better armed than any other nation. It has a great air-navy and vast stores of ammunition. Are the delegates of the League of Nations going to fall into the trap? Can Soviet, atheistic Russia be trusted? Have they abandoned their program of world wide revolution? Are they not at it still in Asia sowing the seeds of anarchy? One can easily see why they are so eager for universal disarmament. If that comes about it will mean the time for Soviet Russia to strike her long planned blow.

And What About This, Mr. Infidel D. D. More and more the Bible is being vindicated. The record contained in the first eleven chapters of the Bible is wonderfully being confirmed. Here is one of the latest confirmations of the deluge, which has been branded by the critics as a mere legend:

The Biblical story of the flood today has the support of material evidence unearthed by science.

Returning from an archaeological expedition to Mesopotamia, Prof. C. Leonard Woolley said he had found an eight-foot layer of silt and clay deposited during an overflowing of the Euphrates River and the Biblical deluge.

Professor Woolley headed an expedition of the Museum of the University of Pennsylvania and the British Museum, which with a crew of 160 Arab workmen has been engaged for seven years in excavating the ruins of ancient Sumeria.

Penetrating through a layer of evidence indicating a highly developed civilization of about 4000 B. C., they suddenly came upon a layer of silt or sand in which all manifestations of human life ceased to exist.

Beneath the deposit were utensils in the native fashion and expertly moulded brick indicating a high peak of cultural development.

But wait a little while longer! There is much more to follow. The evolution hypothesis will be smashed into smithereens by the discoveries of Archaeology. It is God who makes all this possible so that the Infidel might be without excuse.

What is Going on in Protestant England. The following extract from "The Churchman's Magazine" shows what is going on in England among the so-called dissenters, that is Congregationalists, Methodists, Baptists and others:

Dr. W. E. Orchard was appointed to the historic King's Weigh House Congregational Chapel in 1914. Since that time he has completely altered the character of the services and has compiled a Prayer Book, akin to Roman and Anglo-Catholic Missals. Indeed, his services can be followed easily from Roman Catholic service books.

The whole round of Saints' Days is kept according to the Roman Calendar. He has all the services and extravagances that were so strongly denounced by the Report of the Royal Commission on Ecclesiastical Discipline, issued in 1906. His prayer book is far in advance of the Deposited Book so recently rejected twice by Parliament. His preaching and writings are distinctly sacerdotal and liberal, and he belittles and antagonises the old orthodox beliefs and fundamental doctrines of Evangelical faith. He has asserted in the pulpit and in the Press, that he is charged with introducing a priestly system, and teaching Romanism. To which he says: "I do not deny these charges." The Trust Deeds which bind him to his Congregational Church, covenant for the standards of the Protestant Faith, but he deliberately flouts them, and is set on making his Church the center of Free Church Romanism.

He was secretly ordained a priest (although previously ordained as a Presbyterian minister) by Bishop Vernon Herford, who claims that his orders are accepted by Church of Rome and the Greek Church. He refused to answer questions on the point of this secret ordination, and managed to keep it a secret for upwards of six years. The facts are, he was first made a deacon in a private chapel at Oxford, then a priest in his own church at Easter, 1917.

He has constructed a Romish reredos, with a large crucifix as the central feature, a table built on the papal style with eight large candles, which he designates the High Altar (he has a second altar for special services). Upon this structure he has set up a "Tabernacle," wherein is reserved—a consecrated wafer—the Host! before which a red lamp burns continually. Devotees are taught to worship this *presence*, and the most extravagant services are held in connection with it, e.g., "Mass of the Presanctified" and "Benediction." Many old worshippers have been obliged to leave, and a new set of worshippers has gathered. He uses the Roman "Stations of the Cross," and has introduced the "Confessional," which Bishop Samuel Wilberforce characterized as "the crowning curse of Popery." He publicly announces on his notice board daily Mass, and he uses the "English

Hymnal," an extremely popish hymn book, used by the most advanced Anglo-Catholics.

Numbers of his immediate helpers have seen the dishonesty of their position and have joined the Church of Rome, e.g., Rev. Stanley James (his assistant), verted in July, 1923. Several former lady members of his congregation are now nuns in Anglican and Roman converts.

Dr. Orchard published the assertion in 1926 that there were "67 parsons" (with hundreds of laity) in definite membership of the Society of Free Catholics. There were 10 Methodists, 9 Congregationalists, 8 Presbyterians, 5 Baptists (the rest Unitarians and Undenominational). He steadfastly refuses to name them, and secrecy enshrouds much of the propaganda.

In many churches contention and controversy has been aroused by Dr. Orchard's freak Catholicism, and the attempts of members of the Free Catholic Society.

That the Romish heresy grows in leaps and bounds in the Church of England is a well-established fact. But here we have it in Congregational, Methodist, Presbyterian and Baptist churches. Yet this fellow is a modernist at the same time.

Lest we forget one of the high-priests of modernism in this country, Harry E. Fosdick, has repeatedly advocated the use of the confessional of "our Catholic brethren," and S. P. Cadman would rejoice in an American Pope. How long, oh Lord! How long! Even so, Come, Lord Jesus.

What will be Preached in the Near Future. A questionnaire was sent out recently from the Northwestern University to hundreds of Protestant preachers and theological students. The answers received tell their own story. We are especially interested in the way the theological students answered the questions on vital Christian doctrines. We give them herewith:

Question: Do you believe that the idea of evolution is consistent with a belief in God as Creator?

94% answered in the affirmative.

Question: Do you believe that the Devil exists as an actual being?

91% are uncertain about it, or expressed their disbelief.

Question: Do you believe that the New Testament is and always will remain the final revelation of the will of God to man?

82% are either in doubt about it or expressed disbelief.

Question: Do you believe that Jesus was born of a virgin without a human father?

75% were either uncertain or expressed their disbelief.

51% were against such a belief.

Question: Do you believe that Jesus' death on the cross was the one act which made possible the remission of man's sins?

71% either expressed disbelief or are uncertain about it.

Question: Do you believe that heaven exists as an actual place or location?

89% expressed disbelief or doubt about it.

Question: Do you believe that hell exists as an actual place or location?

89% are unwilling to believe this.

Question: Do you believe in the resurrection of the body?

82% expressed themselves negatively or uncertain about it.

Question: Do you believe in a visible bodily second coming of Jesus to establish a reign of righteousness on earth?

92% doubted it or expressed themselves against it. (75% of the latter.)

Out of 56 items the Lutherans agreed on 44; the Episcopalians on 25; the Evangelicals on 21; the Presbyterians on 19; the Baptists on 16; the Congregationalists on 14; the Methodists on 11 only. The Lutherans therefore show the greatest unity of belief and the Methodists the least.

What is going to be preached when these young students are released and sent forth to preach their infidel notions? Surely the predicted apostasy is upon us. If there shall be another generation what conflict awaits that generation.

Nothing is more deplorable than the profane manner in which the bare name "Jesus," is used in prayers, songs and writings. Not once in the Gospels did the disciples address Him other than as "Lord." Take a little more time in these hurried days, and be sure to always speak of Him by His resurrection title, "Lord Jesus Christ."

The King

By FORD C. OTTMAN

Inspiration lapsed with Malachi, and no prophet's voice was heard in Israel for more than four hundred years, when the long silence was broken by the angel Gabriel, who appeared to Zacharias the priest while ministering in the temple, and predicted the birth of a son who was to be the "voice in the wilderness" foretold by Isaiah the prophet.

Six months later Gabriel appears again, but this time to Mary, a virgin of Nazareth, and he tells her that she is to have a son, and that his name is to be called Jesus.

The angel's announcement confirms the covenant that God made with David; for, concerning the Son to be born, he says, "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."

Dr. Schaff, the distinguished Church historian, says: "The idea of a spiritual Messiah who should crush the serpent's head and redeem Israel from the bondage of sin, was changed into the conception of a political deliverer who should reestablish the throne of David in Jerusalem, and from that center rule over the Gentiles to the ends of the earth. The Jews of that time could not separate David's Son, as they called the Messiah, from David's sword, scepter and crown. Even the apostles were affected by this false notion."

This grave charge against the apostles applies with equal force to Gabriel and to the long line of prophets. "The idea of a spiritual Messiah" was never entertained by them nor by any others until conceived by those who were too easily convinced by human history that the covenant was past redemption.

The rejection and death of the Messiah ended forever, in the minds of many in Israel, all expectation of the restoration of the throne of David. But it did not altogether extinguish the hope that had been cherished for centuries. The clouds that gathered round the disciples at the cross vanished in the light of the resurrection morning. Their

own hope was revived and they believed, and proclaimed their belief, that the hope of Israel had not perished in the cross of Jesus. They found no difficulty in a literal construction of Gabriel's message, and there is no difficulty, except to those who are obsessed by the "false notion," that the second advent of Christ is coterminous with the end of the world. The fiction of a "spiritual Messiah," displacing the national hope of Israel, is extra-biblical and irreconcilable to sacred prophecy.

Gabriel's testimony is not to be set aside by any method of interpretation that permits history to interpret prophecy. Prophecy interprets history; and not the reverse: and all future history is governed by prophecy yet to be fulfilled.

Gabriel's words are of unmistakable meaning, "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." A literal acceptance of these words is without shock to faith or reason.

Matthew and Luke alone give an account of our Lord's coming into the world. They relate no incident in common. Each one confines himself to what is in harmony with the distinctive character of his Gospel.

In Matthew it is the birth of "The King of the Jews." That, surely, is in line with Gabriel and the prophets.

In Luke it is the birth of "a Saviour"; and yet—as if mindful of the covenant—the angel announces that "in the city of David" the Saviour is born.

Prophecy had marked out the place of his birth. "And thou, Bethlehem, [in the] land of Juda, art in no wise least among the princes of Juda; for out of thee shall come forth a Ruler who shall be a shepherd to my people Israel." So the chief priests and scribes quoted Micah the prophet in answer to the question of the Magi. Yet the words are not found in Micah exactly as they quote them. "Hebrew," says Grant,* "was not any more the language of Israel as a whole; and it was quite the custom to paraphrase, rather than quote literally a Scripture appealed to. The Hebrew, besides smaller differences, does not give 'shepherd' in this

*F. W. Grant in Numerical Bible.

passage, but simply 'Ruler.' The Greek of the Septuagint follows the Hebrew: so the variation is their own. And yet who can deny that the one word is God's thought as to the other? He who had sent Moses to the sheepfolds to learn how to guide his people in the wilderness—He who in the land had chosen David and 'taken him from following the ewes great with young' (demanding therefore, the tenderest care) to feed and guide with no less tenderness the flock of his pasture—He had indeed consecrated the 'shepherd' as the picture of the Ruler whom He had appointed and would raise up. There is but One who has outdone this picture."

Mary is at Nazareth, but her child, in fulfilment of promise, must be born in Bethlehem. To accomplish this, God sets the whole Roman world in motion. Caesar Augustus, in his palace on the Tiber, though he be lord of the world, is troubled about his revenue. He writes a decree that all the world shall be taxed. He is but the unconscious instrument of a higher power. His decree brings a woman from Nazareth to Bethlehem: that accomplished, the whole scheme is abandoned and nothing more heard of it for some years afterward. This measured conformity with prophecy, so repeatedly and so strikingly set before us in Matthew's Gospel, should warn us against the spiritual application to which so many, in order to escape from presumed difficulties have fled for refuge.

Matthew gives us the Gospel of the kingdom. Jesus is the Son of David, and Heir of the covenant that God made with David. Matthew never loses sight of this fact. The Gospel opens with "the genealogy of Jesus Christ," who as "son of David" is the King of Israel: as the "son of Abraham" He is not necessarily a King but is Heir of the covenant that God made with Abraham.

As the Son of David he has legal title to the throne of Israel. The genealogical table of Matthew must be studied in connection with that of Luke in order to see how that title became his exclusive possession. In Matthew's table we have David's line through Solomon: the legal title to the throne of Israel being handed down from son to son

until it is vested in Joseph, the last of the royal line before Jesus.

“The genealogy,” says Grant, “shows the ruin hopeless but to God, in that Joseph, the last of the line here before Christ, is shown by it to be Jeconiah’s son; and against Jeconiah prophecy had denounced that he should be (as to the throne) childless: for no man of his seed should prosper, sitting upon the throne of David, and ruling any more in Judah (Jer. xxii:30). The consequence was pressed, as far back as Irenaeus, that here the direct line of descent is smitten with a curse, while yet it was not deprived of the legal title: it could hand on to another, therefore, that which could be of no advantage to itself.” The empty title had been handed down from Jeconiah to Joseph. Promise and prophecy are here in a conflict that nothing short of divine wisdom can reconcile. How simply but how wonderfully divine wisdom effects this!

In the genealogy of Luke we have given to us the descent of David’s line through Nathan. The genealogy in Matthew being that of Joseph through Solomon, the one in Luke must of necessity be that of Mary through Nathan. The coincidence of similar names in the two tables presents no serious difficulty: such a thing is of common occurrence in any long line of descent.

Jesus, being the Son of Mary, was of the house of David, and inherited whatever shadow of claim there may have been to the throne by virtue of the primogeniture right of Nathan. The marriage of Joseph and Mary made Jesus the adopted Son and legal Heir of Joseph. The title, unaffected by the curse pronounced upon Jeconiah, is thus conveyed to Jesus in whom there centers, through both Nathan and Solomon, exclusive right to the throne of Israel. “Who shall declare his generation?” asks the prophet, “for he was cut off out of the land of the living: for the transgression of my people was he stricken.” Dying thus “without generation” He carried the title away with Him.

But who shall venture to declare that title worthless? Its value must be determined by Scripture and by no pre-conception of our own. The throne of the Father upon which

He is now seated is not the throne of David, and only by perversion and sophistry may a specious identity be established.

Joseph's hesitation in taking Mary is ended by a dream in which the angel of the Lord appeared unto him, 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."

Joseph is addressed as "the son of David" and is here—what the genealogy declares him to be—the legal heir of David's line. And again we are reminded of how all this was marked out by prophecy. The superhuman birth and the name given were in answer to what had been spoken of the Lord by the prophet, saying, "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Thus Jesus—"Jehovah the Saviour"—is identical with Emmanuel—"God with us." But Emmanuel, in prophecy, was distinctively the King of David's line, upon whose shoulder the government was to be. These closely interwoven links cannot be broken without destroying the whole chain of sacred prophecy.

Thus, with clear title to the throne certified, Jesus, the Son of David and Heir of the covenant, is born into the world. The magi, coming from the East, own Him to be the King of the Jews, but in recognition of His greater glory fall down and worship Him.

Herod, the Edomite usurper, who fills the throne, seeks the life of the new-born King. The flight into Egypt and the return to Nazareth are alike governed by prophecy. It is deeply significant that the voices of all the prophets unite in the testimony that he was to be called "a Nazarene."

"This," says Grant, "was a name actually given to the Lord, and generally in scorn, from the place to which in general His birth was accredited, and in which so large a portion of His life on earth was spent. Nazareth was, it seems, nowhere in very good repute, but especially among the

Pharisees and traditionalists. It had no history, no memories, was consecrated by no great names; and its own name, which seems to have been but a feminine form of netzer, a 'sprout' or 'shoot,' may even refer to this. It was thus expressive of lowliness, if yet of life, and identical with the word in Isaiah xi:1, where Messiah is spoken of as the 'rod' or 'shoot out of the stem of Jesse'; and here His greatness and His lowliness are seen together. The stem has been cut down; it is better characterized as that of Jesse than of David, for royalty no more attaches to it: and thus the Son of David comes into no outward state or glory, but the opposite. And yet Jesse bears witness to his name also that 'Jehovah exists'; and He is God of resurrection. The Sprout, if lowly, has yet the energy of life in it. In Him the cut down tree is to revive, and to eclipse all its former glories. He is the 'righteous branch' of Jeremiah; and Zechariah's Branch, Jehovah's Servant, who is to build the temple of Jehovah, and bear the glory. His lowliness is but the stooping of strength in love and to service—even to death, because His work is resurrection. How great and wonderful is this lowliness, when once we penetrate its real character! how necessary, when once we have understood the need which He came to relieve! Here then is the key to His position; and it is manifestly the one in which we find Him throughout Matthew's Gospel. For this Branch is to reign, and be a Priest upon His throne."

Prophecy, so definite in its application to the birth and infancy of Jesus, was no less definite in its application to His later years. His whole public ministry was governed by it.

In John the Baptist the spirit of the Old Testament prophets became again incarnate. He announced the kingdom of heaven to be at hand. There was no misapprehension of the meaning of this expression on the part of those who flocked to hear him. They were looking for the restoration of David's kingdom with a son of David reigning on his throne; and their prophets without exception had by their testimony justified that expectation. That kingdom, and no other, was announced by John the Baptist to be at

hand. No wonder the multitudes came into the wilderness to hear this strange prophet, with his raiment of camel's hair, and a leathern girdle about his loins! Was he a fanatic? There had been many such before. In answer to their question concerning him he declared himself to be a voice, long foretold in prophecy, crying in the wilderness. Would they listen to it—they who had been so deaf to the voices sounding in the ages past? They might reject him, and the King whose forerunner he was, but that could not affect the setting up of the kingdom: it might delay its setting up, it might affect the form it would take, it might open the way for the accomplishment of other purposes; it could do no more.

John, having announced the kingdom, completes his mission by the presentation of the King.

“Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water, and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”

“And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And 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.”

The King of the Jews is the Son of God! This amazing truth should have confirmed the faith of them to whom He came. The voices of their prophets had all united in proclaiming the unique glory of His person. But the spirit of unbelief had sealed their eyes. The light shone in the darkness; and the darkness comprehended it not. There

were individual exceptions as rare as they were beautiful. Nathanael saw His glory when he owned Him, saying, Rabbi, thou art the Son of God; thou art the King of Israel. But the mass of the nation remained stone blind. As the Son of God He was condemned at the court of Caiaphas: as the King of Israel He was rejected at the bar of Pontius Pilate.

“He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons 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.”

The King, having been anointed and proclaimed from heaven, was proved in the wilderness, and then presented Himself for acceptance to the nation. He declares Himself—nay, more, He proves Himself—to be The Son of God and The King of Israel; and as such, He is disowned, rejected and put to death.

After John was cast into prison Jesus departed into Galilee: and leaving Nazareth, he came and dwelt in Capernaum: prophecy directing Him in this, as in all else.

And from that time He began to preach, and to say, “Repent: for the kingdom of heaven is at hand.” Jesus reiterates, but with greater emphasis and fulness, the message that had been proclaimed by John. The kingdom was at hand in the person of the King who had come to introduce it. There was no perplexity of thought in this announcement: the kingdom that was declared to be at hand was the kingdom predicted by the prophets of old. Had the nation received their King the kingdom would have been established in power and glory. In their blind unbelief they discrowned Him who alone could bring in the blessing for which they had so long waited. He furnished every possible proof to establish His identity. The Old Testament had prepared them to expect signs and wonders that would accredit Him. These credentials were offered. He healed all manner of disease, and all manner of sickness among the people. They brought unto Him all that were sick, holden

with various diseases and torments, demoniacs and lunatics and paralytics, and He healed them all. He declared, in the sermon on the mount, the principles according to which His kingdom was to be governed. More signs followed: lepers were cleansed, the lame walked, the deaf heard, the dead were raised, all nature obeyed Him; and demons, quailing, owned Him to be the Son of God.

But by no evidence was He able to win their acceptance of His claims. Nevertheless He went on to His formal presentation at Jerusalem as their King. At Jericho He proclaimed His royalty in giving sight to the blind men that had appealed to Him as the Son of David. The so called "triumphal entry" into the city was a hollow mockery and no ritualistic Palm-Sunday service, however elaborate can wash the deadly stain from the pages of human history.

From the fountain of the human heart spring waters both sweet and bitter. The same voices that unite in the cry, "Hosanna to the Son of David," are easily persuaded by the priests at the bar of Pilate to cry, "Let him be crucified."

And they crucified Him, and parted His garments, casting lots; this even, as all else concerning His blessed person, being marked out by prophecy.

And sitting down they watched Him there! and Pilate wrote a title, and put it on the cross, and the writing was:

This is Jesus of Nazareth the King of the Jews.

He had proved His title, but He could not take the throne.

The Church rising over the ruins of the House of David is not the kingdom: it is only the proof that the branches of Joseph have "run over the wall." The bow in the hands of the King still abides in strength. He shall yet be made strong by the hands of the mighty God of Jacob. From thence is the shepherd, the stone of Israel. Shiloh has come and the scepter is gone; but of Joseph Jacob still may say: "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

Who Will be Left After the Great Tribulation to Live on the Earth During the Thousand Years' Reign of Christ?

Between the present time and the millennium there will be removed from the earth, first, the church, that is all true believers. The first resurrection will take place, when all the dead in Christ will be raised from corruption to incorruption, and all living believers will be changed from mortality to immortality. After that various judgments will follow, which will remove all unbelievers from the earth. But this would leave none to enter the earthly kingdom, when Christ comes to reign, but for the fact that after the church has been removed, a great number from among Israel will turn to the Lord, the veil being taken from off their hearts. Many of these will be used of the Lord to carry the gospel of the earthly kingdom to the heathen nations; multitudes of whom will be converted. These, from Israel and the nations, will be left on earth to enter the millennial kingdom.

But let us briefly trace this in Scripture. From the parable of the wheat and tares we learn that what is now going on, viz.: the sowing of good seed by the Lord through His servants, and the sowing of bad seed by the devil through his servants, may be terminated at any moment by the harvest; when the wheat will be gathered into the barn, and the tares bundled and left on the field, to be removed by the angels afterwards. With the removal of the wheat to heaven the present time of the "mysteries of the kingdom of heaven" will come to an end, and the judgments of the seals, trumpets and vials, of Rev. vi. to xviii., will be poured out upon the earth. This will be followed by the appearing of the Lord in judgment as in Rev. xix.

When the church is removed to heaven the kingdom will no longer be "the kingdom of heaven," but the kingdom of the Son of Man; for the "children of the kingdom" are no longer on earth. Then "the Son of Man shall send forth His angels and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." On the one hand the wheat is gathered into the barn; all that belong to Christ are taken to the place of eternal joy; on the other hand, the false professor, the tares, and unbelievers of Christendom are cast out into the outer darkness, where no ray of light will ever penetrate; where the wail and the gnashing of teeth, the anguish and remorse, will also be eternal.

But when the church is gone, and New Testament people are no longer here, God will again take up His earthly people, and Old Testament hopes will begin to be revived in Israel. It is to these that Matt. xx-v:3, 44, will apply; The gospel of the earthly kingdom will be preached in all the world for a witness unto all nations; and when that is done, the end will come (Matt. xxiv:14).

At that time the judgments will discriminate between the believers and the unbelievers of that day. "Then shall two be in the field; the one shall be taken, and the other left" (Matt. xxiv:40). "The angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matt. xiii:49, 50). Those "taken" then will not be the just, but the wicked. The just are left on the earth for the millennial kingdom.

The final separation of the just and the unjust of the heathen nations among whom the gospel of the Kingdom will have been preached is given us in Matt. xxv:31-46. It is the judgment executed at the beginning of the millennium. "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations." The judgment is according to works which show whether or not they have received the gospel of the kingdom, or rejected it; as proved by their treatment of those who had preached it to them.

From this we see that it will be the saved of Israel, and the saved from among the nations, that will enter upon the earthly kingdom of the Lord Jesus Christ. All unbelievers will be removed from the earth either before, or at the time that that kingdom begins.

A Message for Each Day

June 1. "*Made nigh by the blood of Christ*" (Eph. ii:4).

Something *done* and settled for us. It is a condition unaffected by my experience or attainment. We are now as Aaron was on the day of Atonement. He entered where the *people* could not go. But it is all *in Christ*. The moment you think of Christ and yourself as *two*, you are undone, and *outside*, in the profane place where the unholy are.

June 2. "*Made us meet to be partakers of the inheritance of the saints in light*" (Col. i:12).

There is a *judicial*, and a *personal* meetness for heaven. *This is* not the Spirit's work of progressive holiness; but the Father's work of adopting us as sons. We were *dying*, He gave us life. We were *filthy*, He washed us. We were *unclothed*, He robed us. We *forfeited* our inheritance, He gave us an Advocate. *Now* we are thoroughly equipped for heaven.

June 3. "*Made partakers of the Holy Ghost*" (Heb. vi:4).

This means the Holy Spirit is the believer's *fellow*; his closest companion. Hence when we withhold confidence, and act *apart* from Him, we *grieve* Him. This involves another partnership—partnership of *chastisement* (Heb. xii:8). Therefore the Holy Spirit is said to "groan within us." Our stupidity agonizes Him who is our Friend and Helper.

June 4. "*Made them white in the blood of the Lamb*" (Rev. vii:14).

Ever since Adam by sin made himself *naked*, mankind have struggled with the problem of withering fig-leaves. It is most fitting that the last book of the Bible describes our restored righteousness under the symbol of *white raiment*. What a mockery is all the pomp of fashion's fine clothes, when God brands them as "filthy" (Zech. iii:3, 4).

June 5. "*Made a spectacle unto the world, and to angels, and to men*" (1 Cor. iv:9).

The "spectacle" was the final exhibition of a brutal combat. If the whole universe is watching one poor sorrowing saint, such may

rejoice at the *dignity* of suffering for Christ. And the comfort is, that while *wicked spirits* are gloating over our afflictions, *good angels* are taking sympathetic interest in our case.

June 6. "A *willing* offering unto the Lord" (Exod-xxxv:29).

No other kind pleases Him. It is never the *value* of the offering that Scripture emphasizes: but the *spirit* in which it is given. His face is against you when you drop ten cents into the collection, for "appearance sake." So Paul tells us, the "willing mind is accepted according to that a man *hath*, and not according to that he *hath not*."

June 7. "Thy people shall be *willing* in the day of thy power" (Psa. cx:3).

This is wonderful! In Millennial days, the National Israel, now so opposed to Christ, shall offer themselves with such free will, that it will be like to a heavy shower watering the earth. Meantime let us learn the lesson. Nothing but Divine power can make any of us willing to submit to Christ's gentle, holy rule.

June 8. "Who then is *willing* to^r consecrate his service this day unto the Lord?" (Chron. xxix:5).

It was so gracious of David, after every detail had been *pre-arranged*, to invite the people to associate with him in the expenses of the Temple. To mere reason it seemed *superfluous*. So now, the believer is cast upon his own impulse, to give or withhold; and yet admonished that good works have been *ordained* for him to walk in.

June 9. "The spirit indeed is *willing*, but the flesh is weak" (Matt. xxvi:41).

A horse may be *strong* and willing to draw a load; but if the harness breaks the animal is *impotent*. A *dual* nature is in all believers. When we would do good, evil is present with us. This weakness has but one antidote, *prayerful watching*. Thus by "praying always," our Lord instructs us to resist every temptation of the Devil.

June 10. "Not *willing* that any should perish" (2 Peter iii:9).

This explains the reason of our Lord's long delay in returning to earth. It is only "*appointed* unto men *once* to die." If they suffer the *second* death, it will be of their own *option*, not of Divine *appointment*. So our Lord tarries as Priest in the Heavens, keeping the way open till every soul who *will*, may come and be saved.

June 11. "Feed the flock * * * not by constraint but *willingly*" (1 Peter v:2).

Our translators render the word "*willingly*" "as God would have it done." This is conclusive. It excludes all selfish motives from Christian ministry. It is particularly hard on those who preach for *hire*; the flock is *God's*. Men may have a *care* for it, but none may have *dominion* over it. How sweet that God allows us to feed what is *His*, with the food *He* provides;

June 12. "If I do this thing *willing*, I have a reward" (1 Cor. ix:17).

No matter what the work be, this rule holds good. Whether it be money giving, or praise singing; the motive must be *love in the heart*. God cares nothing for the hundred dollars pulled out of a man by *solicitation*. He abominates the sweetest music performed by the *unsaved professional*. A willing *penny* buys heaven sooner than an unwilling *million*.

June 13. "As ye have therefore received Christ Jesus the Lord, *Walk* in Him (Col. ii:6).

Ten distinct words express the Christian's *Walk*. This one means to walk around as in an enclosure. There is to be no activity *outside* of Him. He is the *Path*. We walk as He walked. He is the *Soil*. We are rooted in Him. He is the *Building*. We are built into Him. Sometimes He is our *Foundation*. Here He is the *Cement* which binds the whole structure of our Christian life together.

June 14. "In time past ye *walked* according to the course of this world" (Eph. ii:2).

The thought is *crookedness*. Once we reeled as drunkards zigzag. When believers backslide, or fall into theological tacking, they walk thus. Paul tells us how he avoided this: "I press toward the Mark for the prize of the high calling of God in Christ Jesus. He hugged the white stadium line for Steadiness, and *looked* up to the crown" (Phil. iii:14-18; Heb. xii:1, 2).

June 15. "Good works, which God hath before ordained that we should *walk* in them" (Eph. ii:10).

Paul was told for exactly what he was chosen (Acts ix:15, 16). "*Suffering* with patience the will of God" is the only ministry some are ordained to. Others can "go *preach*," like the glowing Isaiah. But the *ordaining* is the great thought. There is no greater mystery in all Scripture. We *walk* by our own free will; yet God has pre-determined just *where* and *how* we shall walk.

June 16. "*Walk* worthy of the vocation wherewith ye are called" (Eph. iv:1).

The man who gets promoted from shoveling coal, to be clerk in a bank, must put on suitable clothes. The smutty jumper is out of place in the clean place. The converted man who has quit the Devil's service, should leave his dirty tricks of swearing, cards, tobacco, liquor and meanness, in the *pit* from whence he has been taken.

June 17. "*Walk* not as other Gentiles walk" (Eph. iv:17).

When will Christians learn they cannot do what others do? The unsaved lead aimless lives. Present vanity fills their souls. To follow them is bad. It is *worse* when believers follow one another. Jesus Christ alone is steadfast enough to be our standard of excellency. His walk was very *lowly*. If you go with Him it will be into "the valley of deadly night shade."

June 18. "*Walk as children of light*" (Eph. v:8).

Darkness paralyzes all effort. We are neither to *grope* in uncertainty, or *hide as criminals*. Walking means maturity. The baby walks into mischief. The full grown avoids this. A man's walk betrays his *age*. A Christian's walk declares his *advance* in spirituality. Like soldiers, our walk should daily *improve* in character.

June 19. "See then that ye *walk* circumspectly" (Eph. v:15).

That is, with sharp observation; as if picking the way amid dangerous stones. There is danger to the *eyes*, as well as the *feet*. Looking back to her possessions in Sodom, was the undoing of Lot's wife. So let us pray, "Turn away mine eyes from beholding vanity." "If I have walked with vanity, let Him weigh me in balances of Justice."

June 20. "*Ye are the salt of the earth*" (Matt. v:13).

This is a great assertion. It puts upon the believer immense *responsibility*. All the world would go to rotteness but for the Christ-life in it. What shall the condition be when the Church is taken out of it! Salt stands for *Wisdom* (Col. iv:6). "The wisdom of this world is foolishness with God." They who have the salt of the sanctuary are earth's true *savants*.

June 21. "*Ye are the light of the world*" (Matt. v:14).

Salt refers to the influence we *exercise*. *Light* refers to the position we *occupy*. God Himself has lighted a candle which cannot be hid. Whatever man may say about this "golden age of progress," Scripture asserts this is the night time of the world. Till the Shekinah returns to Jerusalem (Isa. iv:5) the Church alone is Light in God's eyes.

June 22. "*We are His witnesses*" (Acts v:32).

This is the responsibility of *utterance*. It matters not in court whether a witness be ignorant or oratorical. All he is asked is to tell the truth; the whole truth; and nothing but the truth. Just as much as you *know of Christ*, no more, you are asked *to tell*. To confirm this another witness always stands by—the Holy Spirit (v. 32, l. c.).

June 23. "*Ye are the branches*" (John xv:5).

This whole parable is made to teach one thing—*abiding in Christ*. Severed from Him there is neither fruit nor beauty to our lives. You have seen a pruned branch live on its own sap for a *while*. But it soon withered. A lamp wick may burn on itself, a while; but without oil it soon goes out in smoke. So will everything, done without Christ, die in disgrace.

June 24. "*Ye are my friends, if ye do whatsoever I command you*" (John xv:14).

The word is very sweet in its connections. The Old Testament saints, Abraham excepted, were everyone called *servants*. That position implied *distance*, and scant fellowship. But now had come the age of confidence. Jesus was incarnate among men. From henceforth God could be approached in *fellowship* through obedience to His Son.

June 25. “*Ye are manifestly the epistle of Christ*” (2 Cor. iii:3).

Would that all evangelists and pastors could say this of their converts. Christian *deportment* is the only explanation of the Bible, that the unconverted *understand*. Brother, if you are an evangelist, do not carry about printed reports of what this or that ungodly newspaper says of you. Point back to your children in the faith. Let Christ be your Recommender.

June 26. “*Ye are come unto Mount Zion*” (Heb. xii:22).

We have been *driven* away from the terrible mount of Law, to be *brought* unto the delectable Mount of Grace. What a strange company we are, in that grand assembly. We are not *born* there like angels. We were dirty, diseased, draggled when we got there. But the holy ones did not scorn us. They washed us, robed us, healed us. Now we are lifted above even *angels* by the promise of God.

June 27. “*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.

June 28. “*In the morning, then ye shall see the glory of the Lord*” (Exod. xvi:7).

The present pressure of hunger, thirst and discomfort, acts like a bandage to our spiritual eyesight. There is another world, but we do not see it. There is music in heaven, but we only hear the noise of earth. Cheer up, saint. In the morning you will be ashamed you *murmured*, when you see the Lord, with His hands full of heavenly Manna for you.

June 29. “*He will waken in the morning, in the morning He will waken for me the ear*” (Isa. l:4, Alexander Version).

Is this your daily experience? As God awoke Christ, His Righteous Servant, to do His will, is it your joy each morning to be called to serve Him? Which wakes *first* with you: the old man or the new man! Is your first consciousness *praise* or *business*? If the things of earth come *first*, be sure you are out of harmony with your Master.

June 30. “*But when the morning was now come, Jesus stood on the shore*” (John xxi:4).

What a night it will have been to most of us! A night of cold and mist and fruitless labor. “Nothing”; nothing in it all, we are ready to cry. But how quick the coming of Jesus will change all! We will be on *shore*; we will be *warmed*; we will be *fed*; the *riches* of the sea of nations will be ours; we shall see Himself again.

You can mail the address of a friend to us and we will send him a free sample of “Our Hope.”

The Heart of the Lesson

BY ARTHUR FOREST WELLS

LATER EXPERIENCES OF JEREMIAH
June 2. Jer. xx:1-6, xxxvii:1-xxxviii:28, xliii:1-7
Golden Text, Matt. v:11

Daily Readings

Mon., May 27, Jer. xix:14-xx:6. Tues., May 28, Jer. xx:7-18.
Wed., May 29, Matt. xi:2-119. Thurs., May 30, Jer. xxxvii:1-15. Fri.,
May 31, Jer. xxxvii:16-xxxviii:6. Sat., June 1, Jer. xxxviii:7-28.
Sun., June 2, Jer. xliii:1-7.

THE OUTLINE OF THE LESSON

I. Imprisoned by Pashhur (Jer. xx:1-6). II. Imprisonments and Rescues (xxxvii:1-xxxviii:13). III. Zedekiah's Secret Interview with Jeremiah (Jer. xxxviii:14-28). IV. Jeremiah Carried Away to Egypt (Jer. xliii:1-7).

THE HEART OF THE LESSON

Our lesson deals with various mistreatments of Jeremiah by his enemies. His faithful ministry of delivering Jehovah's messages to His people had been falling upon indifferent hearts; but now it is opposed by a cruelty which brought him to the stocks. We are told that this torture and humiliation was meted out to him by Pashhur, a priest, who was chief officer of the temple, after he had interrupted one of the prophet's God-given pronouncements of evil against Jerusalem. Compare 2 Chron. xvi:10; Jer. xxix:26; Acts v:40-41, xvi:23-24. Hard as this treatment was for a man of Jeremiah's temperament, it neither intimidated him nor angered him. With holy, sober boldness he announced to the gay and presumptuous Pashhur that Jehovah would make him a terror to himself, and that he would die in captivity.

This paragraph has two major thoughts, and they are these: First, the mystery of the suffering of the righteous; and, secondly, the justice and certainty of the Lord's punishment upon the wicked. We may not be able to understand why the righteous suffer, nor indeed why the Lord would permit His faithful servants to endure such hardships as came to Jeremiah. But we may be certain that such suffering is not beyond the control of the Lord nor beyond the scope of His wisdom and love, and that His reward to His servant will far surpass his sacrifice. Paul must have had this in mind when he wrote, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward" (Rom. viii:18). Compare Hab. iii:1-19. But the Lord will be as faithful in His punishments to the wicked as He is faithful in His rewards to the righteous. We see the application of this truth in the case of Jeremiah's persecutor. Pashhur was guilty of a great crime, and he suffered a great punishment. His offence was great in its nature, in its source, and in its objective. In itself it was an inhuman infliction of torture. It was anger and contempt seeking satisfaction in the painful humiliation of another. Furthermore, it was a bad thing done by a man in high position. Office does not excuse a crime, it magnifies it. Some things, bad in themselves, are worse when they are enacted by one in a place of responsibility. Let Christians

never forget this. Again, Pashhur's offence was enormous because it was perpetrated against the prophet of the Lord. Kicking a dog is cruel; but kicking a child is unspeakably cruel. The physical action of the foot may be about the same in either case; but the latter is the far greater wickedness because of the infinitely greater value of the object of the cruelty. Sinning against any man is bad; but sinning against God's faithful prophet is worse. Pashhur was guilty of a great wrong, and he suffered a great punishment. He was not taken in a single stroke; but he suffered the agony of fearful unrest, being a terror to himself, and the shameful humiliation and loss of living and dying in captivity. What a punishment for a presumptuous and cruel offender!

The second text records other mistreatments of the prophet at the hands of his enemies who intimidated the king to act like a Pilate. The pathetic part of all this enmity was that it was the fruit of the stubborn selfishness which kept the people from believing God's messenger. How sad to see a people rejecting the true word of the Lord, and reaching out for every straw of false hope that they thought existed. But this whole account has its encouraging features, for it portrays the glorious fidelity of the prophet under the most trying conditions, and it gives us the beautiful "Good Samaritan" kindness of the Ethiopian eunuch.

The story of Jeremiah's forced departure into Egypt shows how far sinful men can be determined to act contrary to the Lord. The Lord had verified and substantiated the prophet's testimony repeatedly; but the unbelieving Jews would not accept and yield to the truth. Truly the Lord was right when He said, "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead" (Luke xvi:31). Compare Matt. xvi:1-4.

Let us note that Jeremiah suffered because he was faithful in his ministry. He did not content himself with lecturing; he preached. Someone has said, "Lecturing is not preaching. The functions pertaining to the platform and the pulpit are distinct; or if to some degree they seem to coalesce, their purposes are distinct. If they do not always appear so it is because the platform is sometimes removed from the public hall and set up in a sanctuary in place of the pulpit which has been taken down and moved out . . . Stephen, the proto-martyr, was stoned. His pastorate was only a brief one. So far as we are informed, he preached but once; but it was preaching. The earlier part of the discourse was rather after the lecture order—historical, and the Jews were always fond of history, that is to say, the records of their own people. The lecture portion had continued for quite a long time before the hearers began to sense its drift. Fifty verses out of the fifty-six were spent in lifting the hammer before bringing it down on the nail, but when it reached the nail there was howling and teeth-gnashing, and the only reply they could make was to throw stones at him, till, as the records say, 'he fell asleep.'"

THE STORY OF THE RECHABITES

June 9. Jer. xxxv:1-19. Golden Text, Jer. xxxv:6

Daily Readings

Mon., June 3, 2 Kings x:1-28. Tues., June 4, Gen. xxii:1-19. Wed., June 5, Dan. i:1-21. Thurs., June 6, Isa. i:1-20. Fri., June 7, 2 Cor. viii:1-15. Sat., June 8, Psa. cvii:1-16. Sun., June 9, Jer. xxxv:1-19.

THE OUTLINE OF THE LESSON

I. The Test of the Rechabites (Jer. xxxv:1-5). II. The Fidelity of the Rechabites (Jer. xxxv:6-11). III. Judah Rebuked by the

Rechabites' Fidelity (Jer. xxxv:12-17). IV. The Rechabites' Reward (Jer. xxxv:18-19).

THE HEART OF THE LESSON

The Rechabites were a nomadic tribe of Kenites who dwelt among the children of Israel. The only other occasion on which their ancestor is definitely mentioned is in the account of Jehu's attack on the house of Ahab and the Israelitish worship of Baal. "And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him; and he saluted him, and said to him, Is thy heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thy hand. And he gave him his hand; and he took him up to him into the chariot. And he said, Come with me and see my zeal for Jehovah. So they made him ride in his chariot. . . . And Jehu went, and Jehonadab the son of Rechab, into the house of Baal; and he said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of Jehovah, but the worshippers of Baal only" (2 Kings x:15-16, 23). We learn from this account that Jehonadab was a close associate of Jehu in his attack upon Baal worship. This implies that he was a worshipper of Jehovah. But we should not forget that the reform instituted by Jehu was more external than spiritual.

We do not know why and when the Rechabites were commanded to refrain from cultivating the soil, building houses, and drinking wine. Some have thought that these laws were a rough-and-ready attempt to avoid the evils of settled residence by a recourse to the primitive ways of nomadic life. But we need not be concerned about the origin and nature of these commandments to get at the heart of this lesson. The fact is that these commandments did not receive the approval of Jehovah; indeed, we can see how they were fundamentally opposed to the will of the Lord for His people. The heart of this lesson is found in the Rechabite's faithfulness to their forefather's command. Their virtue was an unwavering fidelity to a principle.

We are introduced first to the test to which the Lord put them in regard to their steadfast obedience. We are reminded here of the proof to which God put Abraham when He required him to offer his only son Isaac upon one of the mountains of Moriah (Gen. xxii:1-19). Satan tempts; God tests. Satan tempts with a view to sin; but God tests with a view to growth in grace. There are many illustrations of both of these facts in history.

The Rechabites received this proof faithfully. They may well be commended not only for their steadfastness, but also for their unwillingness to debate the matter. One of the reasons why Eve became the victim of Satan is that she conversed with the devil, and then changed and added to God's Word. Here are witnesses who declare the truth without argument. What an example for Christians whose duty it is to testify concerning the Lord!

The Lord used this Rechabite fidelity to rebuke the children of Israel for their infidelity to Him. These nomads received the command of their forefather once for all and obeyed it faithfully even though it involved a continual hardship. But Israel refused to accept the will of God, which He presented to them repeatedly, and which would have bestowed a blessing of privilege. There is a threefold contrast here between the authors, the promulgations, and the natures of the commands.

The result of Israel's faithfulness was judgment: that of the Rechabites' fidelity a reward. So has it ever been, and so will it ever be. Oh, that men would always believe it. Compare Rom. ii:2-16.

JUDAH TAKEN CAPTIVE

June 16. 2 Kings xxv:1-21

Golden Text, Prov. xiv:34

Daily Readings

Mon., June 10, Exod. i:1-14. Tues., June 11, Exod. xii:1-14. Wed., June 12, Josh. i:1-11. Thurs., June 13, Jude ii:1-23. Fri., June 14, 1 Sam. viii:1-22. Sat., June 15, 2 Kings xvii:7-18. Sun., June 16, 2 Kings xxv:1-21.

THE OUTLINE OF THE LESSON

I. Jerusalem Captured (2 Kings xxv:1-7). II. The City and the Temple Laid Waste (2 Kings xxv:8-12). III. The Removal of Temple Treasures (2 Kings xxv:13-17). IV. Captives Slain at Riblah (2 Kings xxv:18-21).

THE HEART OF THE LESSON

Our lesson deals with an instance of the inevitable result of sin and its certain judgment. What reader of Exodus iii:1-12 and Joshua i:1-9 would imagine that the nation which the Lord God Himself redeemed out of Egypt and established in the promised land would come to such a tragic end? What reader of Deuteronomy xxxii:8 would imagine that the nation which Jehovah chose to be His privileged servant in the dispensation of His blessings to the peoples of the world would ever have to crouch in fear and agony before a heathen conqueror? Of course, the discerning reader of Israel's history will have noticed that there were sad evidences of the germ of decay among them from the very beginning of their national existence. They had to be compelled to accept Moses as God's chosen leader for them. They had hardly come out of Egypt, when they began to murmur against Jehovah. And that murmur was the first sign of their rejection of Him as their Ruler. Then they made the golden calf which indicated a falling off of their faithfulness to their God. And it was not long before they were worshipping other gods outright. Then they came forth with a definite request for a king like other nations. "And He gave them their request, But sent leanness into their soul" (Psa. cvi:15). Having looked to the heathen for a pattern of their king, it was not long before they were bowing down with heart and soul to their gods. And when God sent His prophets to them with a message of repentance, they mistreated these messengers of Heaven and proceeded to go their own ways. Such disobedience could have only one result—judgment. The northern tribes had been deported years ago; now we read of the capture of the remaining southern tribes.

This, however, was not to be the end of the nation of Israel. It certainly would have been if the Jews were living on their own merits and credits. What nation, once humbled into subjection, has come back to its former glory? But Israel stood, and still stands, in a covenant of grace relation to Jehovah, and that insures their restoration. But, although their sins did not bring about their final destruction as a nation, they did bring judgment upon the sinning individuals, and caused the nation as a whole to be set aside from its position of glory and spiritual usefulness for many years. Judah's captivity introduced the times of the Gentiles which are still running their course. Compare Dan. ii:29-45; Luke xxi:24.

We must study this lesson, therefore, not only in view of what precedes it, but also in view of what follows it. Israel's captivity was a righteous punishment for their past sins; but it was also a wise means unto their future glory. The teacher may refer to the vast source of illustrations in Scripture and secular history of the prin-

ciple enunciated by Moses in Numbers xxxii:23: "But if ye will not do so, behold, ye have sinned against Jehovah; and be sure your sin will find you out"; and by Paul in Galatians vi:7: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." But we should not forget that God generally does not inflict His judgment upon the sinner until he has repeatedly refused the many warnings which He has given him of the certain result of his sin or sins, and not until the sinner has definitely rejected His promises of blessing upon condition of obedient faith. God's judgments upon the wicked follow the refusal of His tender mercies. Compare Rom. ii:3-4. Again, let the teacher note that no man and no nation is an end in himself or themselves. The end of God's purposes is His own glory. And when the Lord has chosen to foreordain a glorious end for the object of His grace, then everything that He does to or in behalf of His child or children will be done in view of that end. "For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob: And this is My covenant unto them, When I shall take away their sins" (Rom. xi:25-27). Compare Rom. viii:28-30.

A PSALM OF PRAISE

June 23. Psa. ciii:1-22. Golden Text, Psa. ciii:1

Daily Readings

Mon., June 17, Exod. xv:1-18. Tues., June 18, 1 Sam. ii:1-10. Wed., June 19, Psa. civ. Thurs., June 20, Isa. lv:1-13. Hab. iii:1-19. Fri., June 21, Luke i:46-55. Sat., June 22, Acts xv:19-34. Sun., June 23, Rev. v:1-14.

THE OUTLINE OF THE LESSON

I. The Benefits of Redemption (Psa. ciii:1-7). II. The Loving-kindness of Jehovah (Psa. ciii:8-18). III. The Call for the Praise of Jehovah (Psa. ciii:19-22).

THE HEART OF THE LESSON

The first section of this lesson gives us a threefold description of sin, and a cluster of five Divine benefits. According to this Psalm, sin is iniquity, disease and destruction. Iniquity carries the idea of the perversion of the heart, the crookedness of its ways, disobedience. The word is used in Esther i:16 and Exodus xx:5. It is sin in its relation to God. Another place where the particular word for diseases appears is 2 Chronicles xxi:19, where it is used to describe Jehoram's incurable sickness. "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" (Jer. xvii:9). It is sin in its effect upon man himself. The word destruction might also be rendered pit. It occurs in Psalm lv:23: "But Thou, O God, wilt bring them down into the pit of destruction: Bloodthirsty and deceitful men shall not live out half their days: But I will trust in Thee." Here is sin in the natural result of its power. We have here, then, a description of the guilt, the stain, and the power of sin. It is from such a thing that God has saved us. This salvation is here set forth in five different words. They are, forgiveness, healing, redemption, the crown of lovingkindness and tender mercies, and satisfaction that renews.

I came to Jesus as I was,
Weary and worn and sad,
I found in Him a resting place,
And He has made me glad.

The next section of this lesson might well be interpreted from the standpoint of Ephesians iii:18, "May be strong to apprehend with all the saints what is the breadth and length and height and depth." This is, in a sense, an incompleting sentence. But we need not be at a loss as to theme which these words measure. They portray the immeasurable redemptive love of God for sinners. Let us compare these two passages briefly: The "breadth," "As far as the east is from the west, So far hath He removed our transgressions from us"; the "length," "The lovingkindness of Jehovah is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; To such as keep His covenant, And to those that remember His precepts to do them"; the "height," "For as the heavens are high above the earth, So great is His lovingkindness toward them that fear Him"; and the "depth," "He hath not dealt with us after our sins, Nor rewarded us after our iniquities. . . . Like as a father pitieth his children, So Jehovah pitieth them that fear Him." Compare John iii:16.

The last section of this Psalm is a call to bless Jehovah, and we will do so by quoting the following verses:

O for a thousand tongues to sing
My dear Redeemer's praise,
The glories of my God and King,
The triumphs of His grace.

Jesus, the Name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life and health and peace.

He breaks the power of reigning sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood availed for me.

REVIEW: PROPHETS AND KINGS OF JUDAH'S DECLINE June 30. Golden Text, Jer. xxxi:3

Daily Readings

Mon., June 24, Isa. ii:1-11. Tues., June 25, 2 Chron. xxix:1-11.
Wed., June 26, Heb. ix:23-28. Thurs., June 27, Jer. ii:1-13. Fri.,
June 28, 2 Peter i:12-21. Sat., June 29, 2 Chron. xxxvi:11-21. Sun.,
June 30, Psa. cxxx:1-8.

THE OUTLINE OF THE LESSON

I. The Ministry of Isaiah (Isa. vi:1-13, vii:1-17, xx:1-6, xxxviii:1-22). II. Hezekiah Leads His People Back to God (2 Chron. xxx:1-27). III. Comfort for God's People (Isa. xl:1-11). IV. The Suffering Servant of Jehovah (Isa. lii:13-liii:12). V. What Hilkiyah Found in the Temple (2 Chron. xxxiv:1-33). VI. The Early Ministry of Jeremiah (Jer. i:1-10, vi:10-11, viii:18, ix:2, xxvi:1-24). VII. Jeremiah Calls to Obedience (Jer. vii:1-26). VIII. God's Law in the Heart (Jer. xxxi:1-40; John i:17; Heb. viii:7-13). IX. Later Experiences of Jeremiah (Jer. xx:1-6, xxxvii:1-xxxviii:28, xliii:1-7). X. The Story of the Rechabites (Jer. xxxv:1-19). XI. Judah Taken Captive (2 Kings xxv:1-21). XII. A Psalm of Praise (Psa. ciii:1-22).

THE HEART OF THE LESSON

The Golden Text contains a blessing which it will be well for us to

consider on this Review Sunday. It is an explanation of the gracious dealings of the Lord with His people. The verse evidently applies to the whole nation; but it is clothed in such individualism that each child of God may take it as his own. Our Lord never lost sight of the individual. One of His most classic passages from this point of view is His invitation of Matthew xi:28-30. He extended it to individuals after the nation as a whole indicated its rejection of Him. It is impressively arresting to see that a similar appeal to the individual appears at the end of the Church age, as recorded in Revelation iii:20.

The text is a record of a Divine revelation. The wonderful truth which it contains is not simply the result of experience. One might think that personal experience would be the strongest kind of proof; but it is not. When the days are bright, we are inclined to be cheerful; but when they are dark, we incline toward pessimism. In times of prosperity we need hardly to be told that God loves us; but His love is not so evident to our natural eyes in times of trouble. The tendency of the natural heart is to say that trouble disproves His love. But the spiritually minded man knows that affliction may be a very real evidence of it. Nothing assures the heart of the saint so much as the plain word of his Lord. He who has and believes the word of God's grace is always certain that there is a benevolent purpose in everything that He does (Rom. viii:28).

The word "Yea" here reminds us of the word "Verily" in our Lord's assurances. The Jehovah of the Old Testament is the Lord Jesus Christ of the New Testament. We are here introduced to the source of redemption—God's love. God's love never takes a second place in the Bible. It is the cause of all grace, and the result of nothing. That is to say, God's love is the great uncaused cause of redemption. "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). "Unto Him that loveth us, and loosed us from our sins by His blood" (Rev. i:5). "We love, because He first loved us" (1 John iv:19). This will always be the order. God will never be indebted to any one. It will always be so because His love is an everlasting love (John xiii:1).

Since then His love is the everlasting originating force, we may be certain that He will follow up His inauguration of redemption with continual mercies which are here described as lovingkindness. The word "lovingkindness" is the marriage of two glorious facts: active love and kindness. What God has thus joined together, no man can put asunder. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, 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). Here we have magnetic lovingkindness which is the grace that seeks its end in fellowship. "And I, if I be lifted up from the earth, will draw all men unto Myself" (John xii:32). "And He appointed twelve, that they might be with Him" (Mark iii:14). "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto Myself; that where I am (there) ye may be also" (John xiv:2-3).

The lessons of this quarter have taken us through a stormy period of Israel's history. Things often and finally went from bad to worse on the human side. But this did not effect the everlasting lovingkindness of the Lord for those who would believe and obey Him. We may therefore say triumphantly, "If God (is) for us, who (is) against us" (Rom. viii:31)?