

# OUR HOPE

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## Editorial Notes

**Christ and Melchisedec** “For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him; to whom Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also king of Salem, which is king of peace; without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God; abideth a priest continually” (Hebrews vii:1-3).

It seems that many think that Melchisedec, who appeared unto Abraham, was the Son of God Himself. They claim that his manifestation “after the slaughter of the kings” is one of the Old Testament theophanies. Those who teach it base this theory upon the statement that this King-priest was without father and mother, without descent and with no beginning of days nor end of life. But the words “he was made *like* unto the Son of God” forbid absolutely such an interpretation. He was a type of Christ, and not Christ Himself. The above words are easily explained. The Book of Genesis in which Melchisedec appears mentions the descent of every person. We know who the fathers and mothers were of every actor in this book; their beginning and the duration of their life time is given. But Melchisedec is abruptly introduced. He appears suddenly on the scene and no record is given where he came from, nor do we read who his father or mother were. There is no statement of his birth and no information as to how long he lived. All that is said of him is that he was king of righteousness, king

of peace, and the priest of the most high God. The Spirit of God withheld all this for a purpose. He meant to make him a type of the Son of God. This is the reason why the descent of Melchisedec is not revealed and why we know nothing of the duration of his life. If his descent had been recorded, his father and his mother given, and when he died, he could not have been used as a fitting type of the Son of God. And how does it apply to our Lord? As the God-Man in incarnation He had no earthly father; as the Only Begotten of the Father He had no mother. Nor has He beginning of days nor end of life. His goings forth have been from of old, from everlasting. The Melchisedec who visited Abraham was an actual human being. He reigned in Salem, the habitation of peace. His title was King of Righteousness, and because Salem, known later as Jerusalem, was his capital, he was also king of peace. Besides his royalty he exercised priestly functions. He probably was a survivor of the ancient true worship of God, for He knew God and was His priest.

In the one hundred and tenth Psalm, the Psalm which reveals Christ in His exaltation at the right hand of God, He is addressed as priest after the order of Melchisedec. "Thou art a priest forever after the order of Melchisedec." And when He returned to the Father He was welcomed in glory with these words (Hebrews v). He is now the glorious, mighty and sympathetic high-priest "who is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Hebrews vii:25). To Him we look in daily life, in conflict, in our sorrows, in our afflictions and trials and in all other human circumstances. He never fails His trusting people. He upholds, sustains and strengthens His own members, who are one with Him. The life He lives up yonder is the life by which we all are saved and kept (Romans v:10).

But the question arises—Does He fully exercise now the Melchisedec priesthood, or is the full glory of it still in the future? He is the highpriest, but is He the King also? He is King of Righteousness and King of Peace, but as we read in Hebrews ii:8—"We see not yet all things put under

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Him," so we must say, we do not yet see Him enthroned on earth. The throne which is His, the throne over all the earth, is still empty, unoccupied.

At the close of his night visions young Zechariah received a command to make crowns and to crown the high-priest Joshua. He had beheld great apocalyptic visions, and when the night was gone and the morning dawned he was to crown the high-priest. It was a symbolical action. When this present age ends, as Zechariah beheld it in his visions, with judgments from above, and the morning dawns, heralding the coming day, the true Joshua (Joshua is the same as Jesus) the high-priest will be crowned. It will be His crowning day. Of Him it is written "He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne" (Zech. vi:13). Now He has a place upon His Father's throne, and there He is waiting patiently for His own throne and for the coming glorious reign, when He displays His royalty of righteousness and of peace.

There is a hymn which Christians sing thoughtlessly:

"King of kings in heaven we'll crown Him  
When our journey is complete."

Viewed in the light of the Scriptures this stanza is sheer nonsense. He will not be crowned by us in heaven, but He comes back to earth to receive His throne here. On earth, yea in the very city where He was crowned with thorns, He will wear His diadems.

Melchisedec appeared unto Abraham "after the slaughter of the kings." The fourteenth chapter of Genesis contains the record of the first war in the Bible. It is typical of the last war, which will some day be fought at the close of the age. The federated kings are typical of the coming federation when "the beast, and the kings of the earth, and their armies, gather together to make war against Him that sat on the horse, and His army" (Rev. xix:19). And as it was in the first war in Genesis xiv, Abraham and his house came forth victorious, so the seed of Abraham will be involved in that last war and will be victorious. Then He will appear the Priest-King, our Lord.

And as Melchisedec made known to Abraham "the most High God" and His glory, so our Lord will reveal His glory, and then "the glory of the Lord will cover the earth as the waters cover the deep." And for this great manifestation of the King of Righteousness and the King of Peace all is waiting. The world needs righteousness; the world needs peace. Many cannot give it. Human government cannot secure it. Socialism and Communism, which are now so strongly advocated throughout the world, will terminate not in righteousness and peace, as its dupes claim, but in lawlessness, anarchy and bloodshed. The world needs the true King and He will surely come. And, blessed be His Name! His crowning day will be ours too.



**The  
Bridegroom  
and the  
Bride**

The Lord Jesus Christ is the Bridegroom, and His Church, composed of all true believers, is the Bride. This is blessedly revealed in the fifth chapter of Ephesians. In the first part of this wonderful portion of the Word of God the Church is spoken of as the Body of Christ, the one Body. Christ is the head in glory and His people are members in that Body. As believers we are one with Him; the life which is in the Head is the life which is in His members. But in the fifth chapter the Spirit of God brings out also the Love-relation which exists between Christ and His Church and this is done under the figure of the union of husband and wife. He loved the Church and gave Himself for it. His love is expressed by sanctifying and cleansing it with the washing of water by the Word, and in the future He will present it to Himself a glorious Church, all holy and all beautiful. And here it is stated that the Lord loveth the Church as Himself, because she is a part of Himself; and "no man ever yet hated his own flesh." And when speaking of the union of husband and wife, the Apostle adds: "This is a great mystery, but I speak of Christ and the Church."

Another significant statement is made in the fifth chapter of Ephesians. The Apostle declares "For we are members of His body, of His flesh and of His bones." These words

are found in the second chapter of Genesis. Adam spoke these words when he beheld for the first time the woman whom the Lord had built out of his side. Adam assuredly is the figure of Him that was to come (Rom. v:14). And the woman God gave to Adam is the first type of the Church, who, like Eve, is of the Body of Christ and the Bride of Christ.

It is strange that in view of such plain and blessed teaching of the Word of God some teachers should deny that the Church is the Bride of Christ destined in glory to become the Lamb's wife. Some of these teachers echoing the perversion's of others, say that Israel and not the Church is the Bride of Christ. This may seem a very unessential matter, but we have found that this denial is only a stepping stone towards more serious errors, such as soul-sleep and the theory that the wicked are destroyed, or that there is a second chance.

The testimony of John the Baptist is quite sufficient to show that Israel cannot be the Bride of Christ. "He that hath the Bride is the Bridegroom: but the friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice: this my joy therefore is fulfilled" (John iii:29). John the Baptist speaks of himself as the friend of the Bridegroom. He belonged to Israel and his great message was to announce the promised Kingdom to the nation, not this present dispensation and the Church, as a certain theory claims. The Bride which the Bridegroom has is therefore a different body from Israel. Israel was put away by the Lord as the unfaithful wife; but some day the remnant of Israel will be re-instated. That will be when the Lord returns; then Israel will say "Ishi"—my husband—to the Lord (Hosea ii). She is put back into her former relationship.

But there are many more proofs that the Church is the Bride of Christ. In the last chapter of the Book of Revelation our Lord speaks of Himself as "The Morningstar." And then the Bride speaks with the Spirit "Come," welcoming the rising of the Morningstar, and at the same time she gives the message of the Gospel of Grace: "Whosoever will,

let him take the water of life freely." But is there anywhere in the Old Testament Scriptures a passage in which the coming of the Lord is promised to Israel under the symbol of the Morningstar? The symbol for Israel is "the Sun" (Mal. iv:2). The sunrise is preceded by the Morningstar. For this reason the Morningstar is the symbol of the coming of the Lord for His Saints, for the Church, and therefore the Bride which says "Come" to the Morningstar is the Church. And Israel, the Jewish people, are nowhere seen in prophecy waiting for Christ and while waiting preaching the Gospel of Grace to perishing sinners, as the Bride says "Come." When the remnant of Israel gives its future testimony it will be the Gospel of the Kingdom, that the King is coming back. In the midst of the great tribulation they will wait on earth and call to heaven for the righteous Judge to rend the heavens and to come down.

Furthermore, the marriage of the Lamb as described in the Revelation (chapter xix) cannot mean Israel at all, for the very simple reason, that when Israel is taken back into the favor of Jehovah, it takes place on earth; but the marriage of the Lamb takes place in heaven. Then again there is in Revelation xxi another vision of the "Bride, the Lamb's wife." Her relationship is not with Jehovah, but with the Lamb. Her characteristics are heavenly and she comes down from God out of heaven at the end of the Millennium. But could that be Israel? Israel redeemed during the Millennium is on earth and not in heaven; but the Church is in heaven. Still another evidence. The Bride under the symbol of a city has in the foundations of its walls not the names of the twelve patriarchs of Israel, but "the names of the twelve Apostles of the Lamb," and we are told by the Spirit of God that the Saints who constitute the Church "are built upon the foundation of the Apostles and Prophets."

Precious to faith it is to know He is the Bridegroom and His saints constitute the Bride of Christ. Our eyes are to be upon the Bridegroom. That is what the midnight cry demands: "Behold the Bridegroom"! It is not His coming in the first place, but His Person. Oh! for a still greater

vision of Him who is altogether lovely! And as He is ever fresh before our hearts and eyes, the vision which God's Spirit alone can give, then we shall wait for the coming of the Bridegroom. And when He comes and takes His Bride home to the Father's house, what a gladsome day it will be, when union in glory with Him takes place!



**The Coming  
Presentation** The Prophet Isaiah had two sons who bore significant prophetic names. Their names indicated the Lord's dealings with His people Israel in the then impending crisis.

Thus spake the Prophet: "Behold, I and the children whom the Lord has given me are for signs and wonders in Israel from the Lord of hosts, who dwelleth in mount Zion" (Isaiah viii:18).

This is quoted by the Spirit of God in the second chapter of the Epistle to the Hebrews. "Behold, I and the children which God hath given Me" (Hebrews ii:13). The words are put into the mouth of a greater One than Isaiah. It is the Lord Jesus Christ who speaks here.

In the preceding verses He is called "the captain of our salvation" and that as such He is bringing many sons to glory. The twenty-second Psalm is also quoted, "I will declare Thy name unto my brethren, in the midst of the church will I sing praises unto Thee." Even so today He is in the midst of His people and His voice is heard in their praises and worship.

The statement of triumph "Behold, I and the children which God hath given Me" belongs to the future. It will be uttered by our Lord in Glory, when He has with Him all His own, when those who were given to Him by the Father, who have been redeemed by His blood and kept by His power are finally brought by Him to Glory, to be forever with Him.

There is coming a great presentation up yonder in the Father's house. It will be in that day when He has descended out of heaven with a shout, when the bodies of His Saints are raised from corruption to incorruption, when the living believers are changed in a moment, in the twinkling of an

eye, when the whole company of the redeemed is caught up in clouds to meet the waiting Lord in the air. In that day He will present the trophies of His matchless work and grace before the throne with the declaration, "Behold, I and the children God hath given Me." Not one of those given to Him by the Father is missing. They are all there. He has kept them and now He presents them.

Of this coming presentation we read in different portions of the New Testament. We find it in the fifth chapter of Ephesians. "That He might present it (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:27). The Church He loved, the Church for which He gave Himself, the Church He cleansed with the washing of water by the Word, He will also glorify and make like Himself, to present it all glorious. Jude tells us by the Spirit of God of that presentation. It will be "faultless before the presence of His Glory with exceeding joy" (Jude, verse 24). What joy it will be to Him to have His own with Him for an eternal fellowship in Glory! What joy it will be for us to be with Him, to see His face, to talk and walk with Him in glory, to share His glory! It will be then that all His own will be changed into the same glory, from glory unto glory; then He will be glorified in His Saints and admired in all that believed (2 Thess. i:10).

And again it is written, "Knowing that He who raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you" (2 Corinthians iv:14). Here Paul speaks in happy anticipation of being presented with those whom he loved, to whom he had preached the Gospel, for whom he had prayed. In that coming presentation he knew he would get his reward for his faithful untiring service, and those for whom he had toiled would be his crown of rejoicing in that day. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy" (1 Thess. ii:19-20). In view of this the Apostle John exhorted the family of God, the little children, that is the born-again-ones, "And now little children, abide in Him,



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that when He shall appear, we may have confidence, and not be ashamed before Him at His coming" (1 John ii:28).

He desires the faithfulness of those whom he taught, so that he would not be ashamed as their teacher and pastor in the day of the coming presentation. And how soon this glorious scene may be enacted! Let us be faithful and true to Him. Let us toil on and serve. In His presence we shall reap and rejoice forevermore.



**So He** "He maketh the storm a calm, so that the waves thereof are still. Then are they  
**Bringeth Them** glad because they be quiet; *so He bringeth them unto the desired haven*"

(Ps. 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."



**Return—** It is this word "Return" which the Lord put so often into Jeremiah's mouth and pen, to call His backsliding people to come to Him. "Return, thou backsliding Israel, saith the Lord" (iii:12). "Return, ye backsliding children, and I will heal your backsliding" (iii:22). But the Lord had also to complain "they refuse to return unto me." Nothing is more common in our times than the backsliding of large numbers of true believers. And how sad it is. The joy of salvation, the reality in the things of God, the

enjoyment of the Word of God and its prayerful study, prayer in faith and in the Spirit, looking for His Coming are all gone when the Christian backslides. Of course, there is still the profession of salvation, attendance at meetings, some form of prayer, and reading of the Scriptures, some service and an intellectual belief in the Return of the Lord, but the reality and power of it all is gone. And the conscience knows it. Such is the deplorable condition of (we fear) a constantly increasing number of Christians. The god of this age does all he can to produce this condition and it takes a constant watching and praying so as not to drift into this sorrowful state. Alas! we meet and know many who have backslidden, and often confess it that they are no longer spiritually what they once were. And letters sometimes tell the same story.

We feel that this paragraph has a message for some of our beloved readers who are either backsliding or in danger of it. What is your need in such a state? It is expressed in that one word "Return." You are not satisfied with that condition; if you were you would not be a Christian at all. The new nature demands "Return"; the Word of God and the Holy Spirit say "Return." Every child of God who has backslidden must return and will return, often after sad experiences. How good it is if you listen to His Word now and to the still small voice. Return, saith the Lord. And that is what He asks. No matter how stumbling you may have been and how you have wandered away and neglected the Lord, His love towards you is unchanged and He longs and waits for your return and will welcome you back. The grievous thing about Christians who have gone back spiritually is a lack of confidence in the reality of the love of the Lord Jesus Christ. This, of course, is the work of the enemy. But His love cannot change and He yearns to give you not alone the taste of His love as you had it once, but even in a greater measure. He delights to be trusted in His Love and to prove His Love to you and your trust in Him. He asks "Return, Return." Oh! do not delay any longer, but go to Him now. Tell Him all about it. Weep at His feet. Bring all the causes of your backsliding to

the light of His countenance. Judge the evil things. Do not stay away any longer and thereby distrust His mighty love, but come and learn to know His marvelous Grace in your restoration.

We all, dear readers, need this word. The perilous times become more perilous. We must give more time to the Word and to prayer. Our walk must be more cautious. We must follow Him as He leads us on. If we neglect these things we get away. Let us seek His face more, and even the least stumbling, let us confess it and own our failure in His presence.



Recently we held a bird's nest in our  
**A Bird's Nest** hands. How well it was constructed!

What wisdom given by the Creator to the little bird it manifested! Even that nest seemed to preach His own goodness to our heart. It was put together in a very secure way, so that it insured safety for the little ones, and then it was comfortable, lined with small feathers and pieces of cotton, that the parent bird had carefully put together.

It reminded us of Genesis vi:14: "Make thee an ark of gopher wood; rooms thou shalt make in the ark, and shalt pitch it within and without with pitch." The marginal reading for rooms is "nests," which is the literal meaning of the Hebrew. The gopher wood is undoubtedly the same as the shittim wood used in the tabernacle, the type of the perfect humanity of our Lord, while the word pitch (which comes from the wood) is gopher, which also means atonement. So in the wood, in the ark, in the pitch, the covering inside and out, shutting out the waters, we have beautiful hints as to Christ and His atoning work. And the rooms were both places of shelter and security, and nests, places of tender care and comfort.

And thus the little bird's nest, constructed by the instinct of the bird, given by the Creator, preaches the Gospel. In Christ, in His atoning work, we find the shelter and the comfort, the refuge and the tender care we need. He has

made nests for us down here, and ere long we shall have the mansions He has prepared, when He will call us thither by His own shout of welcome.



**Rocking Horse Christians** Rowland Hill, the great evangelist and preacher, once visited a home and saw a child riding a rocking horse. After watching the little boy for some time, he said, with his natural wit, "He reminds me of certain Christians. There is plenty of motion, *but no progress.*"

Such "rocking horse" Christians are in evidence everywhere in the professing Church. They are running hither and thither; they are taken up with much service; social service, charitable service; and service for different kinds of improvements. There is almost a perpetual motion in Churchism today. But where is the real spiritual progress? Like the child on the rocking horse, there is no progress; and sometimes with all the motion, getting nowhere, the rocking horse instead of remaining stationary, slips back. Real spiritual progress is not achieved by continual motion in Christian service. It is conditioned on two things: the first is prayerful, daily study of the Bible. This takes time. We do not mean the mere reading of a chapter each day, but the meditation on what God has spoken. Such intense meditation means listening to God. It is in this we keep in fellowship with our Father and our Lord. There can be no spiritual progress without an earnest, prayerful study of God's Word. A believer may belong to every society in Christendom, be foremost in every Christian service, but if he neglects the real study of God's Book, he is and remains a rocking horse Christian.

The second condition is prayer. In our long Christian experience we have found that the best incentive, the greatest encouragement to prayer is listening to His voice, as He speaks to the heart through His Word. Thus the two go together. Only as we spend much time on our knees speaking to Him in worship, in thanksgiving, praise, supplication and intercession, do we make real progress.

Far be it from us to discredit Christian service. But the genuine Christian service is the result of spiritual progress. Are you a rocking horse Christian?



**Solemn Times**      Years ago a brother issued an earnest  
**and Our**              appeal, from which we quote a portion.  
**Responsibilities**    “The present is a deeply solemn moment.  
 The day of God’s long-suffering is rapidly  
 drawing to a close. The day of wrath is  
 at hand. The wheels of divine government are moving  
 onward with a rapidity truly soul-subduing. Human affairs  
 are working to a point. There is an awful crisis approach-  
 ing. Immortal souls are rushing forward along the surface  
 of the stream of time into the boundless ocean of eternity.

“Now, my reader, seeing these things are so, let us ask each other, how are we affected thereby? What are we doing in the midst of the scene which surrounds us? How are we discharging our fourfold responsibility, namely, our responsibility to God, our responsibility to the Church, our responsibility to perishing sinners, our responsibility to our own souls? *This is a weighty question. Let us take it into the presence of God, and there survey it in all its magnitude.* Are we really doing all we might do for the advancement of the cause of Christ, the prosperity of His Church, the progress of His gospel?”

This was written years ago. The awful crisis of which this brother speaks as approaching, we are now facing. The darkness has increased. The apostasy is more outspoken and more widespread. The unrest among the nations like the restless, heaving sea goes on. Unrighteousness is increasing. Corruption, deceit and violence are seen on all sides. These are indeed solemn times, the perilous times which the Spirit of God announced would come in the last days (2 Tim. iii:1). “We are in the very midst of them.

How long will God’s mercy yet wait, before divine wrath will sweep this poor lost world? Soon His patience may end, and then judgment begins. From that coming time of tribulation and wrath His own will be graciously delivered,

for He has promised to take us home before His punitive dealings with the earth begin.

In the language of the above appeal we ask "*how are we affected by it?*" Alas, we not only fear, but know, that indifference is making terrible inroads among His people. We know the danger ourselves. It needs constant watching and praying, more prayerful reading of His Word, a closer walk with Him, to escape the indifference and lukewarmness which the enemy has produced all about us. And how it grieves us to see some, who were ambitious for the Gospel in former years, who loved to study His Word and who walked in separation, becoming indifferent and cold! Many like Demas, begin to love this present age and are being carried along by its currents. All this is the mark of the last days.

Oh, that we all might cry more to God to keep us and to awaken those who sleep. Oh, that they who are drifting may be brought back and taste afresh that the Lord is gracious. But what about our responsibilities? Are we doing all we can for the spread of the Gospel? Are we reaching out after those who are on the way to an eternal darkness? And what about our responsibility towards the other members of His body, His hungry sheep with little pasture in the days of apostasy? And do we honor our rejected and dishonored Lord as we should? Are we devoted to Him and do we seek constantly to honor Him? May we take these questions into the presence of God. May His Spirit speak to our hearts and lead us all into self-judgment. May He fill us anew and clothe us with power so that we can stand and withstand in the evil day. We crave a greater reality in the things of God, and thousands of His waiting people who love His appearing, long daily with us for more separation, more devotion, so that we may be well-pleasing to Him.



The Editor read recently two volumes.

**Two Books** The one bears the title "The Challenge of Russia" and is written by Mr. Sherwood Eddy, who has recently become a Socialist. The book in its

main portion is a eulogy of Russia and its achievements through revolution and the communistic Republic. He seems to be head over heels in love with Russia and Sovietism. One wonders why he remains in this country and does not move over there to join hands with his atheistic-antichristian friends.

The other book which we read is "Lenin, the God of the Godless," by the brilliant writer Ossedowski. It is a biography of Lenin, that monster and human beast. The volume describes the horrible revolution of Russia, the cold blooded murder of hundreds of thousand of human beings. The atrocities of the "Cheka," the unspeakable cruelties practiced; the rape of thousands of girls, the misery of tens of thousands of little children who, neglected and starving, wandered without a home from place to place in an indescribable misery. And yet it is true "the half has never yet been told." This terrible man has outdone Nero. This beast and antichrist laid the foundation for Communism. The Red Republic is founded upon the deeds and the teachings of this demon. And he is the god of the godless. He is worshipped by hundreds of thousands of Soviets. The society of the godless, which aims to destroy all religions, bows in adoration before this devil-man. We wonder if Sherwood Eddy, Reinhold Niebuhr and all the other "pinks" of the "reds" will read this book. Lenin came the nearest to the predicted man of sin. They should read it as well as all the other modernists and infidel educators who advocate a socialistic-communistic experiment for our country.



**No Room for Him**      There was no room for the Lord Jesus in the inn of Bethlehem, and today there is no room for Him in the great deliberations which are going on in Europe with the League of Nations and the Peace negotiations. His blessed Name is not mentioned once. His Name is forgotten. Mr. Lecky, the great historian, writing of the social conditions of England in the early XVIII Century, says that the same elements which brought about the French Revolution were equally powerful in England, but that she was saved

from the horrors that overtook France mainly by the influence of the great Methodist revival of religion. This revival held back in England the horrors of the French revolution.

It is different in these days. No revival of true religion is in sight. The very opposite is on. Never before has the adorable Name of our Lord been dishonored as in our days. Professing Christendom is rapidly nearing the great apostasy. Some of its leaders are blind and blinded. The Bible as the inerrant Word of God is sneered at in many institutions of learning. The Gospel of Christ, redemption by blood and salvation of Grace, is set aside. In the midst of the most appalling conditions man has ever seen there is a self security and such an indifference to divine things, with worldliness, seeking of pleasures and earthly possessions, which is equally, if not more appalling. All this shows that judgment is hanging over the world. God is not being mocked. The only way by which this age can yet get the mercy it needs is by true repentance and a true turning to God. But there is not the slightest indication of this. Therefore, judgment will come ere long. Every day brings increasing evidences that the great change is imminent, that the age is ending. Awake! Awake!



Our friend Dr. Louis S. Bauman, Pastor  
**The Pernicious** of the First Brethren Church in Long  
**Tongue-** Beach, Cal., has rendered a real service in  
**Movement** publishing an excellent brochure against  
 the Modern Tongues Movement. He shows up its unscriptural claims and then judges this unscriptural and pernicious movement by its fruits. Underneath much of this delusion are the worst things of the flesh, such as fornication, adultery, and even worse. We quote from Mr. Bauman's pamphlet:

Our next close personal experience with the Movement came when a member of the writer's church arose in a prayer meeting to testify as to her "wonderful experience," and to declare that she was going to pray that the writer, her pastor, and his church, should know the "sweetness" of a "baptism" she had come to know. Her testimony came to us as a surprise, for we had not yet learned that she was attend-



ing a Tongue meeting in our city. We had always held her and her family in very high regard. We still hold her husband and children in that same regard. To tell the full story of the result of this "baptism" in the life of this woman would be to give, as Sir Robert Anderson says of the case of H. J. Prince,—“the details of a disaster that would gratify none save the prurient and the profane.” It is enough if we shall say here that certain “sisters” within the Tongues Movement in our city advised this lady that inasmuch as her husband was not sympathetic with the Tongues brand of religion, their marriage was not **“in the Lord.”** Therefore, they advised her that it would be perfectly proper for her to ignore this marriage and to enter into “a spiritual alliance” with a certain Tongues preacher. This she did! She forsook a fine Christian husband and fine Christian children, and went away with this preacher to conduct Pentecostal meetings over the country. Another wrecked home! Another fine family bowing its head in disgrace and shame! Another bitter fruit of this demoniacal movement! In the past few days, members of three different families have come to the writer to testify voluntarily to similar bitter fruits within the inner circle of the families to which they belong. Surely, surely, no gift of the Holy Spirit could bear so continually fruits like unto this!

While writing upon this subject, just last night, one of the best known and most-loved ministers of Southern California, together with his wife, came to the study of the writer, and told us the story of a very near relative of his, who, caught in this awful delusion, is about to become a case for a psychopathic ward.

That poor woman who left her husband is in this a follower of that religious mountebank Mrs. McPherson, who also left her husband. Dr. Bauman mentions her case in the following words:

The high priestess of that “Temple” candidly admits in her autobiography that she left her husband without any Scriptural authority whatever, and declared that in doing so, she was doing the will of God. She candidly admits that he was kindly disposed toward her and made every provision God demands that a husband make to a wife; and yet, she arose in the still hours of one night, took her children and forsook him. Our Lord stated as plainly as language can make it, **“I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery”** (Matt. 5:32). There is only one conclusion possible in the case to which we are referring: she put away her husband, and NOT “for the cause of fornication.” Therefore, in the divorce that followed and in his remarriage, she assuredly caused him to commit adultery. The mother, who has been a partner of this high priestess of the Tongues Movement, is likewise a divorced woman. Do we need wonder that her very “Temple” is frequently referred to as “a Temple of Divorce” and of broken homes?

Surely the influence of demons can be seen in these cults of Tongues and Pentecostalism.



**And Now** Beginning with this issue we launch  
**Another Year** “Our Hope” into its thirty-eighth year.  
 Never before have we received so many  
 letters speaking of the great help and

blessing the magazine has brought as now. These letters come from every continent. And wherever the Editor goes in his oral ministry he finds scores and hundreds who express to him personally their gratitude for the magazine and speak of the great blessing it brings to their hearts and homes. And we thank Him, who alone makes this testimony possible, who gives the strength and the courage to continue and whose Spirit brings the blessing through the ministry of the Word.

We do not know if we shall finish this new year. Perhaps before we can issue the twelve numbers, the great change for which His true church is waiting may have come and "Our Hope" will be changed to "Our Glory."

But as long as we send forth this testimony we shall continue prayerfully to give, with His help, to the household of faith the "meat in due season." More and more shall we point to prophecy and to the things which are going on in the world today. And with it we hope to combine the spiritual message, the word of exhortation, which we all need so much. The study of prophecy without a yielded life, a life of self-surrender and devotion to the Lord Jesus Christ, is worthless.

We must leave it in the hands of our readers and friends to make it possible to reach others with the message we give.



**Encouraging  
News From  
Porto Rico** Thousands of copies of our Spanish Editions of "His Riches"—"Daniel"—"Revelation"—"The Work of Christ"—and "Christianity or Religion?" as well as many of our other books have been freely circulated in Central America, South America, Cuba and Porto Rico.

In Porto Rico especially a faithful brother has been doing much in putting out our literature. We quote a recent letter from him:

"Dear Dr. Gaebelien:

Greetings in our Lord Jesus Christ! It is with unusual pleasure that I am writing you about the opportunities your books have here in Porto Rico, and the blessings your written ministry is bringing to ministers of the Gospel who feed literally masses of people.

## OUR HOPE

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I have been led to circulate your 'Autobiography' together with other books from your pen. The results are most satisfying. A group of ministers are now planning to establish a Bible School with your books to teach the Scriptures as you do in your writings. Among them are Brother C. Reyes, Pastor of the Baptist Church of Ponce; he is reading your books from the circulating library. Also Brother Gilberto Candelas, Baptist Pastor at Corral Viejo, who became acquainted with your writings through my humble ministry. Your written ministry is revolutionizing our ministry here. The Lord be praised.

Gratefully yours,

J. F. Rodriguez."

We are sending a new shipment of books to Porto Rico to help along this revival of Bible Study among our Spanish speaking brethren.

Many of our readers who occasionally support this work which we are privileged in doing, in circulating the Gospel and the Truth through the printed page, will be sharers with us in the blessing and in a coming reward. Let us continue in well doing and in prayer "for in due season we shall reap, if we faint not" (Gal. vi:9).



**The Church  
in the House**

This book has been out of stock for some time. But now it has been replaced. It is a book of sermons which the Editor preached from the Atlantic to the Pacific. Besides these sermons there are many devotional essays, and more than that, some of the choicest poems of the English language, some quite forgotten in our times, have been added. The volume is neatly bound. We know many homes where this book is used. And the shut-ins! How they enjoy this book! It has brought much blessing everywhere and we know it will continue to be so, for this book also exalts His Name and His Word.



**Gracious  
Blessing  
Everywhere**

The Editor has enjoyed His gracious blessing in all the places where he has been privileged to preach the Gospel and teach His Word, during this spring. Everywhere the people gathered to hear His Word, and there was an outpouring of blessing. It is according to the times in which we live. In the midst of an age which makes fast for its appointed end the Lord sends gracious tokens of His love for those who wait for Him, gives gracious seals of approval to those who give the household of faith "meat in due season," and gives encouragement to His beloved children.

Without mentioning all places where we could minister we wish to say that we were especially encouraged in the meetings in **Oklahoma City**. We spent a week with the Washington Avenue Baptist Church, a truly New Testament assembly. People gathered in from many quarters, and almost a score came from Pauls Valley for a renewed Christian fellowship. The Lord gave a great blessing to all.

The Editor spoke twice to the Fundamentalist Conference in **Philadelphia**. He was rejoiced to meet so many of his beloved friends and readers there. The Lord richly blessed this Conference also.

Then followed a Conference in the City Mission of **Buffalo**, New York, and, needless to say, here again the Lord owned His Word. And now for the greater part of the summer the Editor takes a much needed and much deserved rest in the mountains, filling up at His two great fountains—His precious written Word, and Nature, which too can speak to our hearts.

Continue to pray for us.



**August** The Editor has promised to preach for three Lord's days in the Madison Avenue Baptist Church of **Paterson**, New Jersey. The dates are August second, ninth and thirtieth. We invite our readers from nearby places to attend these services. The Madison Avenue Baptist Congregation is phenomenal in many ways. It is loyal to the truth and enthusiastic for the spread of the Gospel.

And now the two *Summer Bible Conferences*: Programs of both Conferences have been sent to all our Eastern readers as well as the readers in Ohio, Maryland and Delaware. We will gladly send the programs of **Montrose** (August 10-16) and **Stony Brook** (August 16-21) to any others who desire them. The rates at both places for rooms and board are lower than last year. Above all, pray with us that great blessing may be given in both places. The speakers in **Montrose** will be the Editor and our brother Arthur F. Wells, Pastor Northminster Church, Baltimore, Md. The speakers in **Stony Brook** are, besides the Editor, Drs. H. A. Ironside; B. B. Sutcliffe, Will H. Houghton, George W. Arms; George Douglas. We hope to meet many of our readers in these Conferences.

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## The Book of Psalms

### Psalm LX

This is the final Michtam Psalm of the cluster of Psalms, beginning with the fifty-sixth. The inscription mentions first **Shushan-eduth**, which means "the lily of testimony." Then according to the inscription this Psalm is to teach something "When he (David) strove with the Syrians of Mesopotamia, and with the Syrians of Zobah; when Joab returned, and smote of Edom in the valley of salt, twelve thousand." It refers us to 2 Samuel viii:1-14 and 1 Chronicles xviii:1-13. Historically then this inscription is connected with the greatest, the longest and the most glorious

of the wars of David, the warrior king. There was a disastrous battle fought in the valley of salt, near the southern extremity of the Dead Sea. The Edomites were defeated with a great slaughter. This battle decided the fate of the Edomites. They never rallied after it.

It fits in beautifully with the preceding Psalms in which we have seen the prophetic pictures of the Jewish-Israelitish remnant suffering during the time of great tribulation (Dan. xiii:1), the time of Jacob's trouble. David's complete victory over the Edomites is a prophetic type of the great victory of our Lord in His second coming, and the deliverance of the waiting remnant of Israel.

### I. The National Lamentation. (Verses 1-3.)

O God, Thou hast cast us off—Thou hast scattered us:  
 Thou hast been angry, restore us again!  
 Thou hast made the land to shake, Thou hast torn it asunder—  
 Heal its breaches, for it trembles violently.  
 Thou hast shown to Thy people a hard thing,  
 Thou hast made us to drink the wine of bewilderment.

It is evident that the godly, believing remnant speaks here in confession for the whole nation and rehearses in a few words its history of calamities and disaster. Like Daniel, who prayed such a great prayer of confession, in which he identified himself with the nation (Dan. ix), so this latter-day remnant reminds God of the judgment which rested upon the nation during the times of the Gentiles, which will now soon be ended with the coming of the Messiah-King.

How tersely, yet comprehensively, in a single verse the whole history of Israel is stated! They were cast off, the long predicted dispersion among all the nations, already foreseen in the Pentateuch, had taken place. His displeasure had been their continued portion for many weary centuries. But now they plead for the promised restoration, for the fulfillment of the promises of mercy, written in the prophetic Word even larger than the predictions of judgment. The time is at hand when Jeremiah's great promise, given to him by the Lord, is to pass into history,

“He that scattered Israel will gather him, and keep him, as a shepherd does his flock” (Jer. xxxi:10).

The final birth pangs of the deliverance are now present, for in the second verse we have unquestionably a description of the shaking times, when a great earthquake makes the land tremble and when it is rent asunder (Zech. xiv:1-5). While outwardly nature witnesses to what is now at hand, inwardly they also tremble and fear and are rent asunder. The nation is drinking to the very last drop the wine of bewilderment.

## II. The Pleadings and Assurances of Faith. (Verses 4-5.)

Thou hast given to them that fear Thee a banner,  
That they may lift themselves up because of truth. Selah.  
That Thy beloved ones may be delivered—  
Save now with Thy right hand and answer me!

The fulfilment of Deuteronomy xxx:1-3 is now imminent. They turn to the Lord with all their heart. This promise and similar promises of deliverance are their banner, the word in which they trust, the standard around which they gather. They lift themselves up; faith is the lifting power, the power which comes through trusting in His infallible Word.

They see themselves as the “beloved ones.” Perhaps they are reminded of Deuteronomy xxxiii:12 “the beloved of the Lord shall dwell in safety.” They must realize that Jehovah is still the same, who said through Jeremiah: “I have loved thee with an everlasting love” (Chap. xxxi:3). This love, and the promises of His love, are their hope of deliverance. If our hope, the hope the “Beloved of God called Saints” possess as the members of His body will not leave us ashamed, then Israel’s hope will not leave them ashamed.

They look up and plead, “Save with Thy right hand and answer me.” And who is the right hand of God in salvation, and who is at the right hand of God, mighty to save? The Lord Jesus Christ is both, the right hand of God, the hand through which He displays His power and glory, and He is the Man at the right hand. Later in the Psalms we shall find that this remnant of faith and hope mentions the coming deliverer as “the man at Thy right hand” (Psa. lxxx:17).

### III. The Coming Answer and the Anticipation of Victorious Possession. (Verses 6-8.)

God hath spoken in His Holiness:  
 I will exult, I will portion out Shechem,  
 And measure out the valley of Succoth.  
 Gilead is Mine and Manasseh is Mine;  
 Ephraim is the strength of My head;  
 Judah is My scepter.  
 Moab is My washpot;  
 Upon Edom I cast My shoe;  
 Because of Me, Philistia, cry out!

God hath spoken in His holiness; and so has He sworn in His holiness (Amos iv:2). What He hath spoken as the holy, the covenant keeping God of Abraham, Isaac and Jacob is now anticipated. Who is the speaker, who says, "I will exult, I will portion out Shechem," etc. Some say it is God Himself; others think it is King David. David wrote these words first, and it would seem that in his great victory he rejoiced over his possessions. But prophetically these utterances belong to the delivered remnant. It is their anticipation of possessing their God-given possessions. They enter upon their inheritance. The land will be divided among the tribes; it will be measured out as it was portioned out in Joshua's time. And so they rejoiced. In a poetic way Moab is mentioned as a washpot, a figure of their utter humiliation. Over Edom Israel will cast the shoe. This is a striking oriental phrase. A great Oriental scholar (Rosenmueller) shows that the Abyssinian kings and others, cast a shoe upon anything as a sign of taking forcible possession. So crafty and malicious Edom, God defying Edom, will be forcibly subjugated by Israel. Philistia, another one of Israel's leading enemies, will cry out. It is the cry of fear, of defeat and of sorrow. Kimchi, a leading Jewish expositor, applies it ironically, "Triumph if thou canst; it is for me (Israel) now to triumph over you."

### IV. The Only Way That It Will Be Accomplished. (Verses 9-12.)

Who will bring me into the fortified city?  
 Who will lead me into Edom?  
 Wilt not Thou, O God, who didst cast us off?  
 And goest not forth, O God, with our armies?

O give us help from the adversary,  
 For vain is the help of man.  
 Through God we shall do valiantly;  
 And He shall tread down our adversaries.

How beautiful are these expressions! Their self-confidence is gone. They cast themselves completely upon Him, to whom alone belongs the power. Once more they acknowledge that He had cast them off and that their long night of suffering and sorrow, as well as oppression and defeat, was the result of God not being on their side. But now they look to Him only. He alone can help! Vain is the help of man! But He will give the victory.

Thus it will be at last when the remnant of Israel expresses in such a way their dependence and trust in Him, and then comes the glorious deliverance.

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## Glimpses into the Apocalypse

(Continued)

Amongst much that the Apocalypse admits—how much we do not presume to measure—the Book is one full of mysteries, of secrets sublime and inscrutable. Scripture elsewhere warns us that here we see in a glass darkly.

'Ere we have been reading our Book for long, it begins to set before us with a spell of words, the very strangest things, every now and again. By unique expressions, by sometimes baffling symbols, by bodiless voices from immense altitudes, by curious creatures, by giant angel-figures and shining human-forms transfigured with light, by the opening of heaven's chambers and the disclosure of earth's very bowels, by scenes in the upperworld stately and calm, or on our earth terrible and hurried, our interests are perforce captured, our imaginations winged, our hearts" ruffled and broken.

Hold it no wonder, dear Reader, to find such mysterious and high things in so wonderfully-given a Book as this one, "which God gave" unto Jesus Christ, to show, to signify, i.e., by signs, symbols, pictures and visions, His Kingship, His Kingdom, His Government, His Coming Again: "*things which must shortly come to pass.*" Rather



regard it as in entire keeping with a Revelation, that is, an Apocalypse, or an Unveiling, of the Risen and Ascended Son now seated on the right hand of the Majesty on high. About His glorified Person must gather wondrous things. Even in the days of His flesh He was beyond us all—"separate from sinners"; "Who knew no sin"! Many of His sayings went beyond men's minds then and since. Was He not "The Lord from heaven," the "Word made flesh," the "Image of the invisible God", the "express image of His Person," and yet was He not at the same time, "Son of man," "found in the form of a Servant," in "the likeness of sinful flesh," a "Man of Sorrows and acquainted with griefs," forsaken, smitten, of God? He was indeed all this. So must we expect to find much about Him where He now is that is above our limited intelligence.

With these preliminary remarks let us turn to some of these matters for a short while.

#### (1) THE BODY-ANGEL OF THE LORD JESUS CHRIST

The Lord Jesus has His own personal angel.

On the very threshold of the Book we meet with him, surely one of the brightest of the angels. He is the chosen ambassador of the Apocalypse: "*He sent and signified it by His angel unto His servant John*" (i:1). This angelic agency in ministration is according to prophetic precedent. The first great revelation, the Sinaitic one, the giving of the law, was by means of angel and man: "ordained by angeles in the hand of a mediator," says St. Paul (Gal. iii:19). The second, our great Revelation, grace in place of law, is ordained by The Mediator—Jesus Christ, and once again we have the angel. Indeed of angels generally, are they not all ministering spirits sent forth to minister for the heirs of salvation (Heb. i:14)?

When the "Word," God's grand revelation, The Word was made flesh in Bethlehem's little town, while the shepherds watched their flocks by night, "Lo, the angel of the Lord came upon them and the glory of the Lord shone round about . . . and suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory

to God in the highest, and on earth peace, good-will toward men." Again, at our risen Lord's re-entry into this world we read (R. V.): "And when He again bringteh in the First-born into the world, He saith, And let all the *angels* of God worship Him" (Heb. i:6), since apparently *men* having rejected and deserted Him they were not deemed worthy to be so enjoined—significant distinction!

Pre-eminent in degree and splendor among his fellows must this attendant angel of Jesus be. Some expositors consider he is the angel whom John twice fell before to worship, and to be corrected in this respect (xix:19, xxii:8). Is it too extreme to question whether the angel of the Annunciation, he who was honored to bring such news to Mary—Mary, "the cabinet in which the jewel lay," was not this same angel. If so, he would be no other than Gabriel, who can proudly say, "I am Gabriel that stand in the presence of God" (Luke i:19) and who, once long before, flying swiftly, "touched" (how exquisite!) the Prophet Daniel "about the time of the evening oblation," informing him that he had been sent forth to give him skill and understanding in the vision of the future. So here with John.

As at the threshold this Angel met us, so as we are about to leave the Book, he seems to wave us a farewell, but it is really far higher and grander than this, for Jesus Christ speaks Himself from off His high throne, confirming all the Book and all that this other "beloved" servant of His was to prophesy, in these final words, "I, Jesus, have sent my Angel to testify unto you these things in the churches. I am the root and the offspring of David and the bright and Morning Star."

Once, when the "morning stars" sang together and all the sons of God shouted for joy, this angel of the Lord Jesus joined in their praise. We can say farewell to Him now, for some day we shall surely see Him for ourselves on the day when we shall behold our Lord Jesus. See Jesus! See Him, perhaps before "death blow the dust into our eyes"! How soon?

O heart, contain thyself!

## OUR HOPE

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## (2) GOG AND MAGOG

One of the most mysterious chapters of the Revelation is the twenty-second. Here we find mention of these odd and ominous names—Gog and Magog. Who does not still recall one's childish wonder when these strange names grew big before our eyes? They looked grotesque, and sounded so full of menace! With some shade of anxiety we asked then, Who they might be.

Afterwards, in manhood's days, the same inquiry taken up broadened out to embrace Ezekiel's prophecy as to them, "Gog, of the land of Magog, the Prince of Rosh, Meshech and Tubal" (38-39). Today for us all the awful events in revolutionary Russia and monstrous Moscow cast another light upon these words as we know of the apostasy against God and His Christ in that and other countries and read the prophecies of these things. It is not however, mere fancy set up by the similarity of sound in these names, Rosh and Meshech and suggested by current events. As far back as 1823 the German writer Frähn composed a paper on this identification of Rosh with Russia. Bengel advanced the view that had the name of Russia been known to Jerome when he wrote his commentary that he would not have rejected Rosh as a proper name of this nation. As to the actual locality of these people the scholars are not unanimous, though they agree they are folk from the north, that quarter from which God so often brought His judgments on Israel. Castellus and Leusden derive "Gog" from the Sanscrit for fire, and connect it with Agag, the amalekite regal name, the first enemy of freed Israel. von Orelli says, "The northern populations on the Pontus Euxinus (Ancient Moschi and Tibareni). The conception of Magog was as elastic among the Israelites as the idea of the 'Scythians' among the ancient Greeks. But this is noteworthy, that from the barbarians of the north, hitherto scarcely visible on the world's stage, a world convulsing movement will proceed, when the empires now figuring in history have succumbed to their doom." How has time made these words even more solemn! The prophecy concerning these

people points to the folly of the view so often advanced by the evolutionists, "the progress of mankind"! "And when the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war" (Rev. xx :7-8). Of Christ's return it is said, "strangers shall submit themselves unto me and shall come trembling out of their close places" (Psa. xviii:43-44). The marginal reading of these strangers coming cringing to Christ, is—"shall yield feigned obedience." The Hebrew is "lie." Gog and Magog will falsely submit to His undisputed sovereignty for a time, to fall in the end terribly.\*

### (3) THE SOULS UNDER THE ALTAR

A ghostly company indeed did John behold.

When the fifth seal was broken he saw in the opened book this unpaintable picture: "I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held" (vi:9).

Though ghostly, yet a fearfully real company! "and they cry with a loud voice, saying, 'How long, O Lord, Holy and True, dost Thou judge and avenge our blood on them that dwell on the earth'." How penetrating, how terrible a cry. A deathless passion seems to flame within them still. Is this an awful impatience that survives, that outlives the grave? Is this a cry for vengeance and that, too, in heaven? Strange as anything else in this vision is the place of their sepulture—"under the altar." What is meant? These and many more questions have men asked. What are souls like, to see? We have no idea of what a soul looks like. We understand the picture better, when we read how to each one of these strange high souls was given a white robe, a kind of temporary resurrection dress—so 'tis thought. Did John recognize any of them? Where were their late graces, turns-of-head and flash-of-glance, carriage and characteristics? Were these somehow preserved, or re-

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\*The Gog and Magog of Ezekiel appear not at the close of the Millennium, but in the beginning. Revelation xx happens after Christ's reign—Editor.

produced a spiritual counterpart? We further on read of the manner of their deaths: "the souls of them which were beheaded for the witness of Jesus and for the Word of God" (xxix:4). Beheaded! If their poor bodies had returned to the dust and only their souls remained, was there then some shadowy scarlet line still about their throats left by the guillotine, that enabled John to learn the fate they suffered—martyrdom? Martyrs all are these—"holy souls \* \* \* that burn upon the martyr-rolls and lists of prophecy."

Men have made answer in some of these cases. Judge them, reader; if they please not, pass them by. Says one: "The souls of the martyrs were seen only as figured in the book. The cry was not so properly their cry, as the cry of their blood sounding in the ears of Him Who sat upon the throne. Thus the blood of Abel is represented as having a voice \* \* \*. The scene represents not impatience of the martyrs, but the delays of justice, not impelled by passion." Further:

"The souls of the martyrs are represented not as in a state of rest. They were intensely eager to see the truth prevail, and the kingdom of Christ fully established. But even this desire is stayed until the counsel of God should be fulfilled."

St. Augustine supposes the altar as the most perfect shelter, since to him it signified our Lord's humanity, that is that they are sheltered by our Lord Himself. Old Moses Lowman observes: "The blood of the martyrs is not compared with the blood of propitiatory sacrifices, but with the offering of incense on the golden altar"—a comment which brings with it deep thought to the heart.

These "souls" we are told are to "rest." Let us venture no more. By their investiture they became visible in the midst of the throne, shining as the stars in the firmament, where we also hope to shine too with Morning Star on some "fair sweet morn."

(To be continued)

## The New Atheism

BY JOHN SHEARER, M.A.

The old Atheism is dead. The Atheism of Bradlaugh, Ingersoll and the Secularists, the gross materialistic denial of God, is a thing of the past. Doubtless, in many it was slain by the revival of a living faith in God. Man cannot live on negations. A merely destructive movement soon spends itself. The human spirit recoils with a shudder from the awful Inane of a Universe without God. God "hath set eternity" in our heart, and only He can fill that eternity. The early Atheists were, therefore, fighting a losing battle from the beginning. Their doctrine was a denial of the very constitution of our being.

While the old Atheists were busy pulling down what they were pleased to call old-fashioned beliefs, and exploding "outworn creeds," they found a certain exhilaration in the exercise. Some of them felt, as they thought, the generous enthusiasm that animates the pioneers of a great enterprise. But when this work of destruction was accomplished, they were at a standstill. They had nothing to replace the faith they had destroyed. It was quickly seen that the worship of an abstract Humanity, the god of Positivism, would never suffice: it was so incredibly dull!

Nothing more clearly shows the emptiness and sheer folly of this blank Atheism than the fact that not a few of these aggressive Atheists lapsed into Spiritualism. Mrs. Besant, the friend of Bradlaugh, at first an apostle of militant Atheism, became an ardent Theosophist. The rank Materialist became a rank Spiritualist! What we may call crude Atheism, then, that doctrine of mere negation, against which so many books were written fifty years ago, is no longer a serious menace.

### A SATANIC WILL TO DENY

But this world "lies in the power of the evil one." It is still held by Satan, the arch-Atheist, whose denial of God is not simply, "There is no God," but something much deeper and more deadly—"There shall be no God." The denial

of God's existence is a vain thing. The Atheism of the intellect only may be readily exposed and confuted. But Satan is an Atheistic will! Here is the will to Atheism which pursues its malignant way in all the history of man, its desired end a universe in which Satan himself has displaced God. We may be sure, then, that Atheism in some form is ever with us, and when we narrowly observe the current philosophy, and even the current religion of mankind, we see the uprising of a new Atheism which is a sure omen of the last days.

Science is quietly undergoing a great, a most profound, change at the present time. The Inductive Method, inaugurated by Bacon, is now reaping its richest fruits. Long and laborious research has unlocked unexpected springs of knowledge, and in this new and wonderful light men have been compelled to challenge the very bedrock principles of the older science. The old Materialistic conceptions have passed. The coldest and most Agnostic scientist is now forced to think of matter in a way that is almost spiritual. The atom is no longer a simple impassive unit, but rather a universe itself, with its sun and countless attendant worlds in amazing and ceaseless motion. It is now recognized that only an obstinate stupidity will believe merely what it sees. Modern science affirms the tremendous reality of the unseen. It knows that great and mighty forces are at work beyond its vision, that the little world of man's consciousness is surrounded by a profoundly mysterious and vastly richer world of realities.

#### SCIENCE AND THE UNSEEN

At first sight, this might seem all to the good of true religion. Science now compels belief in the vast unseen, in a Universe that transcends our highest thought. Does it not then compel belief in the God who is eternal, immortal, invisible? But such is the blindness of sin, and such the master craft of Satan, that the new knowledge has been used to beget a new Atheism which is at once more insidious, more deep-seated, and more impious than the old.

The Fall is re-enacted in every individual and in every generation of man. Today man finds himself in a new

world. The wonder of God's creation breaks on him afresh. But, inspired by Satan, he fails to see the glory of the great Creator. Looking abroad on the Universe with the far-seeing vision of the new science, he still sees none greater than himself. The wise men of this world, the vain philosophers of the present day, are busy teaching him that God is only a beautiful idealization of his own wonderful mind. In a recent work, "The New Psychology," largely used as a text-book in our classrooms, God is thus spoken of: "It cannot be doubted that God has been a necessity to the human race, that He is still a necessity, and will long continue to be." In that sentence there breathes an Atheism compared with which that of Bradlaugh is trifling indeed. God, to the author of this book—and he represents a large and growing school of thought—is simply the creation of man's mind. He is a necessity to the evolution of the race, and will long continue to be such, for man's progress is slow and toilsome; and but for this splendid vision, which his imagination projects upon the far horizon—but for this alluring mirage which we call God—we should long since have fainted in the struggle upward, and gone back to herd with the beasts from which we came! In the long process of the ages, however, we shall at last reach a stage when God shall be no longer a necessity. We shall outgrow this need of God, as we have outgrown many another need, and then man shall see that the only real God is himself and that his evolution has been the evolution of God!

#### A FULFILMENT OF PROPHECY

This is the new Atheism which is steadily and quietly making headway everywhere today. It has not yet the courage to proclaim itself except in guarded fashion, but it is gathering strength surely, and more and more clearly its voice may be recognized in the literature of the time. It is the real working faith of some of our greater novelists, who exercise a potent influence, and it is the faith of a very large body of our scientists—

In this new Atheism the prophetic Scriptures find a singular fulfilment. These set before us the figures of two men, the



God-man, the Man Christ Jesus, and the Man of Sin. The world has rejected Him who came in His Father's name, but another is coming in his own name, and him the world will receive. For the world today stands in great and dire need of a man! There is a deep feeling of uneasiness everywhere, a feeling that forces have been let loose, since 1914, which threaten to subvert the foundations of society and to do so once for all. Spite of our League of Nations and our peace pacts, the sense of insecurity is growing. We feel, and we feel rightly, that these are but makeshifts at the best, that volcanic forces are ready at any moment to break through the thin crust of our peace, and throw our world into chaos again.

#### THE SUPERMAN

And growing in the midst of this uneasiness is the longing for some strong man, some mighty Dictator, who shall, with iron hand, crush the insurgent forces of anarchy. Such men have appeared in history in times of threatening dissolution, and the weary world, bereft of its true God, is ready to fall at the feet of such a man, and worship him as its saviour-god. It is remarkable that, in several kingdoms of Europe today, men of this type have appeared, men of iron personality, who have given peace and material prosperity where before there were corruption and confusion.

To the Scripture-taught saint, the world is rapidly ripening for the advent of a man who shall transcend Napoleon and Caesar as far as they transcended ordinary mortals. That man is surely coming, yea, he is at hand, and in him the new Atheism will find its final expression, for he will oppose and exalt himself above all that is called God or that is worshipped, proclaiming himself as God.

The old Atheism failed because it was only a negation. Under the Antichrist the new Atheism will, for a time, succeed wonderfully, for in place of the discarded true God, it will set that man in whom Satan shall have his full manifestations, but—"whom the Lord shall consume with the Spirit of His mouth, and destroy with the brightness of His coming." —*The Christian*.

## Current Events

### In the Light of the Bible

**The Evolution of the Y. M. C. A. and Y. W. C. A.** Both of these national institutions began in the Spirit. They were started in connection with the highest Christian ideals. The Bible was recognized as the infallible Word of God and the Gospel of Jesus Christ was advocated and preached. Years ago in real spiritual revivals these organizations were foremost, and used in leading thousands of young men and young women into the knowledge of the Lord Jesus Christ. They had weekly prayer meetings and meetings for Bible study. Well do we remember the large men's Bible classes of thirty and more years ago.

Then a change came. The parlors used for prayer meetings were transformed into game rooms. The spiritual dropped off gradually and the physical became more and more prominent. Bible classes were abandoned and some of the leaders sided with modernism. Instead of having men preach to the members of the institutions who were known as sound, certain modernistic leaders were substituted. The two organizations drifted more and more away from true Christianity and sided with the teachings and aims of modernism. Many times the Editor has told certain leaders of these institutions that they ought to be honest and omit the "C" and change their names to Young Men's and Young Women's Clubs.

But now another milestone has been reached in this dreadful downward evolution. The economic commission of the National Council of the Christian Associations—the child of the Y. M. C. A. and Y. W. C. A.—advocated on April 27th a change of policy "to attain radical reconstruction of society along more Christian lines." The commission in a lengthy report, advocates political action "*through the Socialist party, or a new party with a Socialist program.*"

The reforms which are mentioned under the delusive statement that they are Christian included the following: "Unemployment insurance; reduction and eventual abolition

of tariff duties; aggressive, intelligent world mindedness against provincial, exaggerated nationalism; drastic reduction of armaments; extension of public educational and recreational facilities, increased inheritance, income and excess profit taxes and social ownership of public utilities, national resources and the basic industries."

Here we have it! They outline a socialistic-communistic program. The report also states that Sherwood Eddy (see editorial notes), association leader, upon his retirement from the Y. M. C. A. announced that he had joined the Socialist party. The friend of Sovietism, the man who has complimented these terrible, cruel revolutionaries, their doings, and their achievements in his book "The Challenge of Russia," the man who used to preach the Gospel of Grace and redemption by blood, has now landed in socialism. What a path he has followed. What an illustration of Matthew vi:23: "If therefore the light that is in thee be darkness how great that darkness!" So we are going to have more government by propaganda, a socialist program, which feeds the communistic agitation, and which must lead into communism with its atheistic, antichristian spirit.

From the one "S" to the other "S"—from Socialism to Sovietism is but a small step. And when we remember that all our larger universities are honeycombed with Socialism and a pacificism which aims at the existent government, all thinking men and women realize that dark days are ahead for the United States.

**The Soviet-Red Millennium as described by an American Woman.** The Associated Press gave out the statements of a reliable American woman, the wife of an engineer. Her husband, Clarence Warren, is an Engineer of the Allis-Chalmers Company of Milwaukee. His wife, who had to return, warns women to stay away from Russia. Here are her statements as they have been circulated through the Associated Press on Monday, April the 27th:

"It cost us from \$200 to \$300 a month to get the barest necessities. Butter ran from \$1.50 to \$10 a pound and eggs cost 50 to 70 cents apiece when you could get them. Meat

was cheap enough, but full of worms. Toward the last we couldn't get white flour, but a mixture of white and black. It was peculiar stuff. The bread was nearly always half raw in the middle of the loaf.

"We used to get a little less than a pint of milk a day, but we had to buy the food for the cow. We used to get a few geese, too, by paying for their food while they were being raised. There was no fresh fruit save a few very poor apples in the summer, and no fresh vegetables except some soft, mushy tomatoes and a few pale, lemon-colored carrots.

### Sanitation "Unspeakable"

"I think what the American women minded most, though, were the sanitary conditions, which were unspeakable, and the lack of water and soap. All the water used in Kalata had to be hauled, and soap—there just wasn't any."

But at that, Mrs. Warren said, the Americans were much better off than the Russians.

"Our neighbors had a pet dog," she said. "One night I heard a shot, and he came running, whimpering. His master came after him, seized him by the collar, and dragged him around behind the woodshed. I heard another shot. I went over with my interpreter to see what was the matter.

"'My children are hungry,' he said gruffly. 'My little boy needs a coat.' "

**All World Gandhi Fellowship.** Mahatma Gandhi is an Indian Pagan-Hindu. Yet apostate leaders in Methodism have pronounced him "Christ-like," and some even say he is as Christ. Before the Editor is a circular asking support for the "All World Gandhi Fellowship." We quote the purpose:

"The object of the 'All World Gandhi Fellowship' is to cultivate in individual and collective life the doctrines of *Ahisma* (non-violence) and *Satygraha* (Soul-force) for protection and peace of the whole world."

The Fellowship publishes a magazine, "Dharma." What "Dharma" means is explained: "Dharma is that which promotes spiritual growth and evolution and leads to the

realization of the unsurpassable Good, the Supreme Worth.”

The President of this outfit is John Haynes Holmes. Among the sponsors of the movement we see Dr. Peter Ainslie of Baltimore as Vice-President. Dr. Ainslie is pastor of a large “Christian Church” (also called Church of the Disciples) in the city of Baltimore. Then we find the following names all interested in the Fellowship and the “Dharma”:

William Durant, Rabbi Stephen Wise, Rabbi William H. Fineshriber, Mrs. Annie Besant, the theosophical delusionist, Sherwood Eddy, the Socialist, and last but not least, Professor Albert Einstein.

Surely “birds of a feather flock together.” To use a more Scriptural phrase—the bundling together of the tares, takes place in this movement as well as in the Chicago “Fellowship of Faiths.” Well, the end of the tares will be the fire (Matt. xiii).

**Atheistic Confirmations of Children in Germany.** Ever since the reformation it has been the custom in Germany to confirm children. For a year they receive a solid Biblical instruction as well as a training in the Catechism. The Editor, having been raised in the Lutheran State Church, was confirmed in his twelfth year. The instructor was a godly young Lutheran minister who knew the Lord, and it was then that I accepted Christ as my Saviour.

The growth and spread of Atheism among the children and the young people in Germany is appalling. The Atheists have their schools of instruction and have invented something to take the place of the confirmation of children in the Evangelical faith. They call it “*Die Jugendweihe*,” which means the dedication of youth.

An Atheist in Halle, Saxony, addressed a large number of children, catechising them, and here is what took place:

“Children, do you want to starve?” “No,” answered the chorus of young voices. “Children, do you want to be sacrificed for the capitalist class?” “No!” “Do you want school and church education to make you slaves?” “No!” “Do you want to be murdered for the imperialists, fighting

against the fatherland of the workers, the soviet republic?" "No!" "Do you want to fight with us against all enemies of the proletarian class?" "Yes, we do!" "You want to give your lives for the freedom of the workers?" "Yes!"

What an awful seed sowing this is! What a vicious thing it is to take children and corrupt them with the worst corruption—the corruption of Atheism!

**The Soviets Hate and Fear the Bible.** The following remarks appeared in the London "Christian" a few weeks ago:

"From time to time the hostility of Soviet Russia to the Bible has been declared as beyond question, and promptly denied by advocates of the Bolshevik order. Now at length, however, the guilt of Russia in this regard has been placed beyond cavil or dispute; and it seems clear that not only is the Soviet Government opposed to the Christian Faith and the Holy Book, but it has gathered brazen courage to proclaim the grounds of its godless attitude. Quite obviously, as they have no place for God in their thoughts or actions, the Russian leaders are bold to suppress the Book that speaks of God. The naked facts were set forth in a ukase which has reached Geneva from Russia, wherein the Soviet of Commissariats of Education and Trade for the Moscow Government say: "We oppose the Bible, because the Bible opposes us." Hence the Bible is banned from Russian territory; and as we learn from a statement issued from the Bible House in London, the ban is so effective that it is impossible for the Society to send copies of the Scriptures into Russia, though refugees from Russia may be reached in various continental centres, and be supplied with copies of the Book. By way of vindicating, or at least excusing, their perverse action, the Soviet Government describes the Bible as "anti-social and antagonistic to Soviet ideas, teaching not class-war, but that all men should love one another." By virtue of the ukase the importation or printing of Bibles in Russia is constituted a penal offence involving severe punishment. So the sorrows of millions of people become ever more grave; and as they cry to Heaven

for vengeance the faithful people of God in all lands will pray for speedy relief. 'How long, O Lord?'"

History reveals the fact that nations and empires, like the old Roman Empire, which fought the Bible and tried to exterminate the Book of books, crumbled into dust, while the old Book still stands. So will Sovietism, the godless Republic pass away, with its American well wishers and modernistic enemies of the Bible. But the Bible will live on, for it is the living and the abiding Word of God.

**Our American Jewry.** Fifty years ago the Jewish population in America was 230,000. The recent census shows that the Jewish population in the United States is now 4,228,000.

Figures showing the numbers of Jewish groups and their relation to total population in other countries are also included in the report. The 161,000 Jews of Palestine, of whom 110,000 entered the country between 1919 and 1930, constitute 18 per cent of the total population, a larger proportion than the Jews of any other country. The percentage of Jews to the total population of the United States is 3.4.

A total of 7,200,000 live in a group of adjacent countries and regions in Central Europe, where they constitute more than 6 per cent of the population as a whole. These countries are Austria, Czechoslovakia, Hungary, Rumania, Poland, Danzig, Lithuania, Latvia and southern and western portions of Russia (White Russia, Ukraine and Crimea).

In the Arab-speaking countries of North Africa, in Canada, Argentina, Greece, Netherlands, Iraq, Syria and Union of South Africa, the Jews number between 1.2 and 4.28 per cent of the white population. In all other countries they constitute less than 1 per cent of the total population.

The report shows that 11,526 Jews were admitted to the United States in 1930, 96 per cent of them coming to join relatives. The immigrants went to every state, but principally to New York, Michigan, Massachusetts, New Jersey, Pennsylvania, Illinois and California. In 1929 12,479 Jews entered the United States, 5,986 went to Argentina, 5,610 to Brazil, 5,249 to Palestine, 3,848 to Canada and 2,000 to Uruguay.

In New York State Jews constitute 16.67 per cent of the total population, in New Jersey 6.01 per cent, in Connecticut 5.59 per cent, in Massachusetts 5.32 per cent, in Illinois 4.74 per cent, in Maryland 4.44 per cent and in Pennsylvania 4.16 per cent. The smallest percentage, 0.21, is found in Idaho.

The statistics show that between 1881 and 1930, 2,438,994 Jews entered the United States of a total of 27,567,583 immigrants admitted to the country. During the same period of years 113,099 Jews departed, leaving a net increase of 2,325,895 Jews.

During the three years ended June 30, 1930, a total of 41,164 immigrants were deported from the United States after having been admitted, including 530 Jews.

All this is more than interesting. It was in the middle

ages when Jews were so wrongfully accused of being responsible for every disaster, when they were accused of poisoning the wells and killing children of Christians to obtain their blood for their rituals, that they were slaughtered by the hundreds of thousands. A certain writer declared about 500 years ago that he believed the despised nation would soon disappear from the face of the earth.

And now the Jews have not only this phenomenal increase everywhere, but they are fast becoming the foremost nation of the earth. They are foremost in commerce, foremost in every profession, foremost in arts and in science. It is the blessed evidence that God, their God and our God, is a covenant keeping God. It is the evidence that while they are still blinded and scattered amongst the nations, that they are still beloved for the father's sake. It is the evidence and the harbinger of their coming glorious restoration, when converted Israel will become the head of all nations.

Watch the forward march of the Jews in the near future! Gentile apostasy and declension keep step with Jewish increase and revival.

#### **The Roman Catholic Church and Her Defeat in Spain.**

The happenings in Spain have been most interesting to the student of prophecy. Spain for centuries has been an unhappy land. She deserved it richly for her vicious persecution of the Jews, and more so on account of the murder of innumerable thousands of true Christians. The Romish Church too has gone down into defeat, for Spain becoming a Republic has formally renounced the Roman Catholic Church. The angry populace has turned against her oppressor and set fire to many churches and convents. She richly deserves it also.

“The mills of God grind slowly,  
But they grind exceeding small.”

The “Churchman's Magazine” makes the following comments as to the situation in Spain and what has happened:—

No nation has so persecuted the Saints of God with an organization so devilish and so complete. The groans from



the poor victims in the dens of the Inquisition resound in many hearts, yet the persecutions are not merely of ancient date; many have been under the regime of the dispelled King. Pablo Fernandez Garcia, a young naval conscript, in 1912 refused to bow before the uplifted Host. He was commanded to kneel, but refused, and was arrested and cast into prison. In 1913, Col. Labrador, of the Spanish marine artillery, refused to go to Mass as contravening his Protestant convictions. He was court-martialled and sentenced to a lengthy term of imprisonment. Again in 1928, Dona Carmen Padin was condemned to two years' imprisonment for having declared to a few neighbours that the Blessed Virgin Mary had other children, subsequent to the birth of our Saviour—a belief surely confirmed by the Roman Catholic Bible itself. These are but samples.

How many colporteurs carrying the Word of God, and how many Evangelists proclaiming it in the fastnesses of Spanish Romanism, have been the victims in recent days of terrifying persecution?

The hands of King Alfonso have been darkly stained in this opposition to religious freedom. Repeatedly has he stood as the champion of Rome.

The Cardinal Bishop of Barcelona wrote the King because forsooth a new Evangelical Church was about to be opened in that City. The King replied on May 22nd, 1905:

“I have read with profound sympathy the letter which your Excellency kindly forwarded to me concerning the attempt to open the new Protestant Chapel in the Catholic City of Barcelona. As a Catholic King, a submissive son of, and believer in, the only true Church, I am deeply pained by this new attack upon the faith of our fathers, and the State religion whose destinies are at present confided to me by Divine Providence. I have no hesitation in assuring you, Senor Cardinal, that I shall do all that is possible, within my functions as a Constitutional Sovereign, so that my Government may stop the proposals laid before me.”

All will remember the manner in which King Alfonso with his Queen humiliated themselves in December, 1923, at the feet of the Pope in the Vatican. Both the Sovereigns fell

on their knees and kissed the foot and ring of the Pope in a ceremonial scene in the presence of the Sacred College of Cardinals. King Alfonso then read an address in which after petting the Pope as a champion against Protestantism, made this solemn promise:

“That if you should one day proclaim a crusade against the enemies of our holy religion, Spain and her King, faithful in all things to your commands, will not forget the post of honour which their glorious traditions assign to them for the triumph and the glory of the Cross.”—

But the crowning defeat of the Harlot and the mother of harlots, her complete overthrow lies still in the future. It is prophetically revealed in Revelation xvii:15-18. Read it! It is the future destiny of the Romish Church, the mystical Babylon.

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## A Message for Each Day

**July 1.** “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens” (2 Cor. v:1).

Blessed be God for such a comfort. We *know* and we *have*. We know our destiny, our abiding place, which is in glory with Christ. We have a building there. He has gone to prepare a place for us and is coming to receive us unto Himself.

**July 2.** “For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life” (2 Cor. v:4).

This is the desire the Holy Spirit alone can produce in our hearts. Burdened, being, in this tabernacle we groan. Our groaning is not for death, to be unclothed but to be clothed upon, to be changed in the twinkling of an eye by our coming Lord. Some day the groaning will be answered by Himself. It will be soon.

**July 3.** “For the earnest expectation of the creature waiteth for the manifestation of the Sons of God” (Rom. viii:19).

When He is manifested then shall we be manifested with Him. When He is brought in again into the world, the Firstbegotten, He brings many sons to glory. Then groaning creation will be delivered and cease from groaning. May the day be hastened.

**July 4.** "Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go" (Isaiah xlviii:17).

Teaching first and then guidance. He teacheth us in His Word, and as we conform to His Word and are obedient He leadeth us in the way we should go. If the way is dark and hid before our eyes He is guiding us, never leaving nor forsaking.

**July 5.** "He that walketh uprightly walketh surely" (Prov. x:9).

What does it mean, walking uprightly? Certainly nothing less than walking with God. Looking upward, the eye upon the things which are above we walk surely.

**July 6.** "But He being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of the Father" (Acts vii:55).

Here is the effect of the filling by the Spirit. The Holy Spirit directs our hearts and the eyes of our hearts to Christ in glory. He, who is full of the Holy Spirit looks steadfastly into heaven and beholds Jesus.

**July 7.** "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for everything" (Heb. ii:9).

Jesus in heaven. Jesus crowned with glory and honor. In it we have the double assurance of our acceptance, for He went there as our representative and we are accepted in Him the Beloved. We also have the assurance of the glory and honor which awaits us when at last we see Him as He is.

**July 8.** "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 even as by the Spirit of the Lord" (2 Cor. iii:18).

Occupation with Christ in glory and the glory of the Christ will reflect His own glory upon us. We are changed into the same image from glory to glory. The knowledge of the glory of God in the face of Jesus Christ will be seen and manifested through us.

**July 9.** "Labor not to be rich; cease from thine own wisdom" (Prov. xxiii:4).

This indeed is divine counsel. How much such a brief word of exhortation is needed in our day! Many labor to be rich. Alas! many believers are ensnared in the terrible drift of the times of gathering riches and living in the enjoyment of it. Many more lean upon their own understanding and not the wisdom which is from above.

**July 10.** "For thou hast been a shelter for me, and a strong power from the enemy" (Psalm lxi:3).

He is a shelter at all times and as we hide in Him His peace surrounds us, nothing can disturb. A strong tower is our Lord, no enemy can harm us. Surely the Lord is good and a stronghold in trouble.

**July 11.** "I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it Him" (Ezek. xxi:27).

Soon the overturning time will be over and He will come whose right it is to establish the kingdom and the glory. The final overturning, the time of Jacob's trouble, is rapidly nearing. May we truly expect our gathering unto the Lord in the air every moment.

**July 12.** "Therefore with joy shall ye draw water out of the wells of salvation" (Isaiah xii:3).

Israel as a nation will do that in the coming age and the waters of salvation which Israel has drawn will flow forth from Jerusalem. We draw now water out of the wells of salvation with exceeding joy. O let us drink from Him and out of His fulness, who is the fountain of life and who giveth the waters of life freely.

**July 13.** "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit" (Psa. xxxiv:18).

He came to bind up the brokenhearted. He loves the broken heart, the contrite heart. Out of nothingness He can create and show His power of salvation. In the dust before Him. Praise Him if He breaks your heart for it is mercy which does it.

**July 14.** "Behold, I come quickly; and my reward is with me, to give every man according as his works shall be" (Rev. xxii:12).

Quickly—do our hearts believe it? Do we walk, talk, act and think with this announcement ever before us? I come quickly. It will be like a flash when the assembling shout is heard from above and we are caught up to meet Him in the air.

**July 15.** "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ who died for us . . . that we should live together with Him" (1 Thess. v:9, 10).

What a life it is now to live together with Him! He dwells in you. His life is yours. But in a little while we shall see Him as He is and then live together with Him.

**July 16.** "Be ye kind one to another, tenderhearted,

forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. iv:32).

What a rule for our conduct. Grace teaches us how to live righteously. The love of God shed abroad in our hearts, the Holy Spirit dwelling with us and Christ before the heart as the pattern will enable us to show forth Himself.

**July 17.** "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on" (Luke xii:22).

Why are we so willing to trust the Lord with our souls for all eternity and so slow to trust Him for our daily necessities, for the needs of the body, the earthly life? O the heart full of unbelief! Trust Him for all.

**July 18.** "But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ" (Ephes. ii:13).

We were afar off, Gentiles in the flesh and now in Christ we are brought nigh by His blood. And how nigh? How near to God? As near as He who died for us and was raised for our justification.

**July 19.** "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things as ye would" (Gal. v:17).

Flesh and Spirit are against each other. As soon as we are in Christ the combat begins and does not end until this body of our humiliation is laid off. The law of conquest is, "Walk in the Spirit and ye shall not fulfil the lust of the flesh."

**July 20.** "Pray without ceasing" (1 Thess. v:17).

The mind and heart can ever be in a praying and praising attitude. The sigh and the unexpressed thought, the devotion of the heart, all are known to Him. Surely He in glory never ceases to think of us. He always carries us upon His heart as our Highpriest.

**July 21.** "But godliness with contentment is great gain. For we brought nothing into this world and it is certain we can carry nothing out. And having food and raiment let us therewith be content" (1 Tim. vi:6-8).

We can never be too often reminded that we are strangers and pilgrims here. Temptations in the things of the world, gain and riches are the most common in our day. Contentment is a blessed possession and the child of faith, which looks to the heavenly treasure.

**July 22.** "But be ye doers of the Word, and not hearers only, deceiving your own selves" (James i:22).

How large is this class of self-deceivers? The Lord keep us from reading His Word daily and not doing His will. He has made a

bountiful provision for us in His Word and all His strength and His Spirit He has put at our disposal to carry it out.

**July 23.** "In God have I put my trust; I will not be afraid. What can man do unto me?" (Ps. lvi:11).

The fear of men is a snare. How many are kept back by it from obedience to God's holy Word. Fearing man is distrusting God and His power.

**July 24.** "Trust in Him at all times; ye people, pour out your heart before Him; God is a refuge for us" (Ps. lxii:8).

Thus will Israel say in the future. At *all* times we may trust Him. Can there be anything more blessed than to pour out the heart before Him, our God and our Father? It is a precious occupation to worship, to praise and pour out the heart in God's presence. Let us do it not for the blessing or enjoyment which is in it but for His sake. The child delights to be in the presence of the father.

**July 25.** "Oh, that Thou wouldest rend the heavens, that Thou wouldst come down, that the mountains flow down at Thy presence" (Isaiah lxiv:1).

This is the prayer of the remnant of Israel living at the time of the great tribulation. This prayer will be answered by the heavens opening and the Lord coming as King. *Our* prayer, "even so come Lord Jesus," will be answered before. Let us pray it today.

**July 26.** "After this I looked and behold, a door opened in heaven" (Rev. iv:1).

This door will soon be opened, the door through which we, together with them who died in Christ, will triumphantly pass. Let your loins be girded and your lamps be burning. Behold the Bridegroom! Go ye forth to meet Him.

**July 27.** "Love not sleep, lest thou come to poverty, open thine eyes, and thou shalt be satisfied with bread" (Prov. xx:13).

Spiritually applied, these words have a deep meaning. Spiritual sleep brings spiritual poverty and shame. Awake thou that sleepest! The eyes open behold the blessed things of God in His Word and Christ in glory and the heart will be satisfied with bread.

**July 28.** "There has 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).

What comfort is here to be enjoyed by all who pass through

temptation! With every temptation there is truly a way of escape and grace sufficient to bear it.

**July 29.** "Thanks be to God for His unspeakable gift" (2 Cor. ix:15).

The gift of all gifts is His Son, our Lord Jesus Christ. With Him He has given us indeed all things. May we ever praise Him for Jesus Christ our Saviour and Lord.

**July 30.** "Lo, I see four men loose, walking in the midst of the fire and they have no hurt, and the form of the fourth is like the Son of God!" (Dan. iii:25).

They were cast into the fire bound. Nothing burned on them, not even a hair, but the bands which had bound them were burned off. Blessed effects of fiery trials and tests. They liberate us.

**July 31.** "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii:13).

Ever looking for that blessed hope, and some day it will be realized and we need no more to look for it.

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## Will There be a Partial Rapture?

The word "rapture" is not found in the New Testament. It is used for that great promised event when the redeemed shall be caught up in clouds to meet the Lord in the air. The redeemed will consist of the righteous dead, who will participate in the resurrection of the just and the living saints, who will be changed in a moment, in the twinkling of an eye. This is taught in the great revelation which Paul received from the Lord (1 Thess. iv:16-18).

Of late certain men have confused Christians by teaching what they term "a partial rapture." They claim that only certain ones whose surrendered lives have made them worthy, will share in this glorious destiny. They say the others who have not reached a certain standard of spirituality will not share in it. Is such a partial rapture teaching scriptural?

We do not find a partial rapture taught in Scripture. On the contrary, the Scriptures which reveal that there will be a rapture, show plainly that all saints, from the foundation

of the world to that time, will participate in it. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at His coming" (1 Cor. xv:22, 23). All that are Christ's will be raised at His coming. This includes all from the beginning to that time. If there is any reason why some believers who are alive and remain to the Lord's coming should not be changed and caught away, the same reasons would apply equally to some of the dead in Christ; so that a partial rapture implies a partial first resurrection. But the following Scriptures admit of no such thought: John v:28, 29; vi:39, 40, 44, 54; xi:25; 1 Thess. iv:16. The reader is earnestly requested to consult these passages.

As to those alive when the Lord comes, we read: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump" (1 Cor. xv:51, 52). Every saint is included. In 2 Cor. v:1-5, we read that mortality shall be swallowed up of life, and "He that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit." And in Rom. viii:11, "If the Spirit of Him that raised up Christ from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you." The indwelling of the Holy Spirit in every believer is, therefore, the pledge and earnest of his change and rapture. And all believers have the Spirit, for "if any man have not the Spirit of Christ, he is none of His" (Rom. viii:9). Then the one passage, in which our being caught up to meet the Lord in the air is revealed for the first and only time, "We which are alive and remain" includes all believers. This is founded on Christ's death for us. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep (are alive or dead when He comes), we should live together with Him" (1 Thess. v:9, 10). The salvation spoken of in this passage is the future one; it is our change and translation at the Lord's coming. God has not appointed us to the wrath



that will be poured out upon the rebellious world during the great tribulation, but, in contrast to that, to live together with Christ. This is what He has wrought us for. Let us then put on the helmet, the hope of salvation; the certain hope of being caught up when He comes (1 Thess. v:8). It is a part of the Gospel which we receive when we believe on Christ. At least, it was so in Paul's day.

Let us now briefly examine the Scriptures quoted by these teachers to prove a partial rapture:

Matt. xxiv:40, 41, 44: There is no rapture here at all, partial or complete; but the discriminating judgment that the Lord will execute at His coming. The flood came and took them *all* away; but when the Son of Man comes, the judgment will take one and leave the other. The unbeliever will be taken away and the believer left on the earth for the millennium. The wicked will be severed from among the righteous. There is no rapture. It has already taken place. These believers who are left, are to enjoy the Old Testament promises, which God will certainly fulfill. Why should the saints for the earth not get their blessings as well as the saints for heaven? And why should we not distinguish the earthly from the heavenly calling, when Scripture so plainly does so?

Matt. xxv:7-12: Here we get the heavenly company in the wise virgins. The foolish virgins are unbelievers, to whom the Lord says, "Verily I say unto you, I know you not." They are mere professors, not Christ's sheep, for He knows all His sheep (John x:14-16).

If we take the parable just as the Lord left it to us, without attempting to complete it by supplying what we imagine to be omitted, we shall get the teaching intended by the Lord. The Lord says, "They that were foolish took their lamps but took no oil with them." They have *no* oil, not some oil and afterwards get more; not a word of that in the parable. But no oil, only the lamp of profession, but no power to sustain the light; and the door was shut upon them forever. They were unbelievers, the same as in Matt. xxiv:51, and xxv:30.

Luke xxi:36: Here, again, there is no rapture to heaven,

but the earthly kingdom of the Son of Man, and a place in that kingdom. They will be on earth during the tribulation, but are to watch and pray that they may escape. Compare Matt. xxiv:16-22.

As to being "accounted worthy" to escape, the same is said in regard to the resurrection: "They which shall be accounted worthy to obtain that world, and the resurrection (not of, but) from the dead" (Luke xx:35). This is the resurrection preceding the rapture. What makes us worthy of it? Anything we have done? No, indeed, but Christ and His work. He "is made to us wisdom from God, even righteousness, sanctification and redemption" (1 Cor. i:30). This includes the redemption of the body at His coming.

Rev. iii:10 does not teach a partial rapture. It is what the Lord will do for *all* His own; He tells us of it as encouragement to persevere. What right have we to say that some saints do not keep the word of His patience? I must see that I keep it myself. The Lord said that the overcomers in Smyrna should not be hurt of the second death (Rev. ii:11). We might as well infer that some saints will be hurt of the second death, that is, be lost forever, as infer that some saints of the present time will be left behind at the rapture!

Rev. xii:5: To understand this chapter we must begin with chap. xi:19. The ark of His covenant with Israel is seen. This necessitates bringing in Christ as the One who is to establish it. The woman is Israel, of whom Christ came (Rom. ix:5). The birth of the man child is not "symbolized as something yet future." On the contrary, Herod's effort to slay Him is symbolized in verse 4. But who but Christ was caught up to God and to His throne? There is no rapture here. The church will not be caught up to sit on God's throne. Only the Son of God does that. It is Christ in connection with Israel, not with the church.

The question of whether the rapture is before or after the tribulation we do not touch in this paper; it has been considered and we may revert to it again. But a partial rapture of saints that are worthy would lead one to question whether there would be any rapture at all, or at least one's own part in it. But, thank God, it does not depend upon

our faithfulness, but our faithfulness depends upon the certainty of our hope, as shown in the Scriptures that speak of it. What makes us ready to meet Him when He comes the second time, is the great fact, that He put away our sins when He came the first time (Heb. ix:27, 28).

We ought to be able to bring forth out of our treasure things new as well as things old (Matt. xiii:52). That is, things already revealed in the Old Testament, and the mysteries, or secrets only revealed in the New. Matt. xxiv:29-31 is the Old Testament coming of the Lord; there is no rapture. 1 Thess. iv:16-17, is a new revelation of the rapture. Compare 1 Cor. xv:51. A new thing told for the first time. Apply these events to the right people and the confusion disappears as well as the partial rapture.

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## The Christian Priesthood

We want the reader to open his Bible and read 1 Peter ii:1-9. In this lovely scripture he will find three words on which we shall ask him to dwell with us for a little. They are words of weight and power—words which indicate three great branches of practical Christian truth—words conveying to our hearts a fact which we cannot too deeply ponder, namely, that Christianity is a living and divine reality. It is not a set of doctrines, however true; a system of ordinances, however imposing; a number of rules and regulations, however important. Christianity is far more than any or all of these things. It is a living, breathing, speaking, active, powerful reality—something to be seen in the everyday life—something to be felt in the scenes of personal, domestic history, from hour to hour—something formative and influential—a divine and heavenly power introduced into the scenes and circumstances through which we have to move, as men, women, and children, from Sunday morning till Saturday night. It does not consist in holding certain views, opinions, and principles, or in going to this place of worship or that.

Christianity is the life of Christ communicated *to* the

believer—dwelling *in* him—and flowing out *from* him, in the ten thousand little details which go to make up our daily practical life. It has nothing ascetic, monastic, or sanctimonious about it. It is genial, cordial, lightsome, pure, elevated, holy, heavenly, divine. Such is the Christianity of the New Testament. It is Christ dwelling in the believer, and reproduced, by the power of the Holy Ghost, in the believer's daily practical career. This is Christianity—nothing else, nothing less, nothing different.

But let us turn to our three words; and may the Eternal Spirit expound and apply their deep and holy meaning to our souls!

And first, then, we have the word "living." "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as living stones, are built up."

Here we have what we may call the foundation of Christian priesthood. There is evidently an allusion here to that profoundly interesting scene in Matthew xvi to which we must ask the reader to turn for a moment.

"When Jesus was come into the coasts of Caesarea Philippi, He asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets."

There was endless speculation, simply because there was no real heart-work respecting the blessed One. Some said this, some said that; and, in result, no one cared who or what He was; and hence He turns away from all this heartless speculation, and puts the pointed question to His own, "But whom say ye that I am?" He desired to know what they thought about Him—what estimate their hearts had formed of Him. "And Simon Peter answered and said, Thou art the Christ, the Son of the *living* God."

Here we have the true confession. Here lies the solid foundation of the whole edifice of the Church of God and of all true practical Christianity—"Christ the Son of the *living* God." No more dim shadows—no more powerless forms—no more lifeless ordinances—all must be permeated by this

new, this divine, this heavenly life which has come into this world, and is communicated to all who believe in the name of the Son of God.

“And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter; and upon this rock I *will build* my Church; and the gates of hell shall not prevail against it.”

Now, it is evidently to this magnificent passage that the apostle Peter refers in the second chapter of his first epistle, when he says, “To whom coming, as unto a *living* stone, disallowed indeed of men, but chosen of God, and precious, ye also, as *living* stones [the same words], are built up,” etc. All who believe in Jesus are partakers of His risen, victorious, *rock* life. The life of Christ, the Son of the living God, flows through all His members, and through each in particular. Thus we have the *living* God, the *living* Stone, and *living* stones. It is all life together—life flowing down from a living source, through a living channel, and imparting itself to all believers, thus making them living stones.

Now, this life having been tried and tested, in every possible way, and having come forth victorious, can never again be called to pass through any process of trial, testing, or judgment whatsoever. It has passed through death and judgment. It has gone down under all the waves and billows of divine wrath, and come forth, at the other side, in resurrection, in divine glory and power—a life victorious, heavenly, and divine, beyond the reach of all the powers of darkness. There is no power of earth or hell, men or devils, that can possibly touch the life which is possessed by the very smallest and most insignificant stone in Christ’s assembly. All believers are built upon the living Stone, Christ; and are thus constituted living stones. He makes them like Himself, in every respect, save of course, in His incommunicable Deity. Is he a living Stone? They are living stones. Is He a precious Stone? They are precious stones. Is he a rejected Stone? They are rejected stones—rejected, dis-

allowed of men. They are, in every respect, identified with Him. Ineffable privilege!

Here, then, we repeat, is the solid foundation of the Christian priesthood—the priesthood of all believers. Before any one can offer up a spiritual sacrifice, he must come to Christ, in simple faith, and be built in Him, as the foundation of the whole spiritual building. “Wherefore also it is contained in the scripture (Isa. xxviii:16), Behold, I lay in Sion a chief corner-stone, elect, precious; and he that believeth in him shall not be confounded.”

How precious are these words! God Himself has laid the foundation, and that foundation is Christ, and all who simply believe in Christ—all who give Him the confidence of their hearts—all who rest satisfied with Him, are made partakers of His resurrection life, and thus made living stones.

How blessedly simple is this! We are not asked to assist in laying the foundation. We are not called upon to add the weight of a feather to it. God has laid the foundation, and all we have to do is to believe and rest thereon; and He pledges His faithful word that we shall never be confounded. The very feeblest believer in Jesus has God’s own gracious assurance that he shall never be confounded—never be ashamed—never come into judgment. He is as free from all charge of guilt and every breath of condemnation as that living Rock on whom he is built.

Beloved reader, are you on this foundation? Are you built on Christ? Have you come to Him as God’s living stone, and given Him the full confidence of your heart? Are you thoroughly satisfied with God’s foundation? or are you seeking to add something of your own—your own works, your prayers, your ordinances, your vows and resolutions, your religious duties? If so, if you are seeking to add the smallest jot or tittle to God’s Christ, you may rest assured, you will be confounded. God will not suffer such dishonor to be offered to His tried, elect, precious chief-corner Stone. Think you that He could allow aught, no matter what, to be placed beside His beloved Son, in order to form, with Him, the foundation of His spiritual edifice? The bare

thought were an impious blasphemy. No; it must be Christ alone. He is enough for God, and He may well be enough for us; and nothing is more certain than that all who reject, or neglect, turn away from, or add to, God's foundation, shall be covered with everlasting confusion.

But, having glanced at the foundation, let us look at the superstructure. This will lead us to the second of our three weighty words. "To whom coming as unto a living stone . . . ye also, as living stones, are built up a spiritual house, an *holy* priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

All true believers are holy priests. They are made this by spiritual birth, just as Aaron's sons were priests in virtue of their natural birth. The apostle does not say, *Ye ought to be* living stones, and, *Ye ought to be* holy priests. He says we *are* such. No doubt, being such, we are called upon to act accordingly; but we must be in a position before we can discharge the duties belonging to it. We must be in a relationship before we can know the affections which flow out of it. We do not become priests by offering priestly sacrifices. But being, through grace, made priests, we are called upon to present the sacrifice. If we were to live a thousand years twice told, and spend all that time working, we could not work ourselves into the position of holy priests; but the moment we believe in Jesus—the moment we come to Him in simple faith—the moment we give Him the full confidence of our hearts, we are born anew into the position of holy priests, and are then privileged to draw nigh and offer the priestly sacrifice. How could any one, of old, have constituted himself a son of Aaron? Impossible. But being born of Aaron, he was thereby made a member of the priestly house. We speak not now of capacity, but simply of the position. This latter was reached not by effort, but by birth.

And now, let us enquire as to the nature of the sacrifice which, as holy priests, we are privileged to offer. We are "to offer up spiritual sacrifices, acceptable to God by Jesus Christ." So also in Hebrews xiii:15, we read, "By him

therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.”

Here, then, we have the true nature and character of that sacrifice which, as holy priests, we are to offer. It is praise—“praise to God continually.” Blessed occupation! Hallowed exercise! Heavenly employment! And this is not to be an occasional thing. It is not merely at some peculiarly favored moment, when all looks bright and smiling around us. It is not to be merely amid the glow and fervor of some specially powerful public meeting, when the current of worship flows deep, wide and rapid. No; the word is, “praise *continually*.” There is no room, no time for complaining and murmuring, fretfulness and discontent, impatience and irritability, lamenting about our surroundings, whatever these may be, complaining about the weather, finding fault with those who are associated with us whether in public or in private, whether in the congregation, in the business, or in the family circle.

Holy priests should have no time for any of these things. They are brought nigh to God, in holy liberty, peace, and blessing. They breathe the atmosphere and walk in the sunlight of the divine presence, in the new creation, where there are no materials for a sour and discontented mind to feed upon. We may set it down as a fixed principle—an axiom—that whenever we hear any one pouring out a string of complaints about circumstances and about his neighbors, such an one is not realizing the place of holy priesthood, and, as a consequence, not exhibiting its practical fruits. A holy priest is always happy, always bright, always praising God. True, he may be tried in a thousand ways; but he brings his trials to God in communion, not to his fellow-man in complaining. “Hallelujah” is the proper utterance of the very feeblest member of the christian priesthood.

But we must now look, for a moment, at the third and last branch of our present theme. This is presented in that highly expressive word “royal.” The apostle goes on to say, “But ye *are* a chosen generation, a *royal* priesthood . . . that ye should shew forth the virtues [see margin]



## OUR HOPE

of him who hath called you out of darkness into his marvellous light.”

This completes the lovely picture of the christian priesthood.\* As *holy* priests, we draw nigh to God, and present the sacrifice of praise. As *royal* priests we go forth among our fellowmen, in all the details of practical daily life, to show forth the virtues—the graces—the lovely moral features of Christ. Every movement of a royal priest should emit the fragrance of the grace of Christ.

Mark, again, the apostle does not say, “Ye ought to be royal priests.” He says “ye *are*”; and as such we are to show forth the virtues of Christ. Nothing else becomes a member of the royal priesthood. To be occupied with myself; to be taking counsel for my own ease, my own interest, my own enjoyment, to be seeking my own ends, and caring about my own things, is not the act of a royal priest at all. Christ never did so; and I am called to show forth His virtues. He, blessed be His name, grants to His people, in this the time of His absence, to anticipate the day when He shall come forth as a Royal Priest, and sit upon His throne, and send forth the benign influence of His dominion to the ends of the earth. We are called to be the present expression of the kingdom of Christ—the expression of Himself.

And let none suppose that the actings of a royal priest are to be confined to the matter of *giving*. This would be a grave mistake. No doubt, a royal priest will give, and give liberally if he has it; but to limit him to the mere matter of communicating would be to rob him of some of the most precious functions of his position. The very man who penned the words on which we are dwelling said on one occasion—and said it without shame, “Silver and gold have I none”; and yet at that very moment, he was acting as a

\*The intelligent reader does not need to be told that all believers are priests; and, further, that there is no such thing as a priest upon earth save in the sense in which all true Christians are priests. The idea of a certain set of men, calling themselves priests in contrast with the people—a certain *caste* distinguished by title and dress from the body of Christians, is not Christianity at all, but Judaism or worse. All who read the Bible and bow to its authority are thoroughly clear as to these things.

royal priest, by bringing the precious virtue of the Name of Jesus to bear on the impotent man (Acts iii). The blessed Master Himself, we may safely affirm, never possessed a penny; but He went about doing good, and so should we, nor do we need money to do it. Indeed it very often happens that we do mischief instead of good with our silver and gold. We may take people off the ground on which God has placed them, namely, the ground of honest industry, and make them dependent upon human alms. Moreover, we may often make hypocrites and sycophants of people by our injudicious use of money.

Hence, therefore, let no one imagine that he cannot act as a royal priest without earthly riches. What riches are required to speak a kindly word—to drop the tear of sympathy—to give the soothing genial look? None whatever save the riches of God's grace—the unsearchable riches of Christ, all of which are laid open to the most obscure member of the christian priesthood. I may be in rags, without a penny in the world, and yet carry myself blessedly as a royal priest, by diffusing around me the fragrance of the grace of Christ.

But, perhaps, we cannot more suitably close these few remarks on the Christian priesthood, than by giving a very vivid illustration drawn from the inspired page—the narrative of two beloved servants of Christ who were enabled, under the most distressing circumstances, to acquit themselves as holy and royal priests.

Turn to Acts xvi:19-34. Here we have Paul and Silas thrust into the innermost part of the prison at Philippi, their backs covered with stripes, and their feet fast in the stocks, in the darkness of the midnight hour. What were they doing? murmuring and complaining? Ah, no. They had something better and brighter to do. Here were two really “living stones,” and nothing that earth or hell could do could hinder the life that was in them expressing itself in its proper accents.

But what, we repeat, were these living stones doing? these partakers of the rock life—the victorious—resurrection life of Christ—how did they employ themselves? Well, then,

in the first place, as *holy* priests they offered the sacrifice of praise to God. Yes, "at midnight, Paul and Silas prayed and sang praises to God." How precious is this! How morally glorious! How truly refreshing! What are stripes or stocks, or prison walls, or gloomy nights, to living stones and holy priests? Nothing more than a dark background to throw out into bright and beautiful relief the living grace that is in them. Talk of circumstances! Ah! it is little any of us know of trying circumstances. Poor things that we are, the petty annoyances of daily life are often more than enough to cause us to lose our mental balance. Paul and Silas were really in trying circumstances; but they were there as living stones and holy priests.—C. H. M

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We thank Thee for the day of life,  
 The day when Jesus rose:  
 His triumph tells amid our strife,  
 His triumph o'er His foes.

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## The Heart of the Lesson

BY ARTHUR FOREST WELLS  
 THE GIFT OF THE HOLY SPIRIT

July 5. Acts i:6-9, ii:1-8  
 Golden Text, Acts i:8

### Daily Readings

Mon., June 29, Acts i:1-14. Tues., June 30, Acts i:15-26. Wed., July 1, Acts ii:1-13. Thurs., July 2, Acts ii:14-21. Fri., July 3, Acts ii:22-36. Sat., July 4, Acts ii:37-47. Sun., July 5, John vii:25-39.

### THE OUTLINE OF THE LESSON

I. The Question of the Disciples (Acts i:6). II. The Answer of the Lord (Acts i:7-8). III. The Ascension of the Lord Jesus Christ (Acts i:9). IV. The Gathered Disciples (Acts ii:1). V. The Descent of the Holy Spirit (Acts ii:2). VI. The Many-Tongued Testimony (Acts ii:3-8).

### THE HEART OF THE LESSON

It is quite evident that our text is not the record of the Holy Spirit's first relation to the world. We understand that He has been here from the very beginning of the present creative order. He "moved, or, was brooding, upon the face of the waters" as early as the time referred to in Gen. i:2. It was also He Who saved and endowed men from the days of Adam to Pentecost, as well as in the era in which we live. And yet the event of our lesson marked a great epoch. We are prepared to make this statement by what is said in John vii:37-39, namely, "Now on the last day, the great (day) of the feast, Jesus stood

and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, from within him shall flow rivers of living water. But this spake He of the Spirit, Which they that believed on Him were to receive; for the Spirit was not yet (given); because Jesus was not yet glorified." Pentecost therefore marks a distinctive dispensational or administrative coming of the Spirit of God. And if now the question be asked, What is the nature of this advent? we answer, It was His coming to build the Church as the Body of Christ, His own Temple. Let us learn two things here: first, the church did not exist in the Old Testament; secondly, there need not be another Pentecost, in the sense of the present text.

But our lesson begins with a question concerning quite another thing. We find the disciples voicing their interest in a question, addressed to the risen Lord, concerning the kingdom promised to Israel. It should be plain that their thoughts moved in the plane of a Messianic kingdom on earth among the twelve tribes of Israel. Do not try to read church-age ideas into their minds. They were expressing a Hebrew ambition, which was founded upon the sure promises of Jehovah to the sons of Jacob. Mark well now that the Lord did not rule out their hopes as being wrong. His answer implies that they were occupying themselves with proper longings, with the exception that it was not the will of God that they should know the time of the royal manifestation. Our Lord's reply to them is: "It is not for you to know times or seasons, which the Father hath set within, or, appointed by, His own authority."

He then continued His answer to them with the following explanatory prophecy: "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." These words do not substitute one thing for another, that is to say, the church for the kingdom; but they do introduce the church age as intercalary to the kingdom age. The dispensation of the church is a parenthesis in the program of the kingdom. The nature of the work of this interim is Spirit-filled and Spirit-empowered witness unto the Lord Jesus Christ in all parts of the earth.

Christ Himself was then taken up into heaven by a cloud. The Ascension has its own meaning for the Lord and for us in Him; but it is also vitally related to the presence and work of the Holy Spirit. Said the Lord Jesus Christ: "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you" (John xvi:7).

This promise He fulfilled fifty days after His resurrection, ten after His ascension. It was when that Fiftieth Day was being fulfilled, and the disciples were all gathered together by the Lord in the temple that the Spirit of God came from heaven suddenly as a rushing mighty Breath, and filled all the house where they were sitting. The presence of the Spirit is precious proof that the Son is in heaven with the Father.

#### THE PREACHING OF THE APOSTLES

July 12. Acts iv:1-14  
Golden Text: Acts v:29

#### Daily Readings

Mon., July 6, Acts iii:1-10. Tues., July 7, Acts iii:11-26. Wed., July 8, Acts iv:1-12. Thurs., July 9, Acts iv:13-31. Fri., July 10, Acts iv:32-v:11. Sat., July 11, Acts v:12-32. Sun., July 12, Acts v:33-42.

## O U R H O P E

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## THE OUTLINE OF THE LESSON

I. The Sadducean Opposition to the Gospel (Acts iv:1-3). II. The Increase of the Number of Believers in the Lord Jesus Christ (Acts iv:4). III. The Inquiry of the Authorities (Acts iv:5-7). IV. The Apostolic Answer (Acts iv:8-12). V. The Testimony of the Apostles' Conduct (Acts iv:13). VI. The Unassailable Miracle (Acts iv:14).

## THE HEART OF THE LESSON

If Pharisean hypocrisy was dominant in the days prior to the death of the Lord Jesus Christ, then it was Sadducean opposition that sought the field after His resurrection. But both parties are seen in either period. Here the disturbance arose from "the priests, or, the chief priests, and the captain of the temple and the Sadducees." It was a Sadducean clique that came upon the apostles Peter and John. Note the reason that Luke records for their hindrance to the activity of the Lord's servants here. They were "sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead." Instead of praising God for both the healing that had been effected upon the lame man and the good news that could be proclaimed in the Saviour and Lord, they showed their selfish bias of heart and mind by attacking the two faithful witnesses of God's grace and power. I have sometimes thought that their motive against the apostles' preaching might be analysed into three parts, namely, first, these politicians refused to let such non-seminary men like Peter and John, or unlearned and ignorant men, as they called them, do any preaching at all; secondly, they objected to the doctrine of the resurrection in every connection; thirdly, they wanted nothing said about Jesus, and certainly not about the resurrected Jesus. Some of us will readily find a parallel for some or all of these motives in the church today. "For the Sadducees say that there is no resurrection, neither angel, nor spirit" (Acts xxiii:8).

It was toward evening when the apostles were apprehended. Instead of spending their fury upon them in an illegal night trial, such as these very men held when they mistried our Lord a few weeks previous to this date, they put them in ward until the next day. This is the story of verse 3, which is continued in verse 5; but note what is said in verse 4. That verse begins with a "but". It is one of those blessed "buts" of the sovereignty of God. "But many of them that heard the word believed; and the number of the men came to be about five thousand." Compare 2 Tim. ii:8-9, "Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel; wherein I suffer hardship unto bonds, as a malefactor; but the word of God is not bound." There is therefore much room for courage even in a Christ-rejecting world, since the Lord is with us if we be in His ways.

On the morrow Peter and John were questioned as to the authority which they claimed for their preaching. Their inquiry was, "By what power, or in what name, have ye done this?" Did this question reflect any extant superstition of that day among the people in the magical arts? I read in Acts xix:18-19 that when certain of the Ephesians believed they had a book-burning that destroyed fifty thousand pieces of silver worth of satanical nonsense. While sitting at the breakfast table in a hotel recently, one of the maids spilled some salt. I noticed also that, before she brushed it away, she picked up a bit of it and threw it over her shoulder. I asked her kindly why she did what she had done just then. With almost blushing embarrassment she replied that she did not want to have a fight. I sought to help her in the way of grace, but she did not care to listen. I wonder in what

name or authority she threw the salt over her shoulder. It may be that in a few moments she thought there was an occasion to knock wood. Is it not sad that so many people are still in the bondage of superstition?

Peter and John had no cause to be embarrassed by the question put to them, for it gave them just another opportunity to witness for the Lord. I am always helped in the reading of verse 12 when I recall that verse 3 says that Peter was filled with the Holy Spirit when he so spake. This tremendous statement, "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved," is not the thought simply of a preacher, or of a convention of churches, but of God Himself.

The end of verse 13 is often quoted. I have in mind the words, "They took knowledge of them, that they had been with Jesus." Is this the explanation of the Sadducean authorities themselves; or is this the apostolic, that is to say, inspired exposition of the discovery which the Sadducean leaders made concerning Peter and John? Did the authorities voice this conviction in so many words; or have we here Luke's Spirit-breathed description of their consciousness. It is to be expected that one who has been with Christ should manifest Christian traits; but this was not the case with Judas Iscariot, who bore the sad testimony that one might live with Jesus for three years and yet be a traitor to Him. Verse 13 must be studied in the light of verse 8. The explanation of the faithfulness of the apostles according to that verse would be that they were "filled with the Holy Spirit." The two verses are in beautiful harmony; but we need both to get the whole truth.

#### THE BENEVOLENCE OF THE EARLY CHURCH

July 19. Acts iv:32-35, vi:1-4; 2 Cor. ix:1-7

Golden Text: Acts xx:35b

#### Daily Readings

Mon., July 13, Psa. cxii:1-10. Tues., July 14, Psa. xxxvii:1-40. Wed., July 15, 2 Kings iv:1-7. Thurs., July 16, 1 Kings xvii:8-16. Fri., July 17, 1 Kings xvii:17-24. Sat., July 18, Acts vi:1-7. Sun., July 19, 2 Cor. ix:1-15.

#### THE OUTLINE OF THE LESSON

I. The Social Need of the Early Church (Acts vi:1). II. The Governmental Difficulty (Acts vi:1). III. The Apostolic Solution (Acts vi:2-6). IV. Christian Benevolence (2 Cor. ix:1-7).

#### THE HEART OF THE LESSON

The topic for the present lesson was given in the following words: "Social Service in the Early Church." I have taken the liberty to make it read: "The Benevolence of the Early Church." This is not simply a change of one group of words for another. Social service is rendered frequently in our day without a mention of the Lord Jesus Christ; but it was not so in the days of the early church. Stephen, one of the social service workers became one of the outstanding witnesses unto the risen Lord. And Paul wrote to the Corinthians that "the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; seeing that through the proving (of you) by this ministration they glorify God for the obedience of your confession unto the gospel of Christ" (2 Cor. ix:12-13). No social service or religious education should be considered as an end in itself; the objective should always be the glory of God in the salvation and edification of men.

There was a social need in the early church. One can imagine that many of those who accepted Christ were boycotted or had to give up house and home. This need had been met by a voluntary benevolence which is spoken of in the second and the fourth chapters of The Acts. The method which they adopted was of their own choosing, and is in no sense obligatory upon us. Let us, whatever our method of giving may be, not come behind them in their devotion to the needy in the name of the Lord Jesus Christ. Let none among us get rid of true Christian financial generosity by a criticism of theirs.

Whether the occasion of the governmental problem lay in linguistic or national difference need not detain us. I am inclined to believe that the murmuring of the widows was less excusable than the neglect of the apostles. I gather this from the reason given by the latter for the consecration of additional workers in the church. But, no matter what the fault was, let us know that there is a way out of every difficulty if that difficulty be brought by submissive hearts to the Lord Jesus Christ.

The solution of this first governmental problem of the church gave the church its first organization. The church itself is an organism; but it may have an organization. As an organism, the church may be compared with the temple; but as an organization, it is like the synagogue. In this first organization, we detect two elements, namely, apostolic and congregational. Churches of our day may be classed as having one or more of the following four polities: monarchical, as the Catholic; aristocratic, as the Episcopal; representative, as the Presbyterian; and democratic, as the Congregational. Each of these has a good number of advocates. Be that as it may; but let none of us seek to confuse the organism with any organization in it, or substitute machinery for life.

There was a very pronounced feeling in that early church that social service is quite secondary to gospel witnessing. This appears from two points of view; the apostles felt that it was not fitting or pleasing that they should forsake the word of God to serve tables, and Stephen and Philip, two of the first "deacons" felt that their work was not complete without spending some time witnessing for their Lord. While there were abuses of the philanthropic system that was adopted in the church, we cannot help but being impressed with the spiritual atmosphere in general. The testimony of the apostles proclaim it; the required character of the "deacons" announce it; and the devotion of the church members exemplify it. The church today needs funds; but especially such funds as are backed by lives that are consecrated to the Lord.

#### CHRISTIANITY SPREAD BY PERSECUTION

July 26. Acts vii:59-viii:4, xi:19-21

Golden Text: Rev. ii:10

#### Daily Readings

Mon., July 20, Acts vi:8-15. Tues., July 21, Acts vii:1-53. Wed., July 22, Acts vii:54-viii:4. Thurs., July 23, Acts xi:19-26. Fri., July 24, Phil. i:12-30. Sat., July 25, 2 Tim. ii:1-13. Sun., July 26, Rev. i:1-20.

#### THE OUTLINE OF THE LESSON

I. The Persecution that Arose about Stephen (Acts vii:59-viii:1a, 2-3). II. The Scattered Laity (Acts viii:1b). III. The Occupation of Those Dispersed (Acts viii:4). IV. The Fields Entered (Acts xi:19-20). V. The Blessing of the Lord (Acts xi:21).

## THE HEART OF THE LESSON

The Lord Jesus Christ had given command for the preaching of the gospel to all the nations. It is true that He had also told the apostles to tarry in Jerusalem; but that second command had a time limit. The Holy Spirit had already been given for possibly a year or more; but still the apostles stayed on in Jerusalem. Even this persecution did not move them. This may, however, be accounted for to their own credit, if we think of them as understanding that they had not yet finished their testimony in Jerusalem, where their missionary efforts were to begin. It may have been real Christian heroism for them to stay in the city that held so many rabid enemies of Christ. Some may have difficulty to avoid interpreting the staying of the apostles in Jerusalem in the light of the temper of the present-day church, which spends millions for architecture and pennies for missions, which needs three sermons on foreign missions for every one on home missions. There is no justification for the persecution of the church; but we can take courage in knowing that God can still make the wrath of man to praise Him by turning a persecution into an evangelistic campaign.

The persecution was that which arose about Stephen, one of the "deacons" of the church. He had borne a clear testimony concerning the spirituality and independency of the gospel. No man ever preached to a more hardened audience, and therefore in a more hopeless situation. Moses and Isaiah had similar experiences. It should be noted that Isaiah's dramatic and heart-searching call in the sixth chapter of his prophecy preceded his commission to preach to a people whose heart was fat, whose ears were heavy, and whose eyes were shut; or rather that it was his duty to announce such a judgment on them that they might not understand and be healed for a given period. Stephen preached to those who crucified Jesus our Lord.

Although his duty was hard and apparently futile, yet it was not without its benediction of peace and glory. Some have even thought that Saul of Tarsus never escaped the conviction that must have come to him that day, even though he consented to Stephen's cruel death. This latter thought is however pure speculation. In the government of God the silencing of the one witness opened the mouths of many others. It sent Philip to Samaria, and others to wholly heathen quarters. It was thus that the persecution forced the preachers out of Jerusalem, but in so doing it enabled those of Judaea, Samaria, and the beginning of the uttermost parts of the earth to hear the message of salvation. Barnabas was led into the work at Antioch, and through him Saul of Tarsus, who had been saved while in the very act of persecuting others. Grace and gladness accompanied them everywhere.

Acts xi:26 is not a part of our lesson; but it should be, because it gives such a beautiful evidence of the loving kindness of God. We have here the mention of the name "Christian." Note that the name is given in connection with the follow-up ministry of Barnabas and Saul, and that the verb "call" is in the passive voice. If the teacher will look up the eight other passages in which this Greek word for "calling" is used, he will have a rich feast. He will notice how this word is associated with God Himself. I like to think that, just as Adam called his help-meet "Woman" because he realized that she had become bone of his bones and flesh of his flesh (Gen. ii:23), so the last Adam (1 Cor. xv:45), our Saviour-Bridegroom, has called us "Christian" because we are of Christ. What man would have thought that the bitter persecution which arose about Stephen would have had such a glorious outcome!



# OUR HOPE

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## Editorial Notes

### **The Comfort of His Presence**

What an unspeakable comfort it is to know that the Lord is with His people! Throughout the ages He has spoken and many times assured His own, who trust in Him, that He is with them. "I am with thee" has been His message many times, and this assurance has been the most precious possession of His believing people in the past. It is still so, and will always be so, till He comes and takes us home to be with Him. He, who spoke these words in ages past, changes not. He is the same yesterday, today and forever. Just a moment, dear reader, in quiet meditation. Think of it again, who He is who tells each of His children, who tells you, "I am with Thee." He is the Lord, the Lord of all; the almighty, the omnipresent, the omniscient, the never-failing Lord, The Creator of the ends of the earth, who fainteth not nor is weary (Isa. xl:28), the Lord of redemption, who became a creature to redeem us, the Lord who is exalted upon high far above all powers and principalities, angels subject unto Him—it is He who tells you and each of His children "I am with thee."

He was with the Patriarchs, with Abraham, His friend; He spoke to Isaac, "I am the God of Abraham thy father; fear not, for I am with thee and will bless thee" (Gen. xxvi:-24). What is there to fear if He promises His presence? Nothing! If God be for us who can be against us? Still greater is the assurance He gave to Jacob in his dream vision. "And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done

that which I have spoken to thee of" (Gen. xxviii:15). And who was Jacob that the Lord should come to him unsought and make him such promises? It was grace, sovereign grace, as it is still grace which gives us the same assurance. And in all his strange wanderings, in all his sufferings and failures the Lord was with Jacob, keeping and guiding him. And the Lord said to Jacob, "Return unto the land of thy fathers and to thy kindred; and I will be with thee" (Gen. xxxi:3). He was with Joseph and led him through suffering and humiliation to exaltation and glory. And when old Jacob was starting for Egypt to meet his beloved Joseph, the Lord assured him again, "I will go down with thee unto Egypt" (Gen. xlvi:4).

When the Lord called Moses out of the burning bush and humble Moses, so destitute of self-trust, said "Who am I?" the Lord said unto him, "Certainly I will be with thee" (Exo. iii:12). And when again he pleaded his stammering tongue, the Lord said to him, "Who hath made man's mouth? or who maketh the dumb, or the deaf, or the seeing, or the blind? Have not I, the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say" (Exo. iv:12). How often the Lord's servants have taken this in faith and found that He is still the same, who gives the message through the lips of clay. And He was with Moses every step of the way. When he prayed, and what a man of prayer Moses was, "show me now Thy way," the answer came at once, "My presence shall go with thee, and I will give thee rest" (Exo. xxxiii:14).

To Joshua, the great leader, who brought in the people Israel to the land of promise, the same Lord who spoke to Abraham, Isaac, Jacob and to Moses, gave the same comforting assurance. "There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee; I will not fail nor forsake thee" (Josh. i:5). Blessed words! They still belong to His trusting people.

Nor were these illustrious men of God the only ones to whom He spoke thus. We are sure every Jewish saint, every prophet, every priest, every king, who knew the

## O U R H O P E

Lord, knew the comfort of His presence. Think of Gideon! The angel of the Lord came to him and said, "The Lord is with thee." And then the Lord said to him again, "Surely I will be with thee, and thou shalt smite the Midianites as one man" (Judges vi:15).

How blessed is the comfort given to the believing remnant of Israel through the prophet Isaiah. "Fear not; for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. xli:10). Could He say anything more? And again, "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 shall not be burned; neither shall the flame kindle upon thee" (Isa. xliii:2).

The weeping prophet, Jeremiah, heard the same voice. He, too, pleaded, "I cannot speak, for I am a child." But back came the answer, "I am with thee to deliver thee" (Jer. i:8). And in all his trials the Lord was with him. "I am with thee to save thee and to deliver thee" (Jer. xv:20). His faith answered God's promises, and in the presence of his enemies he told them, "The Lord is with me—therefore my persecutors shall stumble, and they shall not prevail" (Jer. xx:11).

And the Lord who spake all these words, who appeared to Abraham, who spoke to Isaac, to Jacob, to Moses, to Joshua, and all His Saints, who was with them, kept and sustained them, that Lord, came down to earth. He is still speaking the same words, "I am with thee." He left a promise which is more marvelous than all the past promises. "Where two or three are gathered together in my name, there am I in the midst of them." This was spoken in anticipation of the establishment of His Church on the day of Pentecost, when risen from the dead, on that first, blessed day of the week, He appeared to His own and stood in their midst. And whenever, or wherever, two or three gather together in, or unto His name, there He is still in the midst. And that this was not only for apostolic days we learn from His final promise, "Lo, I am with you alway, even

unto the end of the age" (Matthew xxviii:20). And Mark tells us at the close of His Gospel that when they went forth to preach the Word, the risen Lord worked with them; He was with them in their service, as He is still with us who toil and labor in His name. Paul heard His voice, too, "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee" (Acts xviii: 9-10). He never failed Paul. He was with him to the very last second when the great man of God suffered the martyr's death. While men forsook him, he was not alone. "Notwithstanding, the Lord stood with me, and strengthened me" (2 Tim. iv:17). And oh! the unaccountable thousands who were cruelly tortured, starved, flayed, dismembered, cast before wild beasts, their bones broken, by cruel Pagan Rome and equally cruel Papal Rome! The Lord was with each and gave them victory.

We need in these days the comfort of His presence. Evil days have come, and still more evil they will be before many months are passed. *Satan's hosts are risen up for the final battle.* For all we know those who stand true to the Gospel, true to the Bible, true to the Christ, may soon have to suffer persecution. *A storm is brewing.* Let it come. We can meet it all with the assurance that He is with us; He will never fail; He will keep; He will deliver. Victory is on our side, for the Lord of hosts is with us. Let us be true and loyal to the Lord who is with His own. Let us honor and exalt Him. Let us serve Him and do His bidding still. Soon we shall be with Him.



**His Blessed** Our Lord Jesus Christ bears many precious  
**Name** and blessed names in both Testaments.  
 They are all expressive of His matchless  
 person, His eternal and acquired glories  
 and His great work. There are over eighty names for Him  
 in the New Testament Scriptures. Arranged alphabetically  
 they are the following:

Advocate; Apostle; Amen; Alpha; Author. Beginning and  
 End; Beloved; Bishop; Bread. Captain; Child; Chief  
 Shepherd; Corner Stone; Christ; Christ Jesus; Christ Jesus,

our Lord; Consolation. Dayspring; Deliverer; Door. Emmanuel. Faithful and True; Faithful Witness; First and Last; First Begotten; Forerunner. God; God and Saviour; Governor. Head; Heir; High Priest; Holy One. I Am. Jesus; Jesus Christ; Jesus of Nazareth; Jesus Christ, our Lord; Judge; Just One. King; King of Kings. Lamb; Last Adam; Light; Life; Lion of the Tribe of Judah; Lord; Lord Jesus; Lord Jesus Christ; Lord and Saviour. Man; Master; Mediator; Messiah; Minister; Morning Star. Only Begotten. Passover; Priest; Prince; Prophet. Rabbi; Rabboni; Righteous One; Root. Same, the; Saviour; Servant; Shepherd; Son; Son of David; Son of God; Son of Man; Stone; Surety. Truth. Vine. Way; Witness; Word; Worthy Name. What food for contemplation is here! Who is able to grasp all the meaning connected with these names He bears! Some day we shall know it all, and better still He has promised to write His new Name on our foreheads. What a day it will be when we see His face in Glory!



**The  
Expression  
of Love**

The expression of love to Him who loves us is not some kind of emotionalism, but practical obedience. How blessedly this is revealed by the Lord in His last words to His disciples, recorded in the Gospel of John. Linked with these gracious requests are the most precious promises, promises which are so blessedly deep and which should fill every heart with unspeakable joy. We let Him speak in His own words. "If ye love me, keep my commandments" (xiv:15). "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved by my Father, and I will love him, and will manifest myself to him" (xiv:21). "Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him" (xiv:23). "As the Father hath loved Me, so have I loved you, continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in His love" (xv:9-10). "This is my commandment, that ye love one

another, as I have loved you" (xv:12). The Lord wants the expression of our love in practical obedience. The heart which knows Him and enjoys His love can never be satisfied with anything less than that. It is not a legal obedience, but an obedience begotten by His own love. The Holy Spirit in us ever directs us to Himself and His words, and then enables us to walk as He walked, to keep His words, as He kept the Father's commandments. Knowing His love, enjoying His love, must result in obedience to Him. And that, according to His own words, brings fresh manifestations of His love and the Father's love to our hearts. How we fail in this practical expression of our love to Him! Reader, do you walk in obedience? Have you gone on in paths of disobedience, conformed to this present evil age, with little reality in your Christian life and experience? Such is the condition of a large number of Christians. Many know the facts and doctrines of salvation, but the reality and power of it they do not possess. May such turn to Him whose Grace is ever ready to help those who are willing to receive it. A walk in obedience to His words, in dependence on Him, in blessed fellowship, is the longing of the new nature. May the power of the indwelling Spirit make it a daily fact in our lives.



One of the greatest words which ever  
**He Is Able** fell from human lips is that one which is recorded in Daniel iii:17-18. "If it be so our God whom we serve *is able* to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." In the presence of the King and his fiery burning furnace, Shadrach, Meshach and Abed-nego uttered these sublime words. What courage of faith speaks out of them! Our God is able to deliver us from the burning fiery furnace. What trust in His Power! But more than that what resignation to His will and submission under Him. "But if *not*" . . . . If it should not please Him to keep us out of that furnace, "we will not

serve thy gods." Here is absolute, perfect confidence in God, trusting everything, all into His hands. God permitted these men to be thrown into the fire. But the Lord Himself was with them in the furnace. The fire could not harm them; not even the smell of fire was upon them. The Son of God was there with them and only the cords and bands burned off, liberating them through the fire. We have a Lord who *is* able to deliver, to keep, to carry through the fire and through the water. Oh for such confidence, putting *all* into His mighty hands!

Dispensationally these men typify the remnant of Israel of the end of the age. The Lord will keep them through the fire and deliver them out of the enemy's hands.



### **The Two Advents**

The two advents of our Lord are clearly marked in both Testaments. A Christian who does not distinguish between His first and His second coming cannot understand the Bible at all. But even an elementary knowledge of the meaning of the two advents will be the key to all the revelation of God.

To help young believers and Christians who begin the study of prophecy we have written the following points of difference between the two advents.

1. Two Advents are predicted in the Old Testament. They are the burden of the entire prophetic Word. The New Testament has for its foundation the first Advent of the Lord Jesus Christ, and looks forward to His Second Coming.

2. In the first Advent He came as the Only Begotten, born of the Virgin. In the second Advent He appears as the First Begotten.

3. The purpose of the first Advent was to suffer and to die; the purpose of the second to rule and to reign.

4. When He came the first time Israel received Him not, and were scattered among all the nations. When He comes again, the remnant of His people will receive Him, and be gathered from the four corners of the earth.

5. As a result of His first Coming the Church is being gathered out. The result of His second coming will be the establishment of the Kingdom on earth.

6. Though the angels said, when He came the first time, "Peace on Earth," that peace has not come yet. When He comes again, He will speak peace to the nations.

7. His first Advent ended in His rejection. His own are called to share it with Him. When He returns, His glory begins, and His redeemed will share it with Him.

8. As a result of His rejection, Satan became "the god of this age." When He comes again, Satan shall be dethroned and bound.

9. His first Advent in humiliation was for the Jews "the stone of stumbling," and they were broken to pieces. In His second Advent He will smite the Gentiles, and "the times of the Gentiles" shall end.

10. His first coming proclaimed the Love of God towards a lost world. His second coming will reveal the wrath of God upon a condemned world.

11. There was "nothing for Him" when He came the first time. When He comes again all things shall be put under His feet.

12. Angels were seen in connection with His first Advent. His second Advent shall be in flaming fire with His holy angels.

13. In His first Coming He manifested Divine power in healing the sick, driving out the demons and raising the dead. When He comes again He will bring healing, and groaning creation shall be delivered.

14. There were signs before He came in humiliation. There are signs which herald His return from the Glory.

15. A pious remnant waited for His first Advent. New Testament Saints wait and long for His second Coming.

These are a few of the points of contrast between the first and the second Advent. We have not given Scripture references, but ask our readers to search *all* Scripture to see if these things are so. Without a second Advent the first Advent would lose its meaning. The best of all, His Coming is near.



**Humble in  
Service**

At that memorable meeting of the Ephesian Elders and Paul in Miletus, this blessed man of God spoke of his great service for the Lord. "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ" (Acts xx:19-21).

What a servant the Apostle Paul was! The most precious statement in this paragraph is the fact that he served the Lord with all humility of mind. He was an humble servant and that was his greatness. The truth he had received, the truth he knew and taught, in which he also walked, had made him humble. This fact he expressed also in the Epistle to the Ephesians. "Unto me, who are less than the least of all saints, is the grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. iii:8). He never sought glory of man (1 Thess. ii:6). Nor did he use "flattering words." He only was desirous of the honor which cometh from God only and not from man. Thus our Lord has spoken. "How can you believe, which receive honor one of another, and seek not the honor that cometh from God only" (John v:44). He was not a man-pleaser; his ambition as a servant was to please the Lord (Gal. i:10).

And all these blessed characteristics of this servant were the result of a real, spiritual knowledge of the truth of God. If we know the grace of God and the truth of Christ, if we have a spiritual knowledge of the things of God, it will make us also humble, and we shall serve the Lord with all humility of mind. This is a test of true progress in spiritual knowledge, when this knowledge makes us think less and less of ourselves, when we become more humble, clothed with humility. Knowledge of Bible truths which puffs up is a very dangerous thing. Of all the forms of pride, that of a

Christian, or of a teacher, who thinks he is great and far advanced, is the most obnoxious.

Sometimes well-meaning people call a Bible-teacher "great" to his face, flatter him on account of his ability, and thereby make him think well of himself. We fear many young teachers have been seriously hurt by it. We have often said, if we have the choice between a slandering tongue, which belittles and accuses unjustly, and the flattering tongue, we prefer the former to the latter.

In these perilous times our safest place as servants of Christ is the place in the dust. While the great "religious world" wants to do big things, and imitates the ambitions of a blinded world, nourishing the Babylon spirit, let us remember that this is still the day of small things. Let us remember that it is still true what is written in 1 Cor. i:27, that God hath chosen the weak things. The little strength of which He speaks in His message to Philadelphia is confessed weakness and true humility. It is this which pleases Him, and all His servants who take that place are graciously used by Him. To them He gives the open door which no man can shut (Rev. iii:7-8). The Lord's strength, the display of His power, is made perfect in weakness. Let us then keep, through the grace of God, in the humble place, be little in our own eyes, avoid boasting, and serve the Lord with all humility of mind. A blessed rest and peace is in this. Furthermore the day of Christ will make manifest the blessed fruit which came from such service.



**Are You  
Praying  
in this Way?**

We are exhorted in Scripture to pray for all Saints, which means for all the children of God of like precious faith with us. All who accept the Lord Jesus Christ are called in the Bible "the Beloved of God, called

Saints."

Most of us pray for those who belong to our own fellowship and we neglect to pray for all the Saints. Millions of these precious members of the Body of Christ are unknown to us. But we should pray for these unknown Saints. Thousands of them, yes many thousands, are suffering

somewhere, for there is always suffering in that body, to fulfill (1 Col. i:24). And these members who suffer for Christ's sake and for righteousness' sake are especially dear to Him. Our intercession in their behalf, though we know them not, must be pleasing in His sight.

As the Editor writes this he has before him communications from Russia speaking of the horrible slavery into which thousands of Christians have been plunged by that vicious, satanic, atheistic Sovietism. Their properties confiscated, they are treated as slaves, forced to work in lumber camps, tortured and starved and treated in a way as the erst-while negro slaves were never treated. Those who hold on elsewhere in that land of moans and groans, blood and tears, to the faith, are denied bread-cards, and the information is before us that in Siberia especially countless thousands are doomed to starvation. The European nations and our nation stand by without any protests, and the advocates of Sovietism, educators and certain preachers, can applaud the "high ideals and achievements" of the Soviets.

What can we do? Oh, we can pray, earnestly pray, for these suffering members of Christ. Thousands of voices cry out—"How long, O Lord! How long!" Let us mingle our voices with theirs before the Throne of Grace and say, "How long, O Lord! How long!"

Let us pray for all these unknown ones, but known to Him. But as surely as He saw the afflictions of Israel in Egypt, heard their cry and knew their sorrow, he sees and hears and knows all that is going on. Ere long He will answer their prayers and ours.



**A Ridiculous Statement** Recently one of the Chief Justices of the Supreme Court of the United States opposed the oath to defend the United States in case of war, the oath demanded of men and women who apply for Citizenship. He evidently is one of the many misguided Pacifists. But His objections were introduced by the sentence "*We are a Christian Nation.*" This statement of course is nothing new. A few weeks ago the Editor received circulars issued by a

certain denomination containing a plea that the Lord Jesus Christ be recognized by the United States Government. The plea was based on the assumption that we are a Christian nation.

And so they count other nations as Christian. Like a postmillennial visionary who said in a convention that there were now six hundred and fifty million of Christians living in the world in the different Christian nations. With him England, France, Spain, Italy, Austria, Germany and even Russia are Christian nations. What nonsense! And then he added it was only a question of time when India would be a Christian nation.

The United States with its millions of Atheists, modernistic infidels, with millions of ritualists and with over four million Jews, is not a Christian nation. There is no Christian nation in existence today. The time when nations accept God and worship the Lord, the time when they turn swords into plowshares and spears into pruninghooks is not now. But it will come after His Return. This may not be the belief of denominations and creeds, but it is certainly the teaching of God's infallible Word.



**Modernistic  
Advice to  
Youth**

Dr. James L. McConaughty, the President of Wesleyan University, Middletown, Connecticut, a Methodist Institution, addressing this year's graduating class said: "Your generation must do better than we have with the problems of war and armament, prohibition, the fair distribution of wealth, protection against unemployment and for old age. We feel humiliated at our failures. *If you decide that socialism is the best path for you, follow it. Even Communism seems to give a deal for sacrifice for the common welfare, strongly lacking in capitalistic society today.*" This appeared in the "Herald-Tribune." In the New York "Times" he is quoted as putting that red murderer Stalin as one of the most influential world leaders of today.

This college President has opened the door wide for these graduates to turn to Socialism and Communism as the sure

remedy. What a shame and outrage! The Gospel of our Lord Jesus Christ is no longer wanted. Socialism and Communism are saviours instead. But all these educators with their pernicious advice are digging the pit into which they will fall. Oh! Methodism—how thou art fallen!



**Coming  
Together—  
But for What?**

This is taken from the "Christian Century": "Judaism and Christianity are coming closer together as a result of the five-year exchange lectureship between Garrett Biblical Institute, and the Hebrew Union College of Cincinnati. On May 5-7 Dr. Henry Englander, Professor of Exegesis at Hebrew Union, was guest speaker at Garrett. The previous week Dr. W. D. Schermerhorn, of Garrett's Mission Department, gave a series of lectures at the Cincinnati School."

Garrett is a Methodist institution thoroughly modernistic. Well can these two institutions come together and have fellowship, for both are deniers of the essential Deity of the Lord Jesus Christ. They do not believe in the supernatural Man, the eternal Son of God, who clothed Himself with a human body for the purpose of redemption by the shedding of His blood. Garrett Institute and the Reformed Jewish Institution in Cincinnati are twins. The reformed Jew has no more use for the Deity of Christ and His Virgin birth and physical resurrection than Garrett Institute has. Go to the Jew with the message of the Christ of God, the Son of God, who died for our sins, who is risen from the dead, seated at the right hand of God and coming again, and whether he is orthodox or reformed, he will despise this message.



**A Successful  
Evangelist**

Our friend, Evangelist M. F. Ham, whom we have known for thirty years, has been mightily used in the Gospel throughout the Southern States. Mr. Ham preaches a clear and simple Gospel, he is also a good Bible teacher and of course a Premillennialist. In a recent letter to the

Editor he speaks of the great blessing the Lord gave in Bristol, Tennessee.

“We have just closed in Bristol one of the greatest meetings of my evangelistic career. Our tabernacle seated 3,500 and we could not seat the crowd during the last two weeks, even when we divided them and had men only on Sunday and women only on Monday. Sunday night alone nine hundred men surrendered. Though we broadcasted every service all the services were overcrowded. For fifty miles around Bristol, in country stores and churches, in small towns, people gathered around the radios, ten in the morning and seven-thirty at night to listen in. There were over 3,500 professed conversions during these meetings and practically every church in this section will continue the meetings.”

Surely every Christian must rejoice in this success. It shows that, in spite of all the infidelity in the professing church, the Gospel is still the power of God unto salvation.

Brother Ham is conducting another evangelistic campaign in Lexington, N. C. Let us pray for him.



**The Head-  
master of  
Stony Brook  
Honored**

Prof. Frank Guy Armitage, Ph.D., of the faculty of the Stony Brook School, sent the following communication for publication in our columns:

“After nine years of strenuous work in the task of developing the Stony Brook School for Boys, recognition has been accorded to Headmaster Frank E. Gaebelien. By vote of the Board of Trustees and the Faculty of Wheaton College, Wheaton, Illinois, the Honorary Degree of Litt.D. (Doctor of Letters) was conferred on Mr. Gaebelien Wednesday, June 17th, upon the the occasion of the Wheaton Commencement, at which time Mr. Gaebelien gave the Commencement address.

“This honor comes as a climax to almost a decade of devoted work in the task of laying the foundation of what has proved to be one of the most successful of the younger collegiate preparatory schools in the country.

“Stony Brook School was founded as an undenominational college preparatory school by Dr. John F. Carson. Frank

Gaebelein. He was called at once as the Headmaster. In September of 1922, Dr. Francis L. Patton, ex-President of Princeton University, gave the inaugural address, and with a roster of twenty-seven students Stony Brook School came into being. One student was graduated the first year. To-day the student enrollment is approaching one hundred and forty. Additions and improvements to the equipment and buildings total rather more than one-half million dollars. The faculty has increased in number from six to fourteen. Athletics have always received a measure of keen interest, and, thanks to the generosity of Mr. John K. Fitch, ample field provision has been made for football, basketball, track and tennis. Nearly one hundred and fifty boys have graduated, of whom ninety per cent have entered more than twenty of the leading colleges and universities. During the *time of this intensive development Mr. Gaebelein has written* a number of books which have enjoyed a wide circulation in the United States and England.

“Stony Brook School has attracted students from all parts of the world. Boys of American parentage have come from Alaska, Cuba, Porto Rico, China, Egypt, Persia, Argentina, Brazil, Burma, Hawaii, Canada, and from all parts of the American union. Every year since its inception, the school has enjoyed an increase in the size of its student body.

“Owing to the successful work of Mr. Gaebelein and its effect as felt throughout the world, Wheaton College has now honored him by the bestowal of the doctorate.”



Question: “Have you anything which  
**Yes, We Have** will help me in the study of the Book of Acts?” Yes we have. The Editor’s exposition of the Book of Acts is a volume of 420 pages. It is in the fifth edition, and is considered by many one of the very best and most helpful commentaries on this interesting Bible book.

Every preacher, Sunday-School teacher or Christian worker should have a copy and use it in connection with the Sunday-School lessons. The price for so large a volume is cheap. It is listed on the back cover of this issue.

Hundreds of our former readers will  
**To our Former Readers** receive a copy of this current issue with  
 this paragraph blue-penciled.

We sent you several reminders that your subscription had expired and you received the magazine free for several months. And as we did not hear from you we had to take your name off the list. The Editor wonders if you have missed the magazine. Never before have we received so many letters expressing appreciation and witnessing to the great blessing "Our Hope" brings month after month. You have missed much. Surely if you are one of the waiting ones, waiting for His promised coming, you need this testimony now more than ever before.

Please accept this copy as a gift, and with it goes the prayerful invitation to renew your subscription and join once more the great family of "Our Hope." You will not regret it. You need the magazine in your home, also. Your children will read it and receive blessing from its perusal. May we hear from you?



**Once More** Once more a hearty invitation to our readers to attend the two summer Bible Conferences conducted by the Editor of "Our Hope." **Montrose, Pa.**, August 10-16. Speakers, A. C. Gaebelain and Arthur F. Wells. **Stony Brook, Long Island**, August 16-21. Speakers, A. C. Gaebelain, H. A. Ironside, B. B. Sutcliffe, Will H. Houghton, George W. Arms and George Douglas.

We hope to greet many of our readers in either place. And those who cannot come can pray for the outpouring of a great blessing.



**A New Catalog** A new catalog of our publications has just been published. The prices of some of the books have been reduced. A new edition of "The Harmony of the Prophetic Word" has also been published; price only one dollar now. Send for one of these new catalogs; also for a Scofield Bible Price List. We can save you a good deal if you order from us.



**Satan** Somebody wrote and asked, "Can you recommend a book on Satan, where he comes from, who is he and what is his work?" Of course we can. The work by our good brother, F. C. Jennings, on "Satan, His Person and His Work" is one of the best, if not the best on the sinister person of our adversary. It is a splendid book, which every Christian should have in his library. The price used to be a dollar and a half. You can have it now for one dollar.





**Autumn  
Ministry**

God willing, and if it pleases our Lord, the Editor has made a few definite engagements for the coming fall months. These are: **St. Paul, Minnesota** (Union Gospel Mission), October 4-9; **Winnipeg, Manitoba** (Elim Chapel), October 11-28; **Hutchinson, Kansas**, November 1-6 (Union Meetings), **Kingston, Pa.**, November 22-25; **Boston, Mass.**, December 3; **Washington, D. C.**, December 8; **Phillipsburg, N. J.**, December 11-13; **Altoona, Penna.**, December 14 and 15. Other places for November will be added later.

But to all we add again, "if the Lord wills." It is not our service, but His service, and He must guide and provide all things to make it all possible, and we know He will.

**Current Events**

Again we have been obliged to devote more pages to "Current Events" than usual. It means that the signs of the times are constantly increasing. A year ago optimism ran high, and many were the prophets who predicted a speedy end of the depression. But they were false prophets. The conditions are worse than a year ago. It begins to look very, very dark. But Current Events confirm Bible prophecy. No wonder so many of our readers write: "After reading your Editorial Notes we turn to the Current Events."

**Stony Brook  
School**

The Stony Brook School under the leadership of its headmaster, Frank E. Gaebelin, has had a phenomenal year. Twenty-four fine young men graduated and expect to enter different colleges and universities this fall. The fine Christian atmosphere and spirit is one of the outstanding features of Stony Brook. The boys are taught sound doctrine and true Christian living. Numerous college presidents and deans have written glowing letters of appreciation on account of the boys who received their training in Stony Brook. They have requested that we send them more boys of the same calibre.

The new school term begins next month. Parents who desire to enter their boys should get in touch at once with the headmaster. We are also taking again a number of boys on a scholarship basis. In connection with this the Editor wishes to thank those of our readers who have made contributions for this fund, which enable us to take in boys of foreign missionaries, widows and others.

A new building is planned to relieve the cramped conditions, and which will make it possible to take at least fifty more boys. Pray that this may soon be accomplished.

**Judges and Ruth**

The excellent exposition of Judges and Ruth by Mr. F. C. Jennings has been long out of print. The Editor is anxious to obtain several copies. If some of our readers have a copy to spare please send it to the Editor and we will remit a dollar, the former price of the book.

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Ye fearful saints, fresh courage take;  
The clouds ye so much dread  
Are big with mercy, and will break  
In blessings on your head.

## The Book of Psalms

### PSALM LXI

With this Psalm a new series begins which ends with the sixty-eighth. In these Psalms we hear the pleadings of the godly and find beautifully described their steadfast confidence in the Lord. And Christ is also seen in these Psalms as identified with His people, as their representative head.

The first of the series is a Davidic Psalm like the rest, with the exception of two (the sixty-sixth and sixty-seventh) in which David's name is not mentioned. It is claimed that this Psalm also belongs to the time of the rebellion of Absalom, when the king had to leave Jerusalem and the place of worship. It is a very simple Psalm which needs not very much comment; it falls into two sections.

#### I. The Cry of the Outcast. (Verses 1-4).

Hear my cry, O God;  
 Attend unto my prayer!  
 From the end of the earth do I call unto Thee,  
     when my heart is overwhelmed!  
 Lead me to the rock that is higher than I!  
 For Thou hast been a refuge for me,  
 A strong tower from the face of the enemy.  
 I will abide in Thy tabernacle for ever,  
 I will take refuge in the hiding place of Thy wings. Selah.

How suited this prayer cry was to David's condition, and more so to the godly in Israel, especially during the time of their coming, great trouble! The expression "from the end of the earth" is hyperbolic, showing the feeling of distance. It expresses the feeling of homelessness and of separation from what is dear to an Israelite. The heart is oppressed, depressed and overwhelmed. If this is true of the godly, who long for deliverance, how He must have been overwhelmed, who was the man of sorrows and acquainted with grief! And God in the days of His humiliation and suffering was His refuge.

And so the godly of the past, the present and the future yet to come, know Him as the rock, the refuge and the strong tower. "Lead me to the rock which is higher than I." And how God's people have been led to that rock and found in and upon that rock shelter and security! The

soul that is led through grace to the rock of ages and trusts in Him knows Him as the refuge, the shelter in the time of storm. And there faith turns, even in the face of the enemy, to Him as a strong tower, which can never fall. Then there is the sweet assurance of abiding in His tabernacle and in the hiding place of His wings. This takes us beyond the Israelitish hope of enjoying the place—His tabernacle—where His glory was seen. “I will abide in Thy tabernacle forever” reminds us of Revelation xxi:3. Here John beheld a new heaven and a new earth. And when he saw the holy city, the new Jerusalem, coming down from God out of heaven, he heard a great voice out of heaven saying: “Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God.” This is the glorious and eternal goal of all the redeemed.

We see then in this brief Psalm the prayer-cry of the out-cast, the oppressed and overwhelmed, and their faith and assurance as to the rock, their refuge, their strong tower, and their eternal dwelling with Him and in His presence.

## II. The Blessing and the Glory of the King. (Verses 5-8).

For Thou, O God, hast heard my vows;  
 Thou hast given me the heritage of those that fear Thy name.  
 Thou wilt prolong the king's days,  
 His years shall be generation upon generation.  
 He shall dwell in God's presence forever.  
 Loving kindness and truth do Thou appoint to preserve him.  
 So let me sing unto Thy name for ever,  
 That I may perform my vows every day.

Who is the king, whose vows are heard, who has received an inheritance, whose days are prolonged and who dwells in God's presence for ever? Most Christian expositors say the king is David. Though David speaks, yet prophetically another king is meant. According to the *Targum*, the ancient Jewish comment, the king is “King Messiah,” and this is the correct interpretation. Here we read that God heard His vows. He came to redeem. He came for that one great purpose, to devote Himself to the work of redemption. This was His vow, “to do His will,” the eternal

salvation will of God, to make purification of sins by the sacrifice of Himself. And so "in the days of His flesh when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him out of death, and was heard in that He feared" (Heb. v:7). He was heard when God raised Him from among the dead and gave Him the heritage, making Him heir of all things, which also belongs to those that fear His Name. And therefore His days are prolonged, His years, as the glorified Man, from generation unto generation. It corresponds to Isaiah liii:10: "When Thou shalt make His soul an offering for sin, He shall see His seed, *He shall prolong His days*, and the pleasure of Jehovah shall prosper in His hand."

He dwells, and the redeemed ones with Him, in God's presence forever. It reminds us of the last verse of the sixteenth Psalm: "Thou wilt show Me (Christ) the path of life; in Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore."

And the King will reign in glory over the earth. The sentence "Loving-kindness and truth do Thou appoint to preserve Him" has been rendered differently. It may be interpreted as the prayer of the redeemed Israel for their King. The last verse seems to give the same statement as Psalm xxii:25: "My praise shall be of Thee in the great congregation; I will pay my vows before them that fear Him."

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## Glimpses Into the Apocalypse

(Conclusion)

### (4) THINGS WHICH REMAIN

In this our last paragraph we must try to gather as many of these matters with which we began as we can. Space forbids more.

Examine a few of the unique expressions of our Book. Take those which deal with time. We read of a "silence in heaven for the space of half-an-hour," as if in the halls of

eternity, earth's old time-piece could be seen (viii:1). Its effect is to create an expectancy as to what is to happen when the silence is ended. Then, in another place, a great oath is lodged before the face of heaven that "there shall be time no longer" ere the seventh trumpet shivers to pieces the walls of civilization, Jericho-like. Once again, we note how the passage of time is measured by the duration of an angels brazen breath—"in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished" (xix:7).

Who is sufficient for these things? Says God Almighty: "*I have multiplied visions and used similitudes.*"

There are solemnities to look at. Let us take a few:

On what strange orbit then does our old world depart, which whirls it into a flood of scarlet moonlight, and beneath an alien sun—a rounded disk, black like ebony; where, too, a shower of stars collide with earth, and colored rain falls, fire mingled with blood (vi:12-13; viii:7)? Nor is the terror of these things done away with by treating them as mere symbols, for figurative language has a meaning, and how terrible must the actual be which symbol strives thus to foreshow. Look yonder: "the earth opens her mouth," behind the fleeing Jews! What ghastly force is here exerted. It yawns wide open, horrid orifice, to swallow an enormous stream, a following flood of persecution, gruesome draught, which done the jaws of crushing rock clap—to again, and Israel has escaped! Is it not written: "*I have graven thee upon the palms of my hands?*"

See now, the curious creatures that appear. There are "the Four Living Creatures." They are closer to the Throne than either the Elders or the heavenly angels, and so, are the nearest to our Lord Jesus, and are very close to God. These sing, *Tersanctus*, and rest not so doing day or night, pause not, that is, even to catch breath, so great is the ardour of their singing (iv:8; v:11). Once, centuries before, Ezekiel saw them in vision and heard the thunder of their wings. Now, for us of the twentieth century, as Hengstenburg observed in his day, "in the New Testament the holy enigma of the cherubim meets us."

Contrast with these, the three unclean spirits like frogs coming out of the mouths of the Dragon, the Beast, the False Prophet—the Satanic Travesty—to gather the whole world to Armageddon, the battle of that great day of God Almighty (xvi:13-16). Peace be still. *“I also will keep thee from the hour of temptation which shall come upon the whole world.”*

Observe shortly other contrasts in our Book:

Below on the earth, on which has come the end of the ages, a Beast rises up out of the sea, a Roman monster emerging from turbulence. Look! Far inland, within the Holy Land there rises out of its surface another awful Beast, one of dreadful cunning. These instruments of Satan have power over godless men. But look above! On Mount Zion, another and higher exaltation, stands a LAMB (O lovely contrast), while round Him happy harpers sing and round Him breaks the voice of many waters (xiv:2). *“The singers went before, the players on instruments followed afterwards.”*

Different, vastly different, are the voices of earth and heaven. On earth “kings of the earth,” merchant princes, ship-masters, companies in ships, sailors, lament the fall of Babylon, the City of the Beast, their source of wealth. But up above, the home of the angels is filled with singing, is ringing with Allelulahs. *“The fashion of this world passeth away”*—’Tis fulfilled! *“There is no peace, saith the Lord, unto the wicked.”*

Reader, farewell. We have tried to help a little, to awaken an interest in this grand Scripture, to excite to personal search, into its treasury of blessing, and we hope to a knowledge, a reverence, and an awful love, of and for Him, Whose Revelation it is, Our Redeemer, Saviour, Judge, King, One with the Eternal Father and the Holy Spirit, Three in One and One in Three.

We close with a petition for our little papers in the words of another:

“Look down, dear Master of the feast. O Shine.  
And turn, once more, *our* water into wine.”

*Amen.*

## “The Inferiority Complex”

Sitting in the house of a friend the other Sunday afternoon he very kindly gave me an illustration of the wonders of the Radio, and at the same time the privilege of listening to three of the most popular preachers of the day. First, with a little manipulation, I found myself listening to a well-known clergyman, Dr. Cadman, speaking in Brooklyn. When he had completed his sermon, by turning a small wheel, my friend had shifted me to Philadelphia, and I was hearkening to a clear proclamation of the Gospel by our Brother Barnhouse, and which we enjoyed for about half an hour. By another little turn of that mysterious screw, I was in a moment transported back to New York, and found myself listening to Dr. Harry Emerson Fosdick, the burden of whose remarks, at that time, seemed to emphasize the grave dangers attending what he called an “Inferiority Complex,” and by which he apparently meant a sense of our own insufficiency to meet, and overcome, the various trials, sorrows and sufferings that are inevitably connected with our passage through life.

I have been led into a meditation on what this reverend gentleman thus stressed, and turning my thoughts to the only Standard of Truth that I know—the Bible—I have thought of its worthies who all seem to have been sadly afflicted with this dreadful “Inferiority Complex.” I listen to one of the earliest, Abraham, the father of all who believe, as he apparently forgets to plead his ability but the reverse and cries: “Who am I but dust and ashes.” What a sad example of “Inferiority Complex” was that! Then the mind turns to another, the patriarch Job, who certainly does his best to avoid any “Inferiority Complex” for he says: “My righteousness I hold fast and will not let it go” (Chap. xxvii:6). “I have been a pattern of righteousness! When the ear heard me then it blessed me; and when the eye saw me it gave witness to me” (Chap. xxix:11), and we, being filled up with the danger of an Inferiority Complex, cry “Well spoken, Job! Keep there! Now you talk like a red-

blooded man. Let no one lessen that confidence in the power to maintain your own goodness!" But even Job himself fails after a little, for it is not long before we hear a very different sound from his lips: "I have heard of thee with the hearing of the ear, but now mine eye seeth thee. *Wherefore I abhor myself and repent in dust and ashes!*" Abhor thyself! O Job, what a fall into an Inferiority Complex was there! And yet, strangely enough, it is just then that Jehovah Himself seems to croon over the poor sufferer with delighted acceptance, for he tells the three friends to go to "my servant Job and he shall pray for you, for *him I will accept.*" Is it barely possible then that an Inferiority Complex is not in the estimate of God such a very pernicious thing after all?

But my thoughts turn to the New Testament, and if I remember rightly, there were two men who went up to the Temple to pray, excellent examples of both complexes, for one of them rejoiced in a decidedly "*Superiority Complex,*" whilst the other suffered greatly under the reverse. Says the first: "I thank Thee that I am not as other men; nor even as this Publican"—Could there be a more splendid example of a "*Superiority Complex,*" whilst his neighbor, standing near him would not so much as lift up his eyes to heaven but just breathed out: "*God be merciful to me the sinner!*" What an Inferiority Complex that poor man was suffering from! And yet if our popular and reverend preacher is not inspired, as I have no doubt the Book on which we are meditating, *is*, I begin to feel that possibly the true real danger today is exactly the other way; and that the wide-spread epidemic of the *Superiority Complex* is an infinitely more dangerous affliction than the *Inferiority Complex* against which we are so strongly warned. Indeed, it is this latter which seems to be the only possible basis of approval by, and acceptance with God. If that be the case, and the two or three illustrations that I have found in the inspired Word, make it as certain as anything can possibly be, then we must leave our Mentor to travel his path of the "*Superiority Complex*" with all who love that well-filled broad road, and who fear not its ending; whilst



we, humbled to the dust by our sense of a myriad falls, of present clustering dangers, and our felt weakness, will be far more afraid of the Superiority Complex than its opposite; but we will make our very needs the basis of our plea, and even glory in an Inferiority Complex as did our Apostle Paul (2 Cor. xii:10) if it make our Lord Jesus Christ more real and more beloved. —F. C. J.

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## His Fullness

“And of His fullness have all we received, grace for grace” (John i:16)  
 “For it pleased the Father that in Him should all fullness dwell”  
 (Col. i:19).

Emptied of self, and filled with Thee,  
 Lord Jesus Christ, what gain!  
 What solace in adversity!  
 What balm in earthly pain!

Emptied of self, and filled with Thee,  
 Not what these hands have done  
 Can gain eternal life for me,  
 But Thy free grace alone.

Emptied of self, and filled with Thee,  
 Incarnate Son of God,  
 From sin's dread burden I am free,  
 For Thou hast borne the load.

Emptied of self, and filled with Thee,  
 Bought with Thy Blood unpriced,  
 All that I am and have shall be  
 Not mine, but Thine, O Christ!

Emptied of self, and filled with Thee,  
 Redeemer of my soul,  
 I bask in calm security  
 When Horeb's thunders roll.

Emptied of self, and filled with Thee,  
 I'm sheltered from alarms,  
 Eternal love embraces me  
 In Everlasting Arms.

Emptied of self, and filled with Thee,  
 I joy in grace divine,  
 To know Thy life pulsates in me,  
 What wealth untold is mine!

Emptied of self, and filled with Thee,  
 Triumphant faith can sing:  
 “O grave, where is thy victory?”  
 “O death, where is thy sting?”

Emptied of self, and filled with Thee,  
 O Lord, my Righteousness,  
 In time and in eternity  
 Thy fullness I will bless.—*Anna Hoppe.*

## Current Events In the Light of the Bible

**Sir Oliver Lodge Predicts the Discovery of Another World.** This aged Scientist says that the next revolutionary scientific event would be the discovery of a new world.

“It will be a spiritual world which interacts with the material world and yet is not of it. The discovery will be made that man is not the highest being of which we have cognizance, but that elsewhere there is a multitude of intelligence, some far more highly endowed than ourselves. We are slowly awakening to the discovery of this new world to which our senses give us hardly any clue.”

The true believer in the Bible and student of its blessed pages does not need a scientific discovery of another world inhabited by a class of beings above man. Such a world of unseen beings is revealed in the Bible. Surrounding the earth is the atmosphere, and in the air, according to Scripture, is found the kingdom of darkness, which has for its head Satan, the fallen angel prince. He is called “the prince of the power of the air.” The Bible speaks of the “wicked spirits in the heavenly places” (Ephes. vi). They reach into our world and are active here. But in the second heaven, this vast and mysterious universe into which man, the creature on earth gazes, are the habitations of the innumerable hosts of angels. Scripture speaks very definitely about this world above, which the great Scientist thinks will some day be discovered. Man is made a little lower than the angels. The angels excel when it comes to intelligence and wisdom and power. They are the servants of the Lord. They are the ministering spirits ministering in their God-given sphere of service to the heirs of salvation. Our book on *The Angels of God* deals with this theme in a Biblical way and has brought help and light, comfort and joy to many hearts.

But we are confident that Science cannot tell us more about that unseen world than what is already revealed by our God. To know the mysteries and the glory of that

other world, we will have to wait till the day comes when we look no longer into a glass darkly, when we shall know as we are known.

**Just One Morning Paper.** The Newspaper is in our days a mighty witness to the Bible, as the supernatural Book of books. The Bible says that this world, or age, lieth in the wicked one; that the age in which we live is an evil age. It also declares that "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. iii:13). We also read how the professing masses of Christendom, having the outward form of godliness, but denying the power thereof, will be self-lovers, money-lovers, pleasure-lovers, and disobedient to parents, traitors, heady, high-minded, despisers of those who are good, and blasphemers. Then we read that this ungodly age is to terminate with distress of nations, with trouble upon trouble, with earthquakes, with wars and increasing lawlessness.

Here is a morning paper on the desk of the Editor. What do we find in it? Several cold-blooded murders, a number of bold hold-ups; several burglaries. Another item is an earthquake, which shook every portion of Great Britain. Here is an article by a leading financier that the depression is about ended; that business is picking up. Here is another communication from a business expert, and he says it is going to be worse and there is not a single sign of improvement. Here are the reports of the spat which His Holiness the Pope has with His Unholiness, Benito Mussolini. Our sympathy is with Mussolini, for if it were not for the stand he has taken every Protestant Mission and Institution in Italy would be closed.

The United States Consulate in Cuba is the center of a red riot in which a thousand persons participated. Next we read of the plight of Germany, with the statement if there is not made a reduction in the reparations a great Revolution will follow and that Germany might be forced to ally itself with the Soviets. The former Crownprince seems to reach out for the presidency of the German Republic. Next is a cablegram that France is worried over a wide

spread communistic revolt in Annam, as Indo-Chinese Priests were tarred and thrown into burning churches. A British authority predicts the following: "What has gone on in Russia will go on in England within the next five or ten years, and in time probably in America." (The Editor makes it less than that.) "England," the Englishman says, "is going to make great industrial and social readjustments which will bring about the complete enfranchisement of the masses." Roumania is on the eve of a revolt and ready for a dictatorship.

Well we could continue, but this suffices to show how the modern newspaper verifies the Bible, while a certain clique of clergymen, who have cast the Bible as God's Revelation overboard, continue to dream their dreams of a bettering world and sing their lullaby of "Peace and Safety."

**The Soviets Do Not Want Them.** Here is an interesting news item. The Editor refrains from making comments on it. Read it carefully and think it over, and do not overlook the fact that Senator William E. Borah, a well wisher and friend of the Soviets, seems to have a big influence with the Reds.

The apparent intention of Soviet Russia to exclude foreign clergymen was revealed yesterday when it was learned that visas had been denied to at least half a dozen American ministers, including John Haynes Holmes, liberal pastor of the Community Church, and known as an admirer of much of the Soviet system. Another who has been barred from entering Russia is the Rev. Dr. David Rhys Williams, Unitarian minister, of Rochester, N. Y., and brother of Albert Rhys Williams, Communist, frequent visitor to Russia and for years one of the Soviet's leading apologists in the United States. It is understood, however, that Dr. Williams is not a Communist.

A third American clergyman barred by Russia is the Rev. Dr. Doremus Scudder, Congregationalist, former missionary and author, who recently wrote to Mr. Holmes from Cannes, France, that a Soviet visa had been denied to him.

The names of the other excluded ministers were not revealed. In each case, it appears, although no official word was sent to the applicant, the sole ground for the denial was the fact that he was a minister.

Mr. Holmes, who plans to sail from Boston for Europe on the *Scythia* on June 14 for a three-months' tour of Europe, had intended to join a party of fifty educators, clergymen and professional men, headed by Dr. Sherwood Eddy, Socialist, and former International Y. M. C. A. Secretary in Russia, in July, to spend a month or so there. Mr. Holmes, recalling that he had entered Russia in 1922 without difficulty and spent three weeks there, was unable to understand why

he had been excluded. Dr. Eddy said the exclusion was not to be regarded as final, as strenuous efforts were being made to have Mr. Holmes and the two other clerical members of the Eddy party, who are excluded, but whose names he could not recall, admitted to the country.

Dr. Eddy said a letter addressed to Mr. Holmes by Senator William E. Borah, introducing him to Russia and commending him highly, would be used to further Mr. Holmes's cause. He said he believed some minor Soviet official had not known who Mr. Holmes was, and that the higher authorities would admit him.

Mr. Holmes, an independent in politics with Socialistic leanings, who has long been known to favor the success of the Soviet regime, although he has not approved of the alleged Soviet curtailment of personal liberty or of its attitude toward religion, said he felt "amusement but not resentment" in having been barred from Russia. He was even more surprised that Dr. Williams had been excluded.

P. S. Through the influence of Dr. Sherwood Eddy and Senator Borah, Dr. Holmes, the radical, will be permitted to join the excursion.

**The Opinions of a German Scholar.** Dr. Otto H. F. Vollbehr, of Berlin, has become internationally known as one of the outstanding authorities on rare books, especially the so-called "Incunabula"—books printed before 1500. His great library, including the famous Gutenberg Bible, was purchased by Congress and is now housed in the Congressional Library.

The Editor is personally acquainted with Dr. Vollbehr, and spent recently an hour with him in New York to examine one of the greatest literary treasures of the world. It is a magnificent copy of Dr. Martin Luther's first Bible edition, printed on parchment and bound in three volumes. Each volume of large folio size has a Scripture exposition written by the hand of Dr. Martin Luther; on the second page is a similar autograph exposition by Philip Melanchthon and the third page has also an exposition written by Dr. Bugenhagen. And the whole Bible is illustrated by hundreds of marvelous pictures in colors and burnished gold by that great master Lucas Cranach.

But Dr. Vollbehr, besides being interested in books, has a deep interest in the present world conditions. We give some of his opinions and views, as expressed by him.

"France is today the greatest of all dangers to European peace. I was very skeptical when I read some weeks ago

the words of one of the great military leaders in the World War—Ludendorff, predicting a near European war. But today, after the development of the past weeks, I see very ominous clouds.

“At first I laughed at the words of Ludendorff, but recent developments have made me see that his words are not incredible.

“Germany has either to join the democratic West, especially England, or the Bolshevistic East, namely, Russia. We are now on the way. Where will we land?

“If no miracle comes from heaven, and the German Government does not obtain labor and food for the masses and better living conditions, the move will be, beyond the shadow of a doubt, toward the East. Hitler will be only a link in the chain that will lead to coming events. The Russians are aware that the five year plan will be a failure. To keep the attention of the people from the fomentation of internal troubles—the darkness within—the Soviet Government naturally will lead them into outward entanglements.

“Russia’s hope today is to walk arm in arm with Germany. The two countries complement each other—Germany with her developed brain—Russia with her wealth and resources. The amalgamation of the two countries will lead to an intelligent and constructive industry and a combination of the socialistic and bolshevistic state.

“If this happens, as it probably will, let capitalistic Western States beware. Behind Russia to the East lie unbelievable possibilities of Indian and Chinese resources and power, only waiting for some one to salvage them. Some great leader will do this. We cannot imagine what changes in a short time may come to pass.”

The Editor believes this is a sensible forecast, and such a combination as Dr. Vollbehr mentions is in full line with the political events predicted in the Bible.

**The General Assembly and the Federation of Churches.**  
The General Assembly of the Presbyterian Church is the highest body of this denomination. It meets every year. The Federal Council of Churches of Christ in America, S. P. .

Cadman, President, is a religious-political organization which aims at government by propaganda. It seems to develop into a kind of "Protestant Pope," dictating certain policies. It has been claimed that the "Federation" is endorsed by over twenty million church members. But that is not true. Tens of thousands of Christians, yea, hundreds of thousands, whose denominations have been led into this association by certain denominational leaders, have no sympathy with it. It seems that the General Assembly of the Presbyterian Church is getting sick and tired of the dictatorial ways of the Federal Council. The Council endorsed *Birth Control*. The General Assembly has repudiated it. Many of the Presbyterian leaders, men of ability and godliness, are up in arms against this politically scheming Federation. Other denominations are waking up and open their eyes, and it looks that ere long there will be a big and commendable exodus from this organization. The Lutherans are also considering a severance.

It all originates from several sources. These leaders of the Federation reject the infallible Word of God as our only authority. They are ignorant of the real Truth of God. They dream the dream that the Church is in the world to rule and dictate the politics of the world. They think that by their endeavors they can make the world better.

What an awakening there is coming when the beast begins to reign! With all their attempts to restrain crime and wickedness by legislation and a religio-political control, they have miserably failed. And the one great power which restrains, the Gospel of Grace, sounding forth from Him, who died for our sins, the Gospel which has in it the power of God unto salvation, is being increasingly rejected. Reader! Ponder over this fact—*the greater and the more widespread the rejection of God's Gospel and God's Truth, the greater the manifestation of the powers of evil.*

**The Celebrated Head of the Federation of Churches, S. P. Cadman, Turns Prophet.** Speaking to a preacher's meeting in Cleveland, Ohio, Dr. S. P. Cadman predicted that the Roman Catholic Church would triumph over

Premier Mussolini in the present controversy. He also said, "The Roman Catholic Church has taken bigger men than Mussolini and eaten them for dessert." Very true! Past history, the history of the Papacy, is filled with assassinations and murders of those who opposed its domineering power.

More than once the head of the Federal Council of Churches has expressed his love and sympathy for Romanism. It certainly is, to say the least, significant. But we rather take Bible-prophecy than Cadman-prophecy, and the Bible predicts the coming doom of Babylon the Great.

**More Testimony as to Russian Conditions.** While Socialists and well wishers of Sovietism like Sherwood Eddy and Reinhold Niebuhr paint rosy pictures of Russia's progress, returning Americans tell a different story.

The wife of another American engineer, Mrs. MacMurray, came back a few weeks ago. "I'll never go back," she said. "Sorrow, fear and hate, combined with a jeering contempt for the finer things of life, hang over the land of the Soviets." Then she declared: "No moral code is preserved. Men and women live together like animals. They live where and how the Government directs. All labor is forced labor. If they do not work where the Government commands, they are refused a food card. I could not make friends. The people are afraid of every one and of everything."

Such is the Red Paradise!

**Stalin's High Ambition to Produce an American Revolution.** Isaac Don Levine has just published by the Cosmopolitan Book Corporation a biography. The author says that the destruction of American capitalism and the Sovietization of the United States is one of the chief aims of Stalin. According to this biography Stalin is personally conducting the Communistic activities in the United States. He also states that Stalin is the author of the five year plan. Here is the text of a paragraph from Stalin's address in 1928, quoted by Mr. Levine:

"The American Communist party is one of those few in



the world upon which history has laid tasks of a decisive character from the viewpoint of the world-revolutionary movement. I think that the moment is not far off when a revolutionary crisis will develop in America. And when a revolutionary crisis develops in America, that will be the beginning of the end of world capitalism as a whole. It is essential that the American Communist party should be capable of meeting that historical moment fully prepared, and of assuming the leadership of the impending class struggle in America. Every effort and every means must be prepared in preparing for that, comrades. For that end the American Communist party must be prepared and bolshevized."

How many American educators, modernistic-socialistic preachers, the members of the American Civil Liberties Union and others are secretly upholding Stalin's propaganda is of course unknown. But these modernistic traitors have their hand in it.

**A Sensible and Logical Warning. Will it be Heeded or Will Commercial Greed Prevail?** Economic ostracism of Soviet Russia has been asked by the Executive Committee of the Chamber of Commerce of the State of New York. The Chamber of Commerce declares that the prosperity of the Communist society would endanger the capitalist order.

American industries are threatened gravely by destructive Russian competition, the Executive Committee reports after "studying Russian relations in great detail" since November 6. On that date the chamber asked the President and Congress to take steps for the protection of American political and economic interests "in concert, if need be, with all the governments with which the United States is in friendly diplomatic relations."

"It is necessary that trade with the Union of Socialist Soviet Republics be discontinued in order to conserve the economic well being and political institutions of the world," the report says, asking an embargo on Soviet commodities, no further exportation of American industrial equipment and no technical advice to the Russian Government.

“It has been established by official inquiries conducted by governmental agencies of many nations, including our own, that no material distinction exists between the policies of the Union of Socialist Soviet Republics and the direction of the Third International,” the report continues.

“Both these bodies are agencies of the Communist party now in control of the major part of the former territories of the old Russian Empire. Furthermore, it is a matter of common knowledge and denied by none, that the fundamental policy of the Communist party is the promotion of a world revolution. The constitution of the U. S. S. R. makes it perfectly clear that the destruction of existing governments outside of Russia is the objective.”

The accomplishment of the five-year plan would subject the foreign trade of all nations to unfair competition, declares the report of the Committee under J. Barstow Smull, President of the Chamber.

“However, it is not to be overlooked that, by itself Soviet Russia could not, certainly in any brief period, accomplish its ultimate aim without outside assistance and the help of the very nations whose economic welfare it professedly seeks to destroy. Are we prepared to assume the responsibility of aiding the Russian regime to hasten the accomplishment of its advertised objective?”

The Executive Committee and a sub-committee, studying the problem for five months, gained information “from American business men and distinguished foreigners who are in close touch with the situation.”

Alas! there are only too many business concerns in the United States who are eager to sacrifice the welfare of the country for the sake of commercial gain. Hundreds of engineers, American citizens, have gone to the Soviets to assist in their success which finally may mean the overthrow of our own government. America, awake!

**The Plight of Europe. Increasing Distress of Nations.** The recent session of the League of Nations in Geneva has demonstrated afresh the hopeless task of straightening out European conditions. No satisfactory solution has been

proposed and the European crisis remains as it is. But more than that, there looms up bigger and bigger the possibility of another great catastrophe, or rather, catastrophes, in the form of widespread civil wars.

The New York *Herald-Tribune* of May the 31st had an illuminating article on the situation, which reveals the distress and perplexity of nations. Mr. Leland Stowe says:

On all sides the scene is troubled—industrially, agriculturally, financially, politically. And at the bottom of these associated tensions lies the one basic fact. The capitalistic system in Europe as a going creditable machine meriting preservation is at stake. It is at stake by virtue of the millions of unemployed whose numbers threaten almost certainly to increase during the next twelve months, bringing a more tremendous toil of poverty and hunger. It is at stake by virtue of idling industries, unsellable products and complete inability to move raw materials to where they are vitally needed. It is at stake through the widespread lack of confidence, which numbs men's faith and paralyzes their action. After that it is at stake through a multitude of selfish counter-interests and nationalistic insinuations, and in the political policies of most of the nations of Europe each is helping to condemn the others to restricted palliatives or almost fatalistic lassitude.

One is forced to ask how long national ambitions, national blindnesses, will stand in the way of the first real steps toward a sane adjustment and reconstruction. How long will the millions of jobless workmen suffer silently? How long will Europe's capitalistic machine be permitted to continue floundering about like a helmless ship? This indeed is the question posed by Europe today with a seriousness far too few people realize, but there were thoughtful statesmen, mostly neutrals, but many from Germany, Austria and Hungary and some even among the Allied delegations, who left Geneva asking themselves just these things.

One of these said to me with great gravity: "Europe can only continue in this state for another year or two. We are running the risk of a social upheaval which may reach unprecedented proportions. Perhaps this meeting at Geneva this week may be like the meeting of the states general in France before the French Revolution. I hope not, but I don't know what can be done."

He was thoughtful and depressed, a man of great culture and learning and wide political experience. It is impossible to disregard such a man's opinion, especially since many others share it in varying degrees. It is the realization that Europe today is facing failure or the acid test. It is an admission that Europe's economic and political practices alike need not only justification but revision.

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May we cling to Christ, with a deeper sense of our own vileness and His perfectness. May we wrap ourselves up, as it were, in Him, while passing on through this cold and faithless world.

## A Message for Each Day

**August 1.** "With God all things are possible" (Matt. xix:26).

Our Lord, who came to make known the Father unto us, spoke these six glorious words. He who spake these words knew the truth of them, for He is equal with the Father and was with the Father in all eternity. And this God, with whom all things are possible, is our God and our Father. How often do we limit Him and His power! Oh, for childlike faith to go on in darkness, in difficulties and in a way beset with obstacles, ever believing "with God all things are possible."

**August 2.** "Whatsoever He saith unto you, do it" (John ii:5).

Thus Mary spoke demanding obedience not for herself (as Rome has put it) but for Him, who is the Son. Whatsoever He saith unto you, do it. It holds good still. We look to Him as our Lord and are His servants. Our will must be all His own or we cannot do what He says. He speaks to us still through His Spirit in His holy Word.

**August 3.** "And they were not able to resist the wisdom and the spirit by which He spake" (Acts vi:10).

Stephen, of whom God's Spirit gives us this record, was filled with the Spirit. He was full of faith and power. His wonderful testimony before the council shows how well acquainted he was with the written Word of God. All these characteristics can be ours as believers through the grace of God.

**August 4.** "As a bird that wandereth from her nest, so is a man that wandereth from his place" (Prov. xxvii:8).

A place has been given to us through grace. We are in the world, though not of it. The world is a wilderness. In the heavenly is our position and possession. How often our thoughts and hearts wander away from the place where we belong. Then, indeed, are we as a bird that wandereth from her nest.

**August 5.** "Let my mouth be filled with Thy praise and with Thy honor all the day" (Psa. lxxi:8).

A mouth filed with the praise of the Lord all the day, in all circumstances, has no time to murmur or to complain. A praising people is a happy people. Often in beginning a new day, with darkness about, praise will scatter the clouds.

**August 6.** "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all suffi-

ciency in all things, may abound to every good work” (2 Cor. ix:7, 8).

This should be the rule for giving for every believer. How we have all failed here, and all Christendom has shamefully failed. Not out of necessity, but out of a thankful heart. The eye of the one who gives looks to Him who is able to make all grace abound toward us. It is all of Him and should be for Him.

**August 7.** “Bear ye one another’s burdens, and so fulfill the law of Christ” (Gal. vi:2).

It is not alone the fulfilment of the law of Christ, but an extremely precious and blessed thing to bear one another’s burden. Do you bear any such burdens? He, in glory bears all, but He wants us here to be sharers of what He does for us all.

**August 8.** “Neither give place to the devil” (Ephes. iv:27).

How easy place is given to the enemy. How often children of God put themselves upon the territory of the devil and they have to suffer for it. He with all his dreadful power is powerless if we are abiding in Christ and give the devil not an inch room.

**August 9.** “Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to your Lord” (Ephes. v:19).

This is a good way to carry out the Word. “Neither give place to the devil.” Make melody in your heart. Let that precious Word of God you take along on your daily path, that Word you have hid in your heart, arise as a song, thus making melody in the heart and your way will be the way of rejoicing.

**August 10.** “And let the peace of God rule in your hearts” (Col. iii:15).

Peace with God is ever ours. The peace of God, His very peace and rest is to rule us and have in our hearts the supreme place. All that disturbs that rest has to be put out.

**August 11.** “I will go in the strength of the Lord God: I will make mention of Thy righteousness, even of Thine only” (Psa. lxxi:16).

A good word to take along for another day of pilgrimage. Indwelt by Him, our Lord, we can go in His strength and testify of His righteousness.

**August 12.** “My soul, wait thou only upon God; for my expectation is from Him” (Psa. lxxii:5).

This is true faith. Waiting *only* upon God. Some one says, “I believe in telling God my needs and telling it to His people, to my brethren.” But that is not the faith expressed in the above Word. Faith waits *only* upon God, faith expects *only* from Him.

**August 13.** "And at midnight Paul and Silas prayed, and sang praises unto God and the prisoners heard them" (Acts xvi:25).

What a testimony this was! Instead of bitter complaints and murmurs, prayer and praise. Who had ever heard such a thing where curses and weeping was the rule! And how God owned and answered these prayers! Dear Reader! You may be in a prison this very day, shut in and surrounded by many difficulties. What a privilege is yours to pray and praise and receive God's answer.

**August 14.** "And the night following the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (Acts xxxiii:11).

The Lord cheers His servant and lets him know. He has a path for him and will bring him safely, in spite of enemies, storms and snake-poison to Rome. So has He a path for you and He will bring you there. Cheer up.

**August 15.** "As soon as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread" (John xxi:9).

Who prepared this breakfast? Who put fish on the fire and bread alongside? None other than He who says to them, "Come and dine." The resurrected Jesus. What tender care this fact reveals! Nothing is too little for Him to be occupied with for the good of His own.

**August 16.** "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. vi:34).

*Therefore*, because we have One who cares for us—even to the minutest things of life—take no thought for the morrow. How much trouble and pain, anxiety and unrest we would escape if we would carry out His Word literally.

**August 17.** "And He saith unto them, Why are ye so fearful, O ye of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm" (Matt. viii:26).

*Why* are ye so fearful Reader—why? Is there any reason for you to fear in the midst of the tempest and the storm? The Lord who created the sea is with you; He can rebuke the winds and the sea.

**August 18.** "Again I will build thee, and thou shalt be built, O virgin of Israel; thou shalt again be adorned with

thy tabrets, and shalt go forth in the dances of them that make merry" (Jer. xxxi:4).

God's promise to Israel soon to be fulfilled. What comfort for us that His gifts and callings are without repentance? And while Israel will soon be adorned, we, too, shall wear the crown and be anointed in His presence with the oil of gladness.

**August 19.** "The Lord has done great things for us; we are glad" (Psa. cxxvi:3).

So we can say. The great things done for us are the things of a finished salvation in Christ. As we contemplate them, joy and gladness fill the heart.

**August 20.** "And they asked not counsel at the mouth of the Lord" (Josh. ix:14).

The Gibeonites would never have deceived Israel with their mouldy bread and their old wine skins if God's people had laid the matter before the Lord. How many deceptions we would discover if our way would be *first* to ask the Lord.

**August 21.** "There remaineth yet very much land to be possessed" (Josh. xiii:1).

As Israel had very much land to possess, so have we yet much to take hold of in faith of the heavenly in Christ, the spiritual blessings. May we go forward and possess the land.

**August 22.** "I wholly followed the Lord my God" (Josh. xiv:8).

Thus spake Caleb. What a boast to make through God's grace? This wholeheartedness had a wonderful outward effort on Caleb so that he could say: I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now, for war, both to go out and to go in.

**August 23.** "A double-minded man is unstable in all his ways" (James i:8).

The double mind, the divided heart brings unhappiness and dishonors Christ. Let us have a united heart and say, "This one thing I do."

**August 24.** "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost" (Jude xx).

This is the word of exhortation for the last days in which we live. Building yourselves up and with it prayer in the Holy Ghost.

**August 25.** "Art thou not also one of his disciples? He denied it, and said, I am not" (John xviii:25).

Thus Simon Peter spake, denying the Lord. How often His own still deny Him. The hasty or angry word spoken, the impatience and other things is but a more subtle form of saying, "I know Him not."

**August 26.** "And when He had thus spoken, He cried with a loud voice, Lazarus, come forth" (John xi:43).

That loud voice will soon be heard again. His voice, in the assembling shout from the air will come down into the earth, those in the graves will hear it and we, His living saints, will hear it and come forth to meet Him.

**August 27.** "I am my Beloved's and His desire is toward me" (Song of Sol. vii:10).

Blessed assurance. I am His and He is mine. His desire is toward me. He loved me and gave Himself for me. Oh, to see Him as He is.

**August 28.** "Before I was afflicted I went astray; but now I have kept Thy Word" (Psa. cxix:67).

Affliction serves often this very purpose. Let us accept *all* from His loving hands, who never makes a mistake with His children.

**August 29.** "If thine enemy be hungry give him bread to eat; and if he be thirsty, give him water to drink. For thou shalt heap coals of fire upon his head and the Lord shall reward thee" (Prov. xxv:21, 22).

Have you an enemy? One who has misjudged you and done you evil? Have you prayed for such a one, and as opportunity offered, done him good? The Lord shall reward thee.

**August 30.** "To God only wise, glory through Jesus Christ for ever. Amen" (Rom. xvi:27).

Glory to God is the great goal. May we be continually and increasingly be something for the praise of His glory.

**August 31.** "Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book" (Rev. xxii:7).

An announcement and a Blessed. Both go together. If we truly believe in His imminent coming we shall keep the sayings of this book. May He find us thus when He comes suddenly.



## **Anglo-Israelism**

### **Unscientific, Unhistoric, Unscriptural**

BY STEWART P. MACLENNAN, D. D.

The Anglo-Israel theory is based on the idea that Great Britain and America are Ephraim and Manasseh, or part of the ten lost tribes of Israel, and as such are the objects of the great prophetic utterances of the Old Testament concerning Israel.

It is their belief that Great Britain and America have a central part in the great drama of the end of the age. They hold that when the northern kingdom of ten tribes were taken captive by Sargon and placed in his Assyrian empire, that they eventually became lost, drifted across Europe and finally came to the British Isles, where they blossomed out, and are at the present time fulfilling prophecy.

But the whole story is based upon tradition, concerning which the Scripture says:

“Making the word of God of none effect through your traditions which we have delivered.”

It makes a promiscuous use of Scripture to prove its false assertions. The meaning of Scripture is usually determined by its context. To patch up Scriptures together that are far apart in context, intent, purpose and circumstance, is to twist, pervert, contort and confuse the word of God, and would give us a muddled Bible.

In any system, every theory should be brought under the scrutiny and test of God's Word, not in disconnected, disjointed bits of Scripture. Scripture should always be read in the light of its context and brought under the spotlight of God's Word. “What saith the Scripture?” “To the law and to the testimony; if they speak not according to this word, it is because there is no truth in them,” concerning the question in contemplation.

It is a serious matter to mutilate God's Word, and it is impossible to “rightly divide the word of truth” unless we distinguish between the dispensations. The bard of England, Shakespeare, said, “The devil can cite Scripture for his

purpose, and in religion what damned error but some sober truth will bless it and approve it with a text."

There are some 300 or more reasons advanced to support the Anglo-Israel theory, and, without debate, great and marvellous have been the contributions to the cause of civilization and Christianity throughout the world by the Anglo-Saxon race, including America. No one would question this fact. An illustrious and glorious chapter has been written by this people. And in the present difficult world situation probably the two nations that stand in the breach to stem the onrushing tide of Soviet propaganda that would paralyze and plunge the world into Stygian darkness are these two same nations, England and America.

But—are we warranted, because of these things, to insist that Anglo-Saxons accept this doctrine as a scriptural fact? Intriguing as it is made to be, it is my sincere conviction that it is wholly without basis, that it is only a fallacy, and that it is most of all a dangerous heresy.

One Scripture alone topples the whole system into ruins. It is this:

Num. xxiii:7, 9. "And he took up his parable and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel . . . For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and *shall not be reckoned among the nations.*"

Anyone that faces this ninth verse sees at once that Britain is surely reckoned among the nations, and so is America. Britain is in the League of Nations, and very closely entwined in international affairs, with all of the nations of Europe.

How can Britain be Israel if God said that she could never be reckoned among the nations?

### **I. Anglo-Israelism is unscientific:**

1. *The Philological and Ethnological claims that are advanced in support of this theory are unscientific.*

For example, the claim that the word "British" is composed of two words, "Brith," meaning covenant, and "Ish,"

meaning man, is an ethnological and philological impossibility.

The word "British" is a modern spelling of Barantanic, which literally means "The tin islands." History acquaints us with the fact that the ancients came to the British Isles for tin, and the Isles so received their name from the useful mineral that was mined on them and is still being mined.

2. *The attempt to derive the word "Saxon" from the word "Isaac's son."*

The assertion that inasmuch as the Hebrew has no vowels, the word then would be SRK'S or Sax means nothing, for the word in the Hebrew for Isaac is "Yitzchok." So there is no possible relation there with the word "Saxon."

## II. Anglo-Israelism is unhistorical:

1. *The people who today inhabit the British Isles are Saxons, English, Welsh and Celtic.*

And there is no historic connection with the Hebrew people. The history of the tribes with which the nation is composed—Teutonic, Saxon, Caledonian, Latin, Scandinavian, Angles—are totally distinct and have no historic connection with the tribes of Israel.

Moreover, the customs and manners, both religious and social, bear no resemblance in any degree to those of Israel.

The physiognomy of the people who comprise the British Isles, whether Scotch, Welsh or English, Celtic, Norwegian or Norman, is exactly opposite to that of the Orientals or other Eastern peoples.

What is more revealing is the fact that the names of the towns and villages; of the men and women, when the Britons came to the British Isles were found not to be of Hebrew or Semitic origin, but are directly traceable to other sources altogether.

The fact is that the aboriginal Caledonians or Britons were in the British Isles *long before the ten tribes were carried captive to Assyria.*

The question arises: How could it be possible for a people so advanced in civilization, in religion, in possession

of the knowledge of the true God, so greatly impaired by idolatry—how would it be possible for them to emigrate to the islands, mix with the people and leave not a single trace of their language, their religion, their manners, their dress or their national traditions with them?

This is given further weight by the fact that the two tribes, the Jews, wherever they travelled, left the impress and mark of their presence upon the people and the land wherever they sojourned. They established their worship, they spoke their language, and their manners were practiced in every European city, and, as a matter of fact synagogues exist to this very day, which were set up before Christ, and every European Jew can tell for a certainty that he is a descendant of Abraham. Indeed, it is so marked that to this very day he lives apart from the Gentiles. There is no evidence in the Bible or history that would in any way prove such an immigration.

The so-called historic proofs of Anglo-Israelism are derived from pagan myths and fables. I challenge anyone to produce one single line from historians, ancient or modern, to prove that the people of the British Isles are descendants of the "ten lost tribes of Israel." The argument for Anglo-Israelism based upon the circumstance of their ancestry being traceable to the neighborhood of Media means nothing, since that country is well known to be "the cradle of the human race." If this is so, where is the force of the argument, since all races came out of this common cradle? If there is any force in it at all it would prove that every race is Israelitish.

One of the claims of Anglo-Israelism is that Queen Victoria was connected with the House of David through the line of Zedekiah. If this fact could be proven, as it is not, it would remain true that there was no connection between her throne and the throne of David for the simple reason that Zedekiah was an interloper, and not reckoned in the legal genealogy (See 2 Kings xxiv). He was simply acting as Nebuchadnezzar's representative. We look in vain in the royal genealogy in Matthew i for his name,—where the line is brought down to Jesus of Nazareth, in whom the line of

the house of David terminates; and the angel told Mary, at the time of her annunciation, that

“The Lord God shall give unto Him the throne of His Father David, and He shall reign over the house of Jacob (Israel) forever, and of His kingdom there shall be no end.”

And David, be it remembered, was of the house of Judah, not Israel. “The royal rights of His pedigree He took away with Him to heaven, and He is coming back by and by to give them effect in the restoration of the kingdom of Israel and the government of the whole earth.”

As to the “Coronation Stone” in Westminster Abbey, which it is claimed was brought over by Jeremiah to Ireland and finally to England—suffice it to say that “geology is against them, for the stone is of the old, red sandstone formation of Scotland and has nothing in common with the limestone rocks of Palestine.”

No, the whole theory is staked upon the line of descent which is “legendary, uncertain, improbable, and full of fatal gaps and flaws.”

### III. Anglo-Israelism is unscriptural:

1. *It is unscriptural because it teaches that there is a distinction between Judah and Israel.*

It sets forth that this distinction obtains to this present day; that Judah refers to the Jews of the present, and that Israel refers to England and America; that all the way through the Scriptures, even into the New Testament, this distinction is maintained; that “the Jews are not Israel . . . but the people of the Ten tribes were never Jews.”

Therefore we conclude that if this theory—the distinction between Israel and the Jews be proven incorrect, then the whole theory collapses. “To the law and to the testimony.”

2. *The Scriptures clearly reveal what happened to Judah and Israel after the apostasy and division.*

We know that the southern kingdom, Judah, was considered Israel because so many of the tribes had flocked to them after the apostasy and separation of the northern tribes. We read of this in 2 Chron. xi:3:

“Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin.”

We read further that as idolatry increased in the northern kingdom, the godly and faithful seceded from the ten tribes and came to Judah (2 Chron. xi:16, 17:

“And after them, out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel came to Jerusalem” etc.

Added to this is another fact that must not be overlooked, in the reign of Hezekiah—2 Chron. xxx:1, 5, 11, 18, 25:

“And Hezekiah sent to all Israel and to Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel,” etc.

### 3. *The year 721 marked the fall of the Northern Kingdom.*

In a certain book, “The Chronology of the Bible,” we read: When Nebuchadnezzar, King of Babylon, conquered Assyria, he is called King of Assyria as well as Babylon. And thus the millions of people of the northern kingdom of Israel were merged and amalgamated with the captives of Judah. They had one political sovereign. All their prejudices and animosities, fostered during their separated kingdoms, were forgotten; they had now one common ruler and all spoke the Babylonian language. Thus they lived together, and undoubtedly transacted business together, and maybe intermarried, and had religious meetings together—and when Cyrus, king of Media and Persia, took possession of the Kingdom of Nebuchadnezzar, including Assyria and Babylon, he cemented Israel and Judah into still closer union. The Captivity became God’s melting pot. Never forget the fact that the division of the Northern and Southern Kingdoms of Israel and Judah was for the God-designed purpose of chastizing the house of David, and that lasted for 250 years only.

But when both Kingdoms were in the captivity, the chastisement of David’s house ceased, the enmity and rivalry were forgotten, they lived together as “Jews,” and they all looked forward to one national and future destiny. And from that time on the term “Jews” and “Israelites” became

interchangeable, in fact synonymous. This will become evident in New Testament usage of the terms.

All of them, judged by the divine standards, were sinners who needed the guilty sinners' Saviour, the Lord Jesus Christ.

The British-Israel theorists claim that it was the Jews who crucified Christ, not the Israelites. But this unsound assertion is easily refuted in Isaiah viii:13-15, where it reads thus:

“Sanctify the Lord of Hosts Himself and let Him be your fear and let Him be your dread, and He shall be for a sanctuary, but for a stone or stumbling and for a rock of offense to both the houses of Israel, for a trap and a snare to the inhabitants of Jerusalem. And many of them shall stumble and fall and be broken and snared and be taken.”

Surely Galilee was as guilty as Judea in the rejection and crucifixion of Christ (Matt. xi:20, 24; Luke iv:29).

And is not Christ crucified still today, to the “Jews” a stumbling block? This characteristic to stamp all the good promises of the Word “British-Israel truth,” and all the discordant utterances, belonging to Judah, has gone so far that even some of their enthusiastic champions have hinted that Jesus Christ was an “Israelite” and not a “Jew,” yet the woman at the Well of Samaria knew better than that, for at a glance at the stranger she said:

“How is it that thou, being a Jew, askest drink of me who am a woman of Samaria?” But our Lord, who was the possessor of the living water, did not scruple to reply to the woman—“Salvation is of the Jews.”

4. *The most stirring event of ancient times, perhaps, was the proclamation of the decree of Cyrus in the year 536 B. C., two years after his conquest of Babylon.*

Cyrus promulgated this great decree throughout all of his kingdom, we are told. His kingdom was the same as that over which Nebuchadnezzar, his successor, had reigned before him, only probably somewhat more extended.

There came a great response to this proclamation. A caravan of over 42,000, besides servants and maids, of whom there were 7,367, and 200 singing men and women under the

leadership of Zerubbabel, who was the lineal descendant of the royal House of David and of Joshua the High Priest, made their long trek from Babylon to Jerusalem.

The decree of Britain under Balfour's declaration is the only thing comparable to it in the history of the nation of Israel among the nations of the earth.

I believe that the Scriptures clearly indicate that not only Judah and the Levites, but as many, proportionately, from the ten tribes went back with them to Jerusalem (See Ezra vii:7, etc.)

After Zerubbabel and Joshua came Ezra. And the fact is this, that the remnant in the land grew and grew until a century and a half later, at the time of the Maccabees, and then another century and a half later still, in the time of our Lord, we find the Jews in Palestine a comparatively large nation, numbering millions. While of course from the time of the downfall of the Perisan Empire we hear but very little more of the Israelite exiles in ancient Assyria or Babylon.

Alexander the Great was the roadbuilder of ancient times, and after him, those who remained away from Jerusalem were dispersed as they wandered away across the world in every direction, not only west, but east and north and south-east. And when James wrote his epistle, he wrote it to the "twelve tribes scattered abroad."

They were certainly not lost in the sense that some interpret that word; they were lost only in the sense that they were away from God, many of them, like sheep that have gone astray and have "turned every one to his own way." When Christ commissioned His disciples to preach to the lost sheep of the house of Israel, every student of the New Testament knows that the disciples never passed beyond the confines of the land of Palestine to preach their message. But the great Passover time and the anniversary feast of ancient Israel were occasions for the streaming in of visitors from all parts of the civilized world—Jews, coming home, for they all recognized Jerusalem as the centre of their life and hope for the future.

To quote a great writer, David Baron, on the subject:

"They felt they were of the same stock, stood on the same



ground, cherished the same memories, grew up under the same institutions and anticipated the same future. They had one common centre of worship in Jerusalem, which they upheld by their offerings; and they made pilgrimages thither annually in great numbers at the high festivals."

Through the captivity the name Jew became general for all Israelites who were anxious to preserve their theocratic nationality. This was the more natural since the political independence of the ten tribes was destroyed.

"Without any hope of a restoration to a separate national existence," says David Baron further, "what hopes and promises they had were, as we have seen, linked with the kingdom of Judah and the house of David.

"Anglo-Israelism teaches that members of the ten tribes are never called 'Jews,' and that Jews may never be called 'Israelites.' But both assertions are false. Who were they that came back to the land after the Babylonian exile?"

Anglo-Israelites say they were only the exiles from the southern kingdom of Judah, and call them Jews. We have already shown this to be a fallacy, but might add the significant fact that in the book of Ezra this remnant is only called eight times by the name "Jew," and no less than forty times by the name "Israel." In the book of Nehemiah they are called "Jews" eleven times and "Israel" twenty-two times. As to those who remained behind in the one hundred and twenty-seven provinces of the Persian Empire, which included all the territories of ancient Assyria, Anglo-Israelites would say they were of the kingdom of Israel; but in the book of Esther, where we get a vivid glimpse of them at a period subsequent to the partial restoration under Zerubbabel and Joshua, they are called by the name "Jews" forty-five times, and not once by the name "Israel."

In the New Testament the same people who are called "Jews" one hundred and seventy-four times are also called "Israel" no fewer than seventy-five times. Anglo-Israelism asserts that a Jew is only a descendant of Judah, and is not an Israelite; but Paul says more than once, "I am a man which am a Jew." Again he says, "For I also am an Israelite. Are they Israelites? So am I" (Acts xxi:39; xxii:3; Rom. xi:1; 2 Cor. xi:22; Phil. iii:5).

Our Lord was of the house of David, and of the tribe of Judah after the flesh—a Jew. Yet they say that it is of Israel that He came.

Romans ix:4, 5: “Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed forever.”

Then when Jesus addressed Nicodemus, John records the fact that he was a Jew (John iii:1)—“There was a man of the Pharisees named Nicodemus, a ruler of the Jews.” And in verse 10 we read that he was a “master in Israel.” Jew and Israel are here synonymous in the mind of John and Christ.

The most serious thing, however, in connection with this doctrine of Anglo-Israelism, is the bearing that it has upon the doctrine of salvation by faith in a crucified and risen Lord; for the deduction, if not a direct statement, would make identification with Britain or America the only requisite for final salvation—since the apostle Paul tells us that “all Israel shall be saved”—rather than regeneration through a personal, individual faith in the Son of God. The great message for the church in this dispensation is not national, but individual.

In conclusion:

1. It is unscriptural to speak of the promises of blessing, foretold by the prophets, before the return of the Lord.
2. Israel is to “abide many days without a king” (Hosea iii:4, 5, cf. Ezek. xxxiv:4).
3. Jesus Christ is the rightful heir to the throne of David (Luke i:31-33; Jer. xxxiii:17, 20, 21).

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## **The True Church Its Translation Before the End**

Scripture reveals the fact that the Eternal Father, Son, and Holy Spirit had an eternal purpose before the world was. In the far off ages of eternity, the Eternal Godhead had

purposed in Christ Jesus that a called out body from all the nations should be brought into fellowship with Him. Accordingly they were chosen and verily ordained in Christ before the foundation of the world (Eph. i:1-4 with Eph. iii:1-12). The bygone ages since the world began appear now to be a great foundation laid by God Himself as a preparation of His great eternal purpose. When the fullness of time came God sent forth His Son, born under the law and of a woman, to redeem us from the law and its curse (Gal. iv:1-5). Man had failed in Eden, later under conscience, government, promise, and law. The law had only made sin exceedingly sinful (Rom. v:20-21). Over four thousand years of world history demonstrated that man was a sinner and loved to sin (Rom. iii:9-20). The coming of the Son revealed a change in God's administration to man (John i:17). Where sin had abounded now grace was to superabound. Where one man's disobedience (Adam) made many sinners, now through the righteousness of One (Christ) many can be made whole. The death and resurrection of this One man opened up a new and living way whereby ungodly humanity could come back to God in a way that perfectly vindicated his holiness and justice (Rom. iii:24-28). God's own Son, in whom he was well pleased, bore our guilt and received the penalty for our sin. He died the just for the unjust that he might bring us to God. God's new message is that he will justify the ungodly by faith in the death and resurrection of His own dear Son. This evangel is for the whole world; Jew, Gentile, Roman, Greek, black, white, rich, poor, bond, or free (John iii:16). All who believe are accepted in the Beloved; adopted into the family of God; granted eternal life; indwelt by the Holy Spirit; and made fellow-heirs with Christ.

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 (Matt. xxviii:19-20). No! The Church that Christ founded is made the depository

of this heaven-sent message; that all were sinners and needed a Saviour (Rom. iii:23-26). 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" (2 Cor. v:20-21). Redemption for the whole of mankind was to be preached though the efficacy of His atoning blood which he graciously shed to cleanse us from all sin (Eph. i:7). The Church body, or ecclesia was hid in God from the creation to the Cross. It was not made known to men in bygone ages as it is now made known to the New Testament apostles and prophets (Eph. iii:1-5). In this Church all distinctions disappear and all are one in Christ with the same heavenly privileges. Such is the infinite grace of God, such His infinite wisdom. Moreover, in the ages to come God will demonstrate to the whole universe his manifold kindness to the sons of men, through the Church (Eph. iii:9-10).

In Matt. xvi:18, just after Peter's memorable confession, the Lord made this revelation concerning his Church, that upon Himself, the Rock, He would build a Church against which the gates of Hades could never prevail. Against this blood-washed throng the counsels of the unseen world can never prevail. Here in Matthew's gospel with Kingdom hopes waning, the Lord announces the new thing, the mystery, the Church which is his body (Col. i:18). To this group of men, his disciples, who had hoped to sit on the right and left in the Kingdom, would be given the responsibility and honor of bearing the good news of his death and resurrection to the world commencing at Jerusalem (Luke xxiv:46-48).

Before leaving this world our blessed Saviour comforted His disciples by telling them that He would send them the Holy Spirit, the Comforter, who would guide them into all truth and show them things to come (John xvi:7-15). During the period between Christ's resurrection and ascension (40 days), He instructed these witnesses further in things

pertaining to the Kingdom of God (Acts i:1-3). With Pentecost came the inauguration of the Church by the baptising into one body, by the Holy Spirit, of all the redeemed (1 Cor. xii:13). The coming of the Spirit endowed the witnesses with holy boldness and divine unction (Acts ii:4). The result of the heaven-sent Witness was that three thousand souls heard the word and were baptised, added to the Church (true), and continued in the apostle's doctrine, fellowship, breaking of bread, and prayers. The Lord added daily to his church such as would be saved (Acts ii). In Acts iv we have the Lord adding five thousand more who heard the word and believed. In this same chapter we learn this blessed truth that there is no salvation in any other, that there is no other name under heaven given among men whereby we must be saved (Acts iv:11-12).

Entrance into this church is by belief in the death and resurrection of our Lord and Saviour Jesus Christ and no other name can avail (Rom. x:7-10). God having manifested his Son as a sin-offering for the sin of the whole world refuses, and rightly so, to allow salvation through any other source. Therefore, every other name by which men hope to gain salvation is not only hopeless, but is a direct denial of God's *only way* (John xiv:6).

Christ gave himself for the church, therefore, He is the head of the church. It is His church, He bought it with His own blood (Heb. xiii:20). Without the shedding of His precious blood there is no remission for sins (Heb. ix:22). The Bible knows nothing of forgiveness of sins apart from sacrifice. In its early pages we learn this great lesson that "the life of the flesh is in the blood," that God has given it upon the altar as an atonement for our sins (Lev. xvii:11). The blood upon the door post of the house in Egypt sheltered the Israelite from God's destroying angel (Exod. xii:13). In the New Testament this truth is reiterated and we find that the blood of Jesus Christ, God's Son, cleanseth us from all sin (1 John i:7). Moreover, we are made nigh by the blood (Ephes. ii:13), justified by the blood (Rom. v:9), have redemption through the blood (Ephes. i:17), and have blessed peace through the blood (Col. i:20).

Our Lord and Saviour Jesus Christ not only gave Himself for the church, but literally died for our sins (1 Peter ii:24). The Eternal Son became flesh and dwelt among us (John i:14). Born of a virgin (Luke ii), made in fashion as a man, He took a body prepared Him of the Father (Heb. x:5). In this body He humbled Himself, became of no reputation, was obedient unto death, and that the death of the Cross (Phil. ii:5-8). Having endured the Cross and despised the same, He is now seated on the right hand of the Majesty on high (Heb. xii:2; Heb. i:13).

Invited of God to sit on His throne until He makes His enemies his footstool (Acts ii:32-36), He became our High Priest (Heb. iv:14), Intercessor (Heb. vii:25), Advocate (1 John ii:1-2), and the only Mediator between God and man (1 Tim. ii:5-6). Let every Pope, Prelate, Arch-deacon, cardinal, bishop, priest, or minister take notice that Jesus Christ only is man's mediator. That as believers we come with boldness to the throne of grace (Heb. iv:14-16), and as priests to God we offer up spiritual sacrifices and praise for our deliverance from sin (1 Peter ii:9).

As Christ is the Head of the Church (Ephes. v:23-32; Ephes. i:19-23; Col. 1:15-19), He is the final Court of appeal in all matters pertaining to the Church.

While on earth Christ gave a simple form of any local church, anywhere and at anytime assuring us of His presence in our midst. What a withering rebuke this is to the monstrous growth of the professing church to-day with all its multiplied divisions and organizations. Where—anyplace in the entire world. *Two or Three*—a divine testimony to the Lord. *Are Gathered*—separated unto Christ, the Head of the Church. *Together*—harmony and fellowship in the things of God. *In M Y Name*—divine authority from the Founder of the Church. *There am I*—wonderful and blessed promise of His presence with us. *In the midst of them*—an authoritative person around which the true Church revolves (Matt. xviii:20).

Does not this statement from our Lord's lips put to shame that hideous, burdensome, professing mass called Christendom, parading herself in His name yet denying the power

thereof. How far the professing church has departed from this simple form of church worship is manifest in the tremendous show in the flesh which she makes with her cathedral-like church buildings, her lofty pulpits, and elaborate pews; her high salaried preachers and opera singers; her concerts and bazaars; her gymnasiums and smoking clubs; her dances and literary societies; her dramatic pageantry and cafeterias; her ice cream socials and spooning parlors; her membership drives and financial schemes; her pot luck suppers and free for alls; her illuminated crosses and false philosophy. Last and worst of all her spurious gospel which is not a gospel. (See article on "False Protestantism" in February issue of "Our Hope.") This, dear reader, is not the true church. It is the worldly church of which man is the head and not Christ. This monstrous piece of useless machinery fastens itself like an abnormal fungus growth upon the true church hindering its progress. Every true saint of God should be outside this awful ecclesiastical system. Let every true child of God depart from this iniquity and in so separating himself he will become a vessel unto honor, sanctified and meet for the master's use. (2 Tim. ii:19-21). God cannot use us if we remain in the unequal yoke. Therefore, come ye out from among them and I will receive you saith the Lord (2 Cor. vi:14-18).

Christ not only died for the church, he also made provision for its upbuilding during his absence. When he ascended up on high, he gave gifts unto men. Every true gift laboring in the church today is given by Christ our ascended Lord (Eph. iv:1-16). On the other hand there are hundreds of thousands of man-made and man-ordained priests and ministers who were never called of God, ordained of God, or presented to the church as a gift from Christ the Risen Lord. Let no one judge the true church of God by what they see around them today, but rather let them search the New Testament and find to their great surprise that the monstrous growth of the worldly church is not found anywhere within its covers.

The Lord's miracles were the credentials of his Messiahship, a proof of his Deity. They demonstrated irrefutably,

that the anointed of God—Messiah, Emanuel, the long promised King, was in their midst. Even this tremendous testimony was rejected by his own (Israel) who believed in wonders and required a sign. “A sinful and an adulterous nation seeketh after a sign.” To require a sign continually is to lack faith in God.

Our Lord Jesus Christ told his disciples that greater works than these would they do because he was going to the Father. Seeing that Peter, James, John and Paul did the same miracles as did Christ these then could not be the greater works. The saving of three-thousand at Pentecost and the five-thousand later appears to be the greater works referred to. None will deny that it is greater to save a soul than a leg.

As the Lord wrought miracles to attest who he was, so the early church was endowed with signs and wonders to confirm the apostles in their heaven-sent ministry. The Risen Christ through the pentecostal witnesses testified of His omnipotent power to save all who would come. The signs and wonders were an attestation that the witnesses were divinely equipped and commissioned.

The abuse of the Spirit-given gifts at Corinth wrought great confusion, hence Paul’s epistle to them pointing out their disorderly meetings. In the thirteenth chapter he shows them “the more excellent way.” Wherever the Corinthian order of sign-gifts have been resorted to in the modern churches Corinthian disorder has followed. In fact it has been my experience that wherever so-called early church gift manifestations have taken place I witnessed nothing but pandemonium.

In all the so-called speaking in tongues movements it is remarkable to note that there is no new added revelation to what has already been received in the Bible. There is no new revelation since John laid down his inspired pen on the Isle of Patmos. Every so-called revelation since then is spurious.

In the Revelation, chapter two and three, we have the prophetic foreview of the Church on earth. The true Church, of course, runs on its heavenward journey in spite



of all the corruption shown in these two chapters. In the great mass of outward profession and ritualistic ceremony the true Church is found. There is something that Christ can commend in each epistle except the last, the Laodicean. She is so blinded by her greatness that she has forced the Saviour to retire. He stands outside the fast closed door, knocking to gain admittance, not to the church so much as to the individual who will open unto Him (Rev. iii:20).

The prophetic foreview is briefly: Ephesus—first love left and decline (Rev. ii:1-7); Smyrna—suffering and persecution (Rev. ii:8-11); Pergamos—marriage and world elevation (Rev. ii:18-29); Sardis—reformation and imperfect works (Rev. iii:1-6); Philadelphia—recovery of truth and open door (Rev. iii:7-13); Laodicea—lukewarmness and final apostasy (Rev. iii:14-22).

The Lord addresses himself through these epistles to the local churches then existing, to all the churches at all times, to the individual in all the churches at any time, and lastly, a prophetic outline of seven distinct periods of church history. Whether this is agreed to or not it is evident that there is blessed truth here for the Church, for it says, "He that hath an ear let him hear what the Spirit saith unto the churches" (Rev. ii and iii).

(To be continued)

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"A little while" we cannot see,  
 "A little while" of mystery.  
 "A little while" of hopes and fears,  
 "A little while" of joys and tears.  
 "A little while" of toil and working,  
 "A little while" of patient waiting.  
 "A little while" of service here,  
     Of losing friends we hold most dear.  
 "A little while" to comfort given,  
     to cheer the sad, to lift the fallen.  
 "A little while" of pain and sorrow,  
     The darkened night before the morrow;  
 "A little while" and I shall see  
     My Saviour who has died for me.  
 "A little while"—the shadows past,  
     We'll gather round His throne at last,  
     And at His feet our crown shall cast.  
     Then *all* the "little while" did mean  
     Shall in the glory light be seen.

## The Heart of the Lesson

BY ARTHUR FOREST WELLS

PHILIP'S MISSIONARY LABORS

Aug. 2. Acts viii:26-40. Golden Text, Acts viii:4

### Daily Readings

Mon., July 27, Acts viii:1-13. Tues., July 28, Acts viii:14-25.  
Wed., July 29, Acts viii:26-40. Thurs., July 30, 2 Kings xvii:24-41.  
Fri., July 31, John iv:1-29. Sat., Aug. 1, Jer. xiii:20-27. Sun., Aug. 2,  
John xii:20-36.

### THE OUTLINE OF THE LESSON

I. The Angelic Missionary Command to Philip (Acts viii:26).  
II. Philip's Mission (Acts viii:27-28). III. Philip's Rapture (Acts  
viii:39). IV. Philip's Continued Gospel Activity (Acts viii:40).

### THE HEART OF THE LESSON

Philip, after having been used of the Lord in a successful evangelistic tour among the Samaritans, is commissioned by Him to do a special personal service to a man from Ethiopia. Let us recall that these activities were all expressed in a time of trouble, when the Church was being laid waste by Saul. It is indeed a glorious comfort to know that spiritual values, far from depreciating in times of depression, are actually increased during them by the Lord's grace. Thus it has been said that the blood of the martyrs is the seed of the Church.

This missionary command is brought to Philip through an angel. Acts is one of the heavenly or angelic books of the Bible. Repeated reference is made to angels or an angel throughout the treatise. Sometimes we simply have the noun "angel," but at other times the reference is to "an angel of the Lord," as here, or to "an angel of God." But, although the angelic references are frequent, we do not once read of an angel substituting for a man or men in the Gospel ministry. Evangelism is man's privilege and responsibility, not the angels. In the Authorized Version the command to Philip is given in the following words: "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." No reason is given for this commission; as if Philip had not been informed of the purpose of this journey. But God-given faith takes God at His word and obeys. So it was with Philip. It is not what we do that causes God to be pleased with us, but the faithfulness with which we respond to His requests. As long as God knows the reason, as the Author of it, Christians need but to go as far as He guides, and all will be well. God knew that a responsive man of Ethiopia would form a junction with this missionary on the way to Gaza, and that was gloriously sufficient for the needs in the case. In the command, as given above, Philip is commanded to go "toward the south." The word rendered "south" is the word for "mid-day." It is translated "noon" in Acts xxii:6, the only other New Testament occurrence of this noun. Giving that rendering to the word here, the text would read, "Arise, and go at noon upon the way that goeth down from Jerusalem unto Gaza." Gaza was the most southernly of the five Philistine cities.

It was the limit of Solomon's kingdom to the southwest. It stood on the main road from Mesopotamia to Egypt. Philip does not seem to have been commanded to go all the way to Gaza; but, judging from the reference to Azotus (Ashdod) in verse 40, he appears to have at least reached the vicinity of that city. But note the time element in the command. There may be some significance in the fact that midday is mentioned as the starting hour of the journey; but I am thinking now only of the general fact of a stipulated time. God works on schedule. The teacher may consult the Gospel of John for some very helpful examples of this fact (see also Gal. iv:4).

I wonder whether Philip thought of Jer. xiii:23, "Can the Ethiopian change his skin, or the leopard his spots?" But things that are impossible with man are possible with God; and so we read of the conversion of this treasurer, who, although he was a Bible-reading traveller, needed the Gospel concerning the Lord Jesus Christ. God had already given him the test, and Philip the sermon. How simple it was! The Ethiopian asked, "Of whom speaketh the prophet this?" And Philip, beginning from the Scripture that the man had been reading, "Evanglized unto him Jesus!" The seal was then set to his faith in baptism. And so that mission of Philip had been accomplished by the marvellous grace of God.

Philip was then caught away by the Spirit, while the Ethiopian went on his way rejoicing. Some day the last member of the body of Christ will be saved through that same Gospel; and when that event takes place, preacher and hearer will not part, but both, together with all believers, will be caught up to meet the Lord in the air (Rom. xi:25; I Thess. iv:13-18).

#### SAUL CONVERTED AND COMMISSIONED

Aug. 9. Acts ix:1-20; 1 Tim. i:12-14  
Golden Text, Acts xxvi:19

#### Daily Readings

Mon., Aug. 3, Acts ix:1-9. Tues., Aug. 4, Acts ix:10-19. Wed., Aug. 5, Acts ix:20-31. Thurs., Aug. 6, 1 Tim. i:1-17. Fri., Aug. 7, Phil. iii:21. Sat., Aug. 8, 2 Cor. xi:16-33. Sun., Aug. 9, 2 Cor. xii:1-13.

#### THE OUTLINE OF THE LESSON

I. The Program of Saul (Acts ix:1-2). II. The Appearance of the Lord to Saul (Acts ix:3-7). IV. The Immediate Result of this Appearance of the Lord to the Persecutor (Acts ix:8-9). V. The Lord's Message to Saul Through Ananias (Acts ix:10-17). VI. Saul's Restoration (Acts ix:18-19). VII. Saul's Proclamation (Acts ix:20). VIII. Paul's Thanksgiving (1 Tim. i:12-14).

#### THE HEART OF THE LESSON

This lesson continues the thought of Acts viii:3, where we read that "Saul laid waste the Church, entering into every house, and dragging men and women committed them to prison." The fact that women are mentioned shows how fierce this persecution was. All seemed to go along authoritatively and well until the Lord Jesus Christ manifested His hand and purpose. He needed but to introduce His glorious presence and speak a word, and the persecutor fell down blind and suppliant. Paul saw the Lord Jesus Christ (1 Cor. ix:1), was saved (1 Cor. xv:8), and commissioned (2 Tim.

i:11-12). Within three days the enemy of the Church was seen standing in the synagogues proclaiming Jesus as the Son of God. All did not seem to go well with him; yet the Lord was sufficient for his needs, and the Church grew.

In 1 Timothy i:16, Paul declares that he is an ensample of grace to all believers. So he is. He was an enemy of the Gospel. So is every unregenerated heart. "For the mind of the flesh is death . . . ; because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be; and they that are in the flesh cannot please God" (Rom. viii:6-8). He tells us that he was ignorant of his spiritual condition. So is every sinner. "We speak God's wisdom in a mystery (even) the (wisdom) that hath been hidden, which God foreordained before the age unto our glory; which none of the rulers of this age hath known: for had they known it, they would not have crucified the Lord of glory" (1 Cor. ii:7-8). But he says he obtained mercy. So does every believing sinner. "For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. But God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v:6-8). Paul says he was commissioned to preach the Gospel. So is every Christian. "And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit; so that ye became an ensample to all that believe in Macedonia and Achaia. For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak anything" (1 Thess. i:6-8). Paul had to suffer for his testimony. So may every Christian worker. "What persecutions I endured: and out of them all the Lord delivered me. Yea, and all that would live godly in Christ Jesus shall suffer persecutions" (2 Tim. iii:11-12). Paul declared that the Lord was sufficient for him (2 Co. xii:9). So is He for every believer. "And my God shall supply every need of yours according to His riches in glory in Christ Jesus" (Pyl. iv:19). Paul said that he would be rewarded. So will every other faithful servant of the Lord. "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 Lord, 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). Paul thanked God for all His grace to him. So let every other redeemed one be thankful. "Giving thanks unto the Father, Who made you meet to be partakers of the inheritance of the saints in light; Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of His love" (Col. i:12-13) (Compare Gal. i:15-16).

The conversion of Saul is one of the great historic evidences of the grace of the resurrected Lord, and an illustration of the future conversion of the Jews (Rev. i:7). His commission has given us, along with added statements of God's grace and glory, the declaration of His purpose in and through the Church in this and succeeding ages (Ephes. ii:4-9, iii:11).

#### SOWING AND REAPING

Aug. 16. Gal. vi:1-10. Golden Text, Gal. vi:7

#### Daily Readings

Mon., Aug. 10, Gal. vi:1-10. Tues., Aug. 11, 2 Cor. ix:6-15. Wed.,

## O U R H O P E

Aug. 12, Rom. xii:1-21. Thurs., Aug. 13, 1 Cor. vi:1-20. Fri., Aug. 14, Rom. vi:1-23. Sat., Aug. 15, Gal. v:16-24. Sun., Aug. 16, Ephes v:1-21.

## THE OUTLINE OF THE LESSON

I. Burden-bearing (Gal. vi:1-5). II. Helpfulness (Gal. vi:6-10)

## THE HEART OF THE LESSON

The first part of the lesson deals with two kinds of burden-bearing. Two different words are used in verses 2 and 5. In themselves these nouns may mean very much the same thing, but the context imposes upon them two distinct characteristics. The first indicates a weight that may be transferred to or borne together with another; the second singles out a load which it is the duty of every one to bear himself as, for example, a life commission—unless we interpret verse 5 in the light of verse 7, in which case the second burden would designate the consequence of our trespassing; but our Lord's use of the latter word for burden in Matthew xi:30, "My burden is light," argues against this interpretation. We conclude, therefore, that the lesson deals first with burdens which are community obligations that may or should be borne together or by others, and, secondly, with burdens that are non-transferable individual commissions.

The starting point of the text is the case of sinning which is described "being overtaken in (or, by) any trespass." The Greek preposition is "en," which may mean either "in" or "by." If we translate it "in," the thought would be that of "being detected in the act by some one else." If we render it "by," the idea would be that of "being surprised by the trespass itself." The teacher might be helped to a right translation of this little word by asking the class, in reference to the rendering "by," whether we ever sin "unawares," in distinction from the sin committed "unwittingly" or "through error," as in Leviticus iv:2. Whichever be the right answer, observe that one of three attitudes is possible toward the offender at such a time: he may be hated, ignored or loved. The plea here is for love; and the argument is based upon the likelihood of our own falling into the same sin. Other reasons might also be assigned, namely, Christ's grace to us, and the oneness of all believers in the Church. "Be ye kind one to another, tender hearted, forgiving each other, even as God also in Christ forgave you" (Ephes. iv:32). "And whether one member suffereth, all the members suffer with it; or (one) member is honored, all the members rejoice with it" (1 Cor. xii:26). "They help every one his neighbor and (every one) saith to his brother, Be of good courage" (Isa. xli:6). The second burden-bearing is easily understood; it is the duty which each of us is expected by God's help to perform. There is every reason for carrying it, because it is given to us by God, it is light, and a gracious yoke is provided for us because of it (Matt. xi:30). (See carefully, 2 Thess. iii:6-12 and Rom. xiv:12.)

In this connection let us note two passages from the Psalms: Psalm lv:22, "Cast thy burden upon Jehovah, and He will sustain thee: He will never suffer the righteous to be moved." Psalms xxxvii:5, "Commit thy way unto Jehovah; Trust also in Him, and He will bring it to pass." The former verse may also be rendered, "Cast what He hath given thee upon Jehovah, and He will sustain thee: He will never suffer the righteous to be moved." And the latter, "Roll thy way upon Jehovah; Trust also in Him, and He will bring it to pass." If we be too weak to "cast," we may "roll." I watched a man in a refrigerating plant lift and store great cakes of ice out of the cans in which the water had been caused to freeze. By means of hand ma-

chinery he was able to lift the heavy block. I had no difficulty in understanding the action. But I wondered how he would be able to free the ice from the can and place it in the storage room. His procedure illustrated to me Psalm xxxvii:5. With a lever he was enabled to lift the can and tilt it; then he let warm water run over it; and the heavy ice slid to the adjoining room with ease. "Ah," I said, "If we cannot cast, we can roll our burdens on the Lord. We can certainly do this after He has supplied the strength of His warm grace.

The second part of the lesson deals with an application of an agricultural law to the realm of morals and the spiritual life. "Whatsoever a man soweth, that shall he also reap." We thank God that, because of His grace to us, there are many things that we shall never reap ourselves; but we are not speaking of that now. Jesus Christ our Lord bore the guilt of our sins on the cross; but this substitution does not make it possible for us to escape His own imposed chastisements upon us here and now. "Whatsoever a man soweth, that shall he also reap." What an earnest lesson! The world needs it so much now! I have a good friend in the Lord who suggested recently that this verse should be considered in the light of the message of the Galatian Epistle: that if a man sows works of the flesh, that is what he will reap—wages of sin instead of grace; but if a man sows of the Spirit, he will of the Spirit reap life. This, of course, is true. The practical import of either interpretation will be the same as that of the other. May the Holy Spirit give us great power in teaching this truth!

#### A GOSPEL FOR ALL MEN

Aug. 23. Acts xi:5-18. Golden Text, x:12

#### Daily Readings

Mon., Aug. 17, Acts ix:32-43. Tues., Aug. 18, Acts x:1-16. Wed., Aug. 19, Acts x:17-33. Thurs., Aug. 20, Acts x:34-48. Fri., Aug. 21, Acts xi:1-18. Sat., Aug. 22, Rom. x:1-21. Sun., Aug. 23, Ephes. ii:1-22.

#### THE OUTLINE OF THE LESSON

I. Peter's Vision (Acts xi:5-10). II. Three Men and Spirit's Invitation (Acts xi:11-12a). III. Six Brethren (Acts xi:12b). IV. The Angelic Message to Cornelius (Acts xi:13-14). V. Peter's Sermon (Acts xi:15a). VI. The Descent of the Holy Spirit (Acts xi:15b). VII. The Baptism of Cornelius and His Household (Acts xi:16). VIII. Peter's Argument (Acts xi:17). IX. The Action of the Church (Acts xi:18).

#### THE HEART OF THE LESSON

This lesson embraces the report of the Peter concerning the events narrated in Chapter x. After that happy experience he had to face the contention of certain Jews who felt that he had done wrong in fellowshipping and even eating with uncircumcised men. These men did not consider the missionary effort of Peter; in their blindness they saw only that he had gone in to and eaten with the Gentiles. It is before such hasty prejudice that Peter is asked to give an account of himself. Glorious privilege! but many have lost lives in scenes just like that! The strife recorded in Chapter xv may indicate how poorly the Church learned this lesson which the Lord taught them here.

Peter begins his story by saying that he was in the city of Joppa, when these events began to take place. From his side of the story it meant that he was far removed from the place to which he was

called. But there is a side to the fact of Peter's temporary residence in Joppa that meant much to Cornelius at the time, for Cornelius was informed that Peter was stopping with a tanner of that city. *Reading between the lines of that address, the Gentile centurion could see an encouragement to send to that Jewish preacher, whose religious training now permitted him to stay with a tanner, for a tannery was a place of continual ceremonial defilement. But Peter adds that he was praying when the advance information of the coming events came to him. The inference is, of course, that he was engaged in an exercise which would tend to keep him from doing that which was wrong. Furthermore, the initiative came not from his own conscious life, but from without. He experienced a trance, in which he beheld a vision. He could neither be blamed nor credited with what followed. That was a good introduction to his report.*

He then proceeded to define the vision. He says that he saw a certain vessel as a sheet let down from heaven with all manner of food in it which had formerly been declared ceremonially clean and unclean respectively. To his amazement, a voice told him to arise, and to kill and eat its contents. But he strenuously objected to the Lord on the ground that nothing of that sort had ever entered his mouth. A second voice, however, warned him not to reckon common what God had cleansed.

If this experience puzzled him, he was now made to take added notice of three Gentiles who had come from Caesarea to him. It was then that Spirit bade him go with them with the warning not to make any distinction. Still proceeding cautiously, Peter selected six men, as witnesses of his conduct—the six together with himself making the symbolical number of completion. So instructed, commanded and equipped, they entered the house of Cornelius, who informed them of his experience of being directed by an angel to send unto him in order that he might be saved through the Gospel which God had given him to preach. The fourteenth verse of Chapter xi is very important for it declares that a man like Cornelius, despite all his moral, religious and philanthropic credits, is not saved until he accepts the Lord Jesus Christ through the Gospel.

Peter does not give an account of his sermon; indeed, he felt that he had but started to preach, when the Holy Spirit honored his testimony by falling upon the assembled believers. Going back to Chapter x, which contains fuller details of all of the phases of this great event, including Peter's sermon, we find that the Apostle had been led to speak of the Saviourhood and Lordship of Jesus Christ, together with a declaration of the universality of faith, thus putting into other words what he had been taught in his trance, that all nations are *acceptable to God in and through His Son, by grace through faith*. Always remember that the word in Acts x:35 is not *accepted*, but *acceptable*.

Peter closed his account with the argument that since God gave the Holy Spirit to those Gentiles, just as He had given Him to the Jews at Pentecost in Jerusalem, who was he to withstand God by refusing them Christian fellowship! The objecting brethren saw the point, held their peace, and glorified God, because He was saving the Gentiles.

#### THE MISSION TO CYPRUS

Aug. 30. Acts xii:25-xiii:12. Golden Text, Rom. i:16

#### Daily Readings

Mon., Aug. 24, Acts xi:19-30. Tues., Aug. 25, Acts xii:1-25. Wed.,

Aug. 26, Acts xiii:1-12. Thurs., Aug. 27, Isa. xlii:1-13. Fri., Aug. 28, Rom. i:1-17. Sat., Aug. 29, Isa. xi:1-16. Sun., Aug. 30, Psa. lxxii:1-19.

#### THE OUTLINE OF THE LESSON

I. The Return of Barnabas and Saul (Acts xii:25). II. Life in the Church at Antioch (Acts xiii:1-2a). III. The Call of Barnabas and Saul (Acts xiii:2b). IV. The Sending of These Men (Acts xiii:3). V. The Gospel on the Island of Cyprus (Acts xiii:4-12).

#### THE HEART OF THE LESSON

The antecedents of this lesson are to be found in at least three preceding chapters—iv, ix and xi; see iv:36, ix:27, xi:22, 30. The greatness of the Christian love of Barnabas became evident at first in the consecration of his field to the interest of the Church. It was he who encouraged the Apostles to accept Saul into their fellowship. It was Barnabas again whom the Lord used to call Saul into the recently established work at Antioch. And it was these two with whom the disciples at Antioch intrusted their relief for the brethren in Judaea. Our text starts with a reference to the return of these two men from Jerusalem. They come before us again in the list of the leaders in the Church at Antioch, as men who ministered to the Lord, and fasted. It was while engaged in such service, that the Holy Spirit separated them for the work of foreign missions: unto which work they were subsequently set forth, after fasting and prayer. Compare Matthew ix:38, "Pray ye therefore the Lord of the harvest, that he send forth laborers into His harvest." Thus Antioch became the mother Church of foreign missions.

The two missionaries went down to the coast town of Seleucia; and from thence they sailed to the Island of Cyprus. Coming to Salamis on the eastern end of the island, they proclaimed the Word of God in the synagogues of the Jews. Note the plural, for it indicates an extensive visit of the city. No record has been given us of the results of this work. After travelling the length of Cyprus, they came to Paphos on its western shore. Paphos was in a sense a sample of the whole Roman Empire; for here we find the Latin law, Greek culture and Jewish religion, this, alas, in a perverted form. It was as if the Lord were saying to Paul: "These are the forces which you will have to confront wherever you go."

The proconsul, Sergius Paulus, a man of understanding, sought to hear the Word of God. We know not what his motive was; but we are inclined to think it was favorable, in view of what is said in verse 12. Hardly had the representatives of the Lord given their testimony concerning Him, but in comes the spokesman of Satan to hinder God's Word. It was a seriously impressive scene, for the missionaries of grace are filled with the Holy Spirit to pronounce the Lord's judgment upon the adversary of the soul of the proconsul. This announcement of judgment was followed by the act. And there, before the Roman official, whom he had sought to beguile and keep in darkness, stood the sorcerer—blind. Sergius Paulus believed, when he saw what was done. But mark well what is said about his faith. He "believed, being astonished at the teaching of the Lord." The dominant power was grace, rather than judgment. It is the goodness of God that leads to repentance (Rom. ii:4). Note the word "teaching," for it describes the nature of the evangelism of these missionaries here. This is in line with one of the titles given to the leaders of the Antiochian church, namely, "teachers." The Spirit of the Lord has a definite method for a definite need. Barnabas and Saul proclaimed the Word of God in Salamis; they taught it in Paphos.



# OUR HOPE

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## Editorial Notes

**Rejected,  
Comforted  
and Triumphant**      The forty-ninth chapter in Isaiah contains a most remarkable series of prophecies. While the fifty-third chapter is well known to all believers as a great prophecy of the sin-bearing Christ in His sacrificial work on the cross, the forty-ninth chapter has been but little noticed by the vast majority of Christians.

The One addressed in the opening verses is He who is called "My Servant Israel." This is not the nation itself as rationalists declare, but it is the true Israel, He who in this portion of Isaiah is called "the Servant of the Lord," the title which belongs to our Lord. Of Him God speaks, "Thou art My Servant Israel, in whom I will be glorified." In the fifth verse we have undoubtedly a reference to His supernatural birth by which He entered the world to be the Servant. "The Lord that formed Me from the Womb" can mean but one thing, that He was "conceived by the Holy Spirit."

Then we read of His complaint: "Then I said, I have labored in vain, I have spent my strength for nought, and in vain." This can be applied to His untiring labors and constant service while among His people Israel. They rejected Him. Of this rejection we read in the seventh verse; here He is called "the Holy One whom man despiseth, whom the nation abhorreth." It means the same as Isaiah liii:3: "He is despised and rejected of men; a man of sorrows, acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not."

He came as the minister of the circumcision to confirm the promises made unto the fathers (Rom. xv:8). The promises are the national promises made to Israel, their gathering and the possession of the earthly kingdom. He came "to bring Jacob again to Him" (verse 5). But Israel was not gathered. This we read in the same verse of our chapter. And therefore His complaint "I have labored in vain." But in all this rejection He had a great comfort. "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and My God shall be My strength."

Then His God and Father addresses Him in His humiliation. "And He said, It is a light thing that Thou shouldest be My Servant to raise up the tribes of Jacob, and to restore the preserved in Israel. I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth. Thus saith the Lord, the Redeemer of Israel, His Holy One, to Him whom man despiseth, to Him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and He shall choose thee" (verses 6-7).

The rejected One is assured that through Him the tribes of Jacob and the restoration of Israel is yet to be accomplished. Of this we read again in verses which follow. "That Thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor the sun smite them; for He that hath mercy on them shall lead them, even by the springs of water shall He guide them. And I will make all my mountains a way, and my highways shall be exalted."

But in the meantime the Rejected One, He whom man despised and the nation abhorred, receives another glory. "I will also give Thee for a light to the Gentiles, that Thou mayest be My Salvation unto the end of the earth." As the rejected Joseph became the saviour of Egypt, became great among the Gentiles, so Israel's rejected Messiah becomes the salvation of God unto the end of the earth.

How beautifully aged Simeon stated this when He held the Christ-Child in his arms. Looking upon the babe he said: "Lord, now lettest Thou Thy servant depart in peace, according to Thy Word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel" (Luke ii:29-32). Let us notice he speaks first of the Gentiles who receive the light and afterwards he mentions the glory of Israel.

After His rejection the Gentile world hears of His salvation. The Gospel is preached world-wide so that God's purpose in calling the elect body of Christ, the people for His Name (Acts xv:14) might be accomplished. When finally that body is complete, and its union with the Head in glory, the glorified Christ, is consummated, the rejected One will receive His glory in the saved and restored, literal remnant of Israel.

Of this our chapter speaks in most beautiful words.

"Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim."

And then the singing times begin. "Sing, O heavens; and be joyful, O earth, and break forth into singing, O mountains, for the Lord hath comforted His people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me."

Such is the mournful complaint of the godly remnant of Israel. But what does He answer? "Can a woman forget her sucking child; that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee. Behold, I have graven thee upon the palms of My hands, thy walls are continually before Me."

And the rest of the chapter describes prophetically the Gentile nations—how they will be affected by the salvation of Israel and how glorious will be Israel's restoration and spiritual blessing.

Well may we think more and more of these things as the signs of their most imminent fulfillment increase. The times of the Gentiles are almost over. Darkness, the pre-

dicted darkness, with which this age closes, is fast settling upon everything. The Christ of God is now rejected by the Gentile world, yea, in the very midst of Christendom. The Holy Spirit will not continue His strivings forever; He finishes the great work for which He came and ere long He will present the body of Christ in His glorious presence. Israel is getting ready for the great crisis and for the coming deliverance followed by glory, when the triumphing Christ returns as King of Israel and King of kings.

May we think of these blessed events approaching so fast. May they lift us above the confusion and turmoil of our times. May they inspire us to live the separated life, the life yielded to Him, the life waiting for Him and for glory.



**The God  
at Hand**

There is a very impressive passage in Jeremiah. "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord" (Jer. xxiii:23, 24). He asks a question and our believing hearts answer Him, saying, "Yes, Thou art a God ever nigh, a God not far off. Yes, Lord, Thou knowest all things! Yes, Lord, Thou fillest heaven and earth!" To speak in the language of the Holy Spirit, we say: "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. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether. Thou hast set me behind and before, and laid Thine hand upon me" (Psa. cxxxix:1-5).

The God who is at hand, always near and never far off. The all-knowing, the all seeing God. And He is the God at hand, nigh especially to those who walk before Him in godly fear and who seek His presence. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of contrite spirit" (Psa. xxxiv:18). "His salvation is nigh

them that fear Him" (Psa. lxxxv:9). "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth" (Psa. cxlv:18).

In view of such gracious words well can we say to Him, who is never afar off, "But it is good for me to draw near unto God" (Psa. lxxiii:28). And these are statements of the Spirit of God in the Old Testament. But how much more do we know of all this since the Son of God was here, tabernacled among us, and after His blessed finished work and glorious resurrection, went back to God as the glorified man. He is a Lord and Saviour always at hand and never far away. "Where two or three are gathered together in My Name, there am I in the midst." "Lo, I am with you alway, even unto the end of the age." "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having a high priest over the house of God, let us draw near with a true heart in full assurance of faith . . ." (Heb. x:19-25). Blessed are we if we walk as before Him who is always near and never afar off, who is always ready to listen to the cry of His children! The sense of His nearness and His omniscience, His searching eye resting upon us, will always result in a godly walk and give us joy and peace in the Holy Spirit.



**What He Beholds Also** In the passage quoted from Jeremiah we read what the Lord our God beholds especially. "I have heard what the prophets said, that prophesy lies in My Name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? Yea, they are the prophets of the deceit of their own heart; which think to cause My people to forget My Name by their dreams which they tell every man to his neighbor, as their fathers have forgotten My Name for Baal" (Jer. xxiii:25-27). Then three times, says the Lord, in the context, that He is against these prophets. "I am against the prophets that *steal My Words*." "I am against the prophets

that use their tongues and say, *He saith.*" "I am against the prophets that prophesy *false dreams*, saith the Lord, and do tell them and cause my people to err by their lies."

All this happened about six centuries before Christ. Conditions in the so-called "religious world" today are not any different from the days of Jeremiah. In fact there is a most remarkable correspondency between Jeremiah's times and our times. It must have been a great comfort to the weeping prophet, who so faithfully proclaimed the Word of the Lord, that the Lord knew, that He took notice, that His eyes beheld all that was going on among His people. We have the same false prophets with us, who were such a grief to Jeremiah. The Modernists are false prophets, who dream their dreams and speak out of their own heart, who have no message from the Lord. Of them the Lord said, "They think to cause My people to forget My Name." This is the awful sin of Modernism. They are the false teachers whose coming Peter announced. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (2 Peter ii:1). This certainly is the most damnable heresy, to deny the Christ of God, to deny His Deity, His Saviourhood and His Lordship. Jeremiah's prophets tried to make Israel to forget Jehovah's Name, and the modern false prophets do the same thing.

All true believers are burdened and grieved on account of these men and the evil they do. And the worst work done by them is among the young in colleges and universities.

Our comfort is that the Lord knows, the Lord sees. He takes notice of these conditions in our days as He did in the days of Israel, before the armies of Nebuchadnezzar gathered before the gates of Jerusalem.

While the God who is at hand beholds the false prophets and their lying messages, may He behold in us all our loyalty to Christ and our loyalty to His Word. Judgment is coming! Judgment upon Christendom as judgment came upon Jerusalem.

**The Holy  
Spirit Saith**

In the Epistle to the Hebrews we find several statements as to the Holy Spirit speaking and witnessing. "Wherefore, as the Holy Spirit saith" (iii:7). "Whereof the Holy Spirit also is witness to us, for after that He had said before \* \* \*" (x:15).

These are two important statements. The Epistle being addressed to the Hebrews, that is believing Jews, proves what estimate the Hebrews placed upon the Old Testament. In the Scriptures the Holy Spirit speaks, for He is the author of the Word of God. The same fact is mentioned in the the first verse of the Epistle. God at sundry times and in divers manners hath spoken unto the fathers (the fathers of the Jewish people) by the prophets. What a contrast with that which we hear today on all sides in the onswEEPing apostasy! They tell us that God has not spoken. They concede a certain kind of inspiration to the authors of the different Bible books, and say that Chaucer, Spencer, Milton, Ruskin and others were also inspired. But none of these men ever used the phrase which is used many hundreds of times in the books of the Old Testament, "And the Lord said \* \* \*"; "or The Word of the Lord came unto me."

But in the above statements another great fact is made known. The Holy Spirit speaks in the Word of God. There His voice is heard. He bears witness in the Holy Scriptures. Hence if we are to be Spirit guided it can only be through the Word of God, in believing and obeying it. This disposes of the delusion among certain sects who teach mainly on the Holy Spirit and His work, as if there is a guidance by the Spirit apart from the Word. Some have gone so far as to say that they did not need the Bible any longer on account of their "baptism with the Spirit." Imagine Peter on the day of Pentecost telling the people such an hallucination! The Holy Spirit always leads the child of God to the Word of God. "He shall guide you into all truth" means guiding in the truth in the Word. Anything which leads a believer away from the Bible is not of God.



**Nehemiah  
Prayers**

Someone wishes to know how it is possible to practice 1 Thess. v:17: "Pray without ceasing." We can have stated seasons for private devotions, but how can one pray without ceasing?

It is possible for a Christian to live in the atmosphere of prayer, looking upward at all times. Prayer is the breathing of the new nature, and it is necessary for the preservation of our spiritual life. In order to maintain our physical life we must breathe. Cessation of breathing means death. So the breath, the breathing of the new nature is prayer, a constant turning to Him and being in touch with Him whose life and Spirit dwells in us.

Nehemiah can teach us something as to the attitude in prayer at all times. He was the king's cupbearer. One day when he handed the wine to Artaxerxes, the king noticed his sad countenance, and when he told Nehemiah to make his request, this man of God looked at once to the God of heaven. It was an inward sigh to God for help that he might say the right word. Then Nehemiah spoke boldly to the king. Frequently in the book of Nehemiah we find this mode of prayer, just an ejaculatory sentence, uttered in the midst of different scenes and occasions. And so can we pray and breathe in prayer. Walking along the street, in our business, even in conversation we can at all times be in the spirit of prayer and sigh in prayer in our innermost being. This needs to be cultivated, but it leads to great blessing and brings with it the peace of God into our daily experience. So—pray without ceasing!



**The Undying  
Book**

It has been estimated that since the art of printing was invented that nearly twenty million volumes have been issued. Furthermore, it has been calculated that out of 1,000 different works published 700 never pay the cost of publication; 200 just pay expenses and 100 bring a profit. Furthermore, of these 1,000 different works 650 are completely forgotten at the close of the first year; about 150 last for three years and then they are forgotten, and only a



small number survive the generation in which they were published.

But there is a book which lives, which never grows old, which survives every generation, a book which never dies, never grows old, which lives on and on; that book is the Bible. The British and Foreign Bible Society alone has published since its formation over 150,000,000 copies of the Scriptures. The American Bible Society also has published millions upon millions. This never-dying book is translated in hundreds of languages and hundreds more of dialects. It is read in the coldest North; it is found in the African jungle; it has the place of honor in the palaces of kings and princes; it is in the prisons and in the huts of the poor.

In spite of all the hatred aimed at this book it is read by more people every year. In spite of the Bible mutilators of our times, the men who are fools enough to think that they can stab this book to death, it is still intact, not a single page is missing, not a single word or single letter. Its power is undiminished; its life is as young as ever.

Well, all ye critics and infidels! Write such a book with such a power and we will believe you.

I stood one day beside the Blacksmith's shop,  
And heard the anvil ring the Vesper chime;  
Then looking in I saw upon the floor,  
Old hammers worn with beating years of time.

"How many anvils have you had," said I  
"To wear and batter all those hammers so?"  
"Just one," he said, then said with twinkling eye,  
"The anvil wears the hammers out, you know."

And so though the Anvil of God's Word,  
For ages skeptics' blows have beat upon;  
And the noise of falling blows is heard;  
The Anvil is unharmed, the Hammers gone.



**Wholesome  
Words and  
Very True** Dr. Samuel M. Zwemer, the well known missionary to Islam, who believes with us in the blessed hope and the imminent coming of the Lord Jesus Christ, our Saviour, wrote for the "Presbyterian" an excellent article on "*Some Financial Aspects of Premillen-*

*nialism.*” We want all our readers to read the portion of his contribution to that periodical which we quote, not only carefully, but prayerfully.

“Men should have the courage of their conviction. Faith without works is dead, and it does seem to the outside observer highly incongruous for the one who believes this doctrine to make careful provision for investments payable, say, in 1940 or 1950. The supreme test of any doctrine is its practical value in our lives. ‘Why call ye me, Lord, Lord, and do not the things which I command you?’ Peter’s challenge to the Christians of his day was based on his faith—and theirs—in the imminent return of our Lord. He wrote: ‘Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to His promise, we look for new heavens and new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in His sight.’ Seeing all these things, how can we be blameless in His sight when Lazarus is lying on our doorstep. We who are the custodians of the bread basket of humanity, not only of the bread that perisheth, but of the Bread that came down from heaven, cannot escape the emphasis of stewardship and urgency in all that the Bible teaches regarding the second coming. The present condition of the non-Christian world, its accessibility, its responsiveness, the call for workers—all of these, together, are nothing less than an acid test of the rightfulness of accumulated property among church members. ‘It is not right for some of us to have everything until all of us have something.’ The unity and solidarity of the human family has been startlingly revealed in recent years. No man liveth to himself; no man dieth to himself.

“Even Mohammed, whose eschatology was as strong as his soteriology was weak, taught in his Koran (especially in the 83rd and the 107th chapters) that the coming of the

last day should produce in the hearts of all believers practical benevolence and liberal alms-giving. Here are some practical questions that occur to one who himself believes that pre-millennial teaching, if held soberly, gives us the strength of a living hope, enables us to endure as seeing the Invisible, and is the strongest challenge to sacrificial obedience.

“How much will corner lots in New York or Boston be worth the day after He comes?”

“What will be the value on Exchange of stocks and bonds for Christians after their rapture?”

“How hard is it for a rich man to really enter the Kingdom of this Truth? Must he linger in No Man’s Land and be afraid to cross the boundary of his own selfishness into the territory of conviction?”

“Did Barnabas of Cyprus make a mistake when he disposed of his whole farm and was not satisfied to give of his income?”

“How near must the return of Christ be to make it safe to touch our capital, as well as our annual interest, for His sake?”

“Is it not easier for a camel to go through a needle’s eye than for a rich man to continue rich and still proclaim his personal belief in the imminent return of his Lord?”

“And, if all these questions are out of place and bear no relation to the subject, what shall we do with the parable in Matthew xxv:31-46?”

These words are true to the core, true to Scripture, wholesome and excellent. The Editor endorses every word of it. Several years ago we pointed out in our pages the difference between believing the premillennial coming of our Lord with the head as a theory, and believing in it with the heart. There is a difference between accepting premillennialism and having it as a present power for life and service. We have known men and women who believe in the Return of the Lord, and know some now, who can sit in moving picture theatres and enjoy themselves with the children of the world, go to card parties and other world amusements. We often feel deeply for wealthy men and women who attend

prophetic conferences and express their belief in words, that the Lord may come at any time, and yet they continue to hoard their millions, live luxuriously, and for the Lord's work, for missions and the dissemination of the truth they give a mere pittance.

And what about certain Bible teachers, who also say they believe in the second coming of Christ, and who refuse to go to certain needy places because the stipulated, and often large, sum of money, is not guaranteed? How does such a course harmonize with their beliefs?

May the words of Dr. Zwemer reach many consciences and do us all good, and "Blessed are ye if ye know these things and do them."



Jeremiah had sorrow upon sorrow, grief upon grief, affliction upon affliction. He **A Little Heeded Admonition** had a faithful secretary, the faithful scribe who wrote the passionate words of the prophet, as they came to him by inspiration, in a book. Baruch, the son of Neriah, shared Jeremiah's grief and sorrow. He cried out once in soul agony: "Woe is me now! for the Lord has added grief to my sorrow; I fainted in my sighing, and I find no rest" (Jer. xlv:3). We do not know what his sorrow and grief were on account of which he fainted and had no rest.

But then he was honored by a special message which the all-seeing Lord communicated unto him through Jeremiah. He knew what was in Baruch's heart, as He knows what is in our hearts. He reminded him of the outburst of grief, quoted above. He had heard every word. The Lord then announced to Baruch the nearness of judgment upon the things then existing, that there should be a sweeping judgment. He also gave to Baruch the assurance that his life should be spared. In the message to Baruch is a solemn admonition.

"And seekest thou great things? Seek them not" (Jer. xlv:5). What great things he sought we know not. It may have been some glory on account of his affiliation with

the great man of God. It must have been some personal ambition to be great, to have a foremost place. The Lord admonished him in a brief sentence—"Seek them not." Judgment was nearing! Judgment was almost ready to break. Evil was to come upon all flesh. And therefore—seek not the things of time, the glory of man, the glory of earthly achievement. Seek them not.

The admonition should be heeded by all servants of the Lord and by all true believers. Alas! that it is not more heeded. Now we do not speak of the great "world-church," the great organizations with their world-programs and unscriptural endeavors to make the world better. There we find a race for positions of honor, for earthly glory, for recognition and material gain and advantage. And connected with it we find the obnoxious, detestable products of the old nature—flattery, envy, strife, backbiting and hypocrisy. The Editor does not write of these.

We have in mind those who know the Lord and His truth, who believe in the imminent Coming of the Lord, who know that the end of the age is here. How easy it is even for us, beloved brethren, to seek something for ourselves, and seek the honor which cometh from man. How easy it is to adopt a program of great things, underneath which is found by the all searching eye of our Lord, the selfish motive—self-seeking. Frequently we have found that envy and backbiting are found amongst such who wish to be something big and do something big. Flattery is resorted to and in order to appear big and do something big, misleading or even untruthful reports are given. These are the present dangers of those who seek great things during the last hours of our age. The remedy is not to seek big things—not to follow the world church by worldly, selfish ambitions.

The writer is deeply convinced, more than ever, that the real blessing of the Lord rests upon humble service, self-sacrificial service, self-effacing service. Such service which aims to glorify the Lord and seeks the honor which comes from God will be backed up by the power of the Spirit of God. May the grace of God help us to render such service. Soon it may be ended. The time is short.

**Prepared  
Places**

The sons of Zebedee, through their mother, made a request of the Lord. "Grant that these my two sons may sit, the one at Thy right hand, and the other on Thy left, in Thy kingdom" (Matt. xx:20-23; Mark x:35-45). And He answered them: "Are ye able to drink of the cup of which I shall drink of, and to be baptized with the baptism that I am baptized with?" And after the Lord declared that they would have to drink of that cup and have the same baptism, by which He must have meant their suffering and deaths as martyrs, He added: "But to sit on My right hand, and on My left, is not mine to give, but it shall be given to them for whom it is prepared by My Father." This is a very instructive, encouraging and inspiring incident.

The coming Kingdom, such as it is promised in the Old Testament, and confirmed so frequently by our Lord, is a literal Kingdom. It is not some spiritual, undefinable realm, but an earthly Kingdom. It will bring true government, the government of righteousness and of peace to the world. The King who reigns over this Kingdom is our Lord. He has the promise of a throne which belongs to Him, the throne of His glory. He has not yet that throne for He still occupies the Father's throne. He receives that throne when He returns to earth again. The capital of the earthly Kingdom will be Jerusalem. Above Jerusalem will be the throne of Himself in the New Jerusalem, which will be visible in her glorious splendor to those who dwell on earth. There is the home of the redeemed till after the thousand year reign the New Jerusalem comes down from heaven to be transferred to the new earth.

We learn something else from the words of our Lord to the sons of Zebedee. In the coming Kingdom there are special places of honor and glory. The sons of Zebedee were ambitious to be as near to the Lord in the Kingdom as possible. They aimed at a place of authority and glory, to be at His right hand and at His left. The Lord does not correct their conception nor does He deny that there will be such places of distinction. Other Scriptures tell us of rewards in the

Kingdom and the crowns which will be bestowed. In what these rewards and crowns will consist, what the places of honor and glory mean, we do not fully know now. We will have to wait to know that at His judgment seat.

And very significant it is that our Lord tells us that the places of glory in the Kingdom are prepared by the Father. It is the Father, according to these words, who has prepared positions of glory. Here one is reminded of John xii:26.

“If any man serve Me, let him follow Me; and where I am, there shall also My servant be. If any man serve Me, him will My Father honor.” This passage gives light on who they are who will be honored by the Father, to whom the Father will give the places of glory in the Kingdom. They are those who have served and honored the Son. And those who will receive the special honors is a secret with the Father. It should be an incentive for all believers to serve whole heartedly the Lord Jesus, to exalt His worthy Name above everything else, to love Him supremely, to give Him the preeminent place in all things and be ever ready and willing to suffer for Christ’s sake and bear His reproach.

We should aim at this at all times, especially in these last minutes of the passing age, when He may call at any time for the home gathering of the saints.



**This is to  
the Point** This year’s General Assembly of the Presbyterian Church administered a rebuke to the “Federal Council of Churches” for their miserable advocacy of Birth-Control.

A certain preacher of the New York Presbytery, known for its outspoken tendencies of Modernism, evidently governed by the infidel teachers of Union Theological Seminary, advocated the adoption of a birth control report. The *Presbyterian*, published in Philadelphia, one of the loyal and trustworthy periodicals, gave a very pertinent statement as to this man.

“Rev. Carlos G. Fuller, of New York Presbytery, in his report on the General Assembly, made before presbytery, took up the cudgels for birth control. This same minister was ordained by New York Presbytery above the protests

of conservatives, and after the case had been carried to higher judicatories. The trouble was over unbelief in the Virgin Birth. Mr. Fuller seems to be entirely out of sympathy with God in the matter of birth. He is disposed to question the Scriptural account of our Lord's Birth, and very much disposed to improve upon God in the present age. Soft-hearted (or soft-headed) presbyters are inclined to 'let these young men in' on the dim hope that continued ignorance will somehow beget knowledge, another curious biological vagary not known anywhere in nature."



**Engagements the Lord Willing** The Lord willing the Editor has promised to be in the following places during this fall:  
**Boston, Cambridge, Mass.**, Friday, September 25; **St. Paul, Minn.**, October 4-9; **Winnipeg, Manitoba**, October 11-29; **Hutchinson, Kansas**, November 1-6; **Paul's Valley, Oklahoma**, November 8-13; **Kingston, Penn.**, November 22-24; **Boston-Cambridge**, December 4; **Easton, Pa.-Phillipsburg, N. J.**, December 11-13; **Altoona, Pa.**, Dec. 14-15. May it please the Lord to give all needed physical strength and spiritual power to minister in these places.



**The Summer Work** As usual we spent the summer in Ulster County. Again we drank deep at God's blessed fountains—the fountain of nature, but above all at the fountain of His precious Word. Long ago the Editor has discovered that it is impossible to give effectual ministry to others, unless the Lord first of all ministers to him. To sit in a meadow or in a forest glen, or before a mountain brook with Bible in hand and listen to His voice undisturbed—this is the very gate of heaven.

August was a busy month for the Editor. He promised to give to the Madison Avenue Baptist Church in Paterson three Lord's days. Then we had our two summer conferences in Montrose and Stony Brook. In our next issue we hope to say something more about this ministry.



**What is Coming** The next three issues of "Our Hope", October, November and December, will be filled with the choicest of the wheat. The December number will be a great prophetic issue. Some of the addresses given at Montrose and in Stony Brook will be printed in this number. Startling things will be brought out in "Current Events." Both the October and November issues will be filled with "meat in due season" for the household of faith.

**Can you spare 25 cents?** Send us the names and addresses of your friends. Send the names of preachers, Sunday school workers, missionaries and others. Inclose for each name 25 cents and we will mail to each these three choice numbers.



**Dispensational  
Tract**

When will Tract No. 5 be out? From many sources we have heard what blessings these tracts already published have brought. We have written No. 5, which will be another setting forth of prophetic truths, so much needed in these days. But **when** we can publish it in a 10,000-15,000 edition is at this writing uncertain. Will you not pray that it may be made possible? We are willing to continue in writing tracts on prophecy and circulate them free. Perhaps some of those who have large means will read the editorial in this issue on "Wholesome and True Words" and be aroused to realize their privilege and opportunity.

Please read inside cover page, the advertisement on *Rays from God's Lamp*.

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## The Book of Psalms

### PSALM LXII

The inscription of this Psalm is the word "Jeduthun," which means "Praise Giver." As a Psalm of David it reveals unto us the faith and confidence the king had in God. This faith life and dependence upon God, that he constantly sought His face and trusted in Him, made him the man after God's own heart. And so can we be men and women after God's own heart by living the life of faith and of dependence. "Scarcely anywhere do we find faith in God more nobly asserted, more victoriously triumphant; the vanity of man, of human strength and riches, more clearly confessed; courage in the midst of peril more calm and more unshaken, than in this Psalm, which is as forcible in its conception, and its language, as it is remarkable for the vigorous and cheerful piety it breathes" (Perowne). For this reason it is one of the most beloved of the Psalms by Christian believers. And how many have learned to say with David, looking away from man, "My expectation is from Him" and again "He only is my rock."

Prophetically this Psalm also reveals again the faith and trust of the godly remnant during the end days of the age, when they wait amidst the scenes of the great tribulation for the deliverance and the glory promised, and which will come with the manifestation of the King.

#### I. **Waiting on God in the Midst of Strife.** (Verses 1-4.)

Only upon God my soul waiteth,  
From Him cometh my salvation.  
He only is my rock and my salvation:

He is my high tower; I shall not be moved.  
 How long will ye attack a man?  
 All of you to break him down—  
 As (if he were) a bowing wall, a tottering fence?  
 Only from his exalted place they wish to thrust him down,  
 They who delight in lies,  
 For with their mouth they bless, but inwardly they curse.

The emphasis must be put upon the word "Only." It is used thrice in this Psalm. The soul is to wait only upon God; He only is the rock, and then once more in the fifth verse, "Only upon God wait thou my soul." Many trust in the Lord, or profess to trust Him; many wait on God and confess that He is the rock, but not all can say—I wait *only* upon God and He *only* is my rock. Besides trusting the Lord they trust in something else. It sometimes takes a long time for a believer to learn the meaning of this little word *only*. Some have to learn it through deep and bitter experiences. But it is a sweet little word for all who have learned it and can truly say "Only upon God my soul waiteth." IT gives assurance and it brings deep and lasting peace, the peace of God, the peace of Christ, which passes all understanding.

Here is revealed the antagonism of the man of the world, the world which lieth in the wicked one. The world cannot understand the simple faith and trust in God; they know nothing of it and they hate those who walk not with them but who walk in faith. The hatred of the world aims at the man of faith and trust. The world did not know Him, who lived on earth such an "only" life—only trusting God. Therefore the world does not know us, who belong to Him (1 John iii:3). The world hated Him and it hateth us (John xvii:14). If Christians today know nothing of all this, It is because their lives are lived according to the standard of the world and not in separation from the world. When our Lord was here they attacked Him, they tried to thrust Him down. But He lived in constant fellowship with God and looked to Him only. He is our pattern.

Here too, is the picture of the Jewish remnant in their experience, when men universally are against them and hate them for His Name's sake (Matt. xxiv:9).

**II. He Only.** (Verses 5-8.)

Only upon God wait thou, my soul;  
 For my expectation is from Him.  
 He only is my rock and my salvation;  
 He is my fortress, I shall not be moved.  
 With God is my salvation, and my glory—  
 The Rock of my strength—  
 My refuge is in God.  
 Trust in Him at all times, ye people;  
 Pour out your heart before Him;  
 God is a refuge for us. Selah.

Here we find the fullest realization of the faith of the trusting, believing soul. Only God, God only, is the heart cry of David, the author of this Psalm. And so after him thousands of Jewish and Christian Saints have expressed themselves and found their joy and comfort in the fact of "God only." It is a great thing to be able to say "My expectation is from Him." It means not to expect anything of man nor of one's self. It means looking to the Lord in all things and under all circumstances. Though the way and the future looks dark, yet faith can maintain such an attitude, pleasing to God, looking to Him only and expecting from Him only. And He never disappoints the patient waiting of His children.

Then these blessed expressions, He only is my rock, my salvation, my fortress, my glory, my strength and my refuge. Because it is so and in God only these things are true and assured, faith can add with supreme confidence, "I shall not be moved." Whatever man may try to do against the godly, trusting soul, or Satan's power, the believer knows how safe and secure the rock foundation is upon which he stands; there is no reason to fear or to be troubled about anything. I shall not be moved is faith's victorious song. Even though in coming days the godly in Israel will be surrounded by the terrible waves of the final storm, before the day dawns and the shadows flee away, they can say in full assurance "I shall not be moved." Their faith will be honored by their deliverance.

Then having encouraged himself he turns to encourage others by exhorting to trust in Him at all times.

The great English preacher, Donne, living several centuries

ago, commented most beautifully on this Psalm. We quote His words:

“Twice in the Psalm he has repeated this, in the second and sixth verse. *He is my rock, and my salvation, and my defence, and my refuge and my glory.* If my refuge what enemy can pursue me? If my defense, what temptation shall wound me? If my rock, what storm shall shake me? If my salvation, what melancholy shall deject me? If my glory what calumny shall defame me? Let him that is pursued with any particular temptation, invest God, as God is his refuge and his sanctuary. Let him that is buffeted by the messengers of Satan, battered with his own concupiscence, receive God, as God is his defence. Let him that is shaken with perplexities, lay hold upon God, as God is his rock and his anchor. Let him that has any diffident suspicion of the free and full mercy of God, apprehend God, as God is his salvation, and him that walks in the ingloriousness and contempt of the world, contemplate God as his glory.”

### III. The Vanity of Man. (Verses 9-12.)

Surely men of low degree are but breath,  
 And men of high degree are a lie;  
 Going up in the balances  
 They are altogether even lighter than breath.  
 Trust not in oppression;  
 Do not become vain in robbery;  
 When wealth increases, set not your heart upon it.  
 God hath spoken once;  
 Twice have I heard—  
 That power is God's,  
 Unto Thee O Lord belongeth mercy;  
 For Thou recompensest every man according to his works.

Here is a contrast. Man in himself is helpless; he is but a breath; they are vanity, nothing but vanity. “All alike are vanity-breath! emptier, when weighed in truthful balances, than the breath they spend so freely in their boasting and defiance of God” (Numerical Bible). Therefore trust not in man nor what man does. And God in whom man can trust and find in Him salvation, glory, defense and refuge, is both a God of power and a God of mercy, a God of loving-kindness. Power without love is brutality, and love without

power is weakness. Power is the strong foundation of love, and love is the crown and beauty of power. Greatness of power and greatness of love belongeth to God. What a song of praise and faith this blessed Psalm is! May every reader learn its great lesson in practical experience, in the walk of faith.

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## The Marriage of the Lamb

One of the most remarkable things to be noticed in connection with the rapturous scene portrayed in Rev. xix:1-11 is, that it is a heavenly scene given in direct contrast to an earthly one—the judgment of the great whore. This is in the most beautiful harmony with all that is revealed concerning the church, the object of God’s eternal council, kept secret during the unfolding of his purposes concerning Israel and His ways with that people up to a certain point, viz., the rejection of their Messiah—when His dealings with them as a separate nation are set aside and all that concerns them suspended for the revelation and accomplishment of this mystery. Then it is seen that this eternal purpose of God involves the calling out of a people from all nations for the heavens—called with a holy and heavenly calling, and for heavenly glory—before the accomplishment of the promises made to Israel relating to the Messiah’s kingdom.

We have always been at a loss to understand how any careful and intelligent student of the Scriptures can be brought to the conclusion that the wife of the Lamb, spoken of in the above passage, is Israel, and we feel bound to reject the conclusion as out of harmony with the Scriptures, especially when we find that the only passages that can be produced in proof thereof are such as use the relationship of husband and wife illustratively only to emphasize the unfaithfulness of Israel or the faithfulness of God to that nation; as for instance in Hosea ii. Whereas the relationship of Christ and the Church is so positive that from it is borrowed an illustration of the relationship—and an example for the conduct—of husband and wife. But we do not go further into this matter here.

The marriage of the Lamb, then, is in heaven, hence, before it can take place, the purpose of God must have been accomplished in gathering out the Church from among all nations, and she has been caught up to Himself into heaven according to 1 Cor. xv:51-58 and 1 Thess. iv:15-18 to make way for the resumption of God's dealings with Israel, in view of the accomplishment of His purposes concerning that nation.

The only way into the kingdom for Israel is through the great tribulation, during which they are found gathered back in their own land under the reign of Antichrist.

While passing through this time of terrible trial and persecution, God will do a mighty work among them and a large number will be converted to God—will “turn unto the Lord” and become His witnesses in that time of “gross darkness” when all the forces of evil working around us now will be let loose from the restraint that keeps them in check (2 Thess. ii).

Many of these witnesses will be martyred (Rev. vi:9-11 and xx:4). But a great number will be brought through the trial (Zech. xiii:8, 9). These latter will form the nucleus of the kingdom.

Now the one thing to notice especially in all this, concerns Israel in the great tribulation, is that it is incompatible with the present dispensation. In this dispensation there is no difference between Jew and Gentile, the partition wall is broken down, in the great tribulation that partition exists again in the most emphatic way.

Here we find many thousands—maybe hundreds of thousands—for the passage referred to above speaks of one-third remaining for the kingdom, and there are millions of Jews now strewn throughout the nations.

Many thousands of these, we say, in the great tribulation, are converted, yet they remain Jews with Jewish hopes. This is not in accordance with the present dispensation and shows that it must have been terminated; for under this dispensation all Jews converted are brought into the Church and are waiting for the Lord to catch up that Church to Himself in heaven; whereas, in the great tribulation they (the converted Jews) represent the Jewish nation and are

waiting—not for the Lord to come and take them to heaven, but—for His coming to deliver them from their enemies and establish a time of blessing for them on this earth.

It is during this time of great tribulation that the judgment of the great whore takes place; and following upon this we have the marriage of the true spouse to her Lord in glory proclaimed.

The great system that reigned over the kings of the earth, usurping the place of Christ while He was rejected, and exercising her enticing and prostituting influence over the nations, who rejected the One whose name she professed, is destroyed. In one hour her judgment is come, she reigns no longer, but the Lord God omnipotent reigneth; He now exerts His power, He bore with her, and with the nations, all through the day of grace; that day is now over and her judgment has come—she has fallen, and many of the great ones of earth lament her fall with bitter wailing. What a different scene meets our gaze as we turn from earth to heaven, here we find rejoicing, adoration and worship—a great voice of much people in heaven, saying, “Alleluia,” etc.

There is here a great day of rejoicing in heaven. There are two reasons for this joy, viz.: The judgment of the great whore “Rejoice over her thou heavens,” and the marriage of the Lamb—the public declaration of the union of Christ and His Spouse. It is important to keep in mind the fact that this is a heavenly scene—a marriage celebrated in heaven—and perfectly distinct from all that is taking place—and will afterwards take place—on the earth. We do not think this can be *consistently* denied.

Hence it appears that two things are clear: (1) that the wife of the Lamb is the Church, that company of people that are now being called out for the heavens, the body of Christ. For in view of the beautiful type presented in Adam and Eve, as seen in the words “bone of my bone and flesh of my flesh” and the declaration in the New Testament, “They two shall be one flesh,” followed by the clear teaching of Ephesians v the body and bride are clearly one. Nothing but the bias of some other theory could lead to any other conclusion.

(2) That the Church is to be taken to glory before the great tribulation.

Other proofs of this might be adduced but we judge it unnecessary here, nor would the space at our command admit of it.

Some have found difficulty in the words; "His wife hath made herself ready" and for this reason have said it must refer to Israel. But this does not help us out of the difficulty, for Israel's salvation and blessing are as dependent upon sovereign grace as is ours.)

It is absolutely certain that if it be a question of moral fitness, this is of pure grace, Christ does everything necessary to make the Church fit for Himself—He loves, He gives Himself, He washes, and He presents her to Himself all glorious. Ephesians v makes this clear and is in accordance with every Gospel passage. This much is perfectly obvious, hence, the passage before us must not be allowed to cast the slightest shadow upon it.

We are surely right therefore in concluding that the words "His wife hath made herself ready," must mean ready in a sense other than that presented in Ephesians v, and the very next words make it clear that such is the case; "And to her was granted that she should be arrayed in fine linen clean and white; for the fine linen is the righteousness (or righteous acts—the word is plural) of the saints."

This makes the matter not only clear, but beautiful and instructive.

There are, generally speaking, three figures for righteousness in the Scriptures. (1) Gold—divine righteousness. (2) White raiment, or fine linen—the practical righteousness of the saints and (3) Filthy rags—human righteousness. 1 and 2 are both Christ. The Gold is Christ my righteousness, or my position in Christ before God; and White raiment is Christ in me before men. The former secures our position and relationship before God, the latter evidences that relationship before men.

The great difference between Ephesians v and Revelation **xix** is illustrated by the moral fitness of a bride and the



dress in which she is married. Ephesians treats of the one and Revelation of the other.

Thus, the words, "His wife hath made herself ready," become clear, interesting and most practical in their bearing upon the Christian life. The wondrous bridal costume, in which the Church shall be decked upon that nuptial day, is woven by her down here, it is the reproduction by the Holy Ghost of the graces and virtues of Christ in the life of the saints during their sojourn in a world that cast out their Lord. Hence these graces are called in Galatians v "The fruit of the Spirit;" they are "love, joy and peace, long suffering, gentleness, goodness, faith, meekness, temperance." Weave these together in your life and what a beautiful garment they make.

Every act in the life that is the outcome of love to Christ, or the manifestation of His life in us, though it be only the giving a cup of cold water in the name of a disciple, goes as so many threads in this robe of fine linen, white and clear. But where this fine linen is wanting, the flesh in all its ugliness appears as given, also, in Galatians v "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." What a list! and let us remember that emulations and strife are as much of the flesh as the worst of the things named in this dreadful catalogue. We repeat, if our lives are not clothed with the fine linen, the flesh in some of these ugly forms is seen. Hence our blessed Lord counsels us to buy of Him—not only the gold, but—the "white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear."

All this is intensely practical and intensely individual. For although the Church is here seen in her unity individuals make up that unity. It is the manifestation of Christ in you, in me, and in our brother whom we next meet.

Let us then occupy ourselves in weaving this pure white garment, and thus make ourselves ready for that nuptial day.

Much more might be said on this blessed and important subject with its far reaching results. For it is the manifesta-

tion of the graces of Christ in me that draws those same graces forth from others, while the works of the flesh in me are calculated to draw forth the same from others. But space will not allow us to enlarge further on the subject here.—

*Our Hope* 1908.

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## How to Bring Back Prosperity

Many Canadian newspapers carried a few months ago a good and suggestive communication on the question, "How to Bring Back Prosperity." It was written by one of Canada's leading financiers and a reader of "Our Hope," Mr. A. J. Nesbitt. We feel the communication contains a needed and important message and so we pass it on to our readers:

"Sir: In this world crisis I believe God is speaking to every heart, who will listen, seeking in His grace to teach us that material things pass away, and giving us to realize that man, notwithstanding his boasted progress and scientific knowledge, is helpless when he leaves God out of his life. In these crises God would have us learn the truth that 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord shall man live.'

As this is true, let us hear what God has to say to us if we desire to bring back prosperity.

In 2 Chronicles vii:14, God says, "If my people which are called by my name:

- 1—'Shall humble themselves
- 2—'And pray
- 3—'And seek my face
- 4—'And turn from their sinful ways,

THEN

- 1—(God says), 'I will hear from Heaven
- 2—'I will forgive their sins
- 3—'I will heal their land' (or send prosperity).

These are God's definite promises, which are sure and certain.

The moment this nation turns to God there will be a heaven-sent revival sweeping this land, and the fear and distrust and hate now prevalent will give place to faith and hope and love; industry shall improve and prosperity and peace shall follow.

If we really want prosperity, let us follow God's provision for bringing it about; but we must be in earnest and sincere.

God says in Jeremiah 12, 13, 14: 'Then shall ye call upon Me, and ye shall pray unto Me, and I will hearken unto you and ye shall seek Me and find Me, when ye shall search for Me with all your heart, and I will be found of you, saith the Lord.'

What does God offer to the individual or nation that turns to Him: Forgiveness of sins, joy, peace and prosperity (the supplying of our needs) on what condition:

1—Humble ourselves.

2—Pray.

3—Seek His face.

4—Turn from our sinful ways.

'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' 'There is one Mediator between God and men, the man Christ Jesus.' 'The blood of Jesus Christ, God's Son, cleanseth from all sin.'

May we turn to God in true repentance and then we shall see that 'Righteousness exalteth a nation.'

We are sure these words have the approval of every Christian believer. We also believe they have done much good to individual souls. But will such an earnest and scriptural appeal be heeded by the masses of professing church-members? Will they humble themselves, seek His face, confess their sinful ways and leave them? Alas! Modernism has so soporified and stupified spiritual feelings, that it seems hard, almost impossible to have an awakening! The Lord, however, is able to do it. We know if a change is yet to come it must come in the way as outlined by Mr. Nesbitt.

## Current Events

### In the Light of the Bible

**The Very Romish Dr. Orchard.** Dr. Orchard is a Congregational minister of the "Gospel." He is Pastor of the King's Weigh Congregational Church in London. He is an admirer of Rome and for years has had in his church the confessional, the mass and similar Romish inventions. It is said he was secretly ordained to the Romish priesthood. Nor is he the only one. There are other "Protestant" preachers who have followed him. And the established Church of Great Britain in the Anglo-Catholic movement is being rapidly leavened with the Romish leaven. We quote a description of what took place in that "Protestant" church house of Dr. Orchard's during the so-called "Holy Week." It is taken from that staunch evangelical magazine, *The Churchman's Magazine*:

Monday, Tuesday and Wednesday had Low Mass ("Low Celebration") at 7.30 each morning, and Stations of the Cross at 7 each evening. The theatrical "Tenebrae" performed on "Maundy" Thursday evening had been preceded at 7.30 a.m. by a Low Mass and "stripping of the altars." Near the stripped "Altar," on which was the draped crucifix over the Tabernacle, stood a large tenebrae candlestand, fixed on which were twelve brown candles with a white one at the top of the apex.

Act I of this histrionic "Tenebrae" was a long doleful monotone of Psalms and Responses, lasting nearly two hours. As it proceeded, the lighted candles were extinguished one at a time and the Church lighting gradually lowered, until the only light was that of the white candle, which finally was removed and the Church left in total darkness for a few minutes. This is to represent the darkness over Calvary at the crucifixion. The end was signalled by a noise as of dropping some heavy object. It appeared to come from the gallery, and is supposed to represent Christ giving up the ghost. Finally the one white candle, still alight, was restored to the candlestand, and in that dim light the choir and congregation dispersed, flitting shadows in the dim darkness. The next performance was the

#### *"Mass of the Pre-Sanctified"*

at 10 o'clock on Good Friday morning. The congregation was about one hundred strong, in which women outnumbered the men by about ten to one. They all genuflected to the reserved host in the "Chapel of Repose" as they entered. The mauve-draped crucifix was over the tabernacle on the "altar." There was no music as the choir of surpliced men and strangely capped women processed in, followed by Dr. Orchard and his assistants all vested in albs. Dr. Orchard wore a chasuble and one of his assistants a stole across one shoulder. They

were accompanied by four servers, two of whom wore albs. Dr. Orchard and his two "priests" prostrated themselves full length on the floor before the "altar," while the servers knelt behind them.

Then began an incantation in a weird, drawling monotone, followed by prayers, reading of Epistle and Gospel—which the notice paper calls "the Passion"—all in a doleful chant. The veil of the cruxifix was removed by Dr. Orchard, and all knelt before it. The choir meanwhile was chanting the Roman "Reproaches," with the refrain, "O, my people, what have I done unto thee, or wherein have I wearied thee, answer Me." This manner of chanting prayers and Scripture in peculiarly slow, drawled tones was certainly wearying, making an operatic travesty, the very opposite of worship in spirit and truth.

Act II came in silence. The two brown candles on the "altar" and the large processional candles were lighted from the sanctuary lamp burning by the side of the "Chapel of Repose." Dr. Orchard with thurifers and servers proceeded to the "Chapel of Repose," and as the curtains were drawn back they all fell to their knees. The Tabernacle was censed, and Dr. Orchard received the "Host" while on his knees. A humeral veil was placed over his shoulders, and he then carried the Host in procession, the thurifer moving backwards and waving the incense towards "It." The Host was placed on the "Altar," fresh incense was placed in the thurible, the "Altar" and all on it and about it were censed, Dr. Orchard ceremonially washed his hands, and then facing the "Altar" he elevated about his head the large wafer Host, whilst all knelt. Dr. Orchard on his knees, "consumed" the host (eats his God) and drinks from the cup. This is then rinsed, and he swallows the rinsings and all is over. There is no stage curtain to drop on the finis, for as the printed notice paper says, "the service ends, without blessing, in silence."

*"Easter Eve Devotions"*

was the title for Act III of this drama on Saturday evening at 7.30. As the scene finished in darkness on Friday, it began in the dark on Saturday. The "Paschal Candle" was lighted, and again the blasphemous parody, "the Blessed Sacrament brought from the Chapel of Repose."

**The Onward March of Russia Towards Her Predicted Destiny.** It was Peter the Great who mapped out a great program for Russia. The goal of it was the conquest of Constantinople and Palestine. That Russia is the Gog and Magog of the thirty-eight and thirty-ninth chapters of Ezekiel is now believed by nearly all Bible Scholars. The following article appeared recently in the London *Morning Post*:

The possibility of Russia trying to obtain by force a southern port for the export of the huge quantities of goods produced as a result of the Five Year Plan, was suggested by Admiral Sir Richard Webb, in a lecture entitled "The Problem of the Straits," delivered to the Royal Central Asian Society last night.

"In pre-war days Russia's whole impulse was toward Constantinople," said Admiral Webb.

"Now, for the moment, the Soviet profess not to be interested," he continued, "but in spite of themselves events and new problems are pressing on them, and these, sooner or later, may change the view of those who rule. Dominating every question is the Five Year Plan, by which it is hoped that by 1933 Russia will be twice as powerful a State industrially, economically, and militarily as she was in 1928.

"Assuming that events take a normal course, there seems at least a possibility that this will be achieved. This plan will be followed unquestionably by another of from five to fifteen years. The Red Army is part of the plan, and there is the constant danger to Europe of a conflict with a powerful, well-equipped State, imbued with the conviction that it is its duty to bring the whole world into the Soviet Union.

### To Destroy Capitalism

"The aim is to destroy capitalist countries by flooding the world's markets and bring about world unrest. Now, more than ever, Russia is straining for a warm water, ice-free port."

Her Baltic seaboard was ice-bound for most of the year, he continued; in the Far East expansion was blocked by Japan; on her western frontier only road transport would be possible, and the north-west frontier of India was too far distant.

There remained the Persian Gulf. Russia's whole trend was southward. The majority of Russia's factories, farms and oilfields were in the south.

"If Russia wants a voice in the control of the Straits—as she certainly will—she must accomplish it either by force or by international agreement," said the Admiral.

"If by force, she cannot accomplish it by sea or air except with a strong military force. There are two possible lines of approach—the Balkans and Anatolia. By whichever route she comes, she is bound to have many nations ranging themselves on the side of the Turk to resist such a blow to international interests."

Admiral Webb suggested four possible solutions of the problem of the Straits: A condominium of the Black Sea littoral States, the control by Turkey under the League of Nations' guidance, the continuance of the present Straits Commission, and the transfer of the League of Nations itself to the Bosphorus.

Lord Lloyd presided.

Yes, Russia's trend is Southward and we believe that her communistic agitations in Palestine are a well laid plan to conquer Asia Minor. She has been responsible for the clashes between the Arabs and the Jews.

**Direct News From the Soviet Republic.** What we give in this paragraph is not taken from newspaper sources or foreign correspondents, but the information has come to the Editor from a reliable Christian believer, who is in Russia. No question mark can be raised against the statements which have been put into our hands and which we pass on to our readers.

“Working out their five year plan, the Soviets are ignoring all economic laws. They consider hardly at all the expense of production and actually ride roughshod over the heads and feelings of the people. As an *economic* program the five year plan is already a failure. The plan is chiefly and really a war plan, but the Bolsheviki cannot decide to start war under existing conditions. Stalin is planning a sudden stroke because he realizes that his resources do not permit a long war. The main source of their power now is in youth. The rest of the vast population is hostile to Sovietism and the people are only waiting till war comes to destroy the arrogant tyrant.”

“In spite of the peaceful declarations of the foreign Commissar Litvinov, in Geneva, the war plans are proceeding in Russia with great intensity. On the very day that the official organ of Sovietism (*Izvestiya*) reported to the world at large that Russia is now the most peace-loving country in the world, another Russian official paper, *Comsomolskya Pravda*, printed a fiery appeal to youth, calling upon them to devote this summer to war-training. They have four million young pioneers (Boy Scouts) now training.”

“One of the Soviet authorities, recently from Russia, in an interview confessed: ‘All means will be used in the accomplishment of the five year plan. If we fail the Soviet Government will arm the masses and launch them for a drive against the capitalistic countries of the world.’ ”

“Because of unbearable conditions laborers are refusing to work. Instead of 67,000 mine workers needed only 18,600 are employed. So Sovietism has found it necessary to force laborers to work. They are commandeered and moved from place to place like prisoners.”

“The Government is confiscating the food of the nation and is exporting it to other countries. (Dumping.) Hungry Russians are appealing to relatives and friends abroad for food, so that now there are in several countries organizations, called ‘Russian Food Packages Company.’ These countries send to Russia butter, flour, preserves, etc., but the astonishing fact is, that these products are in many cases those, which were exported and dumped by Russia. In a recent

shipment by rail from Russia to Germany inside of the car was written by pencil 'We send you goods but we are starving ourselves.'"

"People who object to Soviet methods are banished, herded together in freight cars, treated worse than animals. Men and women put together, the women suffering untold agonies."

Such are the conditions in this "Utopia," the Red "Paradise." The report also states what immense sums are spent by the Reds for foreign propaganda. Their hope is a world revolution. How long will it all last?

**Is the Collapse of Sovietism in Sight?** "Current History" for January has interesting information on the so-called five year plan of Russia. Of course the Soviets themselves make it appear as if it is all a great success. But from other sources one hears a different story. They are in a terrible plight and are facing disaster. Here is a report as it appeared in one of these articles.

"Miss Laura A. Friedman, a Chicago graduate of Vassar College, who lately returned from Russia, is quoted as saying: 'There is a great shortage of food in Russia at present. This is partly due to the fact that much food is being exported in order to bring gold. People are literally dying in the streets, and time and time again we have seen them lying in the streets or on the grass, sleeping as if they were exhausted. We have seen people so hungry that they have licked the food we left on our plates and picked up crumbs of bread. Prices are terrific. Shoes are \$40, dresses \$50 and socks \$4. There is such a lack of the ordinary commodities that it is appalling. Cobblers have no leather with which to mend shoes. Such notions as thread are unavailable. The people go around in rags, and in the north many of them are barefoot. All shops are virtually empty. Linens are exhausted and the towels we had, when we were able to get them, were strips of linen from old sheets.'"

The Society of the Ungodly, the Atheists which aim at the destruction of all religion, have set the year 1933 as the



year when the last house of worship will be demolished in the Soviet Republic.

Well, God is still living. He beholds it all and takes notice. The time will soon come when these human monsters will find out that there is a God and that He still acts in behalf of His Truth and His people.

**Episcopalians Heading Towards Rome.** Our attention has been called to the "Holy Cross Prayer Calendar for 1931" issued by the brethren of the order of the Holy Cross, from their monastery at West Park, N. Y. This sounds very Romish, but it is not; it is a phase of the Protestant Episcopal Church, which is heading for Romanism with all its perversions and humbugs.

Here are some of the prayer requests of these "Protestant" Monks:

Pray for the love of the Mass. Pray for the increased use of the rosary. Pray for all priests faithless to the confessional. Pray for greater love of the sacred heart. Pray for increased devotion to our Lady (Mary). Make a Thanksgiving to your guardian angel. Pray for the increase of Requiem Masses and prayers for the dead. Pray for Canadian, American and Irish Churches purging from Protestantism. Pray for the increased use of the stations. Pray for a wider use of the crucifix. Pray for the greater use of penance. Pray for the conversion of America to the Catholic faith.

Just a few years more at the latest and there will be a wholesale plunge of these benighted religionists into Romanism.

**And Lest You Forget!** This over-rated Einstein, this camouflaged Socialist in close touch with Moscow and its Atheistic government, "adorns" (?) the Rockefeller-Fosdick "church" as one of the modern "Saints" of the World. He has complimented Fosdick and Fosdick has thrown him several bouquets in response. The whole modernistic outfit is kneeling before the infidel Jew Einstein. Surely we are witnessing strange things, and yet not strange, for they are all written in the Bible, that such an apostasy

will surely come. It is upon us. Infidels, Modernists, Pseudo Scientists are all heading for the great confusion-period, the great tribulation, and the judgments of God.

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## Notes on Prophecy and the Jews

The deliverance of the Jewish remnant at the close of this age, God's faithful witness on the earth during the great tribulation, is not alone taught by many direct Scriptures in the Prophets and the Psalms, but numerous episodes in the history of the godly Israelites foreshadow this. We refer here to but two of them from the book of Daniel. In the third chapter we read that the King, Nebuchadnezzar, that golden head of the dream image, made an image of gold, which he set up in the plain of Dura, in the province of Babylon. Everyone was to fall down and worship the image. "And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace." In the book of Revelation in chapter xiii we read of the first beast which had the wound (the Roman empire revived, with one as head over it), and an image to that beast will be made by the second beast, which comes out of the earth and is the Antichrist, the man of Sin. All who do not worship that image should be killed. Here is a remarkable correspondency between the beginning of the times of the Gentiles with Nebuchadnezzar, and the end of the Gentile dominion. In Daniel we read of Shadrach, Meshach and Abednego and their faithfulness; they refused to worship the image and said: "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king."

They were cast into the fire and what happened is recorded in the third of Daniel. One is with them in the fire, like the Son of God, and they come forth with not a hair singed, nor was the smell of fire upon them, only the cords which bound them, their fetters, were burned off. This whole history is a foreshadowing of the faithful Jewish remnant in the great tribulation and how they will be saved out of the fire by the Lord, the Son of God.

In the sixth chapter we see Daniel cast into the den of lions. Against the law of the Medes and Persians he had his windows open in his chamber toward Jerusalem, and kneeled and prayed three times daily, against the command of the king. The Lord delivered his prophet from the lions, while his enemies are cast into the pit to be broken to pieces. This is, likewise, a type of the deliverance of the pious in Israel during the time of Jacob's trouble.



The late Dr. James H. Brookes, who edited for many years the magazine, well known to many of our readers, "The Truth," was an able and earnest defender of the faith once and for all delivered unto the Saints. He had a good insight into the Word of prophecy. Especially did he stand up for the Scripture doctrine of the imminency of the coming of the Lord for His Saints before the great tribulation. We give two extracts from his writings:

**Serious Difficulty.** A most serious difficulty lies in the way of accepting the view sanctioned by some, that our Lord will not come for His saints until the restoration of the Jews to their own land, the development of the Antichrist, and the end of the tribulation, which will close the last days. It turns the thoughts from Himself to signs; from "the hope set before us" to the unprofitable study of "times and seasons"; from the Bible to the newspapers. Those who expect the church to pass through the great tribulation, are, of course, deeply interested in the discussions of Cabinets, and the secrets of council chambers; in the ambitious designs of Emperors and Presidents; in the movements of armies; in the settlement and unsettlement, and resettlement of "the Eastern question." But what shall a plain and poor man do, who has neither leisure nor means to read anything but the Word of God?

That Word takes no note of time in connection with the Church; and no teaching can be safe, or scriptural, that diverts the mind from Him to anything whatever that delays the fulfillment of the "blessed hope."

**Coming and Appearing.** It is to be regretted that those who hold to the pre-millennial advent of our Lord, differ among themselves with regard to the distinction between His coming *for* and His coming *with* His saints. \* \* \* Thus they insist that the Church or saved ones of this dispensation will pass through the Great Tribulation. Hence too they argue that the second advent is impossible at present, because certain prophecies remain to be fulfilled.

Now, it is clear there is an interval of some length, however short, between the quickening and transforming shout and trump of our descending Lord, and the time when they "shall appear with Him in glory," when "the Lord my God shall come, and all the saints with thee."

It is obvious there must be a "gathering together unto Him," before "the righteous shine forth as the sun in the kingdom of their Father." In other words, He comes for them, before He appears *with* them. Between that "blessed hope" and the passing moment, the Bible makes known nothing as necessarily intervening. Such is the only proper meaning that we can attach to His oft repeated command, "Watch therefore; for ye know not what hour your Lord doth come."



In the XIII chapter in the Book of the Acts of the Apostles we find the record of how the great Apostle to the Gentiles started with Barnabas on his first missionary journey. They sailed to Cyprus, and in Salamis they preached the Word of God in the synagogue of the Jews. In the Isle of Paphos they came face to face with a sorcerer, a false prophet, a Jew by name of *Bar-Jesus*. "Bar" means "Son." He was a miserable counterfeit of the devil, imitating the Lord Jesus Christ. This false prophet opposed the Gospel and tried to keep Sergius Paulus from the faith. This "Bar-Jesus" represents the unbelieving Jewish people who rejected the Gospel and tried also to keep the Gentiles from receiving it.

The first act of the Apostle Paul recorded on this journey is the denunciation of this false Jewish prophet. Paul filled with the Holy Ghost set his eyes on him. Like Peter who addressed Simon, the sorcerer, in similar words, he said, "O full of all subtilty and all mischief, child of the devil, enemy of all unrighteousness, wilt thou not cease to pervert the right ways of the Lord?" This is exactly what the Jews did when they rejected Christ. They became an enemy of that righteousness which has been revealed and they perverted the ways of the Lord. Then Paul pronounced sentence upon the false prophet. "And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness, and he went about seeking someone to lead him by the hand." And so it happened with the Jews, according to their own Scriptures. The hand of the Lord fell upon them. Blindness, judicial blindness, became their lot. They do not behold Him, who is the light of the world, the Sun of righteousness. They are walking in mist and darkness.

But the sentence pronounced upon this Bar-Jesus was only for a time, "not seeing the sun for a season." Even so it is with the Jews. Blindness in part has happened to Israel until the fullness of the Gentiles has come in. Paul tells us by the Holy Spirit, that His people are not castaway. But it is significant that the event of Bar-Jesus stands at the beginning of the Apostle Paul's first great missionary journey.



"For a season," for a period of time Israel has been set aside, and when that season is ended, the sun will burst upon them. The Sun of righteousness will arise with healing in his wings (Mal. iv:2). That rising Sun is the Lord Jesus Christ in His second visible Coming, and He will dispel the darkness, which has come upon His earthly people on account of their unbelief. Just as the second appearing of the risen Christ in the midst of His disciples ended the unbelief of Thomas (John xx). The season of Israel's blindness has lasted long, yet the Lord calls it "a small moment." "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" (Isaiah liv:7-8). When the small moment is past the Lord's loving kindness and mercy will be far greater than His wrath. Jerusalem will receive "double for all her sins" (Is. xl:2). And the season of Israel's blindness is drawing rapidly to a close. Before them is yet a dark and dreary night experience, the great tribulation; but at the close of the time of Jacob's trouble, for which everything is shaping in these days, the light will burst forth.



The *Book of Job* is of great and deep interest to all believers. It ought to be studied more. We believe that much of the suffering of the children of God can only be explained by the revelations contained in this book. Besides the spiritual meaning, the revelation of what is going on in the heavens, Satan having access to the throne of God and acting as the accuser of the brethen, the Book of Job has also a typical,

prophetic meaning. We know little, of course, of the personality of Job; this is sure, that he lived in the patriarchal age, and as the record of the patriarchs abounds in types and dispensational foreshadowings, we have a good reason to look for such applications in this old Book.

The end of Job is one of blessing and restoration. "The Lord blessed the latter end of Job more than his beginning" (Job xlii:12). Then follows the record of what he received. It will be seen that he received in his restoration just double of what he had in the beginning. Now, it is a well known fact that God has made promises of restoration of earthly things to the people Israel. The people tested and tried, scattered and persecuted, are to be blessed in the end more than in the beginning. In that sublime beginning of Isaiah xl, where God comforts His earthly people, we read: "She has received from the Lord's hand double for all her sin." And again it is written: "For your shame ye shall have double; and for confusion they shall rejoice in their portion; therefore in their land they shall possess the double; everlasting joy shall be unto them" (Isa. lxi:7). This gives us the clue that in the story of Job, in God's dealing with this man we have a type of His dealing with Israel.

God looked upon Job as a righteous man. God Himself calls him a perfect and upright man. Job brought sacrifices and burnt offerings, as we learn from the first chapter. God looked upon Job in the light of His own Grace. Balaam made an inspired utterance concerning Israel, which corresponds to the description of Job as a perfect and upright man through God's Grace. Balaam said, "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel."

Then comes the great test, the trial and the suffering. Job is smitten. God permits Satan to strip him of all he possessed and leaves him only his wife, who was too good an instrument for Satan to take away. Of course the sufferings of Israel are punitive, and yet Satan has his hand in them as well. He hates the Israel of God, and throughout this present age one can easily trace his fearful attempts to slay that people. Persecutions and tribulations are instigated

by him. God permits him to fall upon the remnant of Israel as he permitted him to fall upon Job. And as with Job so with Israel; the sufferings become more intense. Satan, however, had a limit in his attacks upon Job. He would have liked to kill Job, for he hated him, but he could not touch his life, for God had a future for Job. So Satan would like to wipe Israel out, but he cannot do this. The great tribulation which is in store for Israel, the time of Jacob's trouble, is produced by Satan cast out of heaven, after the rapture of the complete Church has taken place. In that period he raves against the remnant of Israel. God will permit him to do that and make war with the woman (Israel) and her seed (Rev. xii), but he cannot kill the remnant of God's earthly people. All this and much more is very suggestive and striking.

This application can be carried throughout the whole book of Job. The talks of Eliphaz, Bildad and Zophar, Job's comforters, have their place too in this application. We think that Elihu is of an *entirely* different character. His address does not contain the vain babble of the three, but there is revelation. Furthermore, his words open the way for Jehovah to come upon the scene. Furthermore, the Lord said to Eliphaz, "My wrath is kindled against thee and against thy two friends" (xlii:7). But the Lord does not mention Elihu at all. His wrath was not kindled against him. We hope later to write at greater length on Elihu and his words.

The great turning point in Job's experience was when he humbled himself. "I have heard of Thee by the hearing of the ear; but now mine eye *seeth Thee*. Wherefore I abhor myself and repent in dust and ashes." This suits the case of Israel exactly. Israel will *see* the Lord and then bow before Him and repent. As already stated, "the Lord gave Job twice as much as he had before"; so Israel in the Kingdom age will receive double. The Lord willing we hope to give later several articles on this interesting type.



It has often been said from the side of post-millennialists that there will be nothing left after the judgment of nations

connected with the second coming of Christ. Especially is Seventh Day Adventism combatting the doctrine of a coming millennium in which nations shall know the Lord. The xiv chapter in Zechariah proves clearly that nations will be left after the coming of the Lord. The siege of Jerusalem, prophetically described in the opening of this chapter, is *not yet* an historic fact. The coming of the Lord *with* His holy ones, both His church and angels, takes place then. In the sixteenth verse of this chapter we read "And it shall come to pass

All that is left of the nations which came against Jerusalem  
Shall go up from year to year

To worship the King, Jehovah of Hosts,

And to keep the feast of tabernacles."

Nations will be left after the tribulation and the wrath—this is clear from this passage as well as many others. In the New Testament we have the statement made at the first council in Jerusalem, "Brethren, hearken unto me; Simeon hath rehearsed how God at first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After these things I will return, 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; that the residue of men may seek after the Lord, and all the Gentiles, upon whom my name is called," etc. (Acts xv:15-18). Number *one* is the visitation of the Gentiles, a calling out of a people for His name, and we are still living in number one. Number *two* is His return, the building again and setting up of the tabernacle of David, which can only come after the calling out of a people is accomplished, the fullness of the Gentiles come in. Then follows number *three*, the residue of men seeking after the Lord. In this verse they that are left of the nations correspond with the residue of men in Acts xv. The temple will then stand in Jerusalem as a house of glory and a house of prayer for *all nations*. There will be a perfect worship, grand and glorious, and it will not be confined to Israel, but the nations will join in it. We may learn, perhaps, from this verse that the Lord will leave once every



year His place on His throne over the earth and come down to Jerusalem and show Himself in His glory before the worshipping multitudes in the earth, as He is seen in the New Jerusalem above. The occasion is the feast of Tabernacles. It is the millennial feast. It is a feast kept in remembrance of Israel's wanderings through the wilderness for forty years and all their subsequent wanderings. It stands also for the ingathering of the full harvest. A feast of joy, praise, and thanksgiving. The Jews keep it to the present day, though few know the full meaning of it. Every year when it comes again they read this fourteenth chapter of Zechariah. It is strange indeed. What a glorious feast that will be, kept there in Jerusalem, when the fullness at last has come! The fullness of the Gentiles has been gathered in, and is in the New Jerusalem; the fullness of Israel has come in the earth, and their receiving has been life from the dead, and the Gentiles know the glory of the Lord. Some find a difficulty here in the fact that it is stated that the nations, the residue of men, are to come up to Jerusalem, and the difficulty is that it will be impossible for all of them to do that. It is not at all necessary that every individual must go up to Jerusalem once in a year. Perhaps every nation will send representatives to the feast of Tabernacles, and they come in the name of the different nations and bring their presents. This seems to be indicated in the visit of the wise men from the East, who came to Bethlehem to worship the new-born King (Matthew ii). They brought gold, frankincense, and myrrh. In Isaiah lx:6 we read of the coming of the Gentiles to Jerusalem when the Lord has come again. They shall come from Sheba; they shall bring gold and frankincense (the myrrh is left out here, for it speaks of suffering), and shall proclaim the praises of the Lord. As the wise men who came to Bethlehem were representatives of nations, so during the Millennium the nations will send delegations to the feast of Tabernacles. What a scene that must be! How crowded Jerusalem will be by those from Greenland and from the interior of Africa, from India and the islands of the sea, as well as from the nations which composed the

Roman empire. The ends of the earth have seen the salvation of God, and now their praise is heard in the city and mingling with the psalms sung by His own redeemed people.



**No. 60.** Please explain James ii:19, 24, 26.

Thou believest that there is one God. So do demons believe that, but they are not saved, and you may not be if that is all. That is Satan's gospel, but the proof will be in works of faith. Not works instead of faith but works that prove the reality of faith. Not such works as men call good works, but such as those cited of Abraham and Rahab. Compare Heb. xi:17-19; 31.

**No. 61.** In view of the fact that dispensational Bible teachers make a difference between the "Kingdom" and the "Church," how are we to treat Acts xx:25 and xxviii:31? I thought Paul was the Apostle of the Church among the Gentiles.

Paul was the Apostle of the Gentiles. His ministry among them was twofold. 1st. "The gospel \* \* \* preached to every creature which is under heaven; whereof I Paul am made a minister." 2nd. "His body's sake which is the church; whereof I am made a minister" (Col. i:23, 25).

In preaching the gospel he was preaching the Kingdom of God. Those who receive the gospel are delivered out of the Kingdom of darkness into the Kingdom of God's dear Son (Col. i:13). That is the character the Kingdom takes now that the King has been rejected and is absent from the Kingdom, and it is being administered by His loyal servants.

During this time of the King's absence those who are saved by the gospel and are thus in the Kingdom, are also baptized by the Holy Spirit into one body of which Christ is the living Head. So that the same persons compose both the Kingdom and the Church. This is true whether they are regarded in their inward, vital, real aspect; or in their outward aspect of mere profession.

**No. 62.** Why does Matthew say "But other fell into good ground and brought forth fruit, some an hundred-fold, some sixtyfold, some thirtyfold," while in Mark it is reversed in order, thirty, sixty and hundred?

We may take Matthew to be a warning against declension, while Mark emphasizes the increase and may be taken as an exhortation to bring forth more fruit. Consult the passages.

**No. 63.** Please define the difference between heaven, the abode of God, and Paradise.

Paradise is the abode of God in heaven (Luke xxiii:43; 2 Cor. xii:2, 4; Rev. ii:7). But we shall know more about it soon. Meantime Rev. xxii:1-5 may suffice to fill to overflowing our cup of joy.

**No. 64.** When was the last Jubilee year celebrated in Palestine? Also when was the last year of release observed?

The year of release was at the end of every seven years. The year of Jubilee was the fiftieth year. As there is no historical reference to them in scripture we are unable to say when they ceased to be observed. See Lev. xxv, and Jer. xxxiv:12-22. Jewish writers consider that the Jubilee was observed till the destruction of the first temple. But this is extremely doubtful.

For the law of the Sabbatical year, see also Exo. xxiii:10, 11, and Deut. xv. Their neglect to observe it is referred to in Lev. xxvi:34, 35; and the consequence in 2 Chron. xxxvi:20, 21, and Jer. xxv:11. Further information can be obtained from any good Bible dictionary.

**No. 65.** Kindly give the way of computing the four hundred and eighty-three years from the command to restore and to build Jerusalem (B. C. 446) to the cutting off of the Messiah.

The command to restore and build Jerusalem was given by Artaxerxes to Nehemiah (Neh. ii:5-8), and the prophecy of Daniel, "The street shall be built again and the wall, even in troublous times," was fulfilled by Nehemiah. The sixty-nine weeks of years to Messiah expired, not when the Lord was crucified, but when He entered Jerusalem riding on an ass; when he "beheld the city and wept over it, saying, if thou hadst known, even thou, at least *on this day* the things which belong unto thy peace! but now they are hid from thine eyes" (Luke xix:28-48). That day was the last day of the four hundred and eighty-three years. The details of the computation are worked out by Sir Robert Anderson in his book, "*The Coming Prince.*"

**No. 66.** Who are the nations that are deceived by Satan when he is loosed out of his prison at the close of the thousand years, and whom he leads in revolt against God? Are they the goats of Matt. xxv or some of the sheep who are found against God at the end?

They cannot be either the sheep or the goats. The sheep were born again and inherited the earthly Kingdom during the thousand years, and while a true believer may fall into sin, he never apostatizes, or gives up the faith. The goats were sent away to eternal punishment before the millennium began. They are those who have been born during the millennium, but who have not been born again. They will be manifested in their true character as soon as Satan tempts them (Rev. xx:7, 10).

## A Message For Each Day

**September 1.** "All things work together for good to them that love God" (Rom. viii:28).

Work together, not apart. We are quickened together, raised together, seated together with Him in the heavenlies. We ought to be knit together in love, and strive together for the faith of the Gospel. For we are heirs together, to be caught up together, to live together, and be glorified together with Him.

**September 2.** "The eyes of your understanding being enlightened" (Ephes. i:18).

By the eyes of the heart we look to the cross and live. By the same eyes we look into the mirror of the Word, and are transfigured. By the eyes of the heart we look off unto the Mercy Seat where He is, and overcome. And by the same eyes of faith, we look for His appearing and kingdom.

**September 3.** "A ladder set up on the earth, and the top of it reached to heaven" (Gen. xxviii:12).

The ladder was prophetic, pointing to the happy time of millennial blessing, when open communication between heaven and earth should be restored (John i:51). It was also the revelation of the watch-care of angels. The Christian now has his ladder of light reversely let down from heaven to earth. The first round is Sovereign Purpose; the second, Foreknowledge; the third, Predestination; the fourth, Calling; the fifth, Justification; the sixth, Adoption; the seventh, Glorification (Rom. viii).

**September 4.** "Lead me to the Rock that is higher than I" (Psa. lxi:2).

Christ is the rock of elevation. No tides of circumstance can submerge this refuge of the soul. To Old Testament saints Messiah seemed distant, "in the end of the earth." But He was also the "rock that followed them." This type is fulfilled to us who are "brought nigh." Jacob saw the Rock as a small "stone." To Daniel it "became a great mountain that filled the whole earth." It is the foundation stone to all who believe. It is the rock of offence to all who are disobedient.

**September 5.** "Caleb \* \* \* wholly followed the Lord" (Josh. xiv:14).

His character answered to his name, "all heart." Israel saw giants and themselves grasshoppers. He saw just the opposite. Three little words told the secret of his strength, "As He said." Later, like him, David saw the Lord of hosts, while Saul saw the giant of Gath. Peter had no silver or gold, but he had "The Name."

**September 6.** "Put ye on the Lord Jesus Christ" (Rom. xiii:14).

Salvation is a garment. Its color is a mystery; indelible blood makes it pure white. It is costly, yet cheap. We daily put it on, yet never put it off. No usage can deface it, yet the flesh can spot it. No thief can steal it, yet in sleep we may lose it (Jude 23; Rev. xvi:15).

**September 7.** "We are members of His body" (Ephes. v:30).

This is the climax of figures to express the absolute identification between Christ and His church. We may dismiss a Servant; we may prune a Vine; we may lose a Sheep; we may demolish a Temple; we may disown a Son; we may disinherit an Heir; we may divorce a Wife. But no man can sever his head from his body and live. "Because I live ye shall live also."

**September 8.** "Use hospitality one to another without grudging" (1 Peter iv:9).

Literally, pursue hospitality as an honor (Rom. xii:13). Abraham entertained strangers, and got the promise of a son. Lot was delivered by the angels he received. Laban's hospitality gave his daughters an husband. Rahab was saved by the spies she protected. The widow of Zarephath, the Shunammite, Martha, Zacheus, Lydia, Publius, were all blessed for their hospitality.

**September 9.** "I will run the way of thy commandments" (Psa. cxix:32).

Though David had heaped treasure for the temple, he felt he had only *walked*, not run, in God's way. An "enlarged heart" is necessary to quicken our steps. Lord, give us enlarged views of sin; enlarged views of salvation; enlarged views of Thine adorable person.

**September 10.** "Whatsoever thou spendest more, when I come again, I will repay thee" (Luke x:35).

Compassion is enjoined upon us. Give till you pinch yourself. Walk that others may ride. Thus the absent Samaritan, our Lord, commands His church. Let my account run on with you till my return. My interest will be liberal. Peter lent me a boat. A lad gave me a few fish. Did they lose anything?

**September 11.** "Henceforth I call you not servants" (John xv:15).

"Servant" Symbolizes toil and distance. "Friend" sets forth fellowship and rest. Noah was a servant, Abraham was a friend, of God. One moved with fear, prepared an ark. The other, emboldened by love, plead for Lot. Martha, as a servant, fretted. Mary as a friend, "sat still."

**September 12.** "He brought him to Jesus" (John i:42).

He tugged at him, till Peter was willing to come. It is a word of great energy implying compulsion. It is found again in connection with our Lord (Luke iv:1), of which Mark says "he was *driven* of the

Spirit." To urge a relative was disagreeable work. Andrew was persistent, hearty, definite and successful. Let us imitate his methods.

**September 13.** "Without faith it is impossible to please Him" (Heb. xi:6).

Faith is both present trust and future expectation. It is good or worthless, according to its object. Cain fixed his trust on the cursed fruits of the earth and was rejected. Abel put his confidence in the lamb of God's appointment, and was accepted.

**September 14.** "He that believeth not, is condemned already" (John iii:18).

Thus a simply negative attitude towards Jesus Christ is the sin of all sins. All future judgment will be regulated upon this basis; how have I treated God's Son?

**September 15.** "The gift of God is eternal life, through Jesus Christ our Lord" (Rom. vi:23).

Jesus Christ is the gift of God to the world. The Spirit is the gift of Christ to the church. The church is the gift of the Father to the Son. Ministries are the gift of the Spirit to the church. All gifts are for profit, and not for pride.

**September 16.** "Who shall roll us away the stone" (Mark xvi:3).

Here we get devotion without knowledge. Embalming was unnecessary. The Lord's body was to see no corruption. The scene is a picture of hindrances. The Christian's *walk* is hindered by worldly allurements. His *work* is hindered by circumstances. His *testimony* is hindered by his own sins. His *prayers* are hindered by unbelief. To break the Roman seal seemed a sublime impossibility; but the women found it done!

**September 17.** "The end of all things is at hand" (1 Pet. iv:7).

Peter had the destruction of Jerusalem in view. But there was a larger fulfilment, with which we have to do. Four items concern this end. It will be universal, certain, solemn, final. The flood was a fact, so shall be the fire of the last day. The flood destroyed all but the elect, so shall the fire. The flood was announced and disbelieved, so are Peter's warnings scorned to-day.

**September 18.** "Thou shalt be called by a new name" (Isa. lxii:2).

A promise for Israel when reinstated. The church has her new names also. We are the "Household of God," attached as servants admitted as guests, welcomed as children. We are "Pilgrims," that we may not heap treasure against the last day. And "Espoused" ones that we may wait for our Bridegroom from heaven.

**September 19.** "It doth not yet appear what we shall be" (1 John iii:2).

We shall be the Bride, the Lamb's wife; Priests of God and of Christ; Judges over angels, demons, nations. We shall be in the white robed army of Him who makes war against His enemies.

**September 20.** "Before him shall be gathered all nations, and he shall separate them" (Matt. xxv:32).

Sheep and goats are folded together at night. In the morning the shepherd divides his flock. Goats can be driven faster than sheep. Goats can find pasture where sheep cannot. So is it in this age, which our Lord compares to *night*. With the day dawn He shall separate the flocks; and sheep and goats, wheat and tares will find their own place.

**September 21.** "Behold, the bridegroom cometh; go ye out to meet him" (Matt. xxv:6).

Elect Israel are here the invited guests to the wedding. The Bride, a hidden party, is unmentioned. The moral lesson for present profit is, Preparedness. All knew the Bridegroom was coming. All start to meet Him. There is a mysterious delay. All lapse in expectation. At the darkest time an alarm is sounded. All awake to prepare. Only the ready ones enter the feast.

**September 22.** "And sitting down they watched him there" (Matt. xxvii:36).

There were four actors at the cross. *Man*, his sin demanding the sacrifice. *Satan*, his malice accomplishing it. *Jesus*, His patience enduring it. *God*, His love ordaining it.

The watchers were: 1. Roman soldiers, who were hard, insensible gamblers. 2. Priests and rulers, who despised the Christ of God. 3. The multitude, who had sentimental pity but not faith. 4. The centurion, a convicted thoughtful man. 5. The women and John and others, His devoted followers.

**September 23.** "Anna \* \* \* spake of Him" (Luke ii:38).

A beautiful model for us all. She was mellowed by sorrow. The habit of her life was to serve God day and night. The character of her companions were those who looked for redemption in Israel.

The subject of her conversation was Himself, the expected Messiah. Her spiritual intentions which had kept her "standing near" for a long time, brought her at the right instant before the Holy Child.

**September 24.** "Are not five sparrows sold for two farthings?" (Luke xii:6).

The point is this; If you buy four sparrows for ceremonial purposes, one extra bird is thrown in. Yet that one common bird, which men count as nothing, is not forgotten before God. Greek philosophy taught the gods were not occupied with small particulars. Jesus taught "the very hairs of our head are all numbered" by Him.

**September 25.** "If ye had faith as a grain of mustard seed" (Luke xvii:6).

The roots of this contemptible shrub penetrate to such a vast depth, all out of proportion to its size, as to take great strength to uproot it. The size of our faith is not to be considered, but its holding on power. Mark the contrast, a mustard uprooting a sycamore. Consider the promises, "a worm shall thresh a mountain," "two shall put ten thousand to flight."

**September 26.** "I am the bread of life" (John vi:35).

He was the true manna. It was round, small, white, sweet, clear, lustrous; typifying Him who was perfect, humble, pure, gracious, holy, divine. Gathered and eaten this bread satisfied. Despised and neglected it became loathsome. Let us beware lest we reject this bread, and become sickly.

**September 27.** "Walk ye in Him" (Col. ii:6).

Christ is to be the sphere of the believer's activity. Zacharias and Elizabeth walked outwardly in the commandments. We are to walk *inwardly*. Walking implies fellowship. "How can two walk together except they be agreed?" It means assurance. "He that believeth shall not make haste." It suggests maturity in the truth. The babe cannot walk. It certainly means life; the dead do not walk.

**September 28.** "Beloved now are we children of God" (1 John iii:2).

"Child" expresses relationship. "Son" expresses dignity. Our Lord's sonship was made manifest when He was raised from the dead (Acts xiii:33; Rom. i:4). Our "adoption," or son-placing, will likewise take place at the first resurrection (Rom. viii:23).

**September 29.** "As many as are led by the Spirit of God, they are the sons of God" (Rom. viii:14).

The point is not the being led of the Spirit; but *how* the Spirit leads! As sons, we are not under bondage as slaves, but in liberty. Abba was a title never to be used by slaves to a master, nor Immi to a mistress (Isa. viii:4).

**September 30.** "He led them with a cloud, and all the night with a light of fire" (Psa. lxxviii:14).

What the cloud was to Israel, the Spirit is to the church. The cloud taught Israel to move promptly. The change was often mysterious. God gave no account of His dealings. When the cloud long rested, one thing lay always at hand to do—"To keep the charge of the Lord," i. e., sustain the worship of the tabernacle. We may be laid aside from all active service, but the ministry of worship should never cease.

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Pray with us for an increase in the circulation of "Our Hope". We need at least a thousand new readers to meet the number who have dropped out.



## Spiders and Ants

The ingenuity, cunning, and stratagems of the Spider, have been subjects of observation and interest from remote antiquity. Solomon mentions this little creature among the small things that are wise upon the earth, and as manifesting its wisdom by "taking hold with her hands." And truly, what the spider does with her hands, and her spinning organs, is very wonderful. The *garden spider* is a most skilful aeronaut, and practised his art with consummate success, long ages before its discovery by man; it constructs its balloon with silk of its own manufacture, and wafts along, or ascends on high, with ease and rapidity, in its airy chariot. The *water spider*, from time immemorial, has been familiar with all the triumphs of the diving-bell; it fabricates for itself a covering in which it can safely dive, remain at the bottom of pools and streams, there build for itself a dry and comfortable habitation; from this it daily ascends in quest of prey, and having secured it, carries it down to his subaquatic mansion to be devoured at its pleasure. Another species, called the *builder*, is eminently gifted with architectural talents; but its structures are always underground. There it excavates rooms, bores galleries, forms vaults, constructs bridges, and carves out entrances. Its habitation, when completed and garnished, is always remarkable for the extreme neatness which reigns there. Whatever the humidity of the soil in which it is built, water never penetrates it; the walls are nicely covered with tapestry of silk, having usually the lustre of satin, and are almost always of dazzling whiteness. But the most remarkably ingenious of all the contrivances about its habitation is the door at its entrance, which lacks nothing but a lock, for it is nicely fitted to a frame, and actually works upon a hinge. This door, upon close examination, is found to be a complicated fabric, being formed of no less than thirty layers of earth and web, emboxed in each other. On the outside, it is coated with soil similar to the surrounding earth, so that the existence of an entrance would hardly be suspected. And what is very striking, the door is

so hinged that, whether the spider enters or goes out, it is sure to shut of itself. The advantage of this adjustment is great and obvious; for, whether it darts out upon its prey, or retreats before an enemy, no time need be lost in shutting the door. In these operations of spiders, we discover *designs* so wise, *contrivances* so happy, and *adaptations* so successful, as plainly prove that the blessed Creator has taught each the lessons of its life-duties.

Equally remarkable are the instinctive doings of *Ants*. These diminutive creatures live in numerous communities, and under a republican form of government, every individual enjoying a large measure of personal liberty, having its own special office, and performing its duties with assiduous diligence. They constitute a united, peaceful and happy society. Of ants there are several distinct species, and we glance first at what are familiarly called *hill-ants*. In building their habitation, the first business with these is to excavate a cavity in the earth; this accomplished, one troop immediately sets about collecting suitable materials, and working them into a roof over the entrance; while another detachment mixes up the earth with particles of leaves and grass, thus rendering it more suitable for building. Here and there open spaces are left, which, after the skeleton of the building is completed, are converted into galleries, which lead to different apartments, all of which meet in a large chamber in the center of the nest, which is the favorite residence of the ants. The roof is of a conical form, and is neatly thatched with straw, so as to shed all rain. They work principally in the daytime; toward night all the avenues, like the gates of a walled city, are carefully closed one after another, with, what must seem to them, huge logs of timber. Before the last is thus secured, they retire inside to repose for the night; three or four, however, remain outside to perform the duty of sentinels. Early every morning the avenues are again opened, and the ants resume their several avocations. In rainy weather they remain closed the entire day; and at any time that rain commences, they are forthwith barricaded.

The sagacity of these tiny people is truly marvellous. A close and experienced observer once, watching with interest

their various movements, discovered one trying to drag along a little bit of wood much larger than its own body. "After getting along for a time pretty well," says he, "the poor little fellow came to a steep ascent, and found, to his utter dismay, that it was too heavy, and that he could proceed with it no further. Some of his friends, however, happening to pass by, came to his assistance, and by their united efforts the piece of wood was soon placed on the summit. They then left our hero to work by himself, fearing, perhaps, that further assistance might lead to indolence. So all alone he again manfully resumed his task; but, alas! a fresh difficulty soon presented itself. His load was thicker at one end than at the other, and while dragging it along, he incautiously drew it in between two pieces of wood, where it remained firmly fixed. He pulled, and pulled, but in vain; there it stayed. He passed—at length, as if a happy thought had struck him, he darted to the other end, and dragged it out, took it a short way round, and soon arrived at his destination." Here we see instinctive sagacity carried to the very borders of reason itself.

Let us look at another species, the *Legionary Ant*. These live in great part by plunder, and enslaving ants of another class. The history of one of their marauding expeditions, as given by Huber, is full of interest, and will serve to convey an idea of their general character. Whilst walking in the environs of Geneva, towards the close of a fine summer's day "I observed," says he, "close at my feet, traversing the road, a column of legionary ants. They moved with considerable rapidity, and occupied a space of from eight to ten inches in length, by three or four in breadth. They soon approached a nest inhabited by a colony of the negro ants, the dome of which rose above the grass. Some of the negroes were guarding the entrance; but on the discovery of an approaching army, darted forth on the advancing legion. The alarm spread instantly into the interior, whence their companions rushed forth in multitudes to defend their homes. The legionaries, the bulk of whose army lay only at the distance of two paces, quickened their march, and when they arrived at the hill, the whole battalion fell furiously upon the negroes,

who, after an obstinate though brief contest, fled to their subterranean galleries. The legionaries now ascended the dome, collected in crowds on the summit, and taking possession of the principal avenues, left some of their companions to excavate other openings in the exterior walls. They soon effected this, and through the breach the remainder of the army made their entrance; but in about three or four minutes afterwards issued forth again, each carrying a pupa or grub, with which booty they retraced their route. On arriving at their own encampment, thus laden with the trophies of victory, their domestic servants, of the same negro race, came forth to welcome the returning warriors, caressing them, and presenting them with food; whilst the legionaries, in their turn, handed over to them their baby captives to be carried into the interior of the nest, there to be nursed and cared for until they arrived at maturity. From which it appears that the only object of these predatory expeditions, is to obtain possession of the young, while in the insensible state of pupa, or ant babyhood. The plunderers never make prisoners of the old negroes. The consequence is, that all their captives become domesticated without difficulty, and become obedient and useful servants to their owners—nursing their young, transporting them from one part of the colony to another, gathering provisions, building new galleries, and acting as faithful guards and sentinels to their captors, who rest tranquilly at the bottom of their subterranean city, till the hour fixed for another expedition arrives.”

To witness such performances carried on among insects amazes, and well nigh confounds us! And the reader, while he wonders at the striking indications of intelligence which they exhibit, may be startled, and, perhaps, shocked, to discover thus a perfect system of invasion, capture and slavery, even among ants. But a moment's reflection may serve to relieve his mind. The captives are as well off here as they would have been in their own colony; they are conscious of no degradation, and fare in all respects as well as their masters.—*Selected.*

## **The True Church Its Translation Before the End**

(Conclusion)

Christ, the true head of the Church, gives his gifts that that she may be builded up in her most holy faith (See Eph. iv:1-14, 1 Cor. xii:27-31, and Rom. xii:4-8). In the early church there was diversity of gift and of super-natural signs. After the establishing of Christianity the sign gifts gradually disappeared and the order now appears to be: (1) Apostles, (2) prophets, (3) evangelists, (4) pastors, (5) teachers, that we may all come into the unity of the faith and the knowledge of the Son of God (Eph. iv:10-13).

The Church now walks by faith and not by sight. Apostles and prophets laid the foundation and passed off the scene, evangelists, pastors, and teachers carry on the work until the Lord returns.

Owing to the unlimited confusion existing in church life today it would seem well nigh impossible to find a group gathered together on the New Testament pattern. Take for instance in the average American city of one hundred thousand people there are approximately forty churches holding forth under their different denominational banners. In each of these will be found a few who are really saved and in the true Church of God. Traditionalism and ceremonialism causes many to remain in these churches even when Modernism and other Christ-dishonoring things are evident. How impossible for the true Church to function with a true pastor here and a true teacher over there and an evangelist some where else; a saved elder in one denomination and a saved deacon in another. Should the true Church of God in any city come together God could easily supply us with the pastors, evangelists, teachers and elders, and deacons we need.

The prophecied apostasy is so manifest in many of the so-called evangelical groups that in almost every city the true saints of God have been forced to find a new place of worship. In such cases God has abundantly provided for those who take this step. In fact in our judgment separation

from apostate christendom is the only remedy. How impossible for God to send a revival to a great church where only a few are saved and where the large majority are indulging in worldliness and unscriptural things. With the Holy Spirit quenched beyond measure what hope could there be of the spiritual remnant gaining a decisive victory for God. Mixed multitudes are never conducive to spirituality nor do unholy alliances produce revivals. Revivals in the history of the Church have only come when and where the people of God have separated themselves unreservedly and wholeheartedly to God, with confession of sin and humility of mind, to call upon him mightily in prayer, beseeching Him to revive His work in their midst. Where this has been done God has manifested this saving power to mankind. When the true Church is functioning as it should on earth the members will come together for the breaking of bread, prayer, praise, worship, testimony, discipline, ministry of the word, and the furtherance of the gospel. Wherever such a local church exists the following ought to be found; evangelists, pastors, teachers, elders, deacons, and saints (1 Tim. iii; Titus i). Such a group, indwelt by the Holy Spirit is the temple of God with Christ as the Head (Eph. ii:21-22).

We have been talking about the true Church, its Lord, its gifts, the people who are in it, its mission in the world, and how we come to that stupendous event—its departure before the end. The Church must leave the world, the scene of her activity for fairer realms above. When the last soul bought with the precious blood of Christ is won and the ransomed host is complete, then the Holy Spirit who abides with us forever goes with the Church to meet her Glorified Lord. This is our hope and blessed truth; that Christ is going to present the Church (true) to Himself without spot, wrinkle, or blemish (Eph. v:21-27). The consummation of its earthly career is its presentation to Christ with joy unspeakable and full of glory. Of this we are confident that Christ who has begun this good work in us will perform it until the day of Christ (Phil. i:6). Christians treading the pilgrim way are assured that they have a citizenship in heaven

from whence they look for the returning Saviour, who through His almighty power will change these bodies of humiliation and fashion us according to His own glorious body (Phil. iii:1-4). Therefore, we wait for the Son from heaven who will deliver us from wrath to come (1 Thess. i:9-10)

To the true Church was given this glorious and blessed hope (Titus ii:13) that the rejected, crucified, risen, and ascended Lord would come again and receive us unto Himself (John' xiv:1-6). Before His departure he warned of false Christs and prophets coming in their own name deceiving many (Matt. xxiv:4-5). That another coming in his own name (Antichrist) would be received where He (the Christ of God) had been rejected (John v:43).

Paul, called and gifted by the risen Lord, was commissioned to further write warning us against false prophets. He called the Ephesian elders and warned them of grievous wolves that would not spare the flock after His departure Acts xx:27-32). Later in His second Thessalonian epistle, he gives a portrayal of the coming "man of sin" and announces the fact of great apostasy which will take place before the coming of the Lord. Before the son of perdition appears, professing Christendom will depart from the true faith and believe lies, will seek teachers having itching ears, love old wives' fables and endless genealogies (2 Tim. iv:3-4; Titus iii:9; Titus i:14). Others will apostasize and be seduced by foul demons masquerading as angels of light (1 Tim. iv:1-3). So the day of Christ does not come until the great apostasy takes place. Will any say the apostasy is not here?

Within the ranks of professing Christendom have arisen cold-blooded rationalists, blaspheming modernists, and outspoken atheists denying the only Lord God who bought them (2 Tim. iii:13). From all these the true Church is asked to separate and walk faithfully before her glorified Lord awaiting His return.

To all who build upon the true foundation (Jesus Christ) gold, silver, and precious stone, Christ the Judge will grant rewards. To those who have built rubbish upon the foundation, wood, hay, stubble must suffer loss, yet they themselves

will be saved so as through the fire. Let every Christian take heed to the master builder's (Paul) exhortation. *Be careful how you build.* (See 1 Cor. iii:9-15.)

The question is often asked by Christians, when Christ returns will He take all the Church or part of it? Unfortunately there are some who teach that only that part of the Church that is looking for Christ can go at His return. This is not the case nor is it the truth. It is a perversion of the sacred writings. When our blessed Lord returns He takes the whole Church, the Bride, the Body, the pearl of great price. Do you think He would take half the Church, or a quarter of the body, or a third of the pearl? What a monstrosity that would be! No, the truth is that Christ is going to present the Church (all of her) to himself as a chaste virgin (2 Cor. xi:2).

In 1 Thess. iv:14, Paul says all who believe that Jesus died and rose again (even if they have died) Christ will bring them with Him when He returns. Believers who are alive and remain when He comes will be instantly changed and translated with the dead in Christ. Those alive will not precede or go before the dead in Christ. So then, every believer in the death and resurrection of Jesus Christ, who died in the by-gone centuries (whether he knew enough to look for him or not) is instantly resurrected, translated and glorified with the saints that live when Jesus returns. Let every saint of God, no matter how weak, glory in this blessed hope that when he comes he takes all who have believed.

It is further asked, will not the Church go through the tribulation and those that endure to the end be saved? No! The Church is not saved by endurance but by grace (Ephes. ii:8). We endure because we are saved, but not to get saved. All passages which have to do with the great tribulation prove that it is Israel's time of sorrow (Jer. xxx; Mark xiii:14-22; Rev. vii:1-14; Dan. xii:1; Matt. xxiv). "Jacob's trouble," not the Church's trouble. Christ saved us from wrath to come and will deliver us from that hour of trial that shall try them that dwell on the earth. When this takes place the Church will be far above the storm (John iii:36; 1 Thess. v:9; Rev. iii:10).



The Lord Himself, not his angels or death, but the Lord in person, shall descend from His Father's throne with a shout, with the voice of the Archangel, and the trump of God. Then, *mystery of mysteries*, that demonstration of His almighty power, whereby He is able to subdue all things to Himself. Then with that life-giving voice that raises every sleeping saint and living believer to put on incorruptibility. Then in the twinkling of an eye shall the blood-bought Church rise triumphant to the skies to meet the Lord in the air. Caught up in the clouds of heaven, so shall we ever be with the Lord. *Wherefore comfort one another with these words* (1 Thess. iv:13-18). Thanks be to God for this glorious hope.

When this corruptible has put on incorruptibility and this mortal has put on immortality then shall come to pass that saying that is written. "*Death is swallowed up in victory.*" The cry of the translated host (living ones) is, "O death, where is thy sting? The cry of the resurrected host (dead in Christ) is, "O grave, where is thy victory?" (1 Cor. xv:52-57). Praise the Lord! Who defeated sin and death and broke the power of him (Satan) who had it, spoiled his goods and made a show of him openly (Matt. xii:29). Praise the Lord, who suffered and died for us and delivered us from the fear and bondage to which we were subject all of our lives (Heb. ii:14-15). Hallelujah to our God! for we have not followed cunningly devised fables when we declare unto you the coming of our Lord Jesus Christ (2 Peter i:16-17). Hallelujah! Beloved now are we the sons of God, very soon He shall appear, then we shall be like Him, for we shall see Him as He is (1 John iii:12).

Therefore, let every true Christian watch and pray lest they enter into temptation, *for the end of all things is at hand* (1 Peter iv:7). Rejoice that you are counted worthy to be a partaker of His sufferings, His reproach, His rejection, so that when His glory is revealed ye may be a partaker of that glory with exceeding joy (1 Peter iv:13). Forget now your great heaviness and manifold temptations, that trial of your faith more precious than gold that perisheth, might be found to the praise and glory and honor at the appearing

of Jesus Christ (1 Peter i:5-7). Therefore, brethren be patient for the coming of the Lord draweth nigh. *Behold the Judge standeth at the door* (James v:7-9). Because of His nearness forsake not the assembling of yourselves together, exhorting one another, and more so as ye see the day approaching (Heb. x:25).

Take hope dear Christian, and if troubled rest with us for the Lord will surely come, gather His saints and punish the ungodly in flaming fire from heaven, taking vengeance on those who have not obeyed His gospel. Then will He be admired by all His saints and by those who believe, because our testimony among you was believed (1 Thess. i:7-10). *All this is a great mystery: but I speak concerning Christ and His Church* (Ephes. v:32). Wait, therefore, for His coming, who shall confirm you to the end, that ye may be blameless in the day of Christ. God is faithful, by whom ye were called into the fellowship of His Son Jesus Christ our Lord (1 Cor. i:7-9). May the very God of peace preserve your body, soul, and spirit blameless unto the coming of our Lord Jesus Christ (1 Thess. v:23)—G. A. GRISWOOD.

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## The Heart of the Lesson

BY ARTHUR FOREST WELLS

### TURNING TO THE GENTILES

Sept. 6. Acts xiii:42-52; Rom. i:14-16

Golden Text, Acts xiii:47

#### Daily Readings

Mon., Aug. 31, Acts xiii:13-42. Tues., Sept. 1, Acts xiii:43-52. Wed., Sept. 2, Rom. i:1-17. Thurs., Sept. 3, Rom. ix:1-33. Fri., Sept. 4, Rom. x:1-21. Sat., Sept., 5, Rom. ii:1-36. Sun., Sept. 6, Ephes. iii:1-13.

#### THE OUTLINE OF THE LESSON

I. The Request for Additional Preaching (Acts xiii:42). II. New Converts Urged to Continue in the Grace of God (Acts xiii:43). III. The Great Gathering of the Second Sabbath (Acts xiii:44). IV. The Jealousy of the Jews (Acts xiii:45). V. Paul and Barnabas Turn to the Gentiles (Acts xiii:46-47). VI. The Joy and Worship of the Gentiles (Acts xiii:48a). VII. The Redemptive Principle (Acts xiii:48b). VIII. The Spread of the Gospel (Acts xiii:49). IX. The Persecution (Acts xiii:50). X. The Departure of the Apostles (Acts xiii:51). XI. The Disciples Filled with Joy and with the Holy Spirit (Acts xiii:52). XII. Paul's Debtors, Readiness and Courage (Rom. i:14-16).

## THE HEART OF THE LESSON

The printed text of the lesson takes up the events of Paul and Barnabas after their sermonic response to an invitation, from the attendants at the synagogue in Antioch of Pisidia, to give a word of exhortation. The message, which was given by Paul, includes a review of God's dealings with Israel, the coming of the Saviour Jesus according to promise, His introduction by John the Baptist, His death and resurrection, some benefits of His redemptive work, and a warning to the worshippers in the synagogue. It is a great message, full of many very important verses. We may want to make special note of verses 38 and 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." These verses are important to our lesson because they present salvation through the Lord Jesus Christ, and because they open the doors of that salvation to the Gentiles through faith.

A message on the remission of sins, and justification from all things, quickly interests the heart that has been touched by God's grace. It satisfies the believing sinner's soul, and creates a healthful hunger for more of His bounty. Thus Paul and Barnabas were invited to repeat their proclamation in the same synagogue the next Sabbath. I wonder why they did not ask for another meeting the same day! What slaves some rituals make of needy saints! Here it postponed a blessing for a whole week. The lengthy postponement gave the enemies of the Gospel an opportunity to do their destructive work. "Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time (or, buying up the opportunity), because the days are evil" (Ephes. v:15-16).

The opposition, which arose from jealousy, jealousy either because more came to hear the Apostles than ordinarily came to hear the leaders of the synagogue, or because the Gentiles came swarming to hear the good news, or jealousy which expressed itself through the occasion of both of these facts, the opposition, I say, was altogether negative, as it so often is. The enemies of the cross contradicted and railed. That is all they could do; they could offer no counter proposal. But in so doing, they too fulfilled God's Word, concerning which they had been warned the week before, by condemning Christ Jesus, and forfeiting salvation for themselves. Unbelief cannot change the plan of the Lord; it hurts only the unbeliever himself. Unbelief destroys nothing but the opportunity for salvation of him who is foolish enough to express it. As if to show how little the opposition of man can hinder the work of God, we are told that this Jewish blasphemy became an occasion of further and more determined evangelistic activity among the Gentiles. It resulted in great joy and worship among those who had not been within the pale of the Old Testament promises. And we may add that there was repeated joy in the presence of the angels of God because of the faith of these sheep. Compare Luke xv:10 and John x:16.

Note the weighty declaration of the latter half of verse 48: "And as many as were ordained to eternal life believed." Why was Luke led to add that sentence here? I venture a twofold reply: First, it shows that evangelism is in control of the sovereign God of grace; secondly, it indicates that evangelism is the work of Divine election, which in this age results in the building of the Church as the body of Christ Jesus our Lord. The Apostles were reminded that grace is a gift of God, and that only a certain separated number of Jews and Gentiles would respond to the Gospel invitation in this dispensation.

“Even as He chose us in Him before the foundation of the world, that we should be holy and without blemish before Him: having in love foreordained us unto adoption as sons through Jesus Christ unto Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherewith He endued us in the Beloved” (Ephes. i:4-6). “First God visited the Gentiles, to take out of them a people for His name” (Acts xv:14).

In the light of such a lesson as this one, we can feel the force of Paul’s three declarations in Rom. i:14-16 with added emphasis. He says, “I am a debtor.” “I am ready.” “I am not ashamed.” He felt himself to be a debtor to all races; he was ready to bring the good tidings to each one; and he was not ashamed of the message of God’s power.

### SOME MISSIONARY EXPERIENCES

Sept. 13. Acts xiv:8-23  
Golden Text, Matt. v:10

#### Daily Readings

Mon., Sept. 7, Acts xiv:1-7. Tues., Sept. 8, Acts xiv:8-18. Wed., Sept. 9, Acts xiv:19-28. Thurs., Sept. 10, Isa. l:1-11. Fri., Sept. 11, Ephes. vi:10-20. Sat., Sept. 12, Acts xvii:22b-31. Sun., Sept. 13, 2 Tim. ii:1-13.

#### THE OUTLINE OF THE LESSON

I. The Healing of the Impotent Man (Acts xiv:8-10). II. The Attempt to Worship Paul and Barnabas (Acts xiv:11-13). III. The Protest and Preaching of the Apostles (Acts xiv:14-18). IV. The Imported Persecution (Acts xiv:19). V. Continued Apostolic Labors (Acts xiv:19-23).

#### THE HEART OF THE LESSON

This lesson introduces us to Paul and Barnabas in a virgin Gentile field. The Apostles had preached to Gentiles on this missionary tour; but their labors had been in synagogues and some, at least, of the Gentiles had been proselytes. Here they appear to be on an open street or road preaching to heathen farmers.

The text is a striking parallel to the account of the experiences of Peter and John in Acts iii and iv. Apart from the Gospel of the grace of God in Christ Jesus, Judaism and heathenism are like cripples that have never been able to walk. No unregenerate sinner can walk in the light of God. Sin has not only made us guilty; it has also made us impotent. It is this latter fact of heathenism that is presented to us here. These Gentiles were willing enough to worship; but they did not know Whom and how to worship aright. The same is true of the Greeks in Acts xvii, who had erected an altar “To an Unknown God.” Hear now the Gospel, in the light of this fact of impotence, as it is recorded in Romans v:6: “For while we were yet weak, in due season Christ died for the ungodly.” The spiritually weak are ungodly, and they need the death of Christ Jesus our Lord for salvation.

It puzzles me not to find the name of the Lord mentioned in the command of Paul to the cripple. The text simply says that Paul said with a loud voice, “Stand upright on thy feet.” The account of the healing and of the attempted worship then follows. In the light of the narrative as it stands, there might be some excuse for the action of the multitude in their misunderstanding of the personalities of Paul and Barnabas. But we must remember that we have here very likely but a synopsis of what took place; and that, for the sake of brevity, things that would

be understood are omitted. Compare, for example, the apostolic exhortation to the convicted multitude on Pentecost in regard to baptism. The words are: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." But the baptismal command in Matt. xxviii:19 is "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." The explanation of the difference here is to be found in the fact that baptism into the name of Jesus Christ meant baptism into the name of the Triune God, since at that time the question at issue was whether Jesus is God. If a man believed in Jesus, it was understood that he believed also in the Trinity. But there is another consideration that can help us in the puzzle of this lesson. In the case of the apostles and the lame man at the temple, it is expressly said that Peter mentioned the name of the Lord. The record is: "But Peter said, Silver and gold have I none; but what I have that give I thee. In the name of Jesus Christ of Nazareth, walk." Yet the people held Peter and John with great wonder, so that Peter was led to say: "Ye men of Israel, why marvel ye at this thing? or why fasten ye your eyes on us, as though by our own power or godliness we had made him walk? The God of Abraham, and of Isaac, and of Jacob, the God of our father, hath glorified His Servant Jesus." If the Jews made such a mistake as attributing the miraculous power to Peter and John, what may we not expect from Gentiles in their relation to Paul and Barnabas under similar circumstances? The human heart, apart from the knowledge of the gospel, is the same in all races.

Peter, speaking to Israelites, appealed to the God of their fathers. Paul and Barnabas, speaking to those who did not have the revelation of God in the Scriptures, appealed to the living God of creation and providence. The message here is the same as that which Paul delivered in the midst of the Areopagus to Epicurean and Stoic philosophers and gossipers. What is said very briefly here is expounded more fully there. In both instances the apostle is led to refer to the work of God and to His change in dealing with men. The time of repentance has come.

The work of healing was so impressive to the eyes of these heathen men that they hardly appreciated what was said to their ears. "And with these sayings scarce restrained they the multitudes from doing sacrifice unto them." This disappointing condition was soon augmented by a sudden trouble. "There came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead."

But Paul arose, and continued his work of preaching and exhortation. A new note and a new fact are mentioned. The new note is that we must enter into the kingdom of God through many tribulations. The new fact is the appointment of elders in every church. Thus the work of the gospel was not only preserved but advanced.

#### THE COUNCIL IN JERUSALEM

Sept. 20. Acts xv:22-29; Gal. ii:1, 2, 9, 10  
Golden Text: Gal. v:13

#### Daily Readings

Mon., Sept. 14, Acts xv:1-5. Tues., Sept. 15, Acts xv:6-21. Wed., Sept. 16, Acts xv:22-35. Thurs., Sept. 17, Gal. i:1-24. Fri., Sept. 18, Gal. ii:1-21. Sat., Sept. 19, Gal. iii:1-14. Sun., Sept. 20, Gal. iii:15-29.

## THE OUTLINE OF THE LESSON

I. The Deputation and Letter to Antioch (Acts xv:22-29). II. Paul Maintains His Stand for Liberty (Gal. ii:1, 2, 9, 10).

## THE HEART OF THE LESSON

The Council in Jerusalem was identified with the question of the sufficiency of the gospel of grace and faith for justification and sanctification. Grace and faith are the two words with which the first foreign missionary journey had ended. How beautiful are the verses that tell of it! Acts xiv:25-27, "And when they had spoken the word in Perga, they went down to Attalia; and thence they sailed to Antioch, from whence they had been committed to the *grace* of God for the work which they had fulfilled. And they when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and that He had opened a door of *faith* unto the Gentiles." They started with grace; they came back with a message of faith. Will any one want to mar the peace of such work? Alas, yes. "Certain men came down from Judaea and taught the brethren, Except ye be circumcised after the custom of Moses, ye cannot be saved." This caused such dissension and questioning in the church in Antioch that it was found necessary to send a delegation, including Paul and Barnabas, to Jerusalem in the hope of a satisfactory answer.

The council was marked by four stages, after the introduction of the question of interest: first, a period of much questioning; secondly, the argument of facts, presented by Peter, Paul and Barnabas; thirdly, the Spirit-filled interpretation of the facts; fourthly, the resolutions adopted. The question at issue was, in a sense, the question of the relationship of the fifteenth chapter of Genesis to the seventeenth—although the Pharisees mentioned the law of Moses. It was a question of the relationship of faith and ritual. If the believing Pharisees were ready to accept the validity of faith for the initial step of salvation, they insisted upon the subsequent abiding, binding value of the ordinance of circumcision. Their argument might have been that, if we be saved like Abraham through faith, we must also be circumcised like Abraham. They did not distinguish between the universal and unlimited nature of faith, and the local and limited purpose of circumcision. The one is eternal, the other dispensational. But they did not see it so.

The first public reply, to stop the unsatisfactory questioning that had been going on, was made by Peter. I think he arose with no little feeling of impatience. He referred to the work of God "from early days." He is referring to the facts of Acts x and xi, and he actually holds up the conversion of the Gentile Cornelius as an example of his own salvation, for he says: "We believe that we shall be saved through the grace of the Lord Jesus, in like manner as they." From the fact that Peter began by reminding his hearers that they already knew the things that he was about to mention, we conclude that his purpose was not to give new information, but to get the Pharisees to live up to what they knew to be true. Barnabas and Paul then rehearsed what signs and wonders God had wrought among the Gentiles through them. The result of these speeches was that the council held its peace. This indicated some progress, for I think it is no little thing to get a Jewish conference, that has been full of questionings, to be quiet. But the result was negative, and it did not meet the requirement of the delegation that had come from Antioch for definite light on the subject.

It was then that the brother of the Lord Jesus Christ, James, was used by the Holy Spirit to bring the truth to a clear understanding.

His explanation is dispensational. How many a Bible student, since that day, has had his questions about certain Scriptures answered by an application of the dispensational principle. Or, to put it concretely, how many of us have had new light, precious light, thrown on God's Word by our acceptance of the doctrine of the Second Coming of the Lord Jesus Christ? James said in effect: "Put your scholastic arguments aside; see what God is doing, and what He will yet do. Now we are in the church age; the kingdom age will follow this. Circumcision is a mark of kingdom rights, and has nothing to do with the church; therefore Gentiles are saved by grace through faith only."

James concluded his remarks with some practical notes on Christian charity. This advice was accepted. A deputation with a letter was sent to Antioch with joy and consolation to the brethren there. "So then they that are of faith are blessed with the faithful Abraham" (Gal. iii:9).

#### REVIEW: THE SPREAD OF CHRISTIANITY IN ASIA

September 27

Golden Text: Acts xiv:27

#### Daily Readings

Mon., Sept. 21, Gal. iv:1-7. Tues., Sept. 22, Eph. i:23. Wed., Sept. 23, Col. ii:1-15. Thurs., Sept. 24, 1 Tim. i:1-17. Fri., Sept. 25, Tit. i:1-16. Sat., Sept. 26, Philemon i:1-25. Sun., Sept. 27, 1 Peter i:3-12.

#### THE OUTLINE OF THE LESSON

I. The Gift of the Holy Spirit (Acts i:6-9, ii:1-8). II. The Preaching of the Apostles (Acts iv:1-14). III. Social Service in the Early Church (Acts iv:32-35, vi:1-4; 2 Cor. ix:1-7). IV. Christianity Spread by Persecution (Acts vii:59-viii:4, xi:19-21). V. Philip's Missionary Labors (Acts viii:26-40). VI. Saul Converted and Commissioned (Acts ix:1-9, 17-19; 1 Tim. i:12-14). VII. Sowing and Reaping (Gal. vi:1-10). VIII. A Gospel for all Men (Acts xi:5-18). IX. The Mission to Cyprus (Acts xii:25-13; xii). X. Turning to the Gentiles (Acts xiii:42-52; Rom. i:14-16). XI. Some Missionary Experiences (Acts xiv:8-23). XII. The Council in Jerusalem (Acts xv:22-29; Gal. ii:1, 2, 9, 10).

#### THE HEART OF THE LESSON

The lessons of this quarter have carried us through two sections of the Acts and into the third. These three sections are indicated in the key of this book, Acts i:8, the founding, the broadening, and the extension of the church in her witness unto Christ Jesus. The divisions, according to this principle of outline, will be found at the end of the seventh and twelfth chapters respectively. Others may like to classify the facts of the book according to the foci of Jerusalem and Antioch. In this case the division will be made after chapter twelve. Jerusalem is the mother city of the church; but Antioch is the starting point of foreign missions.

The first lesson was about the gift of the Holy Spirit. This event guarantees to us the presence of the Lord Jesus Christ in heaven with His faithful Father; it marks the beginning of the church, and, in a sense, the beginning of the New Testament as well. The Spirit was given for fellowship, light and power.

The next lesson presented Peter and John preaching the resurrected Lord in the face of opposition. It is here that we have the declaration that Jesus is the only Saviour, and that the Jews must repent and accept Him before God will send His seasons of refreshing.

The third lesson acquainted us with the first congregational philanthropy. Christians had from the start manifested a beautiful benevolent spirit; but this was the first concerted action of relief. Their organization was democratic. It marked the first distinction of spiritual and secular labors in the assembly.

The next lesson bridged the end of the first and the beginning of the second section of the Acts. The advance movements of one of "deacons", who blazed the trail of the liberty of the gospel, occasioned a persecution which forced the good news into new fields.

Philip's missionary labors, in the fifth lesson, belong to this period. His work illustrates the nature of the first steps of the pioneer evangelism; and his experience provides us with a type of the coming rapture of the church.

The conversion of Saul proved the identification of the Lord with His church, and His purpose for the evangelization of the Gentiles. It also gave the church its exemplary Christian, and presented a type of the future conversion of the Jews.

The seventh lesson, that on Sowing and Reaping, applied a stern agricultural law to the spiritual world, namely, "whatsoever a man soweth, that shall he also reap." It exhorted each of us to be faithful to our life mission, and ready to share the transferable burdens of our brethren in Christ.

The next lesson showed us that even "good" men need salvation, but that every one may be saved by grace through faith.

The following lesson presented the apostles in the circumstance of their introduction to the three factors that effected missionary endeavors in the Roman world, namely, perverted Judaism, Greek culture, and Roman law. It gave an illustration of the comparative force of the grace and the wrath of God.

The tenth lesson brought before us one of the turning points in the gospel program, the setting aside of the unbelieving Jews and the turning to the believing Gentiles. Paul was reminded, however, that only such as were ordained to eternal life would be saved.

The eleventh lesson pictured the impotence of heathenism, and the grace of God to those who were held by it. Here we saw the first approach to Gentiles on Gentile ground. The appeal here is not to the God of the Bible, but to the living God of creation and providence, who of course is the God of Scripture.

The last lesson of this quarter solved the problem of the relationship of law and grace, or, more particularly, faith as a method of salvation, and circumcision as a seal of a kingdom blessing. Faith abides; but circumcision has served its purpose. Since we are now living in the church age, we are saved by grace through faith and have nothing to do with Moses.

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**A Word to You.** Have you enjoyed the contents of this issue? Has your spiritual life been revived? Do you feel in the messages the breathing of the Holy Spirit? If so, what then is your responsibility? First: Live closer to the Lord. Secondly: Pass on these truths to others. You can help "OUR HOPE" by making it known among your friends.



# OUR HOPE

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## Editorial Notes

Solomon's Song is called in the Hebrew, **The Beloved** *Shir-Ha-Shirim*, the Song of Songs. The many hundreds of songs the wise and great king composed are unknown to us. But this one, because it is foreshadowing Christ and His love, has been preserved by the Spirit of God.

The Beloved in this Song of songs is typically the Lord Jesus Christ. We find the Beloved mentioned seven times in this brief Song.

*The Voice of the Beloved.* (Chapter ii:8) "The voice of my beloved! Behold, he cometh leaping upon the mountains, skipping upon the hills." He came to this earth and His loving voice was heard here. It is He of whom the Spirit spoke: "Thou art fairer than the children of men; grace is poured into Thy lips, therefore God hath blessed Thee for ever" (Psalm xlv:2). His voice, pleading, loving, inviting, comforting, telling out the words of eternal life, we still hear in reading the Gospels. He still speaks. The voice of the Son of God is heard still, and those who hear His voice, though dead in sins, shall live. He still speaks the words of peace, "Go in peace, thy sins are forgiven thee." Some day He will come in haste, leaping over the mountains and hills, and His own, His Bride, His Church, will hear His voice again.

*The Call of the Beloved.* (Chapter ii:10) "My Beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is gone and over; the flowers appear on the earth; the time of the singing of the birds is come, and the voice of the turtle is

heard in our land. The figtree putteth forth her green leaves, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away. O my dove, that art in the clefts of the rock, in the secret of the stairs, let me see thy countenance, let me hear thy voice, for sweet is thy voice, and thy countenance is comely."

How beautiful and suggestive are these words! The Beloved calls for His Bride; He calls her dove, harmless and blameless in Him, sheltered in Him as the rock. She knows the secret of the stairs, of access into His presence. The Beloved longs to see her countenance and hear her voice. While we long to see the Beloved, He also longs to see us, the travail of His soul. He calls for her to come away. The winter night is gone, the singing times begin; the fig-tree and the vine, the emblems of Israel, begin to revive. It is at that time that He will say: "Arise, my love, my fair one, and come away."

*Claiming the Beloved.* "My Beloved is Mine, and I am His" (ii:16). "I am my Beloved's, and my Beloved is mine" (vi:3). "I am my Beloved's and His desire is toward me" (vii:10). What a wonderful thing it is that we, creatures of the dust, erstwhile enemies by wicked works and children of wrath, can look up to heaven, knowing that we are accepted in the Beloved One, and that we can claim Him who is at the right hand of God as our own. It is one of the greatest sentences human lips can utter—"My Beloved is mine and I am His." And we know that His desire is toward us. He loveth us even unto the end.

*Opening to the Beloved.* "I opened to my Beloved" (v:16). "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with Me" (Rev. iii:20). We must open our whole being to Him; He must have the place of preeminence in our lives, and as we yield ourselves to Him and open to Him, we shall enjoy a blessed communion.

*Praising the Beloved.* What He is in His beauty and glory is described in chapter v:10-16. And after all the glowing descriptions, the bride cries out in adoration, "Yea, He is altogether lovely." And so our hearts as we meditate on

Him, trace the path He trod for us down here, follow Him everywhere and see Him going to the cross where He died for our sins; when we behold Him in His resurrection glory and see Him seated at the right hand of God, crowned with glory and honor, we too cry out "Yea, He is altogether lovely."

*Leaning on the Beloved.* "Who is this that cometh up from the wilderness, leaning upon the Beloved?" We are also passing through a wilderness; it is this world with its trials, its testing, its sorrows and its griefs. Often we get tired and our strength seems to fail. We need somebody to lean on, someone who is stronger than we are. The Psalmist cried out, "Lead me to the rock that is higher than I." He is our rock. The Beloved is our refuge and our strength. We can lean on Him, and as we do we honor Him and He will support us by His strength and power, and some day we shall leave this wilderness, leaning on the Beloved. He will carry us upward into His own presence.

*Longing for the Beloved.* "Make haste, my Beloved, and be thou like to a roe or to a young hart upon the mountains of spices" (viii:14). This is the last verse of the Song of songs. It is the longing of the heart for the Beloved, the request to hasten, to be as swift as a roe or young hart, to come quickly. It corresponds to the last prayer of the Bible, "Even so, Come, Lord Jesus." From many lips this prayer arises in our days. Countless hearts in every continent, among all races, long for His coming. The Spirit and the Bride say, Come! Oh, that He might soon come! this is the cry of the hearts burdened with many burdens. Make haste, my Beloved! Can an earthly bridegroom be deaf to the pleadings of his lonely bride? Will He not soon answer the heart-longings of His people? While it is true that there is a set time for His Coming, when we shall meet the Beloved, and no one knows the day nor the hour, yet the Spirit of God, knowing the nearness of the moment when Bride and Bridegroom shall meet, when the Head in glory will receive His body, can put such longings into our hearts.

And so let us continue to walk in His Fellowship. Let us listen to His Voice, and listen to His call; let us claim

Him as our own, yield ourselves to Him, praise and adore Him, lean on Him and long for Him. If we do so daily we shall have the joy, the peace and the comfort of the Holy Spirit.



The ninetieth Psalm, the Psalm of Moses, **His Comfort and** is the Psalm of the Adam, the first man, **Our Comfort** and his offspring, to which every human being belongs. The first man sinned and since then the wages of sin, death, has been the common lot of the children of men. No doubt Moses wrote this Psalm in the wilderness, when he saw the unbelieving generation passing away.

The Psalm which follows, the ninety-first, is the Psalm of the second Man, our Lord Jesus Christ. Many theologians do not know this, as it has also escaped many commentators. But Satan knew it well for he cunningly quoted this Psalm when he tempted our Lord (Matt. iv:6). Beloved reader, peruse this Psalm once more, and in reading it think of Him first of all, the second Man, in His humiliation on earth. He abode in the secret place of the most High and abode under His shadow. He made the most High His habitation and had Him as His refuge. What a perfect, wonderful life He lived on earth!

But this Psalm belongs to us, who are linked through faith and His Spirit with Himself, the Head and Lord of the new creation. "As He is, so are we in the world" (1 John iv:17). We are to follow His steps. He has gone before in that way of trust and obedience, and we must follow Him, if we are to please God and enjoy the comfort and peace He enjoyed.

At the close of this Psalm we find stanzas of comfort, which belong to Him and which belong to us.

"Because He hath set His love upon Me,  
Therefore will I deliver Him.  
I will set Him on high,  
Because He hath known My Name.  
He shall call upon Me and I will answer Him;  
I will be with Him in trouble,

I will deliver Him and honor Him,  
 With length of days, will I satisfy Him,  
 And show Him My Salvation.”

Prophetically these words are addressed by God to the perfect One, who in His humiliation had set His love upon Him, and who expressed His love by obedience unto death, yea, the death of the Cross. As He went into that death, the sacrificial death, He called upon God and He delivered Him in resurrection from the dead, and then set Him on high. He delivered and honored Him by giving to Him the place at His own right hand. And now He hath length of days in resurrection glory. He experienced Salvation and His Salvation becomes the portion of all who trust in Him. And we who know His Salvation and have with Him and in Him length of days, even eternal life, must set our love upon Him too, express that love by obedience, and then the comfort of these blessed words will become our own. He will deliver us, and when His day comes we shall be set on high and share in His glory. And down here in the increasing struggles and conflicts of the last days we can rest assured our never failing God, the God and Father of our Lord Jesus Christ, will make good to each trusting heart His promise, “He shall call upon Me, and I will answer him.”



As believers in Christ, the Son of God  
**From God** who died for our sins, we are born again,  
**and to God** and this new birth brings us into the  
 family of God. We are God's *bairns*—  
 born ones, His little children. And therefore the eternal God, the God of Holiness, of Righteousness, the God of Omnipotence, Omnipresence and Omniscience, the Creator of heaven and earth is our Father. We address Him rightly as the God and Father of our Lord Jesus Christ and our God and our Father. “I write unto you, little children, because ye have known the Father” (1 John ii:13).

This blessed relationship into which we are brought reveals the marvelous grace and condescension of God. We, who by nature are dead in trespasses and sins, enemies

by wicked works, and were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hating one another, and children of wrath (Eph. ii:1-3; Titus iii:3) have been taken out of it all and are now the beloved children of God. Well may we cry out in holy ecstasy with John: "Behold, what manner of Love the Father hath bestowed upon us, that we should be called the children of God!" And the world knows us not because it knew Him not. Our calling as His children is separation from the world. "Love not the world, neither the things in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world" (1 John ii:15-16). "And if you call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning in fear" (1 Peter i:17).

But there is something of much comfort for us, the children of the heavenly Father. We are strangers and pilgrims here. The world should be for us a wilderness. Israel in journeying to their promised inheritance had to pass through a wilderness. The wilderness journey brought to them tests and trials. "And thou shalt remember all the way which the Lord Thy God led thee these forty years in the wilderness, to humble thee, to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no" (Deut. viii:2). And so for us His heavenly people on the way to the better inheritance, the Father's house with its many mansions, in passing through this wilderness of an evil age, we have our testings, our trials, our afflictions, our sorrows and our disappointments. How should we look upon these things which happen unto us? Is it really Christian to say—these things are the common lot of humanity? Is there something better to be said? Or shall we say—I am doing the best I can under the circumstances? Or in the midst of trials shall we give way and bear the same fruit of unbelief which Israel bore—murmuring and complaint? Yes, there is a better way. The better way is to accept all trials, testings, troubles, losses

and disappointments *from the hands of God our Father*. Submission to all in faith, knowing whatever happens by His all-wise permission must be good, that is, for our good—that is pleasing in His sight and gives peace in the midst of trouble, courage in the midst of discouragement, hope when all seems against us.

And what shall we do with our trials and troubles and burdens and disappointing experiences? The true way of faith, after having accepted all from God is to bring them all *to God our Father*. We go to Him in prayer. We tell Him in childlike faith what troubles us. We put it into His hands. We trust Him with it all and in doing this we honor Him and He will honor our faith, for He loves to be trusted.

This is true Christian experience, a victorious experience: Accepting all, whatever it is from the hands of a loving Father and bringing all to Him in faith and trust.



**Blessings in  
Lamentations**

Some Christians think that it is useless to read the five chapters which contain the lamentations of the Prophet Jeremiah. Any Bible reader who passes by this portion of the Word of God misses a blessing. We should read in this book in days of trouble and sorrow and find comfort and cheer in its pages.

Jeremiah beheld the beloved Jerusalem as it was in ruin. The fires had swept the city and the temple was no more. Then the weeping prophet broke out in his lamentations. He spoke of himself as follows: "I am the man that hath seen affliction by the rod of His wrath. He hath led me, and brought me into darkness, but not into light. . . . He hath hedged me about, that I cannot get out; he hath made my chain heavy. Also when I cry and shout, He shutteth out my prayer" (ii:1-8).

Yet it is in this chapter that faith breaks through and triumphs. When all was gone which was near and dear to the heart of the Prophet he said:

"The Lord is my portion, saith my soul; therefore will I hope in Him. The Lord is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man

should both hope and quietly wait for the salvation of the Lord" (verses 24-26). Here is the believing soul's comfort and cheer in the days of adversity. When all is gone "He remaineth." When all creature comforts have taken wings, the heart still has the Lord for His portion and He is enough. Then in darkness and in days of trouble, waiting for Him and for the promised salvation, He becomes more real to us and we enjoy Him as our portion. It is good to wait, to seek, to trust, yea, to rejoice when sorrows and griefs sweep over us. And how soon all may be changed! How soon our waiting for Him may end! Then the night is gone and the morning of joy and gladness dawns with its never ending glory.



**When They  
Were Awake** In reading the familiar record of the transfiguration of our Lord the Editor was impressed by the sentence, "When they were awake, they saw His glory" (Luke ix:32). The three disciples, so close to the Lord, were sleeping, they had no eyes and vision for His glory. And so they were asleep in Gethsemane and had no eyes and vision for His agony and suffering. But when they were awake they saw His glory, the altered countenance and the raiment white and glistening.

To behold His glory the believer must be awake, his eyes must be wide open for spiritual vision. We mean the eyes of our hearts. We have eyes, physical eyes, in our bodies, and in our new nature we have eyes to see, but the flesh, the old nature often dims the spiritual vision. Thousands of believers suffer from a spiritual cataract. There is a film which makes all hazy. The spirit of worldliness, worldly ambition, if not worldly pleasures, disturbs and greatly interferes with the spiritual vision a child of God should have at all times.

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. v:14). This exhortation is not addressed to a sinner or to an unbeliever. It is addressed to a backslider, one who is a Christian but is out of touch with the Lord. He is in spiritual sleep and sleep



is akin to death. By a broken fellowship he has turned back to the state of spiritual death; instead of following the road of life, he has set foot on the road of death. Awake! Arise! When there is a spiritual awakening of the carnally minded believer, true repentance and a true return to the Lord, He will give light and restore the lost spiritual eyesight. The real vision of Christ and His glory is given by the Holy Spirit to those who are awake in spiritual things, who are ambitious to please God. The Holy Spirit gives the vision of Christ and His glory to all in whom He is not grieved or quenched. He takes of the things of Christ and shows them unto us.

We are living in days of steadily increasing darkness. Everything of the truth of God, and especially the truth which is most precious, concerning Christ and His Glory is being obscured. Christendom with its unscriptural program to produce a better world, to bring in that "kingdom" of man, man invented and man centered, has turned away from the supernatural Christ and His glory.

But may we, we who are awake and reaching out after the spiritual things, may we not expect an increasing vision of Christ and His glory? Are there not many things which we have not yet apprehended? They are within our reach, only our increasing vision must keep step with separation from the world.

"When they were awake they saw His glory." Some day this will come to pass with all His saints. It was David's assurance expressed in the seventeenth Psalm, "As for me, I will behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness" (Psa. xvii:15). The Saints asleep (as to their bodies) will have an awakening in the first resurrection. And we who are alive in that blessed moment, when His voice calls us to the gathering together unto Him, will be delivered from the limitations which prevent the perfect vision of Christ and His glory. Then fully awake we shall become like Him in seeing Him as He is, and we shall be satisfied and HE shall be satisfied, when He sees and has with Him the travail of His soul. Oh may it soon come! That supreme event of our blessed hope, when we shall be awake and see His glory!

**The Glorious Heavens** How true it is "The Heavens declare the glory of God." This is the declaration not of a man, but of the Holy Spirit. And what heavens they are! What unfathomable mysteries they contain!

Recently a leading astronomer said that "painstaking research revealed thirty million nebulae." These are star groups, and these thirty million star groups are within reach of the Mount Wilson Observatory by means of its one hundred inch telescope.

He also said that these nebulae averaged nearly one hundred million times the brightness of our sun. Then the same scientist said that they were scattered at intervals apart on the order of 1,500,000 light years. What is a light year? Light travels at the rate of 186,000 miles a second. It is above our understanding what distance a light year covers. And here are a million and a half of such light years! No evidence can be found that there is a physical boundary to this great universe. What mystery enshrouds it all!

But these glorious and mysterious heavens should be for us, the children of God, a great inspiration. What a Father we have who created all these things by His Son and for Him! What a Lord we have who is the head of this creation and upholds it by His power! What an inheritance we have in Him, for these glorious heavens are His inheritance! With such thoughts possessed in faith how sinful it is to be discouraged or depressed!

And these glorious, mysterious heavens are the object of our hope and should be our blessed anticipation. The meaning of these heavens will be understood by us. Astronomers try to unravel the mystery, and honest, sincere scientists confess that they will never fully know. But for the family of God is coming a day when the whole family will be introduced to these heavens. We shall pass through them as He, the forerunner, passed through. We shall enter this great and glorious Father's house where He is who paid the price for us, that we might be with Him there. Child of God and heir of glory! Look up into the glorious, yet silent heavens and realize in faith that yonder are your

riches and your eternal home. Then comes to our poor hearts, so often earth-bound, the deepest longing. Oh! to be there! Oh! that He might come! Even so, Come, Lord Jesus!

Marvel of marvels, if I myself shall behold  
 With mine own eyes the King in His city of gold;  
 Where the least of lambs is spotless white in the fold,  
 Where the least and last of saints in spotless white is stoled,  
 Where the dimmest head beyond a moon is aureoled.  
 O saints, my beloved, now mouldering to mould in the mould,  
 Shall I see you lift your heads, see your cerements unrolled,  
 See with these very eyes? who now in dimness and cold  
 Are waiting for the midnight cry, the rapture, the tale untold,  
 The Bridegroom cometh, cometh, His Bride to enfold.—(Rossetti)



In a lengthy address this great Scientist **Sir Oliver Lodge** and misguided spiritist declared positively **on Existence** for existence after death. He said, **after Death** “Whatever has happened before, I know certainly that the individual continues thereafter and carries with him his powers, his memory and his affections. These, and these only, are his inalienable possessions—all else of the material order he has perforce to abandon and leave behind. Power, memory and affections he retains.” His philosophical-spiritistic arguments and evidences he gives are so involved that we do not state them, for they are hard to grasp. And what is the use! For a Christian it is enough to know that the Bible gives the revelation of human destiny for all eternity and gives us such reliable information as to the hereafter, which philosophical reasoning can never discover nor disprove. But it must gall these ultra modernists and their agnostic brethren that a Scientist of the highest order can make such a positive assertion.



At the examination of a school in London **Three Good** for the deaf and dumb, a lad was asked **Answers** in writing the following questions:

“Who made the world?”

He took the chalk and wrote: *In the beginning God created the heaven and the earth.*

“Why did Christ come into the world?”

A smile lit up his face as he wrote again: *This a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.*

“Why were you born deaf and dumb, while I can hear and speak?”

With a look full of resignation he instantly wrote: *Even so, Father, for so it seemed good in Thy sight.*



**The Defeat of Criticism** It is amusing to see how the destructive critical school passes through an evolutionary process and is forced to confess its mistake. The boldness and audacious infidelity of the Bible critics of a number of years ago is being steadily silenced, and honest critics, if there are very many, own up to the errors they have made. One argument after another has been demolished by archeological discoveries. The historical part of the Old Testament against which their sneers were directed has been many times vindicated, and we believe a great deal more will follow.

Some of the more outspoken destructive critics discredited the historical records of Israel and reduced them to folklore. For instance, the story of Jericho and the conquest of that stronghold by the Israelitish hosts was branded a myth. Some declared that no such city as Jericho ever existed.

Then came the scientific digger with his spade and uncovered the very ruins of that city. Critics had amused themselves with the record of the walls of Jericho and ridiculed their alleged fall. One set of critics declared that if the record is true that these fortifications were probably laid low by the tramp of the feet of the Israelites and the blasts of their trumpets. But when it was discovered that these walls were mighty constructions of rock and in some places seven to ten feet thick they gave up this theory.

Then another set of critics advanced the theory that the fall of Jericho's walls was brought about in another way. They found burnt timber in many places and surmised that the engineers in the Israelitish army had set them on fire, and that is why they crumbled and fell over.

Now comes the latest. Professor John Garstang, leader

of the Jericho expedition, financed by Sir Charles Marston, has reported that the collapse of the walls of Jericho in the days of Joshua was apparently due to an earthquake. He bases his theory upon the discovery that the walls of the city had fallen outward in places in a manner which suggested seismic disturbances. Then the same professor accounts for the drying up of Jordan for Israel to cross, by the same phenomenon.

But what saith the Scriptures? "By faith the walls of Jericho fell, after they were compassed about seven days." It was a miracle in answer to faith. If it was an earthquake, then the miracle would be that the earthquake was directly produced at the right moment by the power of God. But we do not need to explain the miracles of the Bible by natural occurrences. Such an explanation explains away the miraculous end; that is the business of the modern critic.

But it is ridiculous to explain the passage through Jordan by another earthquake. The text excludes such an explanation. "And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above, and they shall stand upon an heap" (Joshua iii:13). The waters remained in this condition till all Israel had passed over. That was not the work of an earthquake.

Sir Charles Marston means well by financing expeditions to confirm the authenticity of Bible records by naturalistic explanations. But the Bible does not need such natural corroborations. A miracle is an act of God which cannot be explained by natural occurrences or by the known laws of nature.



**A Princeton Professor** In 1878 there was held in the "Holy Trinity Church" (Protestant Episcopal) of New York, the first Prophetic Conference. The brethren who were identified with it are all gone, except one, whose name appears among the

signers of the call, our very aged friend, W. E. Blackstone. The speakers of the Conference were the following scholarly and godly brethren: Dr. Stephen H. Tyng; his son, Dr. Tyng, Jr., Rector of Trinity Church; S. H. Kellogg, Presbyterian Seminary; A. J. Gordon of Boston; C. K. Imbrie of Jersey City; Professor H. Lummis, Methodist; Bishop W. R. Nicholson; J. T. Cooper, United Presbyterian Seminary; James H. Brookes, who then began to publish the "Truth" ("Our Hope" has become its successor); Dr. Nathaniel West, the massive scholar; Dr. John T. Duffield of Princeton College; Dr. R. W. Clark, Dutch Reformed Church, Albany; W. P. Mackay of England and E. R. Craven of Newark. It was the good fortune of the Editor a decade later to come in touch with most of these beloved brethren, now at home with the Lord. The full report of this memorable conference, a fine volume of over five hundred pages is before the Editor. What wonderful testimonies it contains!

We call attention to the glowing testimony of Dr. John T. Duffield, Professor at Princeton. He gave a masterly address on "The Defense of Premillennialism."

He showed in his essay that the premillennial Coming of our Lord was the faith of the Apostles and the early Church, and traces the faith in the return of our Lord in Church History. He sums up in the following way:

"Our reasons, then, for rejecting the doctrine of a millennial era of universal righteousness and peace on earth *before the Second Coming of Christ*, are summarily as follows:

"I. This doctrine (of a millennium *before* Christ's Return) is not taught by either Christ or His Apostles.

"II. The uniform teaching of the New Testament respecting the condition of the Church and of the world during the present dispensation, forbids the expectation of such a millennium.

"III. The Second Coming of Christ, the Advent itself, not the millennium, is presented in the New Testament as 'the blessed hope' of the Church, and is uniformly presented as an event ever imminent.

"IV. The Saviour's repeated command to 'watch' for

His coming, because we 'know not the hour,' is inconsistent with the idea of a millennium intervening.

"V. The New Testament teaches that the Manifestation of the Messianic Kingdom is to occur at, and not before the Advent (His Second Coming).

"VI. The Apostolic Church was premillenarian.

"VII. The Church of two centuries immediately succeeding the Apostles was premillenarian.

"VIII. The doctrine of a millennial era before the Second Coming of Christ is a novelty in the history of the Church, proposed but little more than 150 years ago, and avowedly as 'A New Hypothesis.'

"We have given a summary of the argument in defense of premillennialism. Permit me in closing to direct attention to the summary of Christian faith and practice given by the inspired Apostle.

"The grace of God which bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts we should live soberly and righteously and godly in this present age, *looking for that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ* (Titus ii).

"Then writes Paul to Titus—'*These things*—and through him to all who labor in the ministry—'*These things teach and exhort.*' "

We commend these excellent words in defense of a great Bible doctrine for study to the professors at Princeton University (so far gone into modernism) and also to the professors of the Seminary. We commend them for study to Westminster Seminary in Philadelphia and to all the professors of that institution. The Editor is convinced that the omission of "that blessed hope," the omission of the imminent coming of our Lord, the neglect of teaching in a scriptural and sane exegetical way the prophetic truths of the Bible, is most grieving to the Holy Spirit, and that is perhaps the reason why in some theological institutions the spiritual tone is so low among the young men who prepare for the ministry of the Word.

On the other hand, we are grateful for Bible institutes

such as Moody in Chicago, the Northwestern Bible Training School in Minneapolis, the Philadelphia School of the Bible, the National Bible Institute of New York, and others, where these truths are taught and firmly believed.

The same is the case in the Stony Brook School and Wheaton College.

The Evangelical College of Dallas, Texas, is solidly pre-millennial, and the young men preparing for ministry receive most thorough instruction in prophecy. It has been the Editor's privilege to teach there a month every year since its beginning, except this year. We are sure the Lord's richest blessing will continue to rest upon these institutions. They are worthy of the confidence and support of all true believers.



**The Healing  
Delusion**

In spite of the constant exposures of the men and women who go about deceiving Christians with their fraudulent claims that they can heal the sick by the laying on of hands and daubing their foreheads with a little oil, this delusion seems to continue. The worst phase of their teaching, if it can be called that, is the claim that Christ died for our sicknesses and all physical ills, as He died for our sins. They constantly speak of "healing in the Atonement." If this were true the atoning work of our Lord would be a complete failure. The choicest saints of God, the most consecrated, have been the greatest sufferers.

Our volume, "The Healing Question," has been widely used to open the eyes of those who were taken in unawares. A number of pages are devoted to showing you how positively unscriptural all these claims are.



**Prayer Still  
"Changes  
Things"**

A number of weeks ago H. M. Submarine *Poseidon* was lost, but the men were saved. A petty officer by name of Willis, evidently a Christian, first prayed for himself and his companions, and for hours kept them in good cheer till they were saved. The London "Morning Post" in an editorial makes the following statement:



“It was already known that when the Submarine *Poseidon* met with disaster last month off Wei-hai-Wei most of the men who were cut off from the rest of the personnel in the fore part of the ship owed their lives to the presence of mind and power of command shown by a petty officer. A full account of this episode is now given in the report of the Commander-in-Chief of the China Station, and everyone will agree that it is one of the most gallant episodes in British Naval history. In time of war men are ready to face sudden peril without flinching, but it calls for unusual courage and resource to do exactly the right thing when a peaceful manouvre ends in unexpected disaster. The ramming and sinking of H. M. S. *Poseidon* was a matter of moments, but, before the vessel touched bottom, cool and resolute measures had been taken to save as many lives as possible. Petty Officer Willis will say that he only did his duty, but he did it magnificently. Self-imprisoned in the forward section, ‘as this might mean saving the ship,’ he first said prayers for himself and his companions, and then for over three hours kept them ‘in good heart’ while the compartment was slowly flooded. At the first attempt to escape, only two men got through the hatch, and the rest had to wait in practical darkness until the water was nearly up to their necks. Petty Officer Willis’s heroism transformed what might easily have been an unrelieved tragedy into an epic of seamanship, of which England will long be proud.”

While there was no doubt a measure of heroism connected with it, yet we believe it was prayer made and answered which saved these men. And there are thousands of similar evidences in the lives of God’s people which show the efficacy and power of prayer. How true it is, what the Psalmist said: “Trust Him at all times, ye people.”



**Dispensational Tract Number Five** We have undertaken to publish another dispensational tract. The title of it is the one word “*Waiting.*” The preceding tracts published in many thousands of copies for a nation-wide distribution have brought untold blessings everywhere. Hundreds of people have been led through reading them into a better knowledge of God’s prophecies, and many have received a revival of hope. The Editor

is deeply convinced that these truths we unfold from His Word are the most needed truths for our times.

We expect great things from tract number five. Like the former tracts it is for free distribution. You have also the privilege of helping this work along in a financial way. We would issue another one before the end of the year, if the Lord enables us to do so. Let us know how many tracts you wish to have. And if you are not able to assist in the expenses, then be our fellow-helper in prayer.



**Our Annual  
Special Offers**

Our readers will find on the cover pages of this issue our annual special book and Bible offers. We have added to the offers of our own works a number of very choice books which our readers can obtain at a very low price.

You also can get the Scofield Reference Bible in any style at a very substantial saving. We feel the time is short. We must do all we can to help God's people everywhere by the circulation of books containing sound doctrine, and which have proved to be of much spiritual help to the household of faith. The small profit which comes from these sales is used to help in meeting our overhead expenses. We hope hundreds of our readers will avail themselves of this good opportunity. If other combinations are desired please let us hear from you.



**As to  
"Our Hope"**

Our magazine has no other income than the income from the subscriptions. Similar magazines like the "*Moody Monthly*"—"*The Sunday School Times*"—"*Kings Business*" and others, have pages devoted to commercial advertising, which assures a fine income. From the very start we have refused to permit paid advertisements in "*Our Hope*." We have some very good reasons for refusing advertisements. In years gone by it has often been hard to maintain the publication, but the Lord graciously answered prayer just at the right time. We want to be dependent on Him entirely.

We need at this time new subscribers, as many old subscribers have dropped off. We are also sending the magazine free to a large number of people who are not able to subscribe, as well as to missionaries.

If you have received blessing and encouragement through "*Our Hope*" it is your privilege to stand by it and make its continued publication possible.



**Three  
Numbers**

The October, November and December numbers of "*Our Hope*" will be filled with the very finest of the wheat. A number of the addresses given in Montrose and Stony Brook Conferences will be printed in November and December. The December issue will be a Prophetic Number again and perhaps the best we have issued.

We want to see these three numbers circulated everywhere. We shall have large editions printed. Send in the names of your preachers, Sunday-School teachers and any others and 25¢ for each name, and we will mail these three numbers to them, as they are published.



**Great  
Blessing**

Our two Summer Bible Conferences, Montrose and Stony Brook were greatly owned by our Lord. The attendance was larger than ever before, and there was an outpouring of spiritual blessing in almost every session. Many preachers attended, and they received much

encouragement and help. We thank our readers who have mentioned these conferences in their prayers.



**Engagements to Come** The Lord willing, the Editor hopes to begin the fall work on October 4 in **St. Paul, Minnesota**. The meetings will be held in the Union Gospel Mission, Peter MacFarlane, Superintendent. Our readers in the State of Minnesota will receive invitations, and it is hoped that many will attend. October 11 to the end of the month will be given to **Winnipeg**. This is the 27th year of annual visits to this northern city.

November 1-6 the Editor hopes to spend in **Hutchinson, Kansas**. Several churches will unite for a Bible Teaching Campaign. **Paul's Valley, Oklahoma**, follows for November 8-15 in the First Baptist Church; **Kingston, Pa.**, November 22-24; **Washington, D. C.**, December 8; **Phillipsburg, N. J.**, December 11-13; and **Altoona, Pa.**, December 14 and 15.

The **Boston-Cambridge** meetings will be held as follows: September 25, the Editor; November 2, Frank E. Gaebelein; December 4, the Editor.

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## The Book of Psalms

### Psalm LXIII

“As the whole Book of Psalms is *oleum effusum* (as the spouse speaks of the name of Christ in Solomon's Song), an ointment poured upon all sorts of sores, a cerecloth that supplies all bruises, a balm that searches all wounds; so are there certain Psalms that are imperial Psalms, that command all our affections, that apply themselves to all necessities. The sixty-third is one of those; the Church should meet every day to sing this Psalm. Accordingly Chrysostom testifies, that it was ordained and agreed by the primitive fathers, that no day should pass without the public singing of this Psalm” (Donn on the Psalms).

For a large number of years it was the custom in the early Church to sing in every congregation the sixty-third Psalm as the first song of praise on every Lord's Day, and for this reason it was called “the morning hymn.”

The inscription tells us that David composed this Psalm when he was in the wilderness of Judah. He was away from the sanctuary, a homeless wanderer, though God's anointed king, and so he expresses his heart longings, as in some future day the persecuted Jewish remnant will pass through similar exercises.

**I. Longing for God and the Joy of Communion. (Verses 1-8).**

O God, Thou art my God;  
 Early do I seek Thee;  
 My soul thirsteth for Thee,  
 My flesh pineth for Thee,  
 In a dry, thirsty land without water;  
 As I gazed upon Thee in the Sanctuary,  
 To see Thy power and glory.  
 Because Thy loving kindness is better than life;  
 My lips shall praise Thee.  
 So will I bless Thee while I live,  
 I will lift up my hands in Thy Name.  
 My soul shall be satisfied as with marrow and fatness;  
 My mouth shall praise Thee with rejoicing lips,  
 When I remember Thee upon my bed,  
 And meditate on Thee in the night watches.  
 For Thou hast been my help,  
 In the shadow of Thy wings will I rejoice.  
 My soul followeth after Thee,  
 Thy right hand supporteth me.

It is faith which can speak thus. Knowing that there is God, the eternal One, who in His Being transcends all human thinking, the Creator of all things, faith can say He is my God. The revelation in the New Testament is still higher. We know that God is the God and Father of our Lord Jesus Christ, the eternal Son of God, and through Him and in Him we know this God and Father is our God and our Father.

“Early do I seek thee.” On account of this sentence the early Church, as stated above, used this Psalm as a morning hymn. It is interesting to note that the noun “the dawn” in Hebrew and the verb “to seek” are from the same root. The meaning of the root is “to break in.” The dawn breaks in upon the darkness of the night and then in earnestness the believing heart can break into His presence, seeking His face. Body and soul cry out after Him; the soul thirsteth, and the flesh, the outward man, pineth after Him. “My heart and my flesh cry out after the living God” (Psalm lxxxiv:2). The dry, thirsty land without water has been applied by some expositors literally to the wilderness of Judah where the crownless king wandered. But it has a figurative meaning. His soul felt like the desert surrounding him. In the earthly tabernacle His visible glory and power was displayed and the king remembers that glory and

power, and so he longs for that sanctuary, to be in His presence again. Then the heart realizes that the loving kindness of such a God of unspeakable glory and power is indeed better than life. With this realization of His mercy and grace the lips praise Him, and hands are lifted up in prayer in His Name.

Such were the soul exercises of the godly king and also of all the Jewish saints of all ages. Such are the emotions of the believing heart still. Alas! that so little of all this is known in professing Christendom, among those who have the form of godliness but deny its practical power. And the child of God also knows the lack of this and therefore cries out—oh for more true longings after God, to know Him, His power and His glory, better!

This is the marrow and fatness of the soul, that which feeds the inner man, to have communion with Him, to praise Him, to remember Him in the nightwatches and meditate on Him. This gives assurance and confidence, and under the shadow of His wings, the wings of power and love, there is rejoicing. Oh! that all children of God were able to say at all times, "My soul followeth hard after Thee." It is in this attitude that the believer can expect and will receive the support of His right hand, the help and succour of Him who is at the right hand of God.

## II. The End of the Godless and the Victory of the King. (Verses 9-11).

And they that seek the destruction of my soul  
Shall go into the abyss of the earth.  
They shall be given over to the power of the sword,  
They shall be a portion to the jackals.  
But the king shall rejoice in God,  
They shall glory every one that sweareth by Him,  
For the mouth of those that speak falsehood shall be stopped.

This ending of the beautiful and inspiring Psalm has troubled not a few. It has been described as the failure of David that he should burst out in such a prayer against his enemies; it has been branded as a mark of those semi-barbaric times in which he lived. Says one commentator: "What may be called the human force of character remains

even amid thoughts whose impassioned earnestness is not of this world."

But all difficulty disappears when we realize the prophetic character of all these Psalms in which the destruction of the godless, the wicked, the enemies of God and of His people is demanded and prayed for. As David was victorious over all his enemies, so will the King, the coming King, be victorious over all the enemies. Let us remember that these Psalms, besides giving us the soul exercises of the godly of all ages, are predictive of the godly in Israel at the time when the enemy comes in like a flood, and when the overwhelming floods of Anti-Christianity sweep over the world. Then these godly Israelites look forward to judgment and the overthrow of the forces of evil. They can pray for it, for God's time of judgment has come. Then the King with rejoicing appears, and all the redeemed glory in Him and with Him. Significant is the last stanza. The mouth of those that speak falsehood will be stopped. This includes, besides the Atheist, the Modernists with their falsehoods as to Christ, the Bible and the Truth of God.

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## The False Idea of the Kingdom

BY THE EDITOR

The false idea of the Kingdom, unscriptural from start to finish, is responsible for much of the existent confusion in Christendom and for the greater portion of the prevailing apostasy. This false idea of the Kingdom is a part of the apostasy.

The false idea of the Kingdom is the almost universally prevailing conception that the Church of Jesus Christ is the Kingdom. Therefore the business of the Church is to establish the Kingdom and in order to accomplish this the Church must identify itself with the political and social forces of the world. It has identified itself with these forces, and then attempts to dominate the world systems. The Gospel of Jesus Christ, that Christ died for our sins, the Gospel which is God's power unto salvation, is not only obscured, but it is set aside and rejected. Then the pro-

fessing Church goes from bad to worse. The propaganda it makes with this false idea of the Kingdom, at the seat of our government in Washington, is, through the so-called "Federation of Churches," with its apostate leaders, who find that the progress is not satisfactory. And so some like Sherwood Eddy, Reinhold Niebuhr and many others, look to Socialism as a remedy. Then they go a step further; they advocate Communism as a real expression of the invented idea of the Kingdom. They eulogize and support Sovietism through such an obnoxious organization as the "American Civil Liberties Union," which is outspoken in its revolutionary tendencies, and to which leading preachers, teachers and educators belong. Let us not forget what we gave to our readers in our columns several months ago. One of these advocates of that spurious kingdom declared before a clergy club in New York City—"the Soviets with all their atheism are succeeding better in putting the kingdom of Christ on earth than all the churches in America with their talk about him." This shows the devilish blindness which this false idea of the Kingdom has brought about.

We spent precious hours this summer with our aged brother, Dr. I. M. Haldeman, Pastor of the First Baptist Church in New York City. We talked much together about this false Kingdom idea. The Editor sees eye to eye with him on this question. Here is what our brother has to say on the situation in Christendom with its unscriptural Kingdom conception:

"The Church has become a society for competitive morality. It is in spite of itself competing with every effort of man to make the world better for the natural man to live in, and the natural man better to live in the world. It is occupied with physical as well as moral sanitation. It is making an unceasing endeavor to clean up Sodom and comfort men who like Lot vex their 'righteous' (not spiritual) souls with its unlawful deeds. It is more and more seeking to save men socially rather than individually. If it can get society right it is confident the individual will be right. Give man an environment in society and government where

righteousness rules, and the individual will yield to righteousness.

“Never was there a time when this self-same word, ‘righteousness,’ was so frequently and so glibly on the lips; but on investigation it is found to be, not the righteousness which comes by the way of the cross, but the righteousness evolved from the natural and unquickened conscience. It is the righteousness, indeed, of ‘good’ works, but works with all their goodness unclarified by the crimson of the blood. In short, it is human righteousness and not divine. It is evolution and not regeneration.

“More and more it is being affirmed, and the effort insistently made to demonstrate and prove, that man has an inborn, natural sonship with God. In our pulpits men are preaching a system of faith which, since it repudiates all the fundamental, all the basic doctrines of salvation, might be preached in the name of Buddha as well as Christ; a system of so-called Christian faith which would be just as effective without the name of Christ, a Christianity which has no need of Christ at all.

“This kingdom concept has led the Church to repudiate the pre-eminent hope set before it in Holy Scripture—the hope of the Second Coming of the Lord. And this is in the nature of the case. The Coming of Christ in judgment, the lightning-like revelations of his majesty at this moment, would seriously interfere with the scheme of social and political redemption so much upon the heart of men who feel themselves called to mend, to paint and decorate a world-system God has doomed. The Coming of Christ tomorrow would be like a death-blow for enlarging and bettering the earth. To tell the Church in the face of all this humanitarian energy that the end of the age is to be as it was in the days of Noah, the same materialism and lustfulness, a world filled with violence to the end, with evil in the thoughts of men continually, with indifference to, and open rebellion against, God; a world in which Anti-Christ and not Christ shall be supreme; and that the Coming of the Son of God will be as the wrath-smiting rush of the down-breaking and merciless waters of the flood, would seem as nothing



less than monstrous, as almost perversely unrighteous, to those who are seeking to build on the principle of the gradual, spiritual awakening of the world. Good and sincere men in the Church repudiate it. In order to set it aside they are driven to define the apostolic committal to the doctrine as a mistake. Step by step they are led to expurgate everything which makes the years ahead of us catastrophic and cataclysmic. To some earnest men the announcement that Christ is coming, and particularly that this Coming is imminent, is worse than folly: it is treason to the accepted and would-be orthodox optimism that the world is growing better and the Kingdom of Christ expanding.

“In thus turning the back upon the miraculous re-entrance of Christ into the world, all the eschatological side of the New Testament is necessarily rejected or treated as of negligible value. To be taken up with the consideration of the hereafter, to let the mind travel beyond the region of time, is judged as the useless occupation of impracticable and profitless speculation. As a consequence of this logical attitude all the resplendent to-morrows of God’s promise are shut out from the vista of faith. Doctrinal and dispensational truth and all prophecy are classified as so much unutilizable theological lumber.

“The kingdom idea has not only excluded these truths, it has widened the door of the Church for the entrance of material philosophy, fleshly energy, and self-satisfied human endeavor.

“The kingdom idea has utterly failed.

“The Church has not conquered the world. The world in large degree has conquered the Church. Instead of making men spiritual it has at the best, only made them religious (and between spirituality and religiousness there is an Atlantic Ocean difference). Instead of setting eternity on their horizon, it has extended time and made it more interesting, more desirable.”

To all this the Editor says heartily “Amen.”

And how they ridicule and sneer at the Scripture teachings as to the Kingdom! They have no use for dispensational truths, which reveal God’s eternal purposes. They do not

believe in the Coming of the Lord Jesus Christ as the glorified Son of Man, as seen by Daniel, to receive the Kingdom, for which the prayer is made "Thy Kingdom come." They sweep aside all the Kingdom promises of God's holy prophets and brand an intelligent and literal interpretation of God's prophetic promises as fanaticism.

A certain professor of a leading conservative Presbyterian Theological Seminary accused the Editor a few years ago of being a heretic, and doubted even that he is a Christian, because the Editor believes in the premillennial coming of our Lord. The same professor said in a lecture on "Revelation": "I hope there are few, if any, here tonight, who believe that absurd doctrine of the second coming of Christ. Why, if Jesus were to come to this earth today, He would make no impression upon Chicago. He would make no more impression upon the Occident today, than He made upon the Orient when He was here before." In the same lectures he denounced the Scofield Bible and said that the promised Millennium is heaven. Such are the instructors of coming preachers!

And in spite of all the optimistic and unscriptural hallucinations that the world, which lieth in the wicked one, is getting better, and that the Kingdom is coming in leaps and bounds through legislation, sanitation, eugenics, companionate marriage and birth control—the age becomes worse and worse and still worse. But a blind man does not see. The newspapers see it. The world sees it. But the only ones who do not seem to see are the men who claim the religious leadership of our times.

What can we do? Next to the preaching of the Gospel, the setting forth of all redemption truths and their supernatural power in practical living, we must emphasize more and more the dispensational teachings of the Bible concerning the Kingdom. Louder and louder we must cry out against the false idea of the Kingdom and maintain in testimony the message of the midnight cry: "Behold, the Bridegroom cometh! Go ye forth to meet Him." Let us be Enochs—walking with God, and testify "Behold, the Lord cometh with ten thousands of His Saints to execute Judgment" (Jude, verse 14). "Behold the Judge standeth before the door."

The day is rapidly nearing when the false idea of the Kingdom will have its ignominious collapse. The lawless conditions prevailing in the world today, with their program of a world wide revolution, will culminate some soon coming day in the leadership of the man of sin. Then will the false idea of the Kingdom suffer its well deserved collapse. Let modernism with its scoffing tremble. It is then that the Lord will execute His threat, "I will spue thee out of My mouth." The true Church has nothing to fear, for she knows the Lord is coming and He will receive the promised Kingdom for Himself and for His Saints.

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## Glimpses Into the Apocalypse

BY HENRY CAMPBELL

*(Second Series)*

We commence, upon request, a further series of articles in short form, on this wonderful last Book of the Bible. In our first series we sought to stimulate a love, awaken an awe, of this stupendous Scripture. We would continue to do so; ever seek to read it as "God's bright mind expressed in print"; ever approach it tenderly, as Henry Vaughan always approached all Holy Scripture, as "The Dove's spotless nest"—to borrow from his own phrase of white-winged charm. In continued love of it, whose sweetness fills the breast, repeat here the older words of another, namely:— "There is no book more engaging, even humanly speaking, in its composition: formed of images most striking and beautiful; philosophy clothed in Divine language, and replete with hidden harmonies of wisdom; and in its artistic structure so exquisite, that it has been said, the very wit and artifice seems not to be human but angelical." The style is such that men might speak of it as they did of the Prophet Ezekiel, "as a very lovely song of one that hath a pleasant voice," . . . Without it the Scriptures themselves were as a house without a roof!

In continued awe of it, adopt here, as our own, anothers

abundant admission:—"I used as a child to pore over the Apocalypse, which I thought by far the most beautiful and absorbing of all books of the Bible; it seemed full of rich and dim pictures, things which I could not interpret and did not wish to interpret, the shinning of clear gem-like walls, lonely riders, amazing monsters, sealed books, all of which took perfectly definite shape in the childish imagination . . ." In one point however the strange visions have come to hold for me an increased grandeur; I used to think of much of it as a sort of dramatic performance, self-consciously enacted for the benefit of the spectator, but now I think of it as an awful and spontaneous energy of spiritual life going on, of which the Prophet was enabled to catch a glimpse. Those voices "crying day and night," "the new song that was sung before the Throne," the cry of "Come and see"—these were but part of a vast and urgent business, which the Prophet was allowed to overhear. It is not a silent place, that highest heaven, of indolence and placid peace, but a scene of fierce activity and the clamour of mighty voices.

We have abstained, so far in our glimpses of the Apocalypse, from interpretation of its immense prophecies. Commentaries on these, all have in plenty. But no bark, yet launched, has charted those vast seas. And so we prefer to wait, wait with the opened Book in hand, and to watch along with it the changing skies. For about us today, on all sides, there is the passage, the swift passage, of strange strange things. Many eyes are fixed on world events, whether they be about the shores of the Mediterranean, from whose waters the Seer on his isle of Patmos beheld an awful form of Bestial Government emerge to stand on Italy's sea-beach in Satanic might; or, whether they be events which constitute that "*distress of nations with perplexity,*" now everywhere apparent; or, yet again, which correspond with "*mens hearts failing them for fear and for looking after those things which are coming on the earth.*" Great passages of the Apocalypse, dark with menace and black with storm, are beginning to come into a new perspective. When men look to the Far East, and observe

there a chaotic China and an India on the verge of irruption; or, look into Europe of the West at a Red Horror, once Russia; a stricken Spain sinking amidst shaken nations; and a Great Empire, whose arterial system, in the blue capillary of the Suez Canal and the crimson artery of the Red Sea, is endangered on one side by Arabia Infelix and on the other by an Egypt of enigma—then the pages of the Bible begin to speak. No longer now are the pictures of the Apocalypse just strange grotesques; for instance those seven Angels in awfulness of light flying through a shaken sky and hovering over a spinning world of Christless creatures, their doomed cities, ships and trade; for the bowls they bear, abrim with the wrath of God, for dire outpouring on the earth below, take on a growing correspondence other than pictural fantasy. Mens minds are beginning to grasp, though dimly, a significance, from which however they turn and strive to avoid it, explaining all away! On the other hand the Book's sunny patches and its golden skies catch the happy eyes of the expectant believers in the Lord Jesus: these, as it were, ever seem to hear about them also the cry from the excellent glory—"Come up hither." For them the Bridegroom cometh at the midnight hour. They look for a city whose Builder and Maker is God, eternal in the heavens.

These things are affording probably the best and brightest light on the unfolding prophecies themselves. So it is we abstain from attempting to vainly anticipate the things which are hidden in the hand of God. Of these, however, we fell sure that for each reader of "Our Hope," when "that dark evening of the world draws on, his heart will burn within him as God talks with him by the way; and the fire thus kindled will throw its strong light on these figures, and bring them out in their own eloquence, their power, and fullness."

And now to turn to the first of our new "Peeps."

#### "THEM THAT DWELL IN HEAVEN."

Here are words to call to us. "Us"? Certainly. We are "citizens of heaven," not only pilgrims there. We are

“seated in heavenly places.” Paul tells us so. We are “in Christ,” and He is in heaven. Our life is hid with Christ in God. We are fellow-citizens with the saints, and of the household of God. We then are no “strangers,” nor “foreigners” to them that dwell in heaven! This is blessed truth, thanks to the grace of God. But physically we linger here in earthly tents. Not yet are we clothed upon with our house which is from heaven. Notionally and spiritually we are there.

It is because of these supernatural and lovely ties that these words, “*them that dwell in heaven*” have a dear meaning for us. But here we refer to them for a special purpose. They contain, as we hope to show presently, convincing proof of the sweetness of knowing that the saints of the Lord Jesus are disclosed in this Scripture as being of the earthly scene altogether before God’s terrible judgments of the Great Tribulation fall upon this darkening world.

The expression occurs in Chapter xiii of the Apocalypse, verse 6. The Seer has seen the rise of the Wild Beast, the last Gentile Government allowed by God. As it stands there on the Italian seaboard, rising out of the nation’s troubled waters, the Seer observes a two-fold aspect of it. In addition to its corporate capacity, as the United States of Europe, so to speak, the “Beast” develops also a human, a personal characteristic; becomes a man! There is given to him a mouth speaking great things, such as with once Belshazzar boasted—“*This is great Babylon which I have built!*” He is crowned with “blasphemy.” His allotted span of power is forty-two months, no more.

We now read from the Revised Version the context of our expression:

*“And he opened his mouth for blasphemies against God, to blaspheme His Name, and His tabernacle, even them that dwell in heaven.”*

In the Authorized version there is no copulative at all, as translated, “*and them that dwell in heaven.*” The blasphemy here recorded is directed against the Holy Trinity. This does not appear so clearly at first, but only

on closely examining the detailed objects of the blasphemy.

Sound scholarship supports our submission. The German commentator, Meyer, pointed this out for the first time. There is, as he says, first, blasphemy against God; secondly, "His Name," that is, Christ, the revelation of God in the Word, for "name" in Scripture in connection with the Deity or Godhead, denotes characteristic presentation; thirdly, blasphemy in connection with "them that dwell in heaven", and since "dwell" has a special significance, it points to the spiritual building, the body of Christ, the Church, the Temple of God in the Spirit, and so the Holy Ghost as indwelling the whole: God tabernacling, or "shekinahing," as it were; so all Three Persons of the Trinity.

We here turn to Latham's scholarly translation, which runs thus:

*"And it opened its mouth into blasphemies against God, to blaspheme His name and His tent, those who are encamped in the heaven."* We would quote this author's comment on this wording: "It is possible that having written 'God's name and His tent'—a figure so often used for God's encamping amongst His people on earth, as in the wilderness, and as in xxi:3 St. John added the next words, *those who are encamped in heaven*, in opposition to *tent*, to show that he did *not* here refer to the tent in which God dwelt on earth, but to the tent which God stretches over all the glorified *saints*, in heaven, and that it is *they* who, as well as God's own name, will be the butt of these blasphemies."

Pember says on this passage: "Obviously, the reference is to those who, together with the raised dead, will have been caught up as a first fruits of the harvest of earth. Having been mindful of the command to watch and pray, they are now standing in the court of the Son of Man (Luke xxi:36) in perfect safety during the hour of universal temptation."

We always believed that we would be kept from that hour which is to try "them that dwell *on the earth*"—how different a phrase. But here we obtain additional certainty of the Rapture occurring before the terrible end, the Great Tribulation. Is it any wonder then that we love

our Book, we who long to fly to meet Him at His Coming? Is it any wonder that great awe falls upon us as we think of that encampment in Heaven, "terrible as an army with banners," and of our ascension to it? But joy! 'Tis primrosed all the way!

Meanwhile we wait below. About us much that matters gathers weight and speed.

"Beneath the everlasting hills we stand,  
We hear the voices of the morning seas,  
And earnest prophesyings in the land,  
While from the open heaven leans forth at gaze  
The encompassing great cloud of witnesses."

#### (2) THE ANNUNCIATORY ANGEL OF CHAPTER XVIII

On the foregoing necklace of thoughts, threaded as for the Bride of Christ, we would now seek to hang as a precious pendant, a small but choice locket containing in it a picture of her Heavenly Bridegroom, which when opened is aglitter with His glory! In form it takes these words:

*"I saw another Angel come down from heaven, having great power, and the earth was lightened with his glory."*

This is the Angel who from on high, above Babylon the Great, announces with mighty voice her irremediable ruin as, "*Fallen . . . Fallen.*" And the earth was lightened with his glory; that is, with the splendor which he sent forth from himself and spread around him!

Here, lest one might object as to why the Lord Jesus should be presented in angelic form, we will first deal with that. At present, and until His Manifestation in Glory at His Second Coming, the actual Christ is hidden with God. Recall that He is on the Throne Invisible, within a closed Heaven. Yet though so His rule here runs real and livingly, and so is visualized for us as it were by an angelic descent into the sphere of things earthly. The action of the Christ of God is thus quite suitably portrayed by such an apocalyptic figure. It could not otherwise be done without misleading us.



We would now open our locket and look within.

We cannot for a moment consider that the whole earth could shine with the glory of a created angel, however magnificent he might well be! On the contrary we willingly allow ourselves to be led by the Prophet Ezekiel, much of whose imagery is taken up into the Apocalypse, and in his Book come on the key to the verse we study. There we find these words: "*And behold the glory of Israel came from the way of the east, and His voice was like the sound of many waters, and the earth shined with His glory*" (Ezek. xliii). The last sentence, the connecting link with our verse, means that His glory "threw a bright light on earth as it passed along . . . to indicate the intensity of the brightness of this Theophany" (Keil). Hengstenberg, referring to the words "out of Zion, the perfection of Beauty, God shineth" (Psa. 1:2) remarks: "As here of Jehovah, so it is said in Rev. xviii:1 of Christ, 'and the earth was lightened with His glory.'" Readers of the calm Commentary on Revelation by "Our Hope's" dear Editor will find with pleasure in a footnote to page 194 these words, which we partly quote: "This angel may represent the Lord Himself . . . as the herald and executor of the vengeance of God upon Babylon."

"*And the earth was lightened with His Glory*"—what wonderful words! St. John's vision was strengthened to behold this Glorious Angel filling mid-space, lightening with marvelous illumination earth's orb as it hung in the distance far below his feet.

What a picture of the Glory of Christ and the Christ of Glory! We lay our lover's little locket down, treasuring one more picture of our King in His Beauty, Whom (Rebecca-like) not having seen, we have come to love already, and to trust eternally by the Grace of God and His Holy Spirit.

(To be continued)

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The *December* issue will again be a great Prophetic Number. Order extra copies for distribution. Samples free.

## Current Events In the Light of the Bible

**Direct and Reliable News from Soviet Russia.** The following paragraphs which come to us from a Russian Christian are wholly reliable, and they will be read with much interest by all our readers. They tell a different story from those given out by the friends of the Reds, like Sherwood Eddy and other liberals.

“The greatest tragedy in Soviet Russia today is that the children of the former capitalistic class are deprived of all possibility of education. A group of young people appealed to Maxim Gorky, who is a Bolshevist and an anti-Christian. They said: ‘We can no longer live like this. Our anguish is unbearable. We shall become complete wrecks. Why should we suffer thus? We have committed no crimes. Why are we treated so cruelly? Cursed be the hour of our birth!’ The appeal brought no response. Some students anxious to get an education concealed their parentage and when they were discovered they were frightfully punished.”

“The toll of the five year plan is so heavy on the population that during the last three months there died in Moscow from starvation 35% more than during the same period of last year. It is even worse in more remote regions. Births are nevertheless increasing on account of the collapse of all moral restraints. But the Soviet officials continue to live in the pompous palaces and ignore the condition of the people.”

“The Editor of the ‘Slovo’ of Wilna, Lithuania, recently visited Soviet Russia, and he says: ‘In Russia everything seems to be in motion—a boiling revolutionary spirit is manifested everywhere. To be called a peasant is counter-revolutionary. The Soviet citizens from morning till night are harrassed by a revolutionary spirit. The people are constantly objecting and complaining about their poverty-stricken country. There is nothing constructive here, no independent thought or development of anything, but everything is subjected to Marx’s doctrine. The people are

actually awaiting a war which they think might deliver them from the awful slavery. On the streets one finds hucksters selling bread crusts, small pieces of chicken and ham—so poor are they. There is a lack of cloth for babies, and coffins are loaned for funerals and then returned.’”

“This Editor visited a tea room. People recognized him as a foreigner. There were about sixty people present. One of them addressed him and said: ‘Persuade your people to come in with armies to conquer us so that we can live again like human beings.’”

“The five year plan is failing chiefly on account of the failure in the coal industry. The people are running away from the coal mines on account of the lack of food, and living conditions. Agricultural communes were mostly organized by force. Now Stalin is trying to make agreement with boards of these communes to get from them men and women for different industries. There is being created a system of slavery.”

“The wages of the Soviet workingmen are less than the dole of the unemployed in Germany and elsewhere.”

Such are the conditions of the Soviet Utopia, which some of the infidel professors of our colleges and infidel preachers laud as the millennium.

**A Remarkable Anticipation of Modern Science.** The wisest man who walked on this earth, apart from the God-Man, our Lord, said: “There is nothing new under the sun” (Eccles. i:9). Bacon and others several hundred years ago anticipated the flying machines, also communication by the air as we have it now in the radio. Sir Isaac Newton in the days of the stage coach expressed his opinion, on account of Daniel’s prophecy that in the last days men would run to and fro, that travel would come at fifty miles an hour. Unbelieving Voltaire ridiculed him because he predicted such a thing. Canon Dyson Hague of Canada has called attention to Pascal’s scientific statements three hundred years ago:

“Of all the wonderful things in this most wonderful world, perhaps the most wonderful of all is the atom. It is in-

finitely small and yet it is infinitely great. Great scientists like Sir Ernest Rutherford and Professor Andrade and Professor Dempster, and other great ones of the modern world, are discovering marvelous things about the molecules and the electrons and the atoms. They have found that the same laws that govern the earth, the moon, and the infinite stars are just the same laws that govern them. Now it seems to me a most remarkable thing that nearly three hundred years ago Pascal, the profoundest thinker and scientist of his age, had anticipated by what one would almost call a revelation of genius, the discoveries of the twentieth century. After speaking of this visible world as a mere atom in the immensity of the infinite, he went on to speak of the equally illimitable immensity of the atom. 'In the compass of the abbreviation of this tiny thing I will show a visible universe,' he said, 'an inconceivable immensity in the compass of this imperceptible atom. See therein an infinity of worlds, each of which has its firmament, its planets, its earth in the same proportion as the visible world, as astonishing in their littleness as others in their magnitude' (Pascal's Thoughts, Wights Edition, pp. 59-160).

"It is amazing to think of the grasp of this marvelous intellect of Pascal, seeing with anticipative, prophetic science the revelations that are now revealed by a Rutherford or an Oliver Lodge. These men tell us that everything in the universe and everybody existent is made up of atoms; that these atoms are so small that it would take four hundred million of them side by side to make an inch, and yet every one of these atoms is a sort of minute solar system with a central sun and planets. It is like a mighty world itself compared with the electrons, which are infinitely minute and of the size of one-ten-million-millionths of an inch. Yet all this was set forth over 250 years ago by that marvelous apologist of the Christian faith, Blaise Pascal, who seems to have been enabled by his faith in God and the Lord Jesus to have expressed some of the profoundest thoughts within the range of scientific speculation. And, strange to say, over one hundred years ago, the most famous preacher in Scotland, old Dr. Chalmers, in his *Astronomical Discourses*

projected the theory that, while the telescope revealed the magnitude of God's glory in the solar worlds and the distant universe, the microscope revealed the glory of God in the infinitude of the smallest creature and creation. How old Dr. Chalmers would have rejoiced to know that the last up-to-date word of modern science has confirmed what he preached in his astronomical discourses a century ago.

“‘Oh, Adam, Adam, how can a man see all this,’ said a skeptic to his friend as he gazed into the starry sky, ‘and not believe in God?’ Today we wonder how men can consider the majestic character of the universe as displayed in the infinity of its bigness, as well as the infinity of its minuteness, and not see the Creative Mind, the Creative Hand, the Creative Glory of God. For the heavens declare the glory of God, and the firmament sheweth His handiwork—the irrefutable argument of Paul in Rom. i:20. Oh, that *our modern man of science would come back to the position of Pascal, and believe as a little child in the God who made him and all things; the God of Genesis i:1-27 and of Revelation xxi:1-5. And would that all Christians, whatever their differences of denomination or order, Catholic or Protestant, might rely, with simple faith, upon God the Father Almighty, Maker of Heaven and earth, and Jesus Christ, His only Son, our Lord, by whom all things were created that are in Heaven and that are in earth, visible and invisible (Col.i:16).’*”

**Supernatural Light.** Sir Ambrose Fleming is one of the greatest authorities in the world on light and radiation, and was the inventor of the thermionic valve which made wireless telephony possible. But he is something better. He is a true Christian believer, a staunch believer in the Bible as the revelation of God.

Speaking before the Victoria Institute in London, Sir Ambrose spoke of a supernatural light from another world, or world-sphere about which science knows nothing.

“There are many mentions in Scripture,” he said, “of light which certainly did not proceed from the combustion, incandescence or phosphorescence of ordinary matter, but which could under some conditions affect many human eyes

at once and, therefore, was not merely a subjective phenomenon. Neither can we regard these as events wholly fictitious and non-occurrent.

“One of them was the ‘Pillar of Fire’ over the tabernacle which guided and guarded the hosts of Israel during their wanderings in the wilderness. Also at the giving of the Law on Sinai the mountain ‘burned with fire’ and was seen by the hosts of Israel.

“Then again the angel of the Resurrection, whose ‘face was like lightning,’ struck terror into the hearts of the sentry guard, in which there were perhaps four to six or more men. There must have been something unearthly in this light, so to alarm these hardened Roman soldiers.

“It is clear that there have been manifestations of light which were supernatural. Inquiry into these mysteries, however, lies far beyond our present powers.”

**The Cruelties of Sovietism.** It is estimated that nearly two million people lost their lives in the revolution which produced Sovietism. Tens of thousands, yea hundreds of thousands of the so-called bourgeoisie and aristocracy were robbed of their estates, and many of them escaped with nothing of their belongings to become homeless poverty stricken beggars in other countries.

A writer in the New York “Herald-Tribune” of June 21 describes the plight of those who are still in Russia, unrecognized as citizens of the Communistic Red Republic. He visited a certain market in the city of Moscow. We quote a portion of what he saw.

Herded together in one corner of a muddy courtyard I found some remnants of Russia’s former aristocracy. Here, too, clothes and food were for sale. There also were dealers in bits of hardware. It was from one of these latter merchants that I got a long-sought-for article—a can opener. With the can opener in my pocket I cheerfully headed for the corner where the ‘aristocrats’ were gathered. My cheerfulness was soon dampened by what I saw there. Forming an aisle more than a hundred yards long they offered for sale the last bits of finery and art objects that they possessed. They offered them for rubles but would rather have had tea or butter in exchange.

A more pathetic sight it is impossible to conceive. White-haired men and women with fine sensitive faces stood, for the most part, quietly behind the few personal belongings they had spread on the ground before them. There was beautiful cut-glass, filigree silver and

hand-painted china. Beautiful dresses, hats and shawls were held in their hands. There was one woman who could not have been more than forty-five, with gray hair and deeply lined face. She wore a gray hat and, holding her head high in the air, offered a brown lace dress for sale. Two thick-limbed peasant girls jostled up against her in their desire to feel, not only the dress she held in her hand, but the dress she wore. During all this mauling she spoke but one word. Quietly and in her well-bred voice she told them the price. Whether or not they ever intended to buy one of her dresses I don't know, but laughing in her face, they left. She was one of many handsome men and women gathered in that corner.

Another woman caught my eye. She was a dear little old soul, probably seventy years old, who was selling her brooches and a ring. Sitting at the end of a crude wooden table on which some of these poor people had laid their worldly goods, she looked, even in that dismal setting, like a regal hostess. She had nothing to say, but sat there resignedly waiting for some one to be attracted by her jewels.

I moved on down the line and stopped before a table on which there was an exquisite silver casket. I wanted to buy it and, forgetting for the moment that I was in Russia, asked the price in English. I was startled to hear the man behind the little counter answer me in the same language.

Much to my interpreter's disgust I bought the casket without dicker over the price. From another fine-looking Russian we bought two lovely ikons. By this time I had reached the end of the lines. Instead of leaving the market immediately, however, I decided to run the gauntlet once more to have a look at those faces. These remnants of what were once Russia's finest families were for the most part dressed shabbily. They had long since sold all the clothes they could spare.

Unlike the rest of the market, which was a babble of noise, this corner was comparatively quiet. There was no shouting or shrill arguing over prices. With their treasures at their feet these people, who have no food cards, were stoically selling little bits of themselves in order that they might eat. Forbidden by the Soviet government to leave Russia and unable to secure positions with the new regime, their plight is desperate. Hundreds of them come to this market every Sunday and sell enough of their belongings for food for the ensuing week.

And this cruel government, if it deserves this name, is upheld, lauded and endorsed by certain American "religious leaders!" They are trying to plunge our land into the same abyss of misery.

**An American General's Warning. Will it be heeded?** Brigadier General Lucius R. Holbrook, Commander of the First Division of the United States Army, speaking before a reunion of veterans in Burlington, New Jersey, made some very significant remarks and sounded a warning. He spoke of Germany becoming in the near future an ally of the United States and that she should be allowed to increase her military strength.

The German army has been reduced to a degree of impotency, he said, that is probably as serious a menace as its financial difficulties. He pointed out that there is a grave question in the minds of military men in this country as to whether Germany should be allowed to extend her military efficiency within certain bounds.

He inferred that in the event of a world conflict with Russia, Germany would be a buffer state and would occupy a position of vast importance to the rest of the world.

*Russia Building Greatest War Machine*

"It is well to remember that the political power in control of Russia has declared war on the United States," he said, "and is today openly advocating the overthrow of this government in every place and at every opportunity. Russia evidently is preparing to fight the world. Preaching disarmament among other nations, she is today creating the greatest war machine the world has ever known.

"We will face a new alignment in the next war. We will forget our foes of the World War and welcome them as allies. This is not an alarmist theory. Foes of the recent conflict will work together against the common enemy for the preservation of our government, our homes and firesides, and our religion, for we face the loss of all these if any enemy bent on their wholesale destruction should triumph."

According to the view point of the Editor, General Holbrook has expressed the situation correctly, nor is it a false alarm. Russia is armed to the teeth and is prepared for that coming war through which the Red Republic will try to crush out Western civilization and all religions, so that the devil himself might be enthroned.

General Holbrook's warning is not heeded. The modernists and the Federal Council of Churches howl each time somebody suggests that another war is coming. These pacifists preaching "peace, peace," when there is no peace, constantly nagging about disarmament, world court and an Anglo-American pact, are a menace. They are like men who stand at the brink of a greater crater than Vesuvius. There is a tremendous sea of fire and red-hot liquid lava.



And here they stand with a few pails of water trying to put out these fires. They have lost all faith in the Bible as God's revelation. If they believed the Bible they would see that peace and a warless world is impossible at this time. They would learn that the greatest catastrophe of human history is just ahead.

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## Notes on Prophecy and the Jews

Does Amos viii:11-12 refer to our days? The passage reads: "Behold, days come, saith the Lord Jehovah, when I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah. And they shall wander from sea to sea, and from the North to the East; they shall run to and fro to seek the word of Jehovah, and shall not find it." No, it could not be applied to the day in which we live. People need not to wander now from the North to the East and run to and fro to seek the words of Jehovah; nor is there a famine of hearing the words of Jehovah in the land. It will be seen by the contents of the entire chapter that all refers to a future judgment. The basket of summer fruit which the herdman of Tekoa, Amos, sees, denotes ripeness and harvest. "Many dead bodies shall be in every place" (verse 3), "and it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in a clear day" (verse 9). It is in vain to look in the past for a fulfillment of this prophecy. The day of the Lord here meant is the same which we find in the prophecies of Joel (Chapter iii:15). Then there will be bitter mourning and lamentation. It is in that time that they will seek the word of the Lord and shall not find it. True it is more or less the present condition of the Jews in their blindness, but it will be more so in the awful end of the age. That it has also an application to the fearful conditions of the large masses of unsaved professing Christians, who reject God's salvation and who perish in the tribulation and wrath to be revealed from heaven we do not doubt.

The Prophet Isaiah has rightly been called "The Evangelical Prophet." To him was revealed the Person and the Work of our Lord more than to any of the other prophets. The Deity of Christ, His humanity, the birth of Christ, His life, His miracles, His rejection, His suffering and death, burial and resurrection, His coming again as King and Judge are made known in this book. And all was written hundreds of years before it came to pass. No wonder the poor critics hate this book and have tried everything to attack its authenticity. Isaiah has also much to say on peace. In the New Testament, Peace with God and the Peace of God is fully made known. Precious to the believing heart are the messages of peace, the assurance and comfort of peace as brought forth in the Epistles. But peace is also revealed by the Holy Spirit in the book of Isaiah.

One of the names of our blessed Lord announced by Isaiah is "The Prince of *Peace*" (Isa. ix:6). He is even now "our Peace," though this title of our Lord will only be fully realized in the day of His return. Of this we read in the same chapter of Isaiah, "Of the increase of His government and *peace*, there shall be no end" (ix:7). In the great atonement chapter, peace is mentioned. "But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of *our peace* was upon Him; and with His stripes we are healed" (liii:5). "And the work of righteousness shall be *peace*; and the effect of righteousness, quietness and assurance forever" (xxxii:17). Even so it is as the result of His blessed, finished work on the cross. "Lord, Thou wilt ordain *peace* for us; for Thou hast wrought all our works for us" (xxvi:12). "Thou wilt keep him in *perfect peace*, whose mind is stayed on Thee, because he trusteth in Thee" (xxvi:3). "Neither shall the covenant of *my peace* be removed, saith the Lord that hath mercy on thee" (liv:10). "Oh that thou hadst hearkened to my commandments! then had *thy peace* been like a river, and thy righteousness as the waves of the sea."

And how much Isaiah saw of the peace yet to come for *Jerusalem* and for this poor restless earth. "How beautiful upon the mountains are the feet of him that bringeth good

tidings, that publisheth *peace*; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth" (lii:7). This will be accomplished in the day of our Lord's reign over the earth. "And all thy children shall be taught of the Lord; and great shall be the *peace* of thy children" (liv:13). This means of course Jerusalem. "For ye shall go out with joy, and be led forth with *peace*" (lv:12). "I will also make thy officers *peace*" (lx:17). "For thus saith the Lord, Behold, I will extend *peace* to her like a river, and the glory of the Gentiles like a flowing stream" (lxvi:12). Twice in Isaiah God declares that the wicked shall have *no peace*. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no *peace*, saith my God to the wicked" (Isa. lviii:20-21). Blessed Word of God! wherever we turn on thy pages we find refreshment and rest.

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## A Message for Each Day

**October 1.** "The Lord liveth; and blessed be my rock; and let the God of my salvation be exalted" (Psa. xviii:46).

We have a living Lord. Because He liveth we live, and are continually saved by His life. May we exalt Him, the God of *my* salvation.

**October 2.** "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God" (1 Cor. ii:12).

Blessed gift of God, His own Spirit. Through Him we know the riches of His grace towards us. All *freely* given. Let us praise Him for it.

**October 3.** "And He said unto them, Let us go into the next towns, that I may preach there also; for therefore came I forth" (Mark i:38).

How incessant His labors, the One who was the Servant of servants, the Servant of all! For this He came forth. And of us He has said: "As Thou hast sent me into the world, even so also have I sent them into the world."

**October 4.** "Behold, the Lord God will come with strong hand, and His own shall rule for Him; behold His reward is with Him and His work before Him" (Isa. xl:10).

It is good to remember such promises in the beginning of a new day. He is coming. With His coming our reward, the reward for faithful service.

**October 5.** "Let thine eyes look right on, and let thine eyelids look straight before thee" (Prov. iv:25).

This is precious counsel. The eye which looks straight ahead does not see the things to the right and to the left. He Himself up yonder in glory is the Object upon which the eye of the believer is to rest. Let thine eyes look right on. Looking unto Him.

**October 6.** "So then every one of us shall give account of himself to God" (Rom. xiv:12).

This will be when we reach the blessed goal. What a solemn moment it will be! Every one of us to give account. May we ever remember it for ourselves and for other believers too.

**October 7.** "Surely he shall not be moved for ever; the righteous shall be in everlasting remembrance" (Psa. cxii:6).

Saved and safe. Nothing to move us. There will be an everlasting remembrance of the righteous. It refers first of all to Him, and through Him to us.

**October 8.** "And whosoever will be chief among you, let him be your servant" (Matt. xx:27).

Through His grace this is possible. As we remember Him who was as one that serveth, and through His own indwelling we shall be able to carry out this word of our Lord.

**October 9.** "My defence is of God, which saveth the upright in heart" (Psa. vii:10).

How blessed to be silent when the accuser arises. Commit it all into the hands of Him who judgeth rightly.

**October 10.** "My soul is also sore vexed; but thou, O Lord, how long?" (Psa. vi:3).

This is the cry of many a soul in these last days. Take courage. The Lord is at hand. The cry, "How long?" will soon be answered by the perfect day.

**October 11.** "The wise shall inherit glory; but shame shall be the promotion of fools" (Prov. iii:35).

Wise through Him who is the Wisdom. Inheritance of glory through His grace. May we act as heirs of God and joint heirs of Jesus Christ.

**October 12.** "We are troubled on every side, yet not distressed; we are perplexed but not in despair" (2 Cor. iv:8).

Troubled, indeed, but no need to be distressed; perplexed, but never despairing. Troubles and perplexities increase in these last

days. How good that we have a storehouse which contains all the comfort, joy and strength to keep us from distress and despair.

**October 13.** "I will praise thee for ever, for thou hast done it; and I will wait on thy name, for it is good before thy saints" (Psa. lii:9).

The Lord has done it. Think to-day of it—what He has done, what supplies of His exceeding riches of His grace He has put at our disposal. Praise Him for it, and take out of His fullness grace upon grace.

**October 14.** "Be content with such things as ye have; for He hath said, I will never leave thee nor forsake thee" (Heb. xiii:5).

Discontent is unbelief. Discontent accuses God and His perfect way with His own. Take all as coming from His loving hands, and be assured whatever your outward circumstances may be, He will never leave nor forsake.

**October 15.** "But He giveth more grace" (James iv:6).

More grace. Grace for every need, for every step of the way. His grace, like His word, can never be exhausted.

**October 16.** "But ye have an unction from the Holy One, and ye know all things" (1 John ii:20).

This unction is upon every believer. It may be increased. Submit to Him and His word. Walk in obedience and love in fellowship with the Father and the Son, and there will be an increased unction from the Holy One.

**October 17.** "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John v:12).

His word, eternally settled in the heavens, gives us the blessed assurance that we have life. We *have* eternal life, and this life is in His Son; He Himself is *the* eternal life. Let us rejoice in this grand and glorious possession.

**October 18.** "Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name" (Matt. iii:16).

As there was a faithful remnant in Israel when apostasy was at its worst, so is there now a faithful remnant of believers in these perilous times. May we often come together separated from evil connections. The Lord's eyes are upon His faithful remnant.

**October 19.** "A prudent man foreseeeth the evil and hideth himself; but the simple pass on and are punished" (Prov. xxvii:12).

The evil day is soon coming. Wise through His grace we are hidden in Himself in whom we are saved and safe. The cry of "Peace and Safety" about us in these days will soon give way to the wailing and gnashing of teeth.

**October 20.** "He that raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that He may set him with princes, even with the princes of His people" (Psa. cxiii:7, 8).

Marvelous grace! How He has lifted us up out of the deepest place into the highest honor and glory. Glory to Him who became poor for our sakes that by His poverty we might be rich.

**October 21.** "Thy Word is a lamp unto my feet and a light unto my path" (Psa. cxix:105).

A lamp and a light. How we need both to find the way to go on without stumbling. Without this lamp and light all is darkness and desolation.

**October 22.** "Get wisdom, get understanding; forget it not; neither decline from the words of my mouth" (Prov. iv:5).

This is His own counsel, the counsel of wisdom. First we acknowledge our ignorance and then we accept His wisdom and understanding.

**October 23.** "Then said they all, Art thou then the Son of God? And He said unto them, Ye say that I am" (Luke xxii:70).

How faithful He was, the Lamb of God, in His confession! May we also witness thus to the truth even though it will bring shame upon us from the world, as it truly will.

**October 24.** "For that ye ought to say, If the Lord will, we shall live, and do this or that" (James iv:15).

We are often laying our plans too much for the distant future. "If the Lord will" should be our constant thought. Have all in subjection to His will.

**October 25.** "And Micaiah said, As the Lord liveth, even what my God saith, that will I speak" (2 Chron. xviii:13).

The reward faithful Micaiah received was a slap in the face and a dungeon. How different it is now. O, let us rejoice if we have a little suffering for righteousness' sake. Let us be as true to God's word as Micaiah was.

**October 26.** "Follow Me. And he arose and followed Him" (Mark ii:14).

What a request and what obedience! He still speaks thus and expects immediate decision and obedience. Whatever He says unto you, do.

**October 27.** "Let us not be desirous of vainglory, provoking one another, envying one another" (Gal. v:26).

How much there is of this about us! It is the flesh. And there where the truth is known the most, the vainglory and envy is often the strongest. Walk in the Spirit and ye shall not fulfill the lust of the flesh.

**October 28.** "Blessed is the man whose strength is in Thee" (Psa. lxxxiv:4).

Here is another beatitude. The Lord is my strength. In Him our joy and our strength. May we walk in His strength.

**October 29.** "He will regard the prayer of the destitute, and not despise their prayer" (Psa. cii:17).

Let us be destitute. Yes, really destitute of anything. Confess your weakness, your poverty, your nothingness. He will fill you with His own fullness. He delights to fill an empty vessel.

**October 30.** "For I have given you an example that ye should do as I have done to you" (John xiii:15).

He is our pattern. Through His life in us we can live out His life.

**October 31.** "Blessed be the Lord God of Israel from everlasting to everlasting; and let all the people say, Amen. Praise ye the Lord" (Psa. cvi:48).

Each day begin and end with praise; each week, each month, yes, each moment, let it be filled with praise unto Him; and soon there will be an endless, perfect praise.

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## Description of Some of the Books Offered in Combination Offers

Besides our own books, well known to most of our readers, we have embodied in our offers this year many valuable books, which can be obtained at a very low price. We mention each briefly.

**The Numerical Bible.** By F. W. Grant. The given volumes cover the Pentateuch; Joshua to Second Samuel; the Psalms, and the entire New Testament (3 volumes).

This most excellent Bible Exposition has had from the very beginning the unqualified endorsement of the Editor. It is a mine of marvelous spiritual wealth. The believer who wants to go deeper into God's revelation, will find in this work a perfect, safe and sane guide. We wish that the thousands who possess our Annotated Bible would also

procure the Numerical Bible. You can obtain the five volumes at a low price.

**Atonement in Type, Prophecy and Accomplishment.** By F. W. Grant. 218 pages.

It will lead you deeper into the blessed sacrificial work of our Lord. It presents a delightful study.

**Did Jesus Rise?** By James H. Brookes. 126 pages.

This work is written in a most logical way. We only wish the ever-increasing doubters of the physical resurrection of Christ would read this volume.

**Lectures on the Book of Judges.** By the late Samuel Ridout. 332 pages.

Judges in its spiritual and prophetic application is a much-neglected book. Oh, the blessed lessons which we can learn from its pages! Mr. Ridout has produced just the work you need to understand this book and its message.

**Eight Lectures on Prophecy.** By Trotter and Smith. 342 pages.

This is a standard work on prophecy. In our days, when there are heard such confusing voices on the interpretation of prophecy, this book has a mission.

**The Tabernacle in the Wilderness.** By David Little. 62 pages.

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**Life and Times of David.** By C. H. Mackintosh. 204 pages.

By the widely known author (C. H. M.) of "Notes on the Pentateuch." The systematic study of the life of the man after God's own heart, yields blessed fruit.

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The seven chapters teaching the doctrines of the Holy Spirit contain indeed meat in due season for the household of faith. How we wish that all Pentecostalites and the adherents of sanctification sects would study this book. It would mean their complete deliverance.

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### WHO SITS WITH THE KING ON HIS THRONE?

Who sits with the King on His Throne?

Not a slave, but a Bride,

With this King of all Greatness and Grace

Who reigns not alone;

His glory her glory, where glorious she glows

At His side,

Who sits with the King on His Throne.

She came from dim uttermost depths which

No angel hath known,

Leviathan's whirlpool and Dragon's dominion,

World-wide,

From the frost of the fire of Paradisical zone.

Lo, she is fair as a dove, silvery, golden, dove-eyed;

Lo, Dragon laments and Death laments,

For their prey is flown;

She dwells in the Abodes of Peace, and her peace shall

abide,

Who sits with the King on His Throne.

—*Christina Rossetti.*

## The Rivers

BY F. C. JENNINGS

“There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.”

Ps. xlvii:4.

The river Euphrates enjoys such a prominent position all through the Scriptures, from its first mention in Genesis to its last in Revelation, that we may take advantage of its occurrence here, to consider whether there be not a profound spiritual significance—not only in the Euphrates but in all the four streams that made up the river that flowed from Eden.\*

With the Tigris or Hiddekel, the Euphrates forms a strange link with an earth so different in its conditions from that in which we live that Peter calls it another altogether, for he writes of the flood, “whereby the world *that then was—perished*” (2 Peter iii:6). But this river takes our thoughts back far beyond the flood of which Peter speaks, to a divinely planted garden in which no tear had been shed—not a sigh been heard, and yet its waters are flowing this very day through a scene which has, through the centuries, been deluged with tears and filled with sighings—what thus links this scene with that cannot surely lack interest.

That river then, since at least part of its waters are still flowing, must have been a literal stream, but every word of these early chapters of Genesis has so evidently a deeper sense than that on the surface, that in that four-streamed river we may discern that same “river of God” of which the Psalmist, as quoted above, sang, and the lost waters of Pison and Gihon are as surely still flowing wherever there is the life of God in human hearts, as are Tigris and Euphrates on the earth’s surface. For so our Lord foretold: “He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water” (John vii:38). We look forward too, and see those same waters flowing evermore,

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\*“Eden” is a Heb. word and means “delight” or “pleasure” as it is used in Ps. xxxiv:8, “Thou shalt make them drink of the river of thy pleasures, the river of Eden.”

“clear as crystal from the Throne of God and the Lamb” (Rev. xxii:1). Here too, their gentle ripple, ever flowing softly as the waters of Siloah (Isa. viii:6) is accompanied by a Voice not altogether unknown to us, “I will give to him that is athirst, of the water of life freely” (Rev. xxi:6).

“Water of life freely”—let us carry these four words back from the last and throw their light on the first book of our Bible. In so doing, we feel quite assured that those streams—literal as they were—yet symbolize that *eternal life*, which, like water itself, is the one thing needful for us poor men, who by our first birth lack it altogether, and which comes to us alone in and by Him who is “the eternal life which was with the Father and was manifested unto us” (1 John i:2). That river from Eden then shall tell us, in symbol, of our Lord Jesus—surely every word is of most profound interest that makes us to know Him better.

The first word calling for consideration is that rendered “heads,” but that hides a significance that the better translation “principal” would give us.\* For whilst the number 4 speaks of this river flowing to every point of the compass “to water all the earth,” as Psalm lxxv:9 tells us, and as the grace of which it speaks does now, yet the 4 must not be taken as a limitation; the divine life of which they speak is ever infinite, and so the four are only “principal,” not exhaustive.

This opens the way for the consideration of the names, and I would ask why are we told these names at all, were it not that we might derive some true edification or profit from them? All Scripture is profitable—what profit can there possibly be in being told the names of streams, two of which have long ceased to exist entirely on the earth, if they have no spiritual significance? Of what profit is it to be

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\*Dr. Tayler Lewis writes in Lange on this word “*rosh*”: “The Hebrew word never has the sense of fountain-head or spring. The Shemitic tongues called the remote upper part of a stream a “finger” or “foot” rather than a “head”. It became four ‘principal’ waters”. This is fully confirmed by a closely parallel passage in which the same word “*rosh*” is rendered—and necessarily rendered—“principal”: as there were four principal (*rosh*) spices making up the holy ointment (Ex. xxx:29), so these four principal streams make up the river—both ointment and river tell us of our Lord Jesus.

told that the first was Pison? Have you ever been profited by that? Space would fail me altogether were I to give the proofs of divine intent in the significance in names all through the pages of the Word, but to take one single instance of significance of both person and place, look at "*Melchizedek, king of Salem*" as interpreted for us in Hebrews vii, where the very detail of the order is brought into service, "*first* being by interpretation on King of Righteousness, (which is the meaning of the word Melchizedek), and *after that* King of Salem, which is the King of Peace" Heb. vii-2. Who is not grateful to see how unshakeable is the "Peace" that comes after, and so is based on "Righteousness"? Does not that—even were it alone—give us permission to see if there may not be something similarly profitable in this inspired Scripture (see 2 Tim. iii-16) that gives the us names of Pison, Gihon, Hiddekel and Euphrates.

Little meaning do such words convey to us, but to ears accustomed to the tongue whence they are derived, they would have both meaning and significance.

"*Pison*" is from a root which Gesenius renders "to diffuse self", and from this comes the meaning as given by Furst of "free-flowing", nor can that, I believe, be improved, for it thus speaks of that grace of Life that is bestowed both freely and abundantly. For it was for that He came, that we "might have life, and that we might have it more abundantly" John x-10, and ever is that Life the free gift of Love. And is it not well placed "first"? Does not all blessing of whatever character always begin—let me speak with filial reverence—in the very Heart of God? From the very nature of the case, the gift of life must be first and free; for until that be received, any external expression of it is of course impossible, as it is written, "God, who is rich in mercy for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ". (Eph. ii-4-5). Pison, bearing the "free-flowing" water of life must come *first*, as it does here.

But let us dig a little deeper, for we are further told that it "compassed the whole land of Havilah." I beg you, visualize it—a stream that embraces in its flow the whole

of a country called—and who could so call it, in that early day, but God?—Havilah. That surely means that on one side of its banks was all that was Havilah, and nothing that was Havilah was on the other. Like an arm of affection, it embraced the *whole* of that land. That at least is simple and undeniable.

But that surely awakens a longing to know what that word “Havilah” stands for; and to arrive at that we are compelled to recur to the exact spelling of the word as in the Hebrew. The first letter is not “H” but is our “Ch”, and so the precise form is *Chavilah*, and this bears in its root the meaning “travailing with child” as we find it in Isaiah liv-1: “Thou that didst not *travail with child*”. But at the base of this again there lies the idea—as always in such travail-pains,—of *Life*; for Adam called his wife’s name not exactly “Eve”, which again is a corruption and hides the significance that the exact form gives us, but—“*Chavah*” (as in margin) the meaning of which we are clearly told, is “*Life*”, or “*Living*”, “because she is the mother of all *living*” (*Chai*). Gen. iii-20. It requires no knowledge of the language to see a common base to both *Chav-ilah* and *Chav-ah* (or *Eve*) in the first syllable “*Chav*”,\* and as in the name given our first mother it speaks of her as the mother of all *living*, so in the land of *Chavilah* in the same way, it tells of that whole land being “*the land of the living*”. There is nothing but *Life* on one side of its banks; and not one ray of *life* on the other. Could anything speak more clearly and simply of Him in Whom alone ever was *life* (John i-4), and apart from Whom—out of Whom—there is absolutely none; for “he that hath the Son hath *life* but he that hath not the Son of God hath *not life*”. (1 John v-12.) There is much that is highly esteemed among men—much amiability, much philanthropy, much religion—all these may be commendable enough in their place, but as surely as there was not a foot of *Chavilah* outside the embrace of *Pison*, so there is not one spark of divine *Life* out of *Christ*. He then, ever was and ever is the true *Land of*

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\*This root syllable “*Chav*” is itself a corruption of “*Chai*”, “*living*”; *Simonis*.

Chavilah—the Land of the living. Here, in this land, the Psalmist, when his soul was delivered from death, purposed to walk as he sang: “I will walk before the Lord in the land of the living.” Ps. cxvi-9. It is here, too, that every true child of God walks today—a life as different from that received from Adam, as Chavilah differs from Cush, and how vast that difference is, we shall see when we come to the next river Gihon.

But we are not merely told of the country that was, and in type is, embraced by those waters, but of its wealth, for it is written “There is gold; and the gold of that land is good; there is bdellium and the onyx stone.” Thus there is a trinity of riches within the embrace of Pison—riches that were of course quite available for all who dwelt in the land but to no one else; gold, bdellium, and a stone translated onyx. Have we not learned too, that in our Havilah—in the Lord Jesus—there are “unsearchable riches” (Eph. iii:8); may we not then possibly get here some soul-refreshing glimpse of what those riches that we have in Him really are? We may each say, I possess in Christ my Lord, “gold, bdellium and onyx-stone.”

I feel sure that I am not alone in having found, in almost every instance of the occurrence of a such a trinity of terms as here in gold, bdellium, and onyx stone, a picture of these two profound truths—the Trinity of the Godhead, and the trinity of man’s being. Take the latter first. It would involve writing a pamphlet of no small dimensions were I to give all the passages where such trinities were applied to the human being. When Eve saw the forbidden tree was “good for *food*, pleasant to the *eye*, and to be desired to make her *wise*”, we cannot fail to see that in every part of her triune being, body, soul and spirit, she is yielding to the tempter. And the result of that complete defeat is told in one of the last books of the Bible: “For all that is in the world, the lust of the *flesh*, the lust of the *eye*, and the *pride of life* is not of the Father, but of the world”—again, body, soul and spirit.\* But at other times—as I believe

\*This definitely settles the question as to a radical distinction between soul and spirit, and the controversy among theologians as to man being a dichotomy or trichotomy,—that is, a duality or a trinity.

here—it tells us of the divine Trinity, as in 1 Cor. iii-12 “gold, silver, precious stones,” and again, still more explicitly in the “gold, white raiment, and eyesalve” of Rev. iii-18. Let us see if the gold, bdellium, and onyx stone of Genesis do not tell us the same truth.

Mark that at the very threshold of our inquiry we are warned that we must not confuse the gold of that land with the metal thus called, for that is not good, but is “filthy lucre,” “the mammon of unrighteousness,” but this is “good.” Is it not strange that God should tell us that? Does not the very telling invite the inquiry? Why should we be told of the peculiarly excellent or good (for it is better not to alter the word) quality of this gold in Chavilah? The answer is clear, simple, and sure: it is because this “gold” speaks of Him who alone is “good,” for “there is none good but one, that is God” (Mark x:18). And as between the Persons of the divine Trinity, the Father, Who is ever essentially God, is the Source of all that is good.\*

Leaving the bdellium for a moment, let us note that in the third place we have a precious stone. There may be, and is, a great deal of uncertainty as to what stone is meant by that called Onyx here, some insisting that it is the sardonyx, others the sardius, others beryl, others emerald so that leaving all these hypotheses, we will rest on two points as to which there can be no uncertainty at all:

1. We are divinely told in this Scripture that it is a *stone*.
2. And then, however uncertain it may be, that it is a *precious* stone, for Job assures us it is *precious* (Chap. xxviii: 16). That is, the two sure significant factors are “stone” and “precious.”

The lexicographer Gesenius tells us that the root of the word for “stone” *eben*, must be found in a “word that has the force of *constructing, and building*, and is in close correlation with the ordinary word ‘to build’ (banah),” so that we may fairly base our interpretation upon it, and conclude that in Genesis ii:12 we must find the divine Agent for *building, or edifying*

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\*Compare with that the benediction in 2 Cor. xiii:14: “Remarkable for the distinct recognition of the Three Persons in the Holy Trinity” Alford. “God thus speaking of *The Father*.” See also 1 Peter i:1 and 2.

in what is symbolized by this "stone." Man may build with brick, but God ever builds with *stones* (Gen. xi:3 with Peter ii:4-5).

The "preciousness" of these stones is in their *beauty*, and this is derived from their either absorbing, or throwing back to the eye the various hues that there are in the one pure ray of light which is itself invisible. In this invisible ray are the three primary colors: Yellow or Golden, Red, and Blue, and all gems take their beauty from these or combinations of them. For example, the sapphire absorbs the yellow and red, throwing back the *blue*; the ruby absorbs the yellow and blue, but sends out the *red*; whilst the emerald absorbs the red only, and emits a ray composed of blue and yellow, becoming thus *green*. In a word, these stones are "precious" because they reveal to us the glories of the *light*, as the Holy Spirit reveals to us the glories of God, who is Light, in Him in Whom all are hid—all our treasures (Col. ii:3)—Jesus our Lord. It is thus by taking of the divine beauties, showing them to us, as John xvi:14, and forming them in us, that the Spirit of God *edifies* or *builds up*, and so is most aptly symbolized by a "*stone*" here. Great is the wealth of all the dwellers in Chavilah in the precious Stone. Are you, my dear reader, a dweller in the land of Chavilah?

But if we can discern the attributes of God the Father in the "Gold that is good," and the attributes of the Holy Spirit in the precious stone, called Onyx, at once light is thrown on the intermediate "bdellium" which must speak in some way of the preciousness to us, of the divine *Son*. The word bdellium occurs in but one other place in Scripture, but that is of the greatest value.

"The manna was as coriander seed, and the color thereof as the color of bdellium" (Num. xi:7).

If then, we can only learn what was the color of the manna, we shall learn the characteristic feature of the bdellium that we are intended to be profited by. By referring to Exodus xvi:31, we learn that the manna "was like coriander seed—*white*."

Now all through Scripture, "white," when used as a symbol



and in a good sense, as it surely must be here, speaks of purity and holiness: "Many shall be purified and *made white*" (Dan. xii:10) and again: "And some of them of understanding shall fall, to try them, and to purge and to *make white*" (Dan.xi:35). So again the robes of the rejoicing multitude in Revelation vii:14 "have been *made white in the blood of the Lamb*": the idea of holy purity is evident. Do not these verses (and they might be added to) throw the clearest, simplest, most convincing light on the bdellium? It tells, as in the intimacy of a private communication, as in a whisper—not to be heard by all, but only by an opened ear, of Him whose characteristic activity in the divine Trinity is "*to make white,*" and of whom can that be said, but of the second Person—the divine Son—the Redeemer? But as a further confirmation of this interpretation of bdellium, see that same basic truth in the closely corresponding trinity in 1 Corinthians iii:12:

"Gold, silver, precious stones," where both the "gold" and the "precious stones" correspond with the same articles in our text, and would have the same significance of Father and Holy Spirit, but where "silver" take the place of "bdellium." There is not a tyro in the study of types but knows that "silver" typifies the *atonement sufferings* of our Lord. It was in the East (and is today in many countries) the ordinary medium of all barter, and thus as the *purchasing agent*, speaks as simply and eloquently as possible of Him who has *bought* us all with His blood. The very words for "silver," too, in both Hebrew and Greek mean "white," as does "bdellium"! Call it strained—call it fanciful—slur it as you will, and as all miscalled Rationalism will—to many of us, these divine hidden glories in the sacred word are like those beauties in nature of which our poet speaks:

"The meanest flower that blows can give  
Thoughts that do often lie too deep for tears."

as these thoughts surely do, nor can anyone charge that they are not in perfect accord with the teaching of all Scripture; but to find them in a few words in the first book,

of our Bibles, marks them as a divine Finger-print going far to secure the divinity of the whole. Show me any other book in all literature, written by man's hand, in which such marvels lay hidden, and it may be hidden for ages beneath the surface, and then, and only then will I concede that this is *not* the Finger of God.

Thus in the land of Havilah—this “land of the living” we have “gold, bdellium and the onyx stone” but so it is written, “For in Him, (the Lord Jesus) *dwelleth all the fulness of the Godhead bodily*”! (Col. ii-9)—all the infinite powers, all the perfections and attributes of each Person of the Divine Trinity dwelt in the human Body of our Lord. Thus all who are within the embrace of that “free-flowing” stream, and are thus in “the land of the living” (Havilah) have in Christ all the love and tender care of the Father, (the Eternal), all the cleansing redeeming work of the Son, (the external), all the edifying work of the Spirit, (the internal)—all focussed, if the word be permitted, in Him bodily. And these are their wealth which they shall not leave behind them when this brief life is over, but enjoy forever. That word “bodily” surely tells us of our Lord's incarnation in the body “prepared for Him” (Psalm xl), so that even as a once humbled, and now glorified Man, all the fulness of the Godhead was, is and ever will be in Him, and in Him alone. He assumed a human body, and in a human body He still is. Today He is not as other human beings who have passed out of the body, a *spirit*, but a *Man*, nor would He be that, were He not clothed in a human body, although that Body is certainly no longer of the same composition as ours; for if there be no other difference, it is invisible to our eyes—not because of distance; but after His resurrection, invisibility was always due to His own will.

Thrice holy are these themes, but is it not blessed to see truth so marvellous—so profound as that in Colossians ii:9, “In Him dwelleth all the fulness of the Godhead bodily” forshadowed even in this first stream Pison (the “free-flowing” or “flushing”) in the very earliest pages of our Bible?

## Acrostic

As thy days thy strength shall be;  
 Righteous is God and just is He—  
 No foe can make thy soul to fear,  
 Or daunt thy faith if He is near.

Call thou on Him, and He will hear.

God is thy ever-present Friend,  
 A sure defense till time shall end;  
 Ever watching o'er His own,  
 Bringing Peace when sad and lone.  
 Endless is His tender care,  
 Loving thoughts are free as air.  
 Every day, His strength within,  
 In the fight 'gainst woe and sin,  
 Never doubt that Right shall win!

—M. L. H.

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## The Heart of the Lesson

BY ARTHUR FOREST WELLS

THE MACEDONIAN CALL

Oct. 4. Acts xvi:6-15; Rom. xv:18-21

Golden Text: Matt. xxviii:19

Daily Readings

Mon., Sept. 28, Acts xv:36-xvi:5. Tues., Sept. 29, Acts xvi:6-15.  
 Wed., Sept. 30, Rom. xv:14-21. Thurs., Oct. 1, Rom. i:16-32. Fri.,  
 Oct. 2, Rom. ii:1-16. Sat., Oct. 3, Rom. 2:17-29. Sun., Oct. 4, Rom.  
 iii:1-20.

THE OUTLINE OF THE LESSON

I. The Attempts of Man and the Hindering of the Spirit (Acts. xvi:  
 6-8). II. The Macedonian Call (Acts. xvi:8-9). III. The Gospel in  
 Europe (Acts xvi:10-15). IV. Paul's Message (Rom. xv:18-19).  
 V. Paul's Territory (Rom. xv:20-21).

THE HEART OF THE LESSON

In order to better understand some of the events of this lesson, we  
 must go back to Acts xv:36 and compare it with Acts xiii:1-4a. We are  
 now in what is called the Second Missionary Journey of Paul. In be-  
 tween the first and this second journey lay the Council in Jerusalem,  
 and a period of gospel activity on the part of Paul and Barnabas in  
 Antioch, from which city both of the missionary journeys began. The

first of these journeys began with a definite command of the Holy Spirit, Who said: "Separate Me Barnabas and Saul for the work whereunto I have called them." This was done; and then, after fasting and prayer, they were sent forth by the Holy Spirit. After such a commission and start, there was no uncertainty as to the ground that should be covered. But the second journey began under different circumstances. In place of a Spirit-uttered command, we find a suggestion of the two missionaries to revisit their former fields of labor; and there is no mention of fasting and prayer. I am not ready to say that Paul and Barnabas failed to pray about what they endeavored to do—what I know about Paul's spiritual life, leads me to quickly infer that he did pray about this undertaking; but still there is no mention of it. In like manner, the enterprise of Paul and Barnabas to shepherd the young converts of the first journey was very likely Spirit-led; but again we must note that no mention is made of such a fact.

These differences loom up with warning importance when we discover the quarrel that arose over John Mark, and the subsequent parting of the two pioneering workers of the Lord. However, the Lord was with each of the three, as later events prove. Praise be to God for His overruling grace as well as for His forgiving grace. Barnabas and Mark went one way; Paul and Silas went another way. But the latter party—for the narrative now deals with them—still were without definite guidance as to the territory that should be covered. We know from the lesson text from Romans, which was written later, that it was a principle with Paul not to build on another man's foundation, but to go to unevangelized fields; but there was nothing exact in that principle to declare whether he should go to the north, south, east, or west. With no dictated choice to accept, he did the next best thing; he tried one of the directions of the compass. But the Holy Spirit forbade him. Then he tried another. Again the Holy Spirit suffered him not. The next move lay in the right direction. But still there was no definite commission concerning the field of work.

This, however, was about to be given. It came at Troas, where a vision appeared to Paul in the night, in which there was a man of Macedonia standing, beseeching him, and saying, "Come over into Macedonia, and help us." The success of the further movements of these missionaries gives ample proof that they were now following the direct leading of the Holy Spirit.

In all this there is a tremendous lesson which the teacher ought not to fail to give to his class: the necessity of knowing and obeying the will of God. But I will close these few remarks with another note. The Macedonian Call! Underscore Macedonian and call. It was a Macedonian, a Greek, that called. His plea was a call. Get the force of it: a representative Greek called to a Christian apostle for help! The Macedonians had conquered the world; they had tasted culture, power, and many religious philosophies. All these things, however, were fruitless in the matter of satisfying their unsaved souls. This Macedonian cry, confirmed and accentuated by the Greek altar, inscribed "To an Unknown God," is the confession of the hopelessness of the world that may have everything, but has not Christ; and it is the admission of faith that only the Lord Jesus Christ can satisfy.

#### PAUL IN PHILIPPI

Oct. 11. Acts xvi:22-34; Phil. iv:4-7.

Golden Text: Phil. iv:4.

#### Daily Readings

Mon., Oct. 5, Acts xvi:16-24. Tues., Oct. 6, Acts xvi:25-34. Wed.,

Oct. 7, Acts xvi:35-40. Thurs., Oct. 8, Phil. i:1-30. Fri., Oct. 9, Phil. ii:1-30. Sat., Oct. 10, Phil. iii:1-21. Sun., Oct. 11, Phil. iv:1-23.

#### THE OUTLINE OF THE LESSON

I. Paul and Silas Beaten and Imprisoned, Acts xvi:22-24. II. The Attitude of the Missionaries, Acts xvi:25a. III. The Prisoners Evangelized, Acts xvi:25b. IV. The Earthquake and the Loosing of the Bands, Acts xvi:26. V. The Pleading Jailor, Acts xvi:27-30. VI. The Jailor Evangelized, Acts xvi:31-32. VII. The Faith of the Jailor, Acts xvi:33-34. VIII. Rejoicing in the Lord, Phil. iv:4-7.

#### THE HEART OF THE LESSON

Paul has now come to Philippi, a city of Macedonia, a Roman colony. Philippi was not only a Latin quarter in a Greek territory; it was a colony in the Roman governmental sense of being a miniature Rome in a distant land. Philippians had the right of Roman citizenship privileges. It is when we understand this political fact, that we begin to better appreciate what Paul wrote to the Christians of that city in Phil. iii:20: "For our citizenship (or, commonwealth) is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ."

The Second Missionary Journey of Paul began with last Sunday's lesson; but the present lesson deals with a new epoch in that journey. Acts xvi:12-40 should be compared with Acts xiii:6-12. We are now dealing with the start of the gospel in Europe, at least so far as Paul is related to it there. We may expect, therefore, a new attack upon the messengers of the cross by Satan, in the atmosphere of Greek culture and Roman law. But we will also be enheartened by another testimony of the Lord's will, grace, and power. It isn't faith that saves: God saves. It isn't an evangelistic message that saves: the Lord saves. Compare Acts xiii:48, "And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed," with Acts xvi:14, "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul." Never confound the means of grace with the God of grace. It is He Who alone saves.

The order of events here were as follows: The gospel was preached; Lydia was given grace to believe; Satan's messenger feigned cooperation with the apostle; the evil spirit was rebuked and his victim delivered; persecution followed; but more sinners were saved to the glory of God. Compare this outline with the events of Mark v:1-43: Jesus comes into the country of the Gerasenes; an unclean spirit seeks to testify concerning the Lord; the demon is commanded to leave the tormented man; the Saviour is besought to leave the community; healing and resurrection followed. The teacher may find other parallels in the Gospels to the order of events of the present lesson. It is always to Satan's interest to disturb gospel work; but this he cannot do effectually when the worker is on guard, as in the case of Paul. The gospel always, by its very nature, interferes with bad business. "And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reprov'd. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God" (John iii:19-21).

But the gospel is also, on the one hand a protest against suicide, and, on the other, the offer of eternal life. This is the message of the latter half of the present text. "Do thyself no harm. . . . Believe on the

Lord Jesus, and thou shalt be saved, thou and thy house." This is Christianity's answer. The singing joyfulness of the messengers of it is most impressively balanced here by the thoroughness of the believer's obedience. What a blessed contrast between the evidences of faith in verses 33 and 34 and the results of spiritual ignorance in verses 23 and 24! Let us not forget that, in between the two, there lies the joyful praying of the evangelists and the mighty working of God. Such ministries are needed today.

The Moody Bible Institute Colportage Association has a very helpful tract with the title "Valentine Burke," which can be used most appropriately with this lesson.

#### PAUL IN THESSALONICA AND BEROEA

October 18. Acts xvii:1, 5-11; 1 Thess. ii:7-12

Golden Text: Psa. cxix:18

#### Daily Readings

Mon., Oct. 12, Acts xvii:1-15. Tues., Oct. 13, 1 Thess. i:1-10. Wed., Oct. 14, 1 Thess. ii:1-20. Thurs., Oct. 15, 1 Thess. iii:1-13. Fri., Oct. 16, 1 Thess. iv:1-18. Sat., Oct. 17, 1 Thess. v:1-28. Sun., Oct. 18, 2 Thess. ii:1-17.

#### THE OUTLINE OF THE LESSON

I. Paul in Thessalonica (Acts xvii:1, 5-9). II. Paul in Beroea (Acts xvii:10-11). III. The Mystery of Lawlessness (1 Thess. ii:7-12).

#### THE HEART OF THE LESSON

When Paul came to Thessalonica, he followed his customary procedure of preaching Christ Jesus to the Jews in their synagogues. Rom. i:16-17, "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith to faith; as it is written, But the righteous shall live from faith." His work here was most thorough. For three weeks he proclaimed the Lord to them, seeking to convince them that Jesus of Nazareth is the Messiah, and that it was necessary for Him to suffer and be raised again from the dead. Paul is following the testimony of the Lord Jesus here almost to the letter. I refer to Luke xxiv:25-26, "O foolish men, and slow of heart to believe in (or, after) all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into His glory?" His ministry was specific. The general words for preaching, "evangelizing," "heralding," are not used. Luke tells us that Paul "*reasoned*"—the word means "dialogued," "*opened*"—the word means "opened by drawing asunder," "*alleged*"—the word means "set beside." These are the words of personal work and the classroom rather than the terms of the pulpit. I speak of this in order that we may get the right picture of the ministry of the apostle. Gospel methods cannot be stereotyped; each need calls for its own approach. But in every case the authority is God's Word. Paul dialogued, exposed, and set forth the gospel with the Bible, so to set, in his hand. He testified according to the prophecy and the doctrine of Scripture. This should always be our manner. From 2 Thess. ii:1-5 we learn that he spoke to them also about the coming again of the Lord Jesus Christ and our gathering together unto Him, and that he warned and comforted them concerning the manifestation of the man of sin. These are subjects which, some would tell us, belong to instructed and experienced Christians; but Paul spoke

of them in his first evangelistic efforts among them. Every Christian worker, who believes these pre-millennial truths, knows what precious channels they are for the rebirth of lost souls. The results were so tremendous in Thessalonica that the enemies of the gospel were moved with jealousy against the preachers. Pauline preaching was always followed by a revival or a riot, or both, unless the case of Athens is an exception (see Acts xvii:32-34). Paul subsequently wrote two letters to the Thessalonica church in which he dealt with the subjects of Christ's Coming to Bless Believers (1 Thess.) and Christ's Coming to Judge Unbelievers (2 Thess.). We thank God for them.

After the persecution at Thessalonica, which showed that the Jews there were no better than the heathen at Philippi (see Rom. i:18-iii:20), Paul and Silas came to Bereoa. Like Enoch of old, so of these Bereoans, we know very little; but precious is the report of both! They were "more noble" than those of Thessalonica. Grace is ever ready to give credit to whom it is due. The word "more" gives evidence of that here. We might have said that the Bereoans were noble, forgetting to give credit to those Thessalonians who bowed to the Lord in faith; but not so does the Holy Spirit forget the faithful. Yet the larger praise goes to the Bereoans. "They received the word with all readiness of mind, examining the Scriptures daily, whether these things were so." Note the weight of the following words here: "received," "all readiness of mind," "examining," "daily." Who would not like to have such a class or congregation? These people were honest, earnest, and thorough. We know that they were noble; from another Scripture, we judge that they were spiritual. I refer to 1 Cor. ii:14-15, which should be studied here, because the words "examine" and "judge" render the same Greek word in both cases: "Now the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually judged. But he that is spiritual judgeth all things, and he himself is judged of no man." We have no letter to a Bereoan church, for the reason that they did not need such special apostolic attention.

#### PAUL IN CORINTH

Oct. 25. Acts xviii:1-11. Golden Text: 1 Cor. xiii:13.

#### Daily Readings

Mon., Oct. 19, Acts xvii:16-34. Tues., Oct. 20, Acts xviii:1-23. Wed., Oct. 21, 1 Cor. i:1-9. Thurs., Oct. 22, 1 Cor. i:10-31. Fri., Oct. 23, 1 Cor. iii:10-23. Sat., Oct. 24, 1 Cor. xv:1-28. Sun., Oct. 25, 2 Cor. ix:1-15.

#### THE OUTLINE OF THE LESSON

I. Paul Comes to Corinth (Acts xviii:1-3). II. The Ministry in the Synagogue (Acts xviii:4-5). III. The Opposition of the Jews (Acts xviii:6a). IV. Paul Goes to the House of Titus Justus (Acts xviii:6b-7). V. The Result of Paul's Ministry (Acts xviii:8). VI. The Lord's Personal Message to Paul (Acts xviii:9-10). VII. Paul's Continued Ministry in Corinth (Acts xviii:11).

#### THE HEART OF THE LESSON

Corinth was a Roman colony. Rebuilt by Julius Caesar on the ruins of the old city, it became a place of large commercial importance. Its population was cosmopolitan in that it included representatives of all classes and races. Like Paphos, Corinth was a pleasure-loving city whose corruption was a by-word. Let it be remembered that the apostles wrote Rom. i:18-32 and iii:9-18 in this community. What a

temptation to slip into mere reform work! But Paul stood by the word regeneration, and wrote to the church there, "I am determined not to know anything among you, save Jesus Christ, and Him crucified" (1 Cor. ii:2). The Lord Jesus Christ did a great work there, as is evidenced, among other things, by 1 Cor. vi:9-11, "Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye were washed (Greek: *washed yourselves*) but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God."

Our lesson begins with a word about the private life of the apostle Paul, and of the method by means of which he was enabled to get his ministry under way in Corinth. If the teacher is interested in a further study of the private life of this servant of the Lord, he may turn to Acts xx:33-34; 1 Cor. ix:1-27; 2 Cor. xi:7-10; 1 Thess. ii:9; 2 Thess. iii:7-12. Back of the necessity for his recourse to his trade, there lay two things: first, the loss of all his goods because of his conversion to the Lord Jesus Christ (Phil. iii:7-8) and the critical attitude of some of his hearers concerning his finances. On the other hand, be it remembered that Paul was willing to do anything that pleased the Lord to get a foothold for the gospel. The fellowship begun here with Aquila and Priscilla meant much to the church in subsequent days.

In this connection, note the threefold experience of Paul in our lesson: the natural, the scriptural, and the spiritual. The natural is mentioned in verses 2 and 3. The scriptural is indicated in verse 5, where we should read, "Paul was constrained by the word." The spiritual is seen in verses 9 and 10. Compare with this Matt. ii:2, 5-6, 12; Rom. i:20; x-17.

The teacher will do well to trace the ministry of Silas and Timothy in connection with this lesson, for it will introduce him to the sending of Paul's first apostolic literature. A note from one of my predecessors in the pulpit of our present church will be of help. "It is noteworthy that the apostle writes as an authority whom the Thessalonian Christians were bound to obey (1 Thess. iv:2; 2 Thess. ii:15, iii:6, 14); that his epistles were public documents to be read in the assembly of the church (1 Thess. v:27); and that he assumed the same authority would be attached to them as to his oral teaching, or to a revelation of the Spirit, or to the Word of God (2 Thess. ii:2)." The authoritative character of apostolic literature thus appears from its beginning to have been acknowledged by writers and readers. At the same time these productions are real letters, as of a pastor to his people. They were written in the conventional epistolary form of the day. In them we still feel the beating heart of the writer, and they deal with the specific needs of his first readers. This combination of the personal and occasional with the authoritative and universal is one of their peculiar characteristics."

As in Antioch of Pisidia (Acts xiii:45-46), so here the apostle is led to turn from the unbelieving, railing Jews to the Gentiles. There he spoke; there he acted. He went to the house of Titus Justus. Now we may see the deep-rooted love of Paul for the Jews in the statement that his new preaching place was "joined hard to the synagogue!" Though the chief ruler of the synagogue and many Corinthians believed, Paul was in need of encouragement. See 1 Cor. ii:3. The Lord comforted in a vision. And then Paul labored on in the gospel for a year and a half in a blessed ministry.



# OUR HOPE

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## Editorial Notes

**Behold, I  
Will Bring  
Him Forth**

Thus spake Pilate: "Behold, I will bring Him forth to you, that ye may know that I find no fault in Him" (John xix:4). Then the proud Roman motioned to a guard. He turned, and a minute later He appeared.

"Then came Jesus forth, wearing the crowns of thorns, the purple robe." The eyes of the Jewish mob are rivetted on Him. The Pharisees and Sadducees must have gnashed with their teeth. A moment's silence, then Pilate spoke again, "Behold the Man!" The rabble had only one answer, "Crucify Him! Crucify Him!" Then after a while, when the miserable politician of Rome had made another attempt to have Him released of whose guiltlessness he was so deeply convinced, he spoke again, "Behold your king!"

He brought Him forth! Behold the Man! Behold your King! What an affecting scene! Here He is, the Lord of glory, the Prince of life, the Wonderful, the Counselor, the mighty God, the Everlasting Father, the Prince of Peace—He who could say, "I and the Father are one—whosoever seeth Me seeth the Father!" And such a One wears the crown of thorns, the emblems of the curse, and around His shoulders, torn to shreds by the cruel Roman scourge, He wears the kingly robe of mockery.

Oh, look at Him and this heart-rending scene! It was for you He wore that crown—for you that He was mocked,—for you and all He was crucified.

"Behold, I will bring Him forth." It is another voice which speaks now. It is the voice of God. He will say in a soon coming day, "Behold, I will bring Him forth."

The First Begotten is to be brought back to this earth again (Heb. i:6). Then when God will bring Him forth, Him, who passed through death, the conqueror of sin, the devil, death and the grave, God will say, "Behold the Man!" Behold Him all beings in heaven and earth! Behold Him, ye angels of God! Behold Him, Satan, ye fallen angels and countless demons! Behold Him, then, ye earth dwellers, Jews and Gentiles! Behold Him, ye Atheists and ye Modernists and all the enemies of the Christ of God! Behold Him afresh, ye many sons of glory, who are with Him!

I will bring Him forth! No longer does He wear the crown of thorns, but upon His glorious brow are many diadems. No longer His face appears marred and smitten, but it shines out the glory of God. No longer does He stand to be condemned, but He comes, the Man, to judge. No longer is He the bound victim, the picture of frailty, but He appears in power and glory. He is brought forth as the second Man, the Head of the new creation, that now all things might be put under His feet.

I will bring Him forth! Then God will say to the seed of Israel, "Behold your King!" When God brings Him forth as King there will be no longer the mockery nor the sneers of Jews and Gentiles, of infidels baptized and unbaptized, but all His enemies will lick the dust. I will bring Him forth for the crowning day and for the day of His glorious enthronement as Kings of kings and Lord of lords!

And so today all is waiting for God to bring Him forth. No other hope, no other help apart from the coming of the Man and the King.



That blessed statement in Hebrews vii:25 is generally misapplied. "Wherefore He is **Able to Save.** able also to save them to the uttermost that **But Whom?** come unto God by Him, seeing He ever liveth to make intercession for them." Many preachers and teachers use it in connection with the Gospel appeal, in extending the invitation to sinners to accept Christ as their personal Saviour. Now it is very true that He is able to save sinners to the uttermost. No case is too desperate

for Him; none is gone too far into sin and wickedness, but He is able to save. And no matter how deep the degradation has been He is able to save to the uttermost.

But the quoted text has not the Gospel appeal in it. It is not a text for the unsaved sinner, but for the Saint, the believer who is saved by grace and has become, by faith in Jesus Christ, a child of God. The entire chapter tells us of the Priesthood of Christ. The preceding verse speaks of it. "But this man, because He continueth ever, hath an unchangeable priesthood." Then following the text we read "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

He is able to save to the uttermost, as the high priest, those who belong to Him. The priestly ministrations of Christ are not offered to the unbelieving sinner. He is not the high priest of unconverted sinners, or the world, but He is priest for the children of God, for God's people. The high priest in the Old Testament did not carry upon his bosom and upon his shoulders the names of the Jebusites, the Amorites or the Hittites, but only the names of the twelve tribes of Israel. And so He carries only the names of those who have accepted Him as Saviour and Lord, upon His bosom, His loving heart and upon His shoulders, the symbol of His power.

And do we then, who are saved by grace, need salvation to the uttermost? Indeed we do. We have our conflicts, our daily temptations, our trials and other adversities. These things in our days do not decrease, but they increase. Who can save us out of it? Who will enable us to overcome? How can we have the victory and pass through every temptation without a single failure? Not we ourselves, not our resolutions, not our inner experiences. Christ, and Christ alone can save us in all these things to the uttermost; He gives the power to overcome; He gives victory in every temptation and every trial. When Paul writes in Romans v:10 "We shall be saved by His life" he does not mean that there is for us any kind of salvation in the earthly life of

our Lord lived in such devotion. No, he means the life He lives as our high priest up yonder.

But we must learn a great lesson, beloved readers. We must be obedient to the words quoted. We must look to God, come to God by Him, our high priest, look to Him, put ourselves and our temptations and trials into His hands, and then expect the power and salvation to the uttermost from Him, and from Him only. And this must be done every day, year in and year out, till finally we get to be with Him in glory.



**Why Comes  
Temptation?** The poet Browning wrote some very nice things, and there are many preachers who love to quote him, and not a few, instead of taking their themes from the Bible, take a poem, or some sayings of Browning to preach about. It may sound nice, but it will prove a good illustration of Jude's word, "clouds without water." They are imposing, but they bring no refreshment. Frequently it has been quoted that Browning says:

"Why comes temptation, but for man to meet  
And master, and make crouch beneath his feet."

Sounds nice, but let the natural man try to have temptation crouch under his feet and see how successful he will be. Yea, let a Christian act in his own strength and try to master, to fight and to crush by himself the things of the flesh, and he will have to register the same defeat as the man of the world.

And why comes temptation? It comes as a test of faith. It comes that we may learn to flee to Him, whose power and strength alone suffice, who is able to save to the uttermost. It comes that we might find out what a Saviour He is.



**Love, the  
Greatest** "And now abideth faith, hope and love, these three; but the greatest of these is love." "Love never faileth; but whether prophecies, they shall fail; tongues they shall cease; knowledge, it shall vanish away" (1 Cor. xiii). The love of which the apostle speaks is the love of God,

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which is shed abroad in the believer's heart by the Holy Spirit, who is given unto us (Rom. v:5). This love is one of the evidences of our sonship, as well as of the indwelling Spirit. All the fruit of the Spirit, the fruit which constitutes a true Christian character, has love connected with it; all is the expression of this never failing love.

The first fruit of the Spirit, as given in Gal. v:22-23, is love itself. Next comes joy, which is love in exultation; then peace, love in resting; long suffering, love undismayed; gentleness, love enduring; goodness, the practical expression of love; faith is love in obedience; meekness is love expressed in humility and temperance; and self-control is the government of love.

And the divine exhortation is "Follow after love." It means that the greatest ambition of a child of God must be the manifestation of that love. How strange it is that some good people are eager to get the very last, and the lowest of the gifts of the Spirit, that which the carnally minded Corinthians seemed to have possessed in abundance, the gift of tongues. And some claim that they have received this gift, and they are babbling in strange sounds which they do not understand, and nobody else understands. But that this gibberish of the Pentecostal cult is not a gift of the Holy Spirit is evidenced by the lack of love. It makes those who claim to have this gift think of themselves as well-advanced Christians. They look down on other believers and even despise them. Those who do not agree with them and their delusive teachings they condemn in a harsh spirit. There are a half dozen or more Pentecostal sects, and they are all manifesting a sectarian spirit, one of the works of the flesh; yea, they condemn each other.

"Don't send us your paper 'Our Hope' any longer, for inasmuch as you have not the gift of tongues which I have received you cannot teach me anything." This is what one deluded person wrote; a fine exhibition of the love and humility of Christ.

The believer who is filled with the Spirit will live the humble life; he esteems others higher than himself, and he will manifest an increasing love for all the Saints of God.

**A New Word Coined** Our times constantly coin new words and new phrases. Scores of them have been invented to express new and peculiar things. One of the latest has connected with it the word "air." We know of "air-bubbles" and "air-cushions," "air-guns," "air-pumps," "air-holes," "air-ships" and "air-shafts." We also speak of things "air-tight." And now we hear of a new word; it is "air-mindedness."

Boys are said to have the air-mindedness complex, and scores of young men and as many young women are developing the air-mindedness. It expresses their ambitions to be up in the air, to master an aeroplane and sail through the air. Some youngsters, stimulated by a Lindbergh and others, are almost air-crazy.

Air-mindedness! Yes a Christian should be air-minded. It is a good word to apply to ourselves. Here is the text which tells of what it means for a believer to be air-minded. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your mind on things above and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with Him in Glory" (Col. iii:1-4). Our character as believers should be air-minded. We must mind the things above, our thoughts and our affections should be there. The day is not far away when we shall have our air-mindedness gloriously fulfilled, when heaven's air-ships will carry us through the sky into His presence. Christian air-mindedness gives power to live and power for victory. The Lord make us air-minded.



**Should We Make Mirth?** The Prophet Ezekiel has in his prophecies several parables. Among these is the parable of the Sword of God; it is His Judgment-sword (Ezek. xxi:8-17). The Lord told him to say "A sword, a sword is sharpened, and also furbished; it is sharpened to make a sore slaughter." In view of the fast approaching judgment the question is asked, "Should we then make mirth?"

Judgment is impending. The Sword of the Lord may soon be fully unsheathed and strike. Signs are in evidence that something may happen soon. The world pays no attention to it. It continues in mirth and laughter, and dreams of having a good time. One only needs to look over the sheets which advertise the show-houses, the moving picture shows and similar amusements; all promise laughter and a good time. Surely these are the days of which Paul wrote, the perilous times, in which those who have the form of godliness and deny the power thereof, are "lovers of pleasure more than lovers of God." They imagine that mirth and laughter are good antidotes to cure the depression of our times.

A certain Baptist preacher on the Pacific Coast preached recently a sermon, which might well be called a "silly sermon." He chose for his text "He that sitteth in the heavens shall laugh" (Psa. ii). And then without paying any attention at all to the text or to the context, he started out to preach on the "Gospel of Laughter," declaring that it was a part of the Gospel of Christ. He suggested that everything should be laughed down. War should be laughed down and banished by ridiculing it, and that the Gospel of laughter is needed to attack sin and the evils of society. Such is the rambling tongue of men who make light of world conditions and the solemn times which the world is facing.

True believers know these are the days not for mirth and laughter, but for solemn thoughts, for self-judgment and for a closer walk with God. We pity the believer who patronizes the show houses of the world to enjoy what the world, which lieth in the wicked one, enjoys.

Here are His own words, and may we heed them: "Blessed are ye that weep now, for ye shall laugh" (Luke vi:21). Yes, this is the time for God's people to be much in Bochim, the place of weeping (Judges ii:1-5). We must weep over ourselves, over conditions among those who are His children and over the unsaved. But our tears are known to Him; He preserves them in His bottle (lvi:8) and will wipe them away. Soon the day of Glory will be here, and then we shall laugh.

"Woe unto you that laugh now! for ye shall mourn and

weep" (Luke vi:25). Laughing world, laughing nominal Christian, laughing, blind leaders of the blind, keep on laughing a little while longer. But a day is coming which you will not laugh down. Then laughter will change into weeping and gnashing of teeth. Unsaved, pleasure loving church-member, read this: "Because I have called, and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof. I also will laugh at your calamity; I will mock when your fear cometh" (Prov. i:24-26). "Let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of God, and He shall lift you up" (James iv:9-10).



**Bishop  
McConnell Calls  
for Prayers**

The head of the "Federal Council of Churches in America," Bishop McConnell of the Methodist denomination, sent out a universal call for prayer. He appointed a special day of "prayer" for deeper sympathy with the unemployed, for guidance in finding the way out of the present economic depression, and for the conscience and intelligence to build our social order on a firmer basis of justice for all." We refrain from dissecting this so-called "prayer-call." Anyone can easily see what is beneath it and what has prompted it.

Will God hear? Certainly He hears, for He knows all things. Will He answer this kind of a prayer suggested by those who deny His ever blessed Son and His sacrificial death? NO! Bishop McConnell should have sent forth a call of repentance, a call for the entire Federal Council of Churches, including the Cadmans and Fosdicks and others, to humble themselves, and to confess their sins. What sins? The sin of having denied the authority of the Bible as the all sufficient and infallible revelation of God; the sin of having denied the eternal Deity of the Lord Jesus Christ; the sin of having denied His Virgin Birth; the sin of rejection of His precious Blood; the sin of teaching that His holy Body remained in the grave; the sin of having stripped Christianity of its supernatural character; and the sin of grieving and quench-



ing the Holy Spirit. This, Bishop McConnell, is the right and only way of ending the Divine Judgment which has fallen upon this nation. "If I regard iniquity in my heart, God will not hear." And the great modern iniquity is unbelief. There is a text in the first chapter of Isaiah, where the Lord says "Come and let us reason together." But what precedes this verse? The God-given advice, "Cease from evil and learn to do well." Unless this is done wholeheartedly, God will not hear. Send out a call for humiliation, repentance, confession of sins, above all the confession of the sin of all sins, "the rejection of Christ, God's Son and the Son of God," and the cloud of judgment will be dispersed. But continue ye in the road of apostasy, denying Christ and His Cross as the only means of redemption and salvation, and worse things will follow for this nation and the whole world.

The Editor does not expect that this editorial will bring any results whatever with modernism and its leaders. But we have done our duty and know that our Lord approves of what our pen has written.



A certain speaker at East Northfield, **And Why Not?** Massachusetts, during one of the Bible Conferences, spoke of the sin of making an idol out of the Bible, and denounced the worship of this Book. This is an old phrase used by the critics of the Bible, who have no use for the Bible as the infallible, flawless and perfect Word of God. They do not like to see the true children of God make so much of the Bible. So all who love the Book, trust in it and exalt it, are Bible idolators.

But why should we not bow before the Book of books? God has magnified His Word above His Name (Psa. cxxxviii:2). It shares the very attributes of God. "For the Word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight, but all things are naked and opened unto the eyes of Him with whom we

have to do" (Heb. iv:12, 13). God is life, and so is His Word. God is power and His Word has power. God is omniscient and His Word has omniscience. God is eternal, His Word is the living and abiding Word which will never pass away, though heaven and earth pass away. God is unchanging and so is His Word. The Bible is God-breathed, it is the very breath of God Himself. God the Father is here; God the Son, the living Word is revealed in its pages, from Genesis to Revelation. God the Holy Spirit is the one great author of this all satisfying revelation.

And here comes an imported preacher from England, the Editor of the "British Weekly," and tells us that if we love this Book above everything else, and if we bow before it as our only authority and strive to be obedient to it, and, finding in its pages life, peace and power—that if we exalt it, we are idolators of a Book!

Needless to say from the rejection of the Book as the true Word of God to the rejection of Christ as the living Word is but a little step. Has not Dr. Fosdick preached a sermon on "The Danger of Worshiping Jesus"? That is the goal of all Bible criticism.

How the enemies of the Bible are increasing! Atheists, Freethinkers, Reds, and the United States educated Pinks, the Soviet sympathizers, modernists of all descriptions, from the leaders down to the little apes who have been let loose from a modernistic seminary, and who imitate their modernistic seducers—all are opposed to the Bible as the very Word of God.

And we who know the Bible, trust in it and love it—what shall we do? Let us know it better, trust in it more, bow before it more than we have ever done before. It will not leave us ashamed. The day is approaching when the Word of God will be the two edged sword in judgment, and all its enemies will be judged by it. Let the enemies rave! God has a day in which His Son and His Word will be vindicated.



**Gandhi** This Hindu leader has been proclaimed by modernists as being a most "Christ-like" man, and others have gone so far

in their blindness to say that he may yet develop into "another Christ." Yet Gandhi has expressed himself a number of times in a most positive way that he is not a Christian, and that he does not endorse Christianity. Yet these blinded liberalists continue to laud him as a great religious leader.

It was reported that on his trip to England he had joined in singing a hymn with other Christians. This was the hymn:

"Lead, kindly light! Amid the encircling gloom,  
Lead thou me on;  
The night is dark, and I am far from home,  
Lead thou me on," etc.

It is John H. Newman's hymn, the man who turned his back on Protestantism and became a Romish Cardinal. We wonder what "kindly light" it was which led him on. Certainly not the light of the Spirit of God. But there is nothing about the Lord Jesus Christ in this hymn; nor is there a word of the Cross or the Blood. Any Unitarian, Christian Scientist, New Thoughtist, Unity adherent, Chinese Buddhist, or any other Hindu pagan can join in singing this hymn. Some newspaper reporters stated that Gandhi gave evidence of his belief in Christianity by joining in singing this hymn. It is no evidence whatever.



Before us is a small leaflet containing excerpts from the fifth report of the "4A."  
**The Most Powerful Foe** The "4A" stands for "The American Association for the Advancement of Atheism." Then we read on the title page: "The 4A is the most powerful foe with which Religion has to contend in the United States." We question this assertion. And underneath this statement we read:

*"Fight with the 4A! Kill the Beast!"*

Surely this is the height of blasphemy to call faith in God, belief in His Word, the Gospel of His Son, these eternal foundations of righteousness, "the Beast." He that sitteth

in the heavens laughs at them and holds them in derision, for in the sight of the Almighty they are nothing but miserable grasshoppers. But what is really interesting in this leaflet is the following paragraph:

“This loss of faith causes consternation among the Orthodox, who are powerless to arrest the movement. The Reconcilers—the Liberals and Modernists—are heroically saving the ship of Christianity by throwing her cargo overboard. With what zeal the Fosdicks, the Mathewses and the whole crew of rescuers toss out, first the Garden of Eden and the Flood, followed by the Virgin Birth, Atonement, and the Resurrection. And then they gain a victory by getting rid of hell and heaven and of the Devil and God, though with much ado they keep the name of the last. They may save the vessel of ecclesiasticism, but how long will man sail the seas in an empty ship? They will go ashore and enjoy life with the Atheists. We welcome the aid of the Modernists and pledge them our fullest cooperation in ridding the world of Fundamentalism—of any serious acceptance of Christian theology.”

How true it is! Modernism has thrown over-board that which is Christianity, it has emptied the ship. Very true: “*They may save the vessel of ecclesiasticism, but how will man sail the seas in an empty ship.*” Yes some have gone ashore already and joined the grasshoppers. Oh! all ye modernists! Here is your golden opportunity. Your brothers, the Bible-destroyers and would-be-destroyers of Fundamentalism invite you to join with them in this effort. You have a common cause. Why not make a federation with them and fight on their side? These Atheists are your brothers for they declare boldly for Evolution, just as you do.

But there is another opportunity for you modernists. Why not repent of your sin of unbelief and come back to the Truth as it is in Christ Jesus our Lord? Should not this infidel declaration open your eyes to show you where you are leading the souls of men? And is there any other remedy than the return to the Truth?



**It Does Not  
Mean Much**

George Bernard Shaw, the literary radical and erratic, has visited Russia and found such a fine welcome that he felt he had to reciprocate in some way. He addressed 5,000 Russians, and among other things this man said: "You are going to succeed and the other countries will all follow you. It is for you to carry out your lead to an absolutely triumphal conclusion. As an old Socialist, I see in your faces a new look, which one does not find in the West, but which, I hope, we will see yet. Lord and Lady Astor and the Marquess of Lothian are enormously rich and great landowners, but that is not their fault. It is the fault of the English proletariat, who have not taken away these things from them."

Well, coming from such a source, it does not mean much. But we are anxious to hear what true Englishmen will say about this.

**December Issue**

This issue will again be devoted to prophecy. Was there ever a time when God's people had such need to give heed to that lamp, which shineth in a dark place, as now! Our December number will contain several addresses delivered at our summer Bible conferences. The Current Events department contains reviews of the significant events of the past year and world conditions in general all considered in the light of prophecy. It will be a most interesting number. Just what you want for your own help and to pass on to others.

**Rays from  
God's Lamp**

This attractive publication contains a Scripture verse with a brief exposition for every day of the year, that is, 365 brief meditations. There is also a helpful essay by the Editor on "The Message of Hope and Glory." It can easily be carried in a pocket. Instead of spending your money on Christmas and New Year's cards, give to your friends one of these booklets. They will be appreciated throughout the year. Be sure and do not delay your order, for it looks as if they will be sold before the end of the month, and a second edition may never appear.

**Conferences**

The Editor, after holding meetings in **St. Paul**, Minnesota; **Winnipeg**, Manitoba and **Chicago**, Illinois, during October, has on his calendar for November, **Hutchinson**, Kansas, November 1-6; **Pauls Valley**, Oklahoma, November 8-13 (First Baptist Church); and **Kingston**, Pennsylvania, November 22, 23 and 24.

During December he has **Boston-Cambridge**, December 4; **Washington**, D. C., December 8; **Phillipsburg**, New Jersey, December 11, 12 and 13; **Altoona**, Pennsylvania, December 14 and 15.

We give this list because so many of our readers want to know and follow our movements with their prayers.

## The Book of Psalms

### PSALM LXIV

The historical connection of this Psalm cannot be ascertained; there have been numerous guesses as to the time David wrote it. Prophetically it falls in line with the rest of the Psalms belonging to this series. We have another picture of the last days, the days of trial and tribulation for the godly in Israel. It is a Psalm filled with the expressions of deep soul agony on account of the workers of iniquity, while the last verses anticipate their defeat and the triumph of the righteous.

#### I. The Domination of the Wicked Over the Righteous. (Verses 1-6).

“Hear my voice, O God, in my complaint,  
From the terror of the enemy preserve my life.  
Hide me from the conspiracy of evil-doers;  
From surging throng of the workers of iniquity;  
Who whet their tongues like a sword,  
Who aim their arrows—bitter words;  
That they may shoot from their secret places at the perfect;  
Suddenly they shoot at him, and fear not.  
They strengthen themselves in an evil purpose;  
They reckon how they may lay snares secretly;  
They ask who shall see them?  
They search out iniquities;  
(They say) We have perfected a cunningly laid scheme—  
And the inward part of man, and his heart, is deep.”

In this is a prophetic picture of how, for a time at least, the wicked are in power and oppress the righteous. The wicked are against His people, who trust in Him. This has been the story of the ages, but it will reach its climax in the days when the man of sin, the Antichrist, rules. Those days will be days of terror. The evil doers make their conspiracies against the godly to destroy them. The mobs of the workers of iniquity surround them on all sides. They are plotting in secret and lay their snares. Their tongues, and their bitter words with which they tantalize the righteous and bring sorrow and grief upon them, are like swords and arrows.

No doubt David suffered at some time during the days

of his persecution in this way, from the sharp words of the ungodly, but more so did our Lord. What an awful word it was when they declared of Him, whom the Father had sent: "Thou art a Samaritan and hast a demon." They also laid snares for Him when they came to tempt Him, and finally when the hour of His suffering came they brought many false accusations against Him, which He bore in silence and perfect patience.

Thus have been the sufferings of His people. The history of the Church is filled with such sufferings, and the domination of the wicked. But, as already stated, the culmination comes during the great tribulation, when the hatred of the apostate Jews and also of Gentiles will be expressed against the godly Israelites of those coming days.

And their refuge will be prayer. The Psalm begins with prayer, the prayer of complaint on account of these conditions and the terror of the enemy. And He who saw of old the afflictions of His people in Egypt, who heard their groans and who knew their sorrows, still hears and sees and knows, and when His time comes He will come down to deliver and lead out of tribulation and bring them in to that which He has promised.

The sentence "And the inward part of man, and his heart, is deep" reminds us of Jeremiah xvii:9. "The heart is deceitful above all things, and desperately wicked; who can know it?" In the end of the age the wicked and workers of iniquity come to the full, and the desperate wickedness of the heart will be fully demonstrated.

## II. God Acting in Judgment Against the Wicked. (Verses 7-10).

"God shooteth an arrow at them;  
Suddenly do their wounds come.  
They are made to stumble—their own tongue is against them;  
All that look upon them shake the head.  
Then all men shall fear and declare God's work,  
And His work shall they consider wisely.  
The righteous shall rejoice in the Lord, and shall find  
refuge in Him;  
And all the upright in heart shall glory.

As in so many other Psalms, the cry of His oppressed

people is heard and intervention comes, not by the spiritual revival, but by the direct judgment of God. The wicked had used their arrows, and now a righteous God uses His arrow, the arrow of judgment which, with unfailing accuracy strikes home. In the previous section we read that the wicked ask about the persecuted godly, "who shall see them?" And now they find out that their God takes notice and answers their pleadings for help and deliverance. The judgment will come suddenly. It will come when the wicked boast and think they are secure; then suddenly like a flash of lightning judgment strikes, and then their sorrow begins. Their own words are now against them, as the Lord said, "Out of thine own mouth will I judge thee, thou wicked servant." While the wicked shook their heads (see Psalm xii:7) the time has come when the righteous shake their heads in triumph. Not only the godly, but all men, yea all the nations will begin to fear the Lord when they see His judgments and the manifestation of His glory. They will declare, make known, the work of God. The sneers of a boasting atheism and the denials of the so-called modernists are forever silenced. Every mouth has been stopped, while the righteous rejoice, sing their songs of praise and glory, because they found in Him their refuge.

How prominent in God's Word of the Old Testament is this great deliverance of the righteous! In no other book do we find such a continued witness to the display of judgment in the coming day of the Lord's appearing, as in the Book of Psalms. And the tide rises. As we follow Psalm after Psalm in the next three sections, to the end of it, we shall discover still greater prophetic truths.

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## Why is it So?

AN ADDRESS BY THE EDITOR

Thousands of Christians the world over say, and sigh, in view of the things which are going on in the world—why is it so? Where does it come from? What is the source of it?

Why are the prisons of countries, called the most en-



lightened, the most progressive, the most civilized—why are the prisons over-crowded, and millions more must be expended for houses in which thousands of human beings are put under restraint and deprived of their liberty? Why is there a constantly increasing need to put up new buildings for institutions in which many thousands are confined whose reason is dethroned, who are mental wrecks? How is it, that in spite of a boasted progress the most civilized nations show an alarming increase of suicides, cold blooded murders, crimes against women and small girls, banditry and burglary, and many other crimes? What is the source of the increasing immoral and unspeakably vile practices, which flourish among all classes in civilized countries as they never flourished in the vilest days of pagan Rome? Why are the masses today self lovers, money lovers, pleasure lovers, blasphemers, boasters; why are they proud, heady, high minded, traitors, despisers of those who are good and holy? Why is it that youth lives without restraint? Why are they disobedient to parents? Why do women and girls abandon all decency, dress in a vulgar way, smoke cigarettes and give themselves over to the lust of the flesh? Why is it that in so-called Christian countries companionate marriage is strongly advocated, which means the direct road to free love and harlotry? Why is such a vicious system and its kin, “birth control,” advocated by so-called “religious” leaders? Why have we a society for the advancement of atheism, one of the most contra-natural efforts (on the road to complete defeat and eternal ignominy)? How is it that the whole world is in perplexity, in distress, filled with fears and forebodings of evil? And why is it that a spectre of world-revolution and universal anarchy stalks through every nation and threatens to wipe out all government, all morality, all laws and all religions?

*Why is it so?* The Christian believer answers by saying—it is on account of sin. But sin has always been in the world since the first man transgressed. The things which are present in the world in our generation have been here in former generations. But let us remember in former generations there was less light, less of civilized life, less of

everything which we possess, and our generation with all the inventions, discoveries, with all the philanthropies, charities, beneficial institutions, higher education, culture and material wealth, has plunged into the depths of moral degradation as no other generation of this age has done. While the pages of history record revolutions in every century, confined to certain nations, our generation faces world revolution. Former generations had their enemies of the Truth, the Bible, the Church, but our generation witnesses the most widespread and systematic effort to fight the truth, to destroy the Word of God, and to end the history of God's Church on earth.

Yes, sin is responsible for it. But there must be a direct source, another cause why these things are with us and threaten to bring about a moral, religious, social and political catastrophe. Yes, there is something in the world which is directly responsible for these conditions.

Our finger points to yonder man. Look at him! He is dressed in a clerical fashion to distinguish him from others as a religious leader. He has been well educated and carries a title or two as the evidence of his intellectual achievements. Naaman, the Syrian Captain, was a nobleman, an honorable man, a kind hearted man, *but he was a leper*. So this man with all his education, his mental capacity, with his philanthropic spirit and his assumed religious leadership, is a leper. His leprosy is a disease in the heart and mind. His leprosy is a most subtle, a most dangerous and a most destructive infidelity. It is true he speaks of a God, but he denies the manifestation of the unseen God in the person of Him who came to make the invisible God visible. He denies the Virgin-born, the holy Son of God and the display of God's attributes in His life of humiliation. He denies that that Holy One came to be the Lamb of God, that He died for the sin of the world, that His death has a sacrificial meaning and that his blood alone can wash our sins away. He still keeps Easter, because that is part of his bread and butter, for he makes a good living by maintaining in a hypocritical manner the religious terms of the profession into which he entered without the call of God. He keeps the

Lenten season and has an Easter show, but he sneers at the idea that the Holy One of God left the grave and arose in His physical body. According to his infidel thought, He remained in the grave. Christ Jesus our Lord, according to the teachings of that man, has come and gone. He no longer lives. All that lives of Him is His personality, His character and His teachings. What angers that preacher the most is when Christians speak of the Second Coming of Christ. To that man this is akin to insanity. For him it is—as a certain one expressed it—frantic nonsense. In this at least that man is logical, for if Christ is non-existent how can He ever re-enter human history in a personal way?

We see that man stepping into a pulpit on the Lord's day, and after a religious show called "worship," he opens the book. He must needs give the whole performance at least a religious atmosphere. He does not do so always, for many times his text is the latest novel, or some political event, or something else taken from nowhere. But he has opened the book and read a portion of it. Then instead of explaining it as the Word, the Revelation and the Will of God, he tries to explain it away. He tells his hearers with a show of learning, with natural eloquence, branded by the Spirit of God "great swelling words," that much of it is folk lore, mythical and legendary. He speaks of the Hebrew prophets as Jewish dreamers and patriots. He loves the word science. You can count it a score of times in his twenty minute sermonette. He believes in the science of evolution. With it he teaches that which degrades man and puts man, created in God's image, on the level with the beasts. He excuses sin as an animal trait in man. It has to work itself out in some way. He does not believe and will not believe in the fall of man, and therefore he has no use for redemption.

He avoids preaching about life after death. Sometimes he may allude to the old fashioned beliefs, which he calls exploded, as "a fire escape," but he has nothing to say about that of which our New Testament has so much to say. He is wholly occupied with earthly things. He wants to make the world better and mumbles something about "self-improvement." To believe in a heaven, which

is a locality, where the saints gather to sing and to praise, where they carry the victor's palms and where all tears are wiped away, is too material, and he calls it unessential. He is concerned about this life only and doubts and questions all which the Spirit of God has recorded in the Scriptures of Truth concerning the Glory of God's Children. And Judgment to come or future retribution? Nothing of that!

All these things he must avoid, for he must appear up to date, intellectual, learned and cultured. Did not one of these men say recently in his New York pulpit "that the man and woman who stills believes in the religious dogma is fairly outlawed from intellectual society"?

But he is very amiable. He takes with unsaved, worldly minded youths. He is such a fine talker. He is so charitable! When these detested fundamentalists and conservatives criticise him for some unorthodox utterance, he is so "Christ-like"; he folds his hands piously and says he is not going to revile again; he says "I follow the master" (the Master who bought him and whom he denies).

And here is that man's brother. He does more harm than the occupant of the so-called "sacred desk." This one is seated in the easy chair of a professorship in some college or university. One of these men who taught the young in a certain womens' college of New England, taught them his pernicious infidelity, has now cast the mask aside and has become one of the directors of the "Society for the Advancement of Atheism." What the liberal professor teaches the young, denial of the Bible, denial of the Truth of God and the Christ of God, is the seed from which springs the harvest of immoralities and licentiousness. What he teaches points to the road of out and out infidelity and atheism.

We point to that man, the man in the pulpit, the man in the professor-chair. Call him a modernist, a liberalist, a new religionist or a critic, and we say to him "Thou art the man!" Religious infidel, this is the Word of God to you, though you may deny it—"Thou art the man!"

"Thou art the man!" You are responsible in greater part for what has come upon our generation in demorali-

zation, in vice and in crime! You are responsible for the prevailing lawlessness, the spread of atheism, and the threatening anarchy and world revolution! These things are found at your door.

This is a serious charge, but we can prove it.

The Bible, in spite of all the sneers and denials, is the revelation which God has given to the human race. It is the supernatural authority for man. Here by revelation God has made known the truth concerning human existence and human destiny. Here God reveals, what cannot be discovered by searching, that man is the offspring of God, and not the product of an evolutionary process covering millions of years. Here God shows that man became a sinner and the race was plunged into sin and death. In the Bible God reveals the ravages of sin and tells man that there is a judgment to come. The Book of God reveals that man has endless being, that there is a heaven and a hell, a truth which is written in every human breast. God also reveals Himself, in His character, in the Bible. Here are the records of His Omnipotence, His Omniscience, His Righteousness, His Holiness, His Love, His Mercy and His Grace. In His holy law He makes His demand of man. His righteous laws have become the foundation of all civilized governments. But the greatest of all the messages of the Bible is not the law, but the revelation of a redemption which man needs and which God has provided in the unspeakable gift of His Son, our Lord Jesus Christ. That redemption is provided not in the ethical teachings of Jesus, but in His sacrificial death as the Lamb of God. Through His blood alienated man can be reconciled to God and be changed from an enemy to a child of God, forgiven and cleansed. It means more than that. In this redemption God provides for man the spiritual and eternal life he needs, the power in that life to live soberly, righteously and godly in a world of evil; the power to overcome sin. That the redemption in Christ has all this power, and can do all this, has been demonstrated the world over, in every continent, among all races, in every century.

And here you come and sweep it all away. The earliest

revelations of history as given in Genesis you brand as folklore and legend. The law, you say, was not written by the finger of God upon tables of stone; it was concocted by Moses as the result of his Egyptian training. All the manifestations of God in visible Glory are denied by you as unscientific. The Prophets of God with their majestic "Thus saith the Lord" were but Jewish-Oriental dreamers. But worst of all, ye liberalists speak well of Jesus as a teacher and leader, but you betray Him in a way that Judas never did. You make of Him at best a man who brought something of God and about God to the human race; but you deny Him as God. You stab with your daggers of finite reasoning at the heart of all God-revelation, and reject the Christ of God and His blessed redemption work.

What does all this mean? It means that you destroy the foundation of righteousness. It means that you rush human souls into the darkest night of materialism. It means that you rob man of the only light, the only hope, the only comfort, the only peace, the only joy and the only assurance, possible.

You take away the Bread of Life, come down from heaven, and you give instead a scorpion. Your modern denials set the souls of men adrift to follow the lust of the flesh, the lust of the eyes and the pride of life to the full.

It was thus on a smaller scale in the eighteenth century. For a time infidelity seemed to prosper. In Great Britain the Bible and the Truth of God being denied produced a horrible moral declension, brought with it crime upon crime. But what a change when the Wesleyan Revivals broke out and God's Truth was proclaimed afresh!

### **Will it Always Be So?**

As far as this present age is concerned no improvement can be looked for. If the Lord graciously would send another great revival there might be a change for the better for a brief time, only to be followed by new declensions. But the predictions of the Word of God are very explicit. This age ends in exactly the conditions which we are facing today. And if the end of the age is here, as it seems to be,

these things will not only continue, but they will become worse.

Yet it will not always be thus. Another age is coming! The true Church waits for its dawn and the Morningstar. When finally that coming Day dawns the shadows which are here now will flee away. That coming age will be the age of righteousness. It will bring a righteous government vested in the King of Kings. All lawlessness will forever be ended. All forms of infidelity, whether the deluded Atheism, or the equally deluded Modernism, will forever be ended, when that age is here. It will bring peace on earth, not through political combinations and political re-adjustments or pacts among nations, but through the Prince of Peace. For this age, when all shall be changed, everything is now waiting. Conditions are here which make one cry out, "vain is the help of man." But we look up and know He is coming, who will bring order into the present chaos and light into the darkness which is settling upon the world.

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## Glimpses into the Apocalypse

BY HENRY CAMPBELL

THE TALKING THUNDERS

*'Seven thunders uttered their voices'* (Rev. x:3)

How many readers of Revelation, even keen Christians, pass by this arresting expression—The Seven Thunders—with little pause and with little wonder. And this despite the magnificence which is so lavishly laid upon the entire chapter. Need we then justify the appearance of a short paper on this matter, not that it will plumb its depths and reveal its mysteries; for the thing itself—whatever "The Seven Thunders" signify—is immeasurable, infinite, incomprehensible, unsearchable! Muse for even a moment on it, and the impression grows that underneath its words lies a deeper mind; larger than all human power of thought. If our little paper stirs in a reader, however slightly, a sensing, more his own than ours, of spiritual things; if it

can, as it were, set singing in his soul "songs without words," which he somehow blessedly understands; if it starts his own spirit with swift step and wings seeking heavenly things: we will be content.

Observe, first, the stage we have reached in Revelation when we come upon "The Seven Thunders." Chapter x introduces a pause in the Book's ever-growing picture of evil and rash rebellion on earth against Almighty God, and at the same time the successive exhibitions of His superlative and over-ruling power in majesty in judgment from on high. "Now," says Isaac Williams, "all sad sights are relieved in the Apocalypse by the vision of Christ and peace. And here St. John pauses before the seventh trumpet to retrace deeper mysterious things contemporaneous with this outward course of history. The introduction, the development, the transition, the gradual manifestation of these visions is exceedingly wonderful; like the opening of fresh gates into a most glorious temple. And here the poets of the world might stand and gaze on a scene of beauty and sublimity surpassing every description which artist has imagined; as Christ's garment on the Mount was such "as no fuller on earth," says the Evangelist, "could whiten it"; so of this it must be said that it is as no poet or painter could have equalled."

This welcome pause comprises the whole of chapters x, xi and xii. They are weighted for us with supernatural wonders, with great splendors in heaven, which catch the eager eyes of the earnest believers, before they are directed back again on the spreading eclipse of earth. "We get the counsels and thoughts of God, not the history of His ways and man's conduct, but His view of what He was bringing about, and the formal design of Satan to oppose it." These three chapters are a kind of whispered "aside" to hearten us. They are an enlargement of that same graciousness exhibited in the ancient words, "*Shall I hide from Abraham that thing which I do.*" The God of all grace takes now the patriarch's spiritual seed into His counsels, as much as He then took Abraham; for a burning greater than that of Sodom and the cities of the plain is close at hand! So in



the first of these three chapters there is flung upon the sky for our breathless wonder a colossal figure of the close-approaching Christ, shining like a columned shaft in the aura which envelops earth, and towering up through spaces of spiritual vastnesses. We behold His glory. The ancient page within our hands still holds the golden glow.

In form an immense angel, standing astride sea and land, He lifts an arm on high as if to lay hand on heaven in solemn oath and pledged word. He is the Angel of Peace with the rainbow above His Head; that rainbow which comes forth "from behind the flood like a boundary of the throne of grace more beautiful than ever." Of which lovely detail, if we may pause on it a moment longer, the old English writer Daubuz observes: "This Angel hath the rainbow only *upon* his head, and not around him, to show that his work is indeed acceptable with God, but not all over; and that therefore something will be wanting towards perfection—that God enters not now into a thorough reconciliation to make all things holy and happy, because the greatest part of His enemies are still left—but He enters so far into reconciliation as to protect the head of this angel, so as to make his head stand safe against all His enemies." The King of kings has many crowns. This crown of flashing beams, a colored arc, is one of them!

Now it is in the closest connection with this angelic vision of the Near-Coming Jesus Christ that we have the mention of "The Seven Thunders." As we stand gazing up at this Figure, which out-tops all others, before which the golden-headed giant of Nebuchadnezzar's dream fades into nothingness and falls into dust; the Stone-cut-out-without-hands breaks silence; the Unalterable Word; the Eternal Logos speaks off into the heaven of heavens thus:

*"And cried with a loud voice, as when a lion roareth: And when he had cried; seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the land lifted up his hand to heaven. And*

*sware by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."*

It is in such an air of augustness, amid such awful grandeur, that the thunder of the answer to the voice of Jesus Christ, the response to the Son of God, the Sum of all His marvels, the End of all His grace, the Lion of the tribe of Judah, is immediately sounded out.

Thunder! Something, of course, more sublime and fearsome than ordinary thunder. The original Greek, a curious expression, is translated by scholars thus: "And when he cried out the seven thunders talked their own voices; and when the seven thunders talked, I was about to write," etc. This when noticed makes them all the more mysterious. They now become for us Seven Immeasurable Voices, Seven Unseen Personages in concert incommunicable. Mark the use of the definite article—*The Seven Thunders*": not simply, "Seven Thunders." This supposes them as known, though never are they mentioned in the Book under that distinct title. They come to affect us mere mortals, as if far off, in the unseen. Immense iron-like personalities are engaged in prodigious proclamation, which only prolonged reverberations can fitly carry into our mundane sphere. Each Thunder is heard apart. The One ended, the Next begins. Peel comes on peel, rolling from out the unapproachable glory, leaping in answer to the Rainbowed Angel. The very order of the words recorded seem to us weighted with the passage of time, as they follow one another and move slowly on. The Seer, now Scribe, with studied artistry goes all over his own wording, running on from "seven thunders uttered their voices" into "and when the seven thunders uttered their voices I was about to write \* \* \*"—as if thus to mark for us the slow foot of time, whether days, or months, or years it is not given to us to know, though we do know in this our day at least that twice a thousand years

since the days of John have quietly interleaved themselves among the pages of this Book of Books! And here we may note the distinct proof that the Apocalypse was compiled as the visions passed before the Seer, and not as the "critics" so confidently announce, long after he had left the Isle. Indeed we get the vivid impression of St. John, stylus in hand, his parchment-roll opened out before him, about to write all he had just heard. Then suddenly a Voice pre-eminent, undisputable, ranking alone, is heard from heaven, forbidding all further proclamation. "Seal up those things," so rings out the command, "which the seven thunders uttered, and write them not." How strange a sealing is this, which seals the unwritten! Somewhat like instances occur elsewhere in Scripture. St. Paul, once, when caught up to Paradise heard "unspeakable words" which were not lawful for him to utter. The Grand Bringer of Salvation Himself once stooped and wrote some words in the dust, that time a poor sinner was brought before Him for condemnation, but even His words were never recorded in the Gospel of His love. "How different," says Govett, "is God's idea of this Book to that which is generally entertained by Christians. God thinks that what is written is revealed: the contrary to what is mysterious and kept back. They think that what is written is incomprehensible \* \* \*. His will be done. This is the manner of God. Even when He gives liberally He reserves something, in token of His right to all. Thus He gave the six days, but reserved the seventh; the whole of the trees of Eden, one excepted; and all blasphemy is forgiven, but that against the Holy Ghost."

The swift answer of "The Seven Thunders" shows the fullest assent to the angel's announcement. Theirs is a complete concurrence in divine judgment. There is to be "Time no longer." This does not mean the end of the world. It is, however, a termination to a *chronus*, that is, a period of time which has been running. Also the "mystery of God" is to be finished as soon as the seventh angel has sounded his trumpet. This seventh angel brings in the crisis when "Satan's usurpation of the seat of royal power over the earth as the god of this world is then at

an end." The "mystery of God," that is, the allowing Satan to have his own way, and man, too; the wonder of evil prospering and of good being trodden under foot; is to close tremendously! Satan is to be hurled from the heavens. The Kingdom of God is set up. We now begin to see how carefully the details of the vision of this wonderful Angel have been woven together for our comfort. His posture and position become most eloquent. His right foot is placed on that "sea" out of which the wild Beast of Satan is to arise to master the godless world. It is out of that prophetic "land," on which His left foot is firmly planted, that Satan's other monster of malignity, the false prophet and idolatrous priest is to arise. It is from that heaven in which He clenches His uplifted Hand that the Prince of the power of the air is to be tumbled in defeat. *"The say of the Lord is great and very terrible, and who can abide it?"*

Can we now seek to learn what "The Seven Thunders" in themselves signify? We would begin by asking the question first, Who could be found in so great an altitude, at such a time of times, in so wondrous a fashion, to take upon themselves the right to give answer to the great figure of Christ? Surely no created angel, archangel, cherubim or seraphim. So we feel. Hence we join with many others in thinking that here we have to do with the fulness of the Divine Spirit, just as in so many other places in the Book under mysterious "sevens" we have the Holy Ghost indicated. There are the seven torches burning before the throne of God (Rev. iv:5); the seven eyes of the Lamb in the midst of the throne (Rev. v:6); and the seven Spirits which are before God's throne (Rev. i:4), all of which signify the perfection and completeness of the Holy Ghost. If we are right in so thinking, how the symbol awakens for us! How sublimely personal now become "The Seven Thunders!" What a wonderful way in which to present to us a figure of that unseen Third Person of the great Trinity! He is ever in the wind and the storm. And here catastrophe impends. The key to the imagery of the scene is the thunderstorm of

Voices overhead. As it was with the Psalmist (Psa. lxxviii: 33), so here again.

But since we do not wish to shut up our readers to any one view; so we would quote a very solemn and striking aspect of "The Seven Thunders" from Latham's work: "These seven thunders indicate the complete address, audible to all the earth, of a personal voice of God. No one can say that God is absent from the conscience of each; and none can say that God is absent from the customs and thoughts which bind nations together, and which give them action. No one can suppose God to be the living God, who created and upholds the physical and intellectual movement of the world, and yet suppose Him to be absent from the over-ruling movement of conscience—the most divine of all existences. That such a supreme power exists, and is directly exercised, is illustrated in the Old Testament; clearly typified as regards God's chosen people; decidedly exhibited in the personal cases of Pharaoh, Balaam, Nebuchadnezzar and Cyrus."

A last point. The Apocalypse is a Book of amazing construction and concealed turns. If we, then, find the end of this chapter circling round to its beginning, we will not be surprised. In the last verses of it, after St. John has eaten in true prophetic style the little open scroll in the hand of the mighty angel, mysterious speakers are heard; thus:

*"x. . . . And when I had eaten it my belly was made bitter.*

*"xi. And they (not "he," as in the A. V.) say unto me, Thou must prophesy again over many peoples and nations and tongues and kings."*

Who are these anonymous "They"? There is no mention whatever of any pluralities in the chapter, except, The Seven Thunders. Is there, then, here introduced at the end, as at the opening, of this vision the Inspiring Spirit? Fitting it would be that the Holy Spirit should be the commissioning Agent of the last Prophet to testify of the returning Jesus, and so appear again, as always, so mysteriously. We have it that "the testimony of Jesus is the Spirit of prophecy."

And now to end. The Seven Thunders testify to our

spirits of the sure and certain victory over all the terrible designs of Satan long before ever they are put in action. Over all is our very own Jesus, our sweet Christ, our loving Lord. Monsters of evil are to come forth, great, powerful, cruel, tyrannical—horrible phenomena—ruling mercilessly over land and sea! Mystery of Iniquity! But we believers look up calmly at Him, who is One with The Seven Thunders, and One with The Voice Omnipotent. We see Him whom not having seen we love, in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory. Let us thank God. Meanwhile, in our weakness, as well as in our joy, let us repeat with new-found freshness the sweet words of old, "*I am poor and needy, but the Lord careth for me.*"

And thus center our souls on Jesus!

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## The River That Went Out of Eden

BY F. C. JENNINGS

The second stream of the river that the Lord God made to go out of a sinless garden of Eden was named, (and divinely named, for who would name a river that was no longer in existence?) Gihon, and this also embraced with its arm, another land, very different from Chavilah as its name, as first written, *Koosh*, clearly indicates. Gihon, too, is no longer to be found on earth, and the land that it embraced, or its antitype, must now be looked for in another scene, and this can only be found by seeing the force of the word, Gihon itself, or the root whence it is derived as it is used by the Spirit of God in the Scriptures, and thus we can share with an opened Hebrew ear that truth. The root occurs in six places and I will quote three of them that give clearly its basic significance:

"Who shut up the sea with doors, when it *brake forth* as if it had issued out of the womb?" (Job xxxviii:8).

"But thou art he that *took me out* of the womb" (Psa. xxii:9).

"Be in pain, and *labor to bring forth*, O daughter of Zion like a woman in travail" (Micah iv:10).

These give us clearly enough the underlying sense of the

word Gihon, as being very closely related to Pison as its complement. It is still a birth. Life is still, either in its free communication, or in its reception, brought by those waters, whether that water flow in Pison or Gihon. Both words speak of birth, and we are compelled to say a divine-birth, but whereas Pison told us of the "free-flowing" grace of God, in which regeneration, as all man's blessing ever begins: this speaks of the response to or consequence of this grace in its object. That divine life is not received in passivity. The deep exercises through which the human soul passes, the ploughings up of conscience, the terribly oppressive sense of guilt, the dark cloud of judgment that overhangs the future, the tears of penitence, the burning thirst for a word of mercy, the hunger for forgiveness, the "bones waxing old through roaring" as one who went through it spoke (Psa. xxxii) all tell of a correspondence in new-birth with a natural human birth, even in the sphere of the soul.

As Pison then spoke of regeneration from the divine, so Gihon speaks of the same regeneration from the human side; but still ever compassing and all around the poor dark soul of Koosh, is the embrace of that arm of the river of Life, named Gihon, and the very exercises of which we have spoken, and of which every true child of God knows something, are themselves the outcome of the same grace of God. The river was not divided at all in Eden, that unstained garden of delight, for there was no Koosh there—that severance of the one river of Life into streams was then in itself prophetic, and assures us that God foresaw all that was to come and provided for it, for is it not written of the Lamb that He was "foreordained before the foundation of the world?" (1 Peter i:x.) Both Pison and Gihon are filled with waters of the same parent river, as the love and life of which they speak can only be traced to the same source: the Heart of God. As that River came from an Eden unstained by sin, and it was only after that that it divided to water all the earth, so, in the prophetic far-seeing purpose of God did the water of Life come from Him before the Fall, and that purpose is to meet the consequence of that Fall by bearing Life to all the death-shadowed earth.

Aye, the same water of life that flowed around Chavilah with all its wealth, flowed around Koosh with all its poverty, for it is indeed of extreme poverty of which the word Koosh (usually changed to Ethiopia in our translations) speaks. The one Scripture that gives us light on the word is Jer. xiii: 23: "Can the Kooshite (altered to Ethiopian) change his skin, or the leopard his spots?" Which fully justifies the meaning of "black" that Jackson and others attach to it. This is further confirmed by the genealogy of Koosh, as given in Gen. x:6. Here Koosh is the first-mentioned son of Ham (or as exactly written 'Chahm') whose very name seems to have been given him with a prophetic purpose, for it means "black from heat." This is adopted by Mr. F. W. Grant, who further elaborates thus: "Ham is the 'black the sunburnt', one darkened by the light; and the light, if not received becomes a source of darkness to the soul."

The word "Koosh" then tells of what man is by nature—unchangeably black. Place him under the most favorable conditions—let the most temperate of latitudes become his home, black he is, and black he will remain. Every negro then that walks our streets tells us what the word Koosh means; that man by nature, not one division of the race only, but every man who springs from a fallen Adam, is unchangeably "black," and *that*, not from a lack of light, nor from a lack of love and warmth, but from rejecting what has been given. For so is it written: "When they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and *their foolish heart was darkened.*" In that verse in Romans i:21, is a New Testament picture of poor Koosh, the son of Ham.

No gold is within his borders, or if there be it is not "good gold" but filthy lucre, no white-making bdellium, no precious stone—all these are lacking, and yet that poor land is compassed, embraced with the Arm of Life of which Gihon speaks just as surely as Chavilah. Have we not text after text that assures us of that? Is not John iii:16, the Arm of the living God around Koosh, for "God so loved the world (Koosh) that He gave His only begotten Son that whoso-



ever believeth in him should not perish but have everlasting life.” Do we not like the melody in these words enough to listen to the ripple as it were of Gihon—the water of quietness (Psa. xxiii:2) in one more Scripture: “But God, who is rich in mercy, for the great love wherewith He loved us even when we were *dead in sins* (Koosh) hath quickened us together with Christ” (Gihon). In vain shall we seek for Pison or Gihon on the earth today; and that very fact, undeniable as it is, bears to us this truth that what those two compassing arms symbolize—the gathering of poor sinners back to God by the divine grace of the Gospel does not have its sphere in earthly blessing, but as Ephesians i:3 tells us “in heavenly places in Christ.”

This leaves us with Hiddekel and Euphrates, the two streams that are still flowing on earth, but of these I can only speak very briefly. Inasmuch as all four of these streams came originally from the same source, the waters that flow in them must speak of the same truth and one would gather that they must also be the same in their typical import of life. This is at least confirmed by the meaning of Hiddekel, which is a compound word meaning “exceedingly rapid,” and thus the three Hebrew words Pison, Gihon and Hiddekel might find a corresponding three in English in “Flushing, Gushing, Rushing”; words that in themselves evidence clearly enough the energy of divine life. But since Hiddekel and Euphrates are still on earth, I have thought that they will speak, not of unseen heavenly places and characteristic Christian truth, but rather of the earth itself and its government. No arm of either is said to compass any land, nor is there therefore any gracious gathering suggested. On the contrary, it would rather appear that these two rivers represent that people who are the center of God’s governmental ways upon the earth, and their separation from, and resistance to whatever may oppose or dispute His claims to full authority over it. As an illustration we might liken both Hiddekel or Tigris\* and

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\*The words Hiddekel and Tigris are really the same and illustrate the changes that time brings to words as all else here. Hiddekel becomes Degel, then Tegel, then Teger and so Tigris!

Euphrates to these two witnesses that stand before the God of the earth (Rev. xi:3) and who do thus maintain his claim.

This is in measure confirmed by what is added as to Hiddekel in our Authorized Version: "That is it which goeth toward the east of Assyria"; but the Revised delegates this to the margin and places in the text "in front of Assyria." There are two words in Hebrew for "east" with quite different significances. The first speaks of the east as being the quarter whence the sun rises, thus it is filled with cheer and hope. It is the equivalent of this word that is used in both Revelation vii:2 and xvi:1, both Scriptures we shall find being linked with that sunrise to Israel that brings to her healing as her prophet speaks (Mal. iv:2). The other word has sterner meaning. It is used of that east wind that blasted the thin ears of corn that Joseph saw in his dream. It was that wind that brought the plague of locusts on Egypt; and it was a strong wind from the same quarter, the east, that so forcefully speaks of the "storm that bowed His blessed Head" by which a safe passage was given to Israel through the Red Sea,\* a feeble symbol of what He bore for us poor sinners of the Gentiles, through the judgment of which that sea does so surely speak, and it is this word that is used here. In accord with this Asshur is from first to last, the violent cruel enemy of Israel, and thus it would seem that the river Hiddekel speaks prophetically and allegorically of the opposition of the life that is from God to that foe—whoever may at any time be his representative: it fronts it opposingly.

Of the last—the Euphrates we are told only the name, but the river still runs to form the boundary of the land as promised to Abraham, while the meaning of the word Euphrates, "bursting forth in fruit," seems clearly to indicate the final outcome of that life of which all speak, fruit. Fruit is the one sure evidence of life, and thus may be

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\*The term "Red Sea" gives little idea of what lies latent in "yam-sooph"—the sea of the "storm," as in Job. xxi:18; or "tempest" as Job xxvii:20; or "whirlwind", as Job xxxvii:9—every Christian will see the depth of that significance.

called its boundary, as surely as Euphrates bounded the land of promise.

Thus all four streams unite in one glorious Gospel, for they tell us that even before the introduction of sin and its consequences, before a tear of sorrow or of penitence had fallen, God foresaw and provided for all that would soon be introduced to mar His creation, in a river that allegorically should tell in its very names—flushing, gushing, rushing, bursting forth, the irresistible energy of that divine life, filled with every attribute and all expressed in the Lord Jesus. This Life, if dammed up by human pride, self-sufficiency and unbelief in one place will ever burst forth in another. If Israel is closed against it, so that no leper there is cleansed, then Naaman the Syrian shall profit (2 Kings v) or the widow of Sarepta be fed (1 Kings xvii:9). If the natural branches—the Jews—fall by unbelief and reject their Messiah, that fall shall prove the riches of the world (Rom. xi:12). If Christendom, in its turn, becomes self-complacent, then China and Africa shall begin to bloom, as they are irrigated with these living waters. If a local assembly or church becomes lukewarm, then He who is thus excluded will go wherever need and faith welcome Him. If all assemblies are in the same condition, then His cry goes abroad: “If anyone—any single individual—hear My voice and open the door, I will come in to him and sup with him and he with me” (Rev. iii:20). The river of flushing, gushing, rushing, bursting water of life is irrepressible, and all is centered, and finds its only outlet through Jesus our Lord.

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## Current Events

### In the Light of the Bible

**Mussolini's Fears and Advice.** Benito Mussolini believes in disarmament. In “Les Annales,” a French periodical, he declared that disarmament must come if the world is to be saved. “It’s my duty,” he wrote, “to warn those who have at heart the interests of humanity that, if Europe has

to undergo another winter of misery and privation, a great part of Europe runs the risk of becoming Bolshevik. The handwriting on the wall is certain and definite, and now is the time to act." In misery, Signor Mussolini declares, agitation finds a favorable "culture bouillon" for the bacillus of Communism, which once it should cross the Vistula into Poland and conquer territories to the Rhine, would spread like a plague throughout Europe and the world.

"There is no time to be lost. It is necessary to administer, and to administer now, the remedies without which action is in danger of coming too late, at a stage when the patient will be little better than at the point of death. The Hoover proposal showed the way. When it is put into effect, a second step of a political nature will have to be taken to assure the world at least ten years of peace. Russia has come to the front with the five year plan of economic restoration and the world will act similarly once a decade of peace is assured. For that reason the conference of disarmament for next February at Geneva is of the most pressing importance."

Such are the political and economic hopes of this great political leader. There can be no question Mussolini has been a power for good in Italy, being a sworn enemy of Communism, he saved his country from anarchy. Perhaps some such thing which this interesting leader advocates will come to pass. If it does then we shall have a revival of that sinister cry "Peace and Safety!" We know from Scripture what follows such a delusion. There is but one hope for a bankrupt age, and that is the Coming of the King.

**Civilization at Stake.** M. Theunis, the former Premier of Belgium, visited the United States this past summer. According to the New York "Times," he dealt in his public addresses with the Russian question and warned against the aggressions of the Soviets. He said:

" . . . But there is another aspect of the Russian question which is infinitely more serious. The problem is not economic alone; it is something more than a material question—that is, a question of markets. It is above all a moral question, a question of civilization.

“As a matter of fact, two economic systems are in open conflict. On the one hand, there is the present Western system, which, through the long and patient work of the centuries, has brought about a prosperity and well-being theretofore unknown. It is sufficient to have a superficial acquaintance with the United States to realize how far all the social strata have benefited from that civilization through a considerable improvement in their standard of living.

“This economic system is based on private initiative, on the development of the individual and on the maintenance of personal liberty in the greatest possible measure.

“It rests in reality on the very foundation of human nature itself and consequently tends to permit the realization of the broadest aspirations of the human heart.

“On the other hand, the system which is proposed by the Soviets as the ideal system reduces the individual to the role of an inert organ, a part of a vast machine which crushes him by its formidable strength.

“The total suppression of personal liberty, the absolute subjection to anonymous orders—such are the characteristics of this regime. All classes, from the peasant to the workman, are reduced to a state of complete slavery, under the absolutism of an all-powerful, heartless and pitiless bureaucracy.

“The idea of the family, of human affection, everything which is most sacred in the hearts of men, even the love of parents for their children is brutally crushed out as being useless to the economic development of the country. It would seem as if the only considerations still allowed to subsist were purely material ones, and that, through an abominable reversal of the natural order of things, questions of money were the supreme guiding principle of the State. To this inhuman concept everything, absolutely everything, is sacrificed, even religious facts, that magnificent hope in supreme justice which throughout the centuries has enabled man to rise above himself and to find all through his existence consolations and joys of moving beauty.”

**Monsignor Lavelle Speaks in St. Patrick's Cathedral.**

This leading New York Romanist in a recent sermon made the following remarks:

"I am inclined to think that the study of the Bible by the lay classes runs in cycles. When our brothers (?-fine brotherhood, when they were tortured and burned alive!) left us to form the reformation, they set up the Bible as an infallible guide for every one to follow in every walk of life. Today few people read it and fewer give attention to it." (Which is not true at all, for the Bible is read more than ever before).

"It is necessary that all of us know the Bible, and not by the small bits of text we hear quoted in church every Sunday. In order to get the beauty and understanding of Christ's life and the lessons He teaches we must have the continuity of the story and the interlinking events. In this present state of economic and financial depression it is increasingly necessary for us to know the Bible."

"You cannot get along without God. Despite your rationalism, your indifference to faith and morals, when catastrophe is imminent these things are ineffective. You may quarrel with the ways of your church, but wise old Mother Church has the experience of Centuries behind her, and she knows that as quickly as the prosperity of five years ago was dissipated, so will this depression be dissipated; but God and His love for man will go on." In conclusion he made the statement that "a study of the Bible is necessary for us all."

Now this sounds very nice to uninformed people, but—? How is it that Rome blocks in all countries where she still has political power at her disposal the dissemination of the Word of God? How is it that the Bible burning continues by priests in lands where they can do it? How is it that priests demand that those under their domination never read the Bible? Numerous times have we offered to give Romanists a Bible, and they have told us "We are not permitted to read the Bible, the priests do this for us." Some years ago we corresponded with a Jesuit. The Editor wrote him that if he did not have a Bible we would make him a present of a nice Scofield Bible. He answered that the Bible was

not the great authority in the matters of faith; we must listen to "Mother Church." The words of Monsignor Lavelle sound nice, but Rome's tactics speak a different language. Rome fears the reading of the Bible, for if Romish Christians would read and study the Epistle to the Hebrews, for instance, they would soon cease to believe in the mass and in the invention of the priesthood.

And there is much more to be said. We ask herewith Monsignor Lavelle to explain the impotent rage of his superior the "Holy Father" expressed but recently, that, Protestant venture to minister the Word of God and the Truth of God in Italy. And will Monsignor Lavelle also tell us how his exhortation to read the Scriptures can be harmonized with the action of a Romish priest in Rome by name of Anticoli Corrado, who gathered a number of Bibles for a public burning. Please explain!

The truth is that the old harlot and mother of harlots (Rev. xvii) is still the same Bible hating and Bible burning institution she has always been. She repents not, says our Lord. She will continue in her hatred of the Gospel of Grace till the fires of judgment consume her.

**The Chinese Flood and its Start.** Definite information has been received in China through the Kuo-Min Agency that the Communist army along the Yangtze river cut the dykes so as to flood the pursuing government troops. This produced the terrible floods by which 150,000 natives were drowned. Official statistics of the Public Safety Bureau in Hankow state that 163,000 houses in the Wuhan area were submerged and 752,000 people affected. Could there be anything more Satanic! Of these 65%, or half a million, were destitute. Foreign experts say that 6,000 miles of new dykes were needed. Poor, suffering China! May the happy day soon come when groaning China will be delivered of its groans by the coming One, whom the Gospelless masses of Asia will gladly receive as King of kings and Lord of lords.

**The Plight of Great Britain.** It seems almost as if Great

Britain is in a worse plight than Germany. The future of Great Britain, with its boasted World-Empire and World Dominion is extremely dark and uncertain. And if the British Empire *should* collapse—what then? It would mean a world calamity.

A. J. Cook, who is one of the great labor-leaders of England, has made some pertinent statements on the situation, and believes that England's trouble has not yet begun. He writes:

England's disease is deep-seated. The world has moved on and she has not. The world which made England immensely rich by buying her products is now making such products for itself, and England has found no substitute industry.

British trade fell off \$1,670,000,000 in 1930. This year the slump will be much worse. Her coal, iron, steel and textile exports are far down. British shipping is in a grave crisis. Ships under construction the first half of this year total less than half the figures for the corresponding period of last year.

The world economic crisis alone is troubling Britain and she will recover when the world recovers, English politicians insist. This is false.

Britain used to manufacture for the world. Now she is surrounded by competitors.

British ships used to haul the world's merchandise. But now Germany, Holland, France, Italy, Japan and the United States are rivals.

Coal—Britain's ancient standby—used to make the world's wheels go round. Today it is oil and electricity and gasoline. Probably a million people in Britain still are counting on coal to feed them—yet none will ever again get his living by it.

Britain faces the colossal task of switching her entire point of view, and, to a large extent, her very mode of life if she is to survive as the great power she was before 1914.

England today is just one commonwealth among others in the British commonwealth of nations. Canada, Australia and the rest are as independent as she, and have their own Parliaments, their own tariffs, their own budgets and their own family troubles. And India hereafter may be counted out, for in the empire she will be a liability rather than an asset.

**The Jerusalem University.** The Chancellor of this University is Rabbi Judah Leon Magnes, a significant name—Judah—Lion. The University was really inaugurated by Lord Balfour in 1925 and since then has had a remarkable development. Last year the Editor received a request to send our exposition on Daniel as a gift to the library. We did so, and after receiving a cordial letter of thanks we sent as a gift a dozen more volumes. A personal letter of thanks



was then received from the Rabbi. This shows their liberality. The privileges of the University are open to the members of any creed or race. One of the most interesting facts is that the language used is the Hebrew, which a few years ago was considered a dead language. It is so no longer. For besides being exclusively used in this institution of learning it is spoken in the streets of Jerusalem, and a number of newspapers and magazines are published in this language.

The University has three departments: The Department of Jewish Studies, which includes Jewish literature and Jewish life, etc., The Department of Oriental Studies, covering Oriental literature and comparative religions. The library contains now some 12,000 volumes on Islam. The third department is called "The Institute of Humanities."

All these facts are intensely interesting to us all. It shows how the Jewish renaissance is advancing in leaps and bounds. Wealthy Jews will no doubt see to it that this institution is largely supported. It will attract hundreds of young Jews and will become a great factor in the intellectual life of Palestine. We frequently think of our own books being catalogued in the University library, which has 250,000 volumes, and we pray that some young searching Hebrews may come across such volumes as "Daniel," "Matthew," "Ezekiel," "Joel," "The Gospel of John" and others, and receive the true light through reading these expositions.

**Modernism Apologizes Partly for the Destruction of Churches by Sovietism.** The following editorial paragraph is taken from the leading organ of Modernism, "The Christian Century," of August the nineteenth.

From Moscow comes the not surprising news that the demolition of the "Temple of the Savior"—otherwise known as the "Cathedral of Christ the Redeemer," or Khram Spassitelia, to be quite exact—has already been started, a week after it was decreed. On the site is to be erected a splendid "palace of the soviets," which will be the capitol building of all Russia. It will need to be splendid to fill the gap against the sky which will be left by the destruction of this church. The Temple of the Savior was not beautiful but it was vast and magnificent.

Its standing capacity was rated at 7,000. Its glittering gold dome, surmounted by a cross which towered 350 feet above the street, must have been a constant offense to the eyes of all militant atheists. The church was a memorial of the deliverance of the city from Napoleon—after he had occupied and sacked it. Begun in 1839, after a false start on Sparrow Hills and a financial scandal twenty years earlier, it was not completed until 1883. It followed the architectural pattern of the Kremlin churches to the extent of having four corner cupolas and a central dome, but otherwise it was out of key with the whole city and seemed like an alien thing set down in the heart of Russia. Perhaps that is one reason why it is being destroyed, through probably not the principal one. Its site is desirable for a government building, and its cross was worse than a stumbling block and foolishness—it was a reminder of the days of faith and an affront to the aggressively godless.

A kind of an apology for what the Soviets are doing. The real reason at which the editorial barely hints is the Satanic hatred of Sovietism for all religions. Thousands of churches, synagogues and mosques have been wantonly destroyed and thousands of Christian believers are still suffering the hardships of a bitter, relentless persecution. Yet such men as Sherwood Eddy and Professor Reinhold Niebuhr of Union Theological Seminary can laud these Atheists and their doings to the sky.

**The Pope and Mussolini Shake Hands.** It seems the quarrel of fallible Mussolini with the infallible Pope is about ended. A dispatch from Rome says: "The accord between the Vatican and the Italian Government has been completed and has been approved by Pius XI and Premier Mussolini. The text of the accord was printed privately. It was sent to the members of the College of Cardinals, many of whom are at their summer residences." We wonder what the accord is. Evangelical Christians have to thank Mr. Mussolini for counteracting the Pope's attempt to close all Protestant Schools and Missions. Has this been changed? We shall see when the text of the agreement is made known.

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**Prayer request.** Please pray often with us that the publication of "OUR HOPE" may be sustained. Our needs are great, but He is able.

## Christ's Atonement

### BIBLE CONFERENCE ADDRESS

BY H. A. IRONSIDE

“Wherefore in all things it behoved Him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people” (Hebrews ii:17).

The atoning work of our Lord Jesus Christ is the foundation of all our blessings. Apart from that work there is no salvation for any poor sinner. It is therefore rather disconcerting as a rule when for the first time one turns to the New Testament to look up the theme of atonement; he finds that the word itself occurs only once on the pages of our Authorized Version, and that in this one instance it is really a poor translation. I refer to Romans v:11, where we read, “And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have received the atonement.” In the margin “reconciliation” is substituted for “atonement” and scholars are generally agreed that it is the better word, for in the strictest sense you and I did not receive the atonement at all. It was God who received that, and we receive the effect of it, which is reconciliation. We are “reconciled to God by the death of His Son.”

If I had defrauded you out of a great sum of money, you would have good reason to feel rather unkindly toward me; there could be no proper reconciliation until the amount owing was paid. But if I happened to have a wealthy friend who took enough interest in me to pay that money for me, you would receive the atonement, the payment, and I would receive the reconciliation. As a result of that transaction, you could righteously forgive me and no longer hold anything against me. We could be friends again because of the atonement.

The singular thing is that when we turn to the verse with which we began, we find that our translators have used the

word "reconciliation" where they should have used "atonement." Why do I say that? You know the Old Testament was written in two languages. The greater part of it was written in Hebrew and a small portion of it, certain sections of Ezra, Nehemiah and Daniel, in Chaldean; but taking it all in all we speak of the Old Testament as the Hebrew Bible. The New Testament was written in Greek. Running through the Hebrew Bible there is a word which has the meaning of atonement. It is used upwards of one hundred times. Some two hundred thirty years before the coming of our Lord into this world, a Greek translation was made of the Old Testament. An Egyptian king, Ptolemy Philadelphus, was a great patron of letters, and he asked a group of Hebrew scholars to come to Alexandria, Egypt, and translate the sacred writings of the Jews into Greek in order that the Greek speaking world might be able to avail themselves of them. Up to that time, these Old Testament Scriptures had been hidden in the Hebrew and those who did not understand that language were not able to benefit from them.

In accordance with the request of Ptolemy, about seventy Jewish scholars came together and spent a long time translating the Old Testament into Greek. We call their translation the Septuagint, that is, the translation of the seventy. The abbreviation LXX refers to this Greek translation. When these translators undertook to render the Hebrew word that I am after, they used in every instance a Greek word which is found in our New Testament just three times. It is the word that is here translated "reconciliation." The same word is found in the first epistle of John, chapter two and verse two, where we read of our Lord Jesus being the "propitiation" for our sins. It occurs again in 1 John iv:10, "Herein is love, not that we loved God, but that He loved us, and gave his Son to be the *propitiation* for our sins." Now if we can find out what the words in the Old Testament are that are translations of this Hebrew word that is rendered by the Greek term, which is rendered "reconciliation" and "propitiation," we shall get a pretty good idea of its exact meaning. I am going to give you

seven instances. I might take a great many more, for there are about a dozen different words thus translated, but these seven will give us a fair conception of the meaning of the Hebrew word.

In Genesis vi:14, we have the first instance. God said to Noah, "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt *pitch* it within and without with pitch." That word "pitch" is the first occurrence in the Old Testament of the word we are looking for. It is the Hebrew word Kaphar. Why is it translated pitch? It is a word which literally means "to cover." Why was Noah commanded to build an ark? It was to save him and his family from the judgment of the flood. If they were to be saved the ark must be absolutely water-tight, and so he was told to pitch it within and without with pitch, literally to cover it within and without with a covering.

What is pitch? Pitch is the life blood of a tree. Drain all the pitch out and the tree dies. Noah was told to cover the seams of the ark with the life blood of a tree. What a wonderful picture this is of the atoning work of God's blessed Son. Inside the pitch-covered ark Noah and his family were secure. The storm might rage without; the waters might rise mountain-high, but they were safe in the ark of God's providing.

In the thirty-second chapter of Genesis you get the same Hebrew word, but it is translated in an altogether different way in our English Bible. We read that when Jacob was coming back to Canaan, after being away for twenty years because of his sins, his brother Esau came to meet him and Jacob was rightly afraid of him. He knew he had wronged his brother; he had lied in order to get the blessing away from Esau, and so fled from his wrath so long before. When the message came, "Esau cometh to meet thee and four hundred men with him," Jacob was filled with terror. He thought, "I am not a warrior, what can I do?" So he selected some of his finest cattle and placed a herdsman over them. Then he took some of his best sheep and put them in charge of a shepherd, and some from various other groups, and said, "Go on ahead, and when Esau my brother meeteth

thee and asketh thee, saying, Whose art thou, and whither goest thou? and whose are these before thee? Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau; and, behold, also Jacob is behind us." And then in the twentieth verse he said to these servants, "And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will *appease* him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me." The Hebrew word that is here translated "appease" is the same as "pitch" in the earlier passage. Literally he said, "I will cover his face with a present and afterward he may receive me." You see Jacob felt that he had done wrong and wanted to do something to propitiate his brother. All human religion is an effort on the sinner's part to cover God's face so that He will not see his sins, an effort to appease God for the wrong that one has done. But you can never cover His face, you can never appease Him, you can never settle for your own sins. It is an absolute impossibility. Therefore the need for Christ's atonement.

Now turn to Leviticus xvii:11, "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." This is the great crucial text of the Old Testament on this subject. It is the same word that was rendered "pitch" and "appease" and is now translated "atonement." God is speaking of the sacrifice when He says, "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement—to make a covering—for your souls: for it is the blood that maketh an atonement—a covering—for the soul." No atonement without blood!

Next turn to Numbers xxxv:31 and 32. God is speaking here of the fearful crime of homicide and says, "Moreover ye shall take no *satisfaction* for the life of the murderer which is guilty of death: but he shall be surely put to death. And ye shall take no *satisfaction* for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest." If a man committed murder

in Israel, God's law was very stringent. They were told not to consider any other punishment for that man but death. Life imprisonment, banishment, would not do; the man must die under the law. A life for a life, blood for blood, burning for burning—that is law. This Hebrew word translated "satisfaction" is the same word we have been tracing, "Ye shall take no covering, no appeasement, no atonement for the life of a murderer." Under law he must die.

In Job xxxiii:24, Elihu is speaking and says, "He is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom." Look at the margin, "I have found an atonement." Here is the same word again, now translated "ransom."

In Isaiah xlvii:11, speaking to Babylon after that guilty city had sinned away her day of grace, he says, "Therefore is evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to *put it off*: and desolation shall come upon thee suddenly, which thou shalt not know." The marginal reading is, "Thou shalt not be able to expiate it," and "expiate" is the same word again. God tells Babylon that she is doomed because of her manifold iniquities. No atonement will avail for her.

Now the last instance that I want to use is Ezekiel xvi:62 and 63. Here God is speaking of a future day when all Israel's sins will be put away, and He says, "I will establish My covenant with thee; and thou shalt know that I am the Lord: that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am *pacified* toward thee for all that thou hast done, saith the Lord God." The Hebrew term for "pacified" is the same word.

We have had seven different English translations of this one Hebrew word, but it is always translated in the Septuagint version by exactly the same Greek word, the one which is used in the three Scriptures I read. In Hebrews, it is translated "reconciliation" and in First John "propitiation." You also get the word "propitiation" in the third chapter of

Romans, but it represents another word in Greek. We read, "Whom God hath set forth to be a propitiation through faith in his blood" (Rom. iii:25). "Propitiation" here is the Greek word used to translate the Hebrew term for "mercy seat." In the Old Testament, this was the place of propitiation, where the blood was sprinkled; the propitiatory, the meeting-place between God and man.

Let us see if we can get a little conception from all this of what Christ's work does for sinners. You and I stand guilty before God. The Bible is the record of sinners and in that it differs from the sacred writings of all the world. The sacred writings of the eastern nations are the stories of their good men, of their saints, and the lives of these men are recorded because of their reputed holiness. This Book is a story of sinners. Some folk do not like that; they say, "It has so many bad characters in it. It tells of Abraham who lied about his wife; Jacob who cheated his employer; Samson who sinned in such a vile way; David who was guilty of the double sin of adultery and murder; and so many other wicked men. Why, it isn't a fit Book to have in the house!" What a mercy that sinners like you and me have a Book like this. We are all sinners, for "All have sinned and come short of the glory of God." If this Book were just about saints, it would not be for us. Thank God, it is the record of God's grace to sinners, and because we are sinners we come expecting a message for ourselves. First, God shows us our sinfulness and then He shows us the remedy for sin.

It is necessary that propitiation be made for sin, but we cannot make it ourselves, and therefore God in infinite grace gave His only Son to do that very thing. Turn again to First John iv:10, "Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins." "Oh," you say, "I do not like to think that God demands propitiation for sin." Well, He does whether you like it or not. His holy character demands it. You won't find this in the loose theology of the day, but this loose theology produces mighty loose living. You do find it here in the Word of God—there must be propitiation for



sin. We read in Hebrews ii:17, "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people." He became a real man though He was ever God over all, blessed forever more.

Link this up with these Old Testament words and you will see that it is He, whose precious blood provided the covering that answers to the pitch that covered the ark, and saved us from the judgment to come; who covers the face of God so that He looks at Christ and His finished work and does not see our scarlet sins, but puts them all away forever; whose blood makes an atonement for the soul, "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls." He took human flesh and blood in order that He might go to the cross and offer Himself upon that great altar to make an atonement, a covering, for the soul. He it is who has made divine satisfaction even for a world of sinners. The law said, "Ye shall take no satisfaction for the life of a murderer" but one of the first men ever saved when Christ died for our sins upon the cross, was the dying robber and malefactor by His side, who had been indirectly guilty of the sin of murder, and all through the dispensation the vilest sinners have been saved because Christ has made complete satisfaction. He it is who gave Himself a ransom for our sin, and God saves each penitent sinner who comes confessing his guilt and acknowledging his iniquity from going down to the pit. "I have found a ransom." We did not find it, but God did. He Himself provided the ransom in giving His own blessed Son for our salvation. And so, in the book of the Prophet Isaiah, we find that it is He who has expiated our guilt. Then take that last word in Ezekiel. Because of the finished work of the Lord Jesus Christ, God is now pacified for all that we have done. This then is the testimony of holy Scripture, and now Jesus Himself who has died for our sins has gone into glory, and there in heaven He abides, the propitiation through faith in His blood, a

mercy seat, where every poor sinner can come and meet the Lord.

The mercy seat was the covering of the ark, which was a chest made of a certain kind of wood that grew abundantly in the desert, and it was overlaid with gold. It represented the humanity and the deity of our Lord Jesus Christ. Inside they put the two tables of the covenant, God's holy law, and God told them to cover the chest with the mercy seat of pure gold. The high priest was commanded to go in once a year and sprinkle it with blood. There was the law that man had broken covered by the propitiation that God had provided.

Some years ago in San Francisco, I entered a hall where Bible lectures were being given. I did not know what was going on nor who was conducting the meetings. I soon found that I was listening to a Seventh Day Adventist, and I had not been in there very long before I realized that everything he said was directed at me, for it was evident that I was the only stranger in the place. Each time the speaker said something that was supposed to be pretty good, every one of the thirty-five people present would turn around and crane their necks to see how I was taking it. Right in front of me there was a picture of the ark of the covenant with the cherubim above, and by the way it was depicted it looked as though a great piece had been broken out of the side, and inside you could see set up very clearly the two tables of the covenant with the Roman numerals, I, II, III, IV, etc. A brilliant light was shining from the fourth, "Remember the sabbath day, to keep it holy." Then the preacher said, "It may be that some of the visiting friends have some questions to ask." Nobody asked any, but they all looked at me. I thought, "Well, I'm not going to satisfy them by displaying my ignorance." But finally he singled me out and said, "I see a stranger down there; would you like to ask a question?"

"Well," I said, "since you are so insistent, I will. I didn't intend to ask, but will you tell me why you have broken a hole in the side of the ark of the covenant?"

"There is no hole broken there," he said, "we just made it that way so you can see what is inside."

“Will you tell me,” I said, “why you wanted to see what was inside?”

“I do not quite understand you.”

“Well, when God told Moses to make the ark, He said to put the tables inside and to place the mercy seat above, and to sprinkle it with blood; and if God had not done that, the law could only have cursed and brought judgment, but because it was covered with the mercy seat, He could go on with the people in view of the cross where the great sacrifice was to take place. You are trying to uncover what God was so careful to hide. We have all broken that law and so do not want to see it, for we read, ‘Cursed is every one that continueth not in all things which are written in the book of the law to do them’ (Gal. iii:10). Do you remember what happened to the men of Beth-Shemesh when they looked into the ark?”

“No,” he said, “I don’t believe I do.”

“God smote them and they died. Why do you suppose that was?”

“I suppose because it was irreverent.”

“It was because they turned the mercy seat to one side and faced the law, and because they were sinners the law could only smite them with death. You are doing the same thing. You are trying to let people see the law which God has covered up.”

“I am sorry, sir,” he said, “but our time is up today and we won’t be able to go on with this discussion. Come some other time, and we shall be glad to take the matter up.”

So I went away. I am afraid it is not only the Seventh Day Adventists that have never learned that when Jesus died on the cross He met every claim of the law that we had violated. We are not under law, we are under grace. All our sins are gone forever, because “Calvary covers it all.” That is the very meaning of the atonement; it is the covering for our sins. He became a merciful High Priest, that He might make a covering for our sins, that He might put them all away forever. God is satisfied; His righteous claims have been fully met, and now He can justify freely all who trust His Son.

## A Message For Each Day

**November 1.** "I will sing unto the Lord, because He hath dealt bountifully with me" (Psalm xiii:6).

Surely the Lord deals bountifully with every one who trusts in Him. The depth of the riches of His grace and mercy is unfathomable. Let us rejoice in His salvation and make melody in the heart unto Him.

**November 2.** "Be ye strong, therefore, and let not your hands be weak; for your work shall be rewarded" (2 Chron. xv:7).

Therefore—because He is with us and in us. Strong, because He is strong and mighty. And as we do His bidding and serve Him well, may we daily look for that great day when we shall all appear before His judgment seat.

**November 3.** "With God all things are possible" (Mark x:27).

Yes, *all* things—nothing excepted. And He is our God and our Father, the God and Father of our Lord Jesus Christ, whom He raised from the dead, and in whom He has raised us up. Oh, discouraged heart, cheer up and trust Him fully.

**November 4.** "In quietness and in confidence shall be your strength" (Isa. xxx:15).

Be still unto the Lord. Never murmur nor doubt, but "rest in the Lord and wait patiently for Him." He will never leave nor forsake. Our inquietude, our restlessness is unbelief and dishonors Him.

**November 5.** "And call upon Me in the day of trouble; I will deliver thee and thou shalt glorify Me" (Psa. i:15).

What an offer of mercy this is! He, the Lord, says before: "Every beast of the forest is mine, the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the field are mine." And this omnipotent Lord tells us to call upon Him. He pledges His gracious help and promises deliverance, and the result will be His praise.

**November 6.** "O God, my heart is fixed. I will sing and give praise, even with my glory" (Psa. cviii:1).

O for such purpose of heart! A heart fixed at all times to seek His praise. We may often resolve to do it but shall fail over and over again. Grace alone enables us; an utter dependence on Himself.

**November 7.** "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein" (Heb. xiii:9).

There are indeed the days of divers and strange doctrines, and many poor souls are tossed about from doctrine to doctrine, unsettled and miserable on account of it. Let us be cautious and dependent on Him for guidance.

**November 8.** "At my first answer no one stood with me, but all forsook me; I pray God that it may not be laid to their charge" (2 Tim. iv:16).

The apostle and his circumstances in Rome are clear foreshadowings of the end of the age. Notice, much like Christ, he was forsaken by all, and Christ manifests Himself through His prisoner in the prayer, "that it may not be laid to their charge."

**November 9.** "Notwithstanding the Lord stood with me and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the lion's mouth" (2 Tim. iv:17).

All may forsake us, as we stand true to the Lord and His Word. Many of God's children, faithful and obedient, find indeed that their path is a solitary one. But while *all* forsake, He never forsakes. As one after the other departs, it will cast us more and more upon the Lord.

**November 10.** "But let us who are of the day be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation" (1 Thess. v:8).

Being of the day, let us act as the children of the day. The evil days, the difficult days are upon us. Let us put on the whole armor of God which His rich grace has provided for us, to stand and to withstand.

**November 11.** "Then came Peter to Him and said, Lord, how often shall my brother sin against me and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven" (Matt. xviii:21, 22).

What grace shines out of these words! How little this forgiving love is manifested in these days. Here is our standard as believers for our behavior toward other believers: "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephes. iv:32).

**November 12.** "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:39).

And in the next chapter we read, "And Jesus went out and departed from the temple." It was His parting word. He is coming again, and *they* shall see Him in the clouds of heaven and welcome Him. Pray for the peace of Jerusalem.

**November 13.** "Blessed is that servant whom his Lord, when He cometh, shall find so doing" (Matt. xxiv:46).

Therefore be ye also ready. In an hour we think not He will come. May He find us watching, ready to meet Him in the air.

**November 14.** "But, if that evil servant shall say in his heart, My Lord delayeth His coming. . . . The Lord of that servant shall come in a day when he looketh not for Him and in that hour He is not aware of" (Matt. xxiv:48-50).

The evil servant's cry is on the increase. "My Lord delayeth His coming" is heard all about us. It is Satan's work to take our eyes away from the coming Lord and the Lord's imminent coming. Watch, therefore, for ye know neither the day nor the hour.

**November 15.** "To preach the acceptable year of the Lord" (Luke iv:19).

With this sentence the Lord closed the book in the synagogue of Nazareth. The acceptable year of the Lord still lasts. It will soon come to an end and be followed by a day of vengeance (See Isa. lxi:2). Let us redeem the time, and preach, teach and live the blessed Gospel.

**November 16.** "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me" (John v:39).

Here the living Word calls forth the witness of the written Word. The Holy Scriptures are as divine, as infallible as Christ Himself. If we neglect the prayerful searching of the Scripture we will suffer great loss. Searching the Scriptures acquaints us better with Christ.

**November 17.** "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out" (John vi:37).

Blessed promise and assurance. Thus we all come to Him, drawn by Himself, sought by Him, the gift of the Father unto Him, and find a welcome. Never, *no, never*, will He cast us out.

**November 18.** "And this is the Father's will which has sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day" (John vi:39).

Three times the Lord makes the statement, "I will raise him up in the last day." How could the Lord Jesus lose a single one of those the Father gave Him and for whom He died? If it were possible, His work on the cross would have been an imperfect, insufficient work. Blessed comfort, we are saved and safe in Him. Saved forever.

**November 19.** "And ye shall know the truth, and the truth shall make you free" (John viii:32).

“Thy Word is the truth.” Knowing the Truth, believing and obeying the Truth makes us free indeed. Blessed liberty!

**November 20.** “And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon all” (Acts iv:33).

The Lord Jesus raised from the dead, seated in the highest heavens at the right hand of the majesty on high, must be the prominent theme in all preaching. “For to this end Christ both died and rose again, that He might be Lord both of the dead and the living.” Great power and great grace will ever attend the proclamation of the exaltation of Christ.

**November 21.** “For the Lord is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly” (Psa. lxxxiv:11).

Sun and shield, light, love and protection, grace and glory, all from Him, the God and Father of our Lord Jesus Christ.

**November 22.** “And ye are complete in Him, which is the Head of all principality and power” (Col. ii:10).

If all Christian believers would take it in faith that their completeness and perfection is *in Him*, what peace and rest, joy and praise would be the result!

**November 23.** “Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need” (Heb. iv:16).

As in Christ we have a perfect right to come to the throne of grace with boldness, not with fear and trembling but with joy and gladness. We can *never* go too often and never come in vain.

**November 24.** “By faith the walls of Jerico fell down, after they were compassed about seven days” (Heb. xi:30).

And so still the walls fall down and mountains are removed if faith looks past the walls and mountains to an omnipotent God.

**November 25.** “The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Peter ii:9).

The Lord knoweth. Are you in trials and temptations? The Lord knoweth. He knoweth also *when* and *how* to deliver His own. Do not take your case out of His hands by acting in the old self.

**November 26.** “Little children, it is the last time, and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time” (1 John i:18).

All about us points to the nearness of *the* antichrist, that wicked one who can only be revealed after the church is removed from the

earth. May we be kept from sharing or partaking in the anti-Christian spirit of our times.

**November 27.** "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him godspeed" (2 John 10).

The doctrine is the doctrine of Christ, His Person and His work. There are many teachers about, cultured, able in human wisdom and flattering in language, but they bring not the doctrine of Christ. Separate from such.

**November 28.** "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting" (Isa. i:6).

The Blessed One endured the cross, despising the shame. It was for the joy set before Him. Let us adore and worship Him.

**November 29.** "It is God that girdeth me with strength and maketh my way perfect" (Psa. xviii:32).

Let *Him* gird you today. Let Him make your way perfect.

**November 30.** "If any man love not the Lord Jesus Christ, let him be anathema (cursed) maranatha (when the Lord comes). The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen" (1 Cor. xvi:22-24).

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## The Heart of the Lesson

BY ARTHUR FOREST WELLS

WORLD'S TEMPERANCE SUNDAY

Nov. 1. Gal. v:13-26

Golden Text, Eph. v:18

Daily Readings

Mon., Oct. 26, Rom. viii:1-17a. Tues., Oct. 27, 1 Cor. xiii:1-13. Wed., Oct. 28, 2 Cor. vi:1-7:1. Thurs., Oct. 29, Eph. v:1-21. Fri., Oct. 30, Phil. iv:8-20. Sat., Oct. 31, Col. iii:1-17. Sun., Nov. 1, Gal. v:1-26.

THE OUTLINE OF THE LESSONS

I. The Right Use of Freedom, (Gal. v:13-15). II. The Works of the Flesh, (Gal. v:16-21). III. The Fruit of the Spirit, (Gal. v:22-23). IV. Living by the Spirit, (Gal. v:24-26).

THE HEART OF THE LESSON

The power of the gospel is not meant to be found in its denunciation of evil, but in its proclamation of righteousness through Christ Jesus our Lord. Yet the good news of grace is intelligent only in view of a right understanding of the nature and consequences of sin; therefore, the evangel of the Saviour announces both. The Gospel is, however, not only good information; it is power as well. It is God's Word and



God's Spirit. The Holy Spirit uses the written Word to produce repentance and faith, with their respective results.

Two lists of fruit varieties are given in our lesson: the one enumerates the manifestations of the unregenerate or the carnal heart itself, the other sets forth the life-products of the Holy Spirit. It should be understood that the Christian is capable of expressing either, but not both. The guarantee of the good harvest is found in a yieldedness to the Spirit of God. Without Him none of His fruit is possible. This is not only self-evident; but it is easily proved by the fact that love, which is the one requirement for the fulfilment of the law, is not found as a possibility of the flesh. The carnal heart cannot love; therefore it cannot keep the law. The fruit of the Spirit is far more and different than anything that the law could produce, even if the natural heart were capable of love.

Since the major emphasis of the gospel is upon the life that pleases God, let us focus our attention chiefly upon the verses that list the fruit of the Spirit. There is no question about these forming one of the most elegant passages of the Bible. They easily take rank with such portions as 1 Corinthians xiii:1-13, Paul's great song of love; Philipians iv:8, his verse on Christian virtues; and 2 Peter i:5-8, Peter's exhortation concerning the believer's attributes.

I confess, in a spirit of repentance, that I have often had a peculiar feeling toward this text of Galatians v:22-23. I do not know that I can describe it; but it had something to do with the nature of the Galatian Epistle. This Epistle is a document of strong controversy. It is a writing in which Paul seems to grow very bitter toward perverters of the true gospel. If this passage were found in the Epistle to the Ephesians, for example, I would never have had any other thought than that it had its right environment. But to find such an elegant passage in Galatians puzzled me. But then I read this statement of Professor Findlay, "His (Paul's) ethics are the fruit of his dogmatic faith," and I saw the text in a new light. The same man, and the same ink, that wrote, "As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema," wrote, "But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law." My feeling in the matter is that, if you want to have the Holy Spirit's ethics, you must have the Holy Spirit's theology, dogmatic theology. None less than our Lord Himself said, "By their fruits ye shall know them" (Matt. vii:16).

Let us make note of the things that are said or are implied in these verses. I. Christian virtues are of the nature of fruit. Note the contrast: "The *works* of the flesh are manifest"—"But the *fruit* of the Spirit is." In these days of psychology-worship, when we hear much about the building of character, let us learn from God that His characters are not *built*, but *grown*. (See 1 Peter ii:2; 2 Peter ii:18; Ephes. iv:15, v:9, 11; Rom. vi:21).

II. Christian virtues are the fruit of the Holy Spirit. There are no good things in the world that are the creations of any person other than the Holy Spirit. The older theologians used to speak of 'common' and of 'special' grace; but both are the blessings of God Himself. Using such terms, this text speaks of the 'special' grace of the Holy Spirit, or rather some of the benefits thereof. Such fruit is not the immediate result of believing the Gospel, but a manifestation of a cooperation with the indwelling Spirit. We might add that fruit is normally the result of mature life.

III. Character and conduct created by the Spirit of God are a balanced unit. Although the lesson mentions nine varieties, they are all

spoken of as the *fruit*, not fruits, of the Spirit. In like manner, the beatitudes of Matthew v:3-11 do not describe eight or nine different classes of persons, but eight or nine benedictions for every such faithful saint.

## PAUL IN EPHESUS

Nov. 8. Acts xix:8-20

Golden Text, Eph. v:11

## Daily Readings

Mon., Nov. 2, Acts xviii:24-28. Tues., Nov. 3, Acts xix:1-7. Wed., Nov. 4, Acts xix:8-22. Thurs., Nov. 5, Acts xix:23-41. Fri., Nov. 6, Acts xx:1-16. Sat., Nov. 7, Acts xx:17-38. Sun., Nov. 8, Eph. i:3-14.

## THE OUTLINE OF THE LESSON

I. Paul's Ministry in the Ephesian Synagogue, Acts xix:8. II. The Opposition, Acts xix:9a. III. Paul's Ministry in the School of Tyrannus, Acts xix:9b-10. IV. Special Miracles, Acts xix:11-20.

## THE HEART OF THE LESSON

The story of the church at Ephesus is introduced in the eighteenth chapter of The Acts. We read of an Alexandrian Jew by the name of Apollos that he came there. We read that he was mighty in the Scriptures, and that he taught accurately the things concerning Jesus; but that he knew only the baptism concerning John. Incidentally, this speaks of the great and lingering influence of the Baptist; but it is the last mention of the Lord's forerunner. It proves the truth of his own saying: "He (the Lord Jesus Christ) must increase, but I must decrease" (John iii:30). In the providence of God, there came to hear him one day two friends of Paul, Priscilla and Aquila —note that the wife is mentioned first; the Gospel had already done much to change the position of womanhood! These saints noticed a lack in the doctrines proclaimed by Apollos, and subsequently took him unto them, possibly for dinner, and expounded unto him the way of God *more* accurately. Compare Acts viii:31, "How can I expect some one guide me?" See also Romans x:8-15. Apollos accepted the correction, or addition, and was able to help other believers much through grace. Note four things about Apollos: his ability, his ignorance, his willingness to proclaim every measure of truth that he had received, and his readiness to be corrected.

His early work had created an atmosphere in the church like unto his own condition of partial Gospel ignorance. Paul seems to have noticed immediately upon his arrival to Ephesus for he asked certain disciples: "Did ye receive the Holy Spirit when ye believed?" Note the correct wording of the question. They answered: "Nay, we did not so much as hear whether the Holy Spirit was (given)" or "Nay, we did not so much as hear whether there is a Holy Spirit." Which ever way we read the sentence, it is evident that those disciples were in darkness about an important fact of the Trinity. It is interesting to see how Paul dealt with that difficulty. He asked concerning their baptism. Informed by them that they had received the Jewish baptism unto repentance, Paul preached unto them Jesus, as he showed them that the baptism of John was not an end in itself but a means of preparation for the Lord Jesus Christ. Compare John i:6-8, 19-42; Matthew iii:11-17; Acts i:5. The Ephesian disciples, as ready to receive the whole truth as Apollos, expressed their faith in the Lord Jesus by being baptized into His name. There was then no more question about the Holy Spirit; for He came upon them, and they spake with tongues and prophesied. Compare Acts ii:1-4, viii:14-17, ix:10-20, x:34-48.

Paul's experience as a missionary in Ephesus duplicated, in some respects, that in other places; for he was opposed by the Jews, and had to go to Gentile quarters. This time he made use of the school of one Tyrannus. Note the program of his actions: he departed from the synagogue; he separated the disciples unto themselves; he reasoned daily in the Gentile school. The results were tremendous. The words are: "So that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks." "Many also of them that *had* believed came, confessing, and declaring their deeds. And not a few of them that practised magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it 50,000 pieces of silver. So mightily grew the word of the Lord and prevailed." We might also cite the testimony of the apostle's enemy, Demetrius; but we need not. We do want to call attention to the statement of Paul himself in verse 21, "I must also see Rome," which Dr. Stifler has so impressively described as "The Birth of the Purpose to Evangelize the World." Note then three results of this gospel program: many Jews and Gentiles were saved; backsliding Christians (note the perfect of the verb believe in verse 18) repented; a realization of the great power of the Gospel for world-evangelism. We may put the program and its results in two parallel columns:

Paul forced to leave synagogue.	All Asia heard the Word.
Disciples separated.	Backsliders repented.
Paul enters school of Tyrannus.	The Gospel for Rome.

The central statement here may hold the key to the present situation in the religious world. See carefully and prayerfully then 2 Corinthians vi:14-7:1.

### PAUL IN JERUSALEM

Nov. 15. Acts xxi:27-39

Golden Text, Acts xxii:15

#### Daily Readings

Mon., Nov. 9, Acts xxi:1-16. Tues., Nov. 10, Acts xxi:17-36. Wed., Nov. 11, Acts xxi:37-xxii:29. Thurs., Nov. 12, Acts xxii:29-xxiii:11. Fri., Nov. 13, Acts xxiii:12-30. Sat., Nov. 14, Acts xxiii:31-xxiv:9. Sun., Nov. 15, Acts xxiv:10-27.

#### THE OUTLINE OF THE LESSON

I. The Opposition Against Paul (Acts xxi:27-30). II. Paul in the Hands of Roman Law (Acts xxi:31-39).

#### THE HEART OF THE LESSON

In order to understand the printed text of the lesson, it is necessary for us to go back to the beginning of the chapter, which describes Paul's coming to Jerusalem. We are introduced to Paul's desire to go to Jerusalem in Acts xix:21. The fact is mentioned in connection with his desire to see Rome evangelistically. It is said there that he "purposed in the spirit" to do a number of things, among which are mentioned his desire to go to Jerusalem and to see Rome. If the translators of the New Testament were right in spelling the word spirit with a small s, then we are to understand that this complex purpose was strictly Pauline and not Divine. The small s would be in harmony with the pleading of the disciples at Tyre (Acts xxi:4), and the prophecy of Agabus (Acts xxi:11), both of whom claim the authority of the Holy Spirit. This would seem to picture Paul as going against the mind of God; but just as we are ready to agree to this, we are reminded of night-message of the Lord Himself 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). There are three tenses here (compare 2 Cor. i:10); and every one of them seems to carry with it the tenor of approval, namely, that he had done right in coming to Jerusalem, that his present course was the right one, and that his desire for Rome pleased the Lord. Now I am about ready to spell the word spirit in Acts xix:21 with a Capital S. At any rate Acts xxiii:11 stops my mouth from criticising Paul's conduct in Jerusalem, even in view of his relationship to the suggestion of James and the brethren with him (Acts xxi:20-25, but remember Acts xv:28-29), unless I am persuaded to believe that the message of Acts xxiii:11 is an evidence of how the Lord can overrule an Apostle's mistake, and bless that which is good in his efforts. After much and repeated thinking over this matter, I run to the shelter of Acts xxi:14 which reads, "And when he would not be persuaded, we ceased, saying, The will of the Lord be done."

A number of interesting things may be noted in connection with Paul's coming to Jerusalem, apart from or in connection with the problem which we have tried to state above. At Caesarea he met with the household of Philip, who was last mentioned in Acts viii:40. Paul went to Jerusalem with the baggage of his company. This showed with what determination he was moving on to the capital. The Caesarean disciples, who accompanied him, took with him a man by the name of Mnason of Cyprus, an early disciple, with whom the company should lodge. This was not only a precaution, but it also showed determination. If Jerusalem insisted upon being inhospitable, he would not be hindered, since lodging was being provided for him. This preparation proved to be superfluous for two reasons: First, because the brethren received them gladly; secondly, because, after the first night, Paul was in jail.

Another matter of interest is the three occasions on which Paul made declarations concerning his relationships to the society in which he lived. First, he said to the Hebrew nation: "I am a Jew (Acts xxi:26, xxvii:3). The result was persecution. Secondly, he said to the chief captain, "I am a Jew, of Tarsus in Cilicia, a citizen of no mean city (Acts xxi:39), that is, "I am a Tarsan." The result was a permission to preach. Thirdly, he said to the centurion, "I am a Roman" (Acts xxii:25-28). The result was legal consideration. Paul seems to have hesitated to claim the protection that his Roman citizenship afforded him. He avoided mentioning it in Acts xvi:22-34. He mentioned it there at Philippi only after he had endured unjust punishment (Acts xvi:35-40).

The story of Paul in Jerusalem continues through chapters xxi, xxii and most of xxiii. Lack of space forbids further analysis of this long lesson. Every teacher should do some original work here himself. But I would like to say another word in favor of the Apostle to the Gentiles, namely, that when he stood before the council, saying, "Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question," he was speaking not as a trickster of logic, argument, or rhetoric, but as a pleading evangelist in the sense of Romans ix:1-5 (compare Acts xviii:20).

#### PAUL IN ROME

Nov. 22. Acts xxviii:16-31

Golden Text, Phil. iv:13

#### Daily Readings

Mon., Nov. 16, Acts xxv:1-12. Tues., Nov. 17, Acts xxv:13-27.

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Wed., Nov. 18, Acts xxvi:1-32. Thurs., Nov. 19, Acts xxvii:1-26. Fri., Nov. 20, Acts xxvii:27-44. Sat., Nov. 21, Acts xxviii:1-16. Sun., Nov. 22, Acts xxviii:17-31.

## THE OUTLINE OF THE LESSON

I. Paul's Permitted Mode of Living (Acts xxviii:16). II. Paul's Explanation to the Jews at Rome (Acts xxviii:17-20). III. The Readiness of the Roman Jews to Hear the Proposition of the Gospel (Acts xxviii:21-22). IV. The Testimony Concerning the Kingdom of God (Acts xxviii:23). V. The Disagreement of Faith and Disbelief (Acts xxviii:24-25a). VI. The Judgment Upon the Disbelieving Jews (Acts xxviii:25b-27). VII. The Gospel Goes to the Gentiles (Acts xxviii:28). VIII. Paul's Continued Life and Conduct in Rome (Acts xviii:30-31).

## THE HEART OF THE LESSON

Paul's journey to Rome was very different from what he must have wished it to be, though not different from what he had expected. It was circuitous and painful; but it was filled with rare opportunities of service. I think he must often have felt as he did later when he wrote in Philippians i:12-14, "Now I would have you know, brethren, that the things (which happened) unto me have fallen out rather unto the progress of the Gospel; so that my bonds became manifest in Christ throughout the whole praetorian guard, and to all the rest; and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear." Great indeed will be the judgment of those unbelievers who refused to obey the Lord in spite of the faithful preaching of Paul during these imprisonments. The temporizing Agrippa, for example, knows now what a fatal mistake he made when he played with the Apostle's appeal to him to become a Christian. On the other hand, Paul knows now, as he knew then, the blessing of the Lord which is his by grace in view of his faithful service. I ask you to read again 2 Timothy iv:6-8. Or who does not feel the breath of heaven in Paul's experience as he reads his authoritative and courageous declaration in Acts xxvii:23-25. Do not fail to read it. Read it thrice over, teacher; it will do thee good.

Upon Paul's arrival in Rome, he was made to feel some of the graciousness of the Lord's yoke (Matt. xi:30a). He was suffered to abide by himself with the soldier that guarded him. I wonder whether he thought of what he had written to the Corinthians in 2 Corinthians xii:9: "And He hath said unto me, My grace is sufficient for thee: for (My) power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may spread a tabernacle over me."

The Apostle seems to have rested three days, if indeed, he had time to rest those three days; and then he called together the chief Jews of Rome in order that he might put the cause of the Lord before them. They replied that they had not heard of any of his troubles; but that they had heard discouraging reports of the Church, which they called "this sect"; yet that they desired to hear what he thought about it. Whether their desire to hear the Gospel was prompted by a soul-desire to know the truth of God, or by mere curiosity, is hard to say. It might be easier to accept the latter supposition, if we felt inclined to make a decision about it.

A day was set for the meeting. It lasted from morning till evening. Paul expounded, testified, persuaded concerning the kingdom of God and the Lord Jesus Christ (the two subjects of the Acts), from the law of Moses and from the Prophets. The result was a division of

opinion, or rather belief; some believed; some disbelieved. We are reminded here again of three texts in the Gospel of John which speak of divisions among the Jews because of the person, word and work of the Lord Jesus Christ (John vii:43, x:19 and ix:16).

This lack of agreement was criminal for the unbelievers; for the record is: "And when they agreed not among themselves, they departed after that Paul had spoken one word." The word that he spoke was from Isaiah vi:9-10, a passage which is quoted in some very significant places in the Bible. See them: Matt. xiii:10-17; John xii:36b-43; Acts xxviii:25-28; compare Rom. xi:7-10). Let us remember that Romans xi:7-10 had already been written by Paul before he landed in Rome. Read therefore Romans ix:1-xi:36 in the light of this apostolic turning away from the Jews and the turning to the Gentiles.

The book of the Acts closes without a definite ending. Of this we are glad; for it indicates the desire of the Lord to continue His work among us, and His use of us in that work.

#### PAUL'S LETTER TO PHILEMON

Nov. 29. Philemon i:4-21

Golden Text: Gal. iii:28

#### Daily Readings

Mon., Nov. 23, Gal. iii:15-29. Tues., Nov. 24, Eph. vi:5-9. Wed., Nov. 25, 1 Peter ii:11-25. Thurs., Nov. 26, 1 John iv:7-21. Fri., Nov. 27, James ii:1-26. Sat., Nov. 28, Titus ii:1-15. Sun., Nov. 29, Philemon i:1-25.

#### THE OUTLINE OF THE LESSON

I. Paul's Thanksgiving for the Love and Faith of Philemon (Philemon i:4-7). II. Paul's Plea for Onesimus (Philemon i:8-21).

#### THE HEART OF THE LESSON

The Epistle of Paul to Philemon, though short, carries many precious messages. We might speak of the brotherhood of believers in the Lord Jesus Christ, and how it transcends all differences of races and classes. We might speak about the fact of Christian courtesy in letter-writing; for, I think, someone has said that, if the Epistle to Philemon did nothing more than to show Christians how to write a letter, it would have justified its existence. We might speak of Onesimus as an example of conversion by God's grace, through faith. We might speak of the everlasting blessing that comes to those who, like Philemon, live a life of spiritual helpfulness to others. Helpfulness and profitability are two of the prominent words of this letter, as is evidenced in verse 10, margin, 11, 20, margin. We might speak of the wonder of the superintendency of God which enabled a letter about a slave to become a part of His Scriptures; for I doubt whether the carnal heart in the time of slavery would ever have wished such an epistle to be inspired. Philemon proves the fact of Divine inspiration; and in what it says about a master and his slave, and the relation between them, it robs the communist of another argument. I say that we may study this little document of God from such points of view; but I have been led to be guided in our study of it by another thought, namely, the intercession of Paul to Philemon for Onesimus as a type of the Lord Jesus Christ's intercession to the Father for us, for whom He died, and who have trusted their case to Him. There are some points in this Pauline intercession that do not bear on this parallelism or typology; but the main outline of our Lord's advocacy for us can be readily seen here in metaphorical action.

Let us glance first at Paul's intercession for Onesimus to Philemon. Paul begins with what we have called, in the outline of this lesson his thanksgiving for Philemon's love and faith. We permit that to stand for the sake of brevity; but it does not tell the whole truth. I have thought how wonderful it was that both Philemon and Paul had been doing certain things, independently of the problem that now existed between them, that made it so easy for Paul to open the subject. Philemon had been manifesting faith and love. Paul had been speaking to God about this rich convert's exemplary life and conduct. The apostle did not have to try to think up some nice thing to say to Philemon to open the matter that was on his heart. In the north, people may pick up the telephone and jump right into the subject that interests them; but in the south, they may want to talk about the whole family, the weather, etc., before they get to the matter in hand. The introductory conversation may be quite pleasant, but it does not always bear upon the question that is to be asked, or the message that is to be given. Paul and Philemon had something very substantial to talk about immediately; they were, at the start, on common, solid ground. Let me ask the business men of the country this question: "How many of you could be addressed by your ministers as Paul addressed Philemon? How many of you are doing what Philemon did?" Now let me ask myself and the ministers of the land this question "How many of us can say to the members among whom we serve the Lord what Paul was able to write to Philemon?" If all the occupants of the pulpits and pews lived in the spirit of the faithfulness of Paul and Philemon, a great many questions would be quickly solved.

Having thus opened the way, Paul then proceeded to make his plea for the slave who had been converted. He reminds Philemon that he might call upon his authority to command the doing of the expected benefit; but he indicates that he is not intending such an approach. For love's sake—what a plea! he rather beseeches, calling attention to his age—but the word may mean ambassador—and to his bonds. Furthermore, he argues that his plea is for one who was unprofitable, but now has become profitable. Then he speaks of the fact that Onesimus is now not only a slave in his establishment, but also a brother in the Lord. The plea increases as Paul offers to pay for the damage done. And it comes to its end and height with an indirect appeal to the fact that Philemon owes his own self to the apostle. Encouraged undoubtedly by the facts that underlay his introduction, Paul expresses his confidence in Philemon for the doing of the favor that has been asked.

The application of the main thought here is typical of the Lord Jesus Christ's intercession for us to the Father need not keep us long; for it is easily made and understood. Let Philemon typify the Father; Onesimus, the believing sinner; and Paul, the Lord Jesus Christ. We might ask for mercy; but only the Saviour has the right to plead for righteousness. The Lord Jesus Christ can plead His work for us as a restitution to the Father for the damage done by our sin, and as a basis for the expression of His grace to us in accepting us as His children through faith in His only begotten Son. We are accepted in His Darling (confer. Ephes. i:6). Paul wrote: "Receive him as myself." Have you ever thought what that meant to Philemon, to Paul, to Onesimus? Can you imagine a butler or maid hand Philemon this very letter? If the rich man fought the idea of receiving a run-away slave, as he would receive an apostle; the Christian man quickly reasoned that he would be dishonoring his friendship with Paul, if he refused the request. And so the converted slave, for the first time, was received through the front door, and treated as a friend of the family.

## Book Reviews

BY FRANK E. GAEBELEIN, Litt.D.

**Rachel.** By Agnes Scott Kent, 251 pages, cloth. Evangelical Publishers, Toronto, Canada. Price \$1.50.

This book qualifies as one of the rarest pieces of current literature—a good religious novel. Out of her long experience as a missionary to the Chosen People, Miss Kent writes an absorbing story of a beautiful young Roumanian Jewess in the New York Ghetto. Against a background rich in local color and alive because of many authentic details, the author draws the character of Rachel, portrays her conversion, and sets forth her courageous struggle amid the persecution of bigoted relatives. The book abounds with vivid personalities, such as Mrs. Kalinsky, the strong-minded mother-in-law; Max, the well-meaning, but weak young husband, and Miss Hamilton, the consecrated Ghetto missionary. The writing is generally smooth and shows a considerable grasp of the art of telling a story in a gripping manner. Only occasionally does the author fail to treat convincingly important episodes in the narrative.

Based as it is on years of earnest labor among the Jews and recording many true incidents, this story rings true. It is cordially recommended to you—first, as an absorbing narrative that you will be compelled to finish once having begun it; and, second, as a book that will awaken your Christian love for blinded Israel, the people whom God hath *not* cast away.

**God's Truth vs. Man's Theories.** By J. H. Gauss, D.D. 286 pages, cloth. Faithful Words Publishing Company, St. Louis, Mo. Price \$1.50.

To the numerous works exposing modern cults and unsound religions, this volume is a helpful addition. Dr. Gauss is Dean of the Brookes Bible Institute, and he writes in the practical, definite manner that one associates with the successful teacher.

The value of this discussion of false religion is threefold. First, each theory or belief, from Roman Catholicism to "Unity," is allowed to speak for itself. Second, its tenets are measured by Scripture. Third, and of great practical importance, a convincing refutation on scriptural grounds is given to each theory. The strategic approach to the Romanist, the Unitarian, the Christian Scientist, or the Theosophist is shown, and Biblical answers to the various arguments are briefly stated with chapter and verse references. Finally, Dr. Gauss avoids invective. He lets his facts speak for themselves. Thus his approach is tolerant and his assessment of the various religions studied is eminently fair. We are glad, for instance, that he recognizes the fact that there may be true members of the body of Christ among the Romanists. On the other hand, he does not hesitate to show the grave dangers of this corrupt system and its deadening effect upon the souls of its adherents.

The ground covered by Dr. Gauss is comprehensive, his examination dealing with the following religions: Romanism, Judaism, Unitarianism, Universalism, Christian Science, International Bible Students, Pentecostalism, Mormonism, Spiritism, Swedenborgianism, Theosophy, New Thought, Unity.

Here is a book that the Christian interested in soul-winning (and that should mean every Christian) cannot afford to miss. It will be of the greatest help in the work of personal evangelism.



# OUR HOPE

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## Editorial Notes

### **The Faithful Witness**

The beginning of the last book of the Bible, that magnificent capstone of God's Holy Word, the Revelation of Jesus Christ, is unspeakably great. Here in a few verses are massed together by the Spirit of God facts concerning the person and the work, as well as the glory of the Son of God, our Lord Jesus Christ. Here as nowhere else in the Bible the Holy Spirit fulfills His mission, "to glorify Christ." Let sneerers sneer, let critics criticise, and slanderers slander this Book and its message, the opening verses are the everlasting credentials of its divine, authentic character—"Grace unto you!" And that is still God's greeting to those who are His own through His beloved Son. And that grace comes from "Him who is, who was and who is to come" and from the seven Spirits before His throne.

The Son of God is He who is, who was and who is to come. It is a declaration of His essential Deity. And the Eternal One is now known in His glorified humanity as Jesus Christ. "Jesus" is His name in humiliation; "Christ" is His name in resurrection.

The first to which the Spirit of God calls attention, is that He is "The faithful Witness." When the fullness of time had come God sent forth His Son, made of a woman, made under the law (Gal. iv:2). The Father sent Him into the world, and in fulfillment of age long prophecies He took on Himself the form of a servant, and was cradled in the manger of Bethlehem. The Father sent Him into the world to bear a witness. He came to make the invisible God visible to man. Therefore He could bear this faithful

witness as to the Father and Himself: "I and the Father are One" and "he that hath seen Me hath seen the Father" (John x:30; xiv:9). Because of His oneness with the Father He could witness to the attributes of the Godhead. His works bear a definite witness to Omnipotence; and so He manifested Omniscience. In His holy character He is a witness to God's holiness and righteousness, as well as to His love, mercy and grace.

He bore a faithful witness in His life of humiliation, the life in which He made Himself of no reputation, the life of trust and obedience. That life lived to the glory of God, in dependence on Him, His meat and His drink without a break to do the will of the Father, was a constant witness. In the eleventh chapter of the Epistle to the Hebrews the Holy Spirit gives the wonderful record of the men and women of faith, the faithful witnesses of past generations. Here we read of their faith in God's promises, their patience, their service and suffering. But what are they all in comparison with Him, who is the author and finisher of faith, the faithful witness!

And He bore a faithful witness in His words. He declared that the words He spoke were not His own words. "I speak to the world those things that I heard of Him (the Father)." "The words that I speak unto you I speak not of myself, but the Father who dwelleth in Me, He doeth the works" (John viii:26; xiv:10). "He whom God hath sent speaketh the words of God" (John iii:34). In His blessed prayer He spoke of Himself as the witness sent by the Father. "I have given unto them the words which Thou gavest Me, and they have received them" (Verse 8). "I have given them Thy Word" (Verse 14).

And in the words received from the Father He bore a faithful and unflinching witness. He witnessed to His own disciples as to the Father. The name of God He made known unto them is His name as Father. His faithful witness includes all things relating to God, to man, redemption and the future. He witnessed to the love of God, the kindness, the mercy, the wisdom, the power and the glory of God. He witnessed to His Word as spoken by the prophets. His

faithful witness shows man's condition, that he is a sinner and that He Himself came to seek and to save that which is lost. He spoke of the author of sin, Satan, and how man by sin is linked to that dark being. He witnessed to man's wicked heart and what evil things are there and what evil works they produce. He witnessed to redemption and that in virtue of His own work, His finished work, He had power to give eternal life (John xvii:1-4). He spoke the words of eternal life. He unfolded in His witness how this life is to be received, that is, by Himself, that He is the way as well as the door. His great "I am" as shepherd, door, way, truth, life, bread, light and resurrection is His self-witness and the witness of His redemption.

His witness tells man that there is a double destiny for man. In the story of the rich man and Lazarus He witnessed to the fate of the lost, as elsewhere He witnessed to the supreme tragedy of human existence—the loss of the soul. He witnessed as to the Father's house and its many mansions, the glorious future of the redeemed to be with Him, where He is, and He testified of the rewards for His faithful servants. Thus He witnessed to all things.

Again in this final Bible-book He speaks of Himself as the witness. "These things saith the Amen, the faithful and true witness" (Rev. iii:14). He is the "Amen" of God. All His witness is true and as unchangeable as it is true. His witness in all things is eternal and no other witness will ever be given to man. It is of great significance that it is in the message to Laodicea that He calls Himself the Amen, the faithful and true witness. Laodicea stands for the final phase of Protestant (a name which means but little today) Christendom. It is lukewarm, rationalistic modernism. Modernism rejects the faithful witness. It attempts to discredit His faithful witness as to the Father, as to Himself as the eternal One, and it discredits His witness as to sin, redemption, heaven and hell. His great witness as to supernatural things is declared by these modern infidels to have been added by certain men, who wanted to put a divine halo around the Galilean, as they call Him. They have reduced His witness to a few ethical instructions and to the golden rule.

How truly the omniscient Lord described such who reject His witness. "Ye have not His Word abiding in you; for whom He hath sent, Him ye believe not" (John v:38). "For had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (well known it is that no modernist believes that Moses wrote the Pentateuch). "He that is of God heareth God's Words; ye therefore hear them not, because ye are not of God" (John viii:47). There comes a day when the faithful witness as Judge will judge all who refused His witness. What a terrible day that will be!



**The First Begotten from the Dead** The second name given to our Lord in Revelation i:5 is "The First Begotten from among the dead." The Virgin Born Son of God, He who left the bosom of God to come to earth, who was here the true and faithful Witness, is also the First Begotten from among the dead. He spoke in this same chapter to John: "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hades and of death" (Verse 18). He was dead! The Faithful Witness died. He had predicted His death. It was one of His prophecies. He knew that He had come into the world for this one purpose, to die. His death was decreed before the foundation of the world. The entire Old Testament Scriptures in types and prophecies revealed that coming death of the deathless One. How eloquent are Peter's words as they fell from his lips on the day in which he and his fellow disciples were filled with the Spirit! "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know; Him, being delivered by the determined counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts ii:22, 23). And why did the faithful Witness die? They answer us—"He died for the witness He gave." And here is a glaring contradiction. They deny first of all that our Lord ever claimed to be God,

that His witness as to Himself ever came from His lips, and then they say He died on account of that witness. But He did not die on account of the words He had spoken. Nor did He die for certain principles He had advocated. Nor was His death the death of a martyr.

He died for our sins! He died as the Lamb of God to take away the sin of the world! His death was wholly sacrificial! In His death He paid redemption's price, so great, that no saint has ever been able, and perhaps never will be able, to know its depths. His death has made the new and living way into the Holiest, the very presence of God. His death marks the end of the old creation. That creation ruined by sin, and the curse upon it, must pass away. In God's sight its history is completed; its judgment has been pronounced in the death of Christ. Sin and the curse of sin has been met in the cross of Christ. Such are the answers Scripture gives to the question—Why did the faithful Witness die?

We hear again what Spirit-filled Peter had to say in his testimony. "Whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it" (Acts ii:24).

"It was not possible!" A great word this is—not possible! We rather believe Peter's inspired statement than hundreds of thousands of modern scholars, who, with their little brains, constantly howl their infidel—"impossible—impossible!"

It was not possible that the faithful Witness could have remained in the grave; it was impossible that His holy body should see corruption; impossible that the Lord of Life and Glory could remain in death. Deny it and you must deny everything else and pass on into the night of atheism, into a night of eternal hopelessness and despair.

But the faithful Witness in resurrection has become "the First Begotten from among the dead." He arose in His physical incarnation body which He had taken on through the Virgin birth. To His title the "Only Begotten" He has added another—"the First Begotten." As such He is the "Beginning of the Creation of God," that is not the beginning of the old, the ruined creation, for He ended

it, but He is the beginning of the new creation. He is the head of that new creation, the second Man, the last Adam. And this First Begotten is up yonder. There in His uncreated heaven He shares the Father's throne now. There He is enthroned as the glorified Man.

But Scripture also tells us that He is "the First Begotten among many brethren." It means that all who trust in Him are translated from the old creation into the new; they are one with Him. But there is more than that. The First Begotten, the head of the new creation will bring all who belong to Him, whom He is not ashamed to call "Brethren" (Hebrews ii:10-11), into the same glory. All members of His body, constituting the new creation, will be transformed into the same image. What He is now we shall be also. Now we are seated in Christ in the heavenlies, but in that blessed day of consummation we shall be with Him in everlasting glory. All the glories of the new creation belong to us.

What a robber modernism is! In denying these glorious facts of the sacrificial death of Christ and His triumphant resurrection and exaltation, modernism robs man of his only hope. But God's true Church can never be robbed. Those who know Christ and are indwelt by His Spirit cling still closer to Him, especially in these solemn days, when the promised face to face meeting seems to be so near.



"The Prince of the kings of the earth."

**The Prince of the Kings** In the past, while on earth He was the faithful Witness; now in glory He is the First Begotten from among the dead; in the future He will be the Prince, or ruler of the kings of the earth.

He is not yet the King of kings and the Lord of lords. No nation bows in worshipful submission before Him. Perhaps as never before the cry is heard in every continent "we will not have this man rule over us." The Kingship of Christ is not wanted by Jews nor Gentiles. Rapidly the world is approaching the fulfillment of the beginning of the second Psalm, where we see nations raging and peoples imagining a

vain thing. The time is nearing "when the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed (Christ)."

Dark is this age now and becoming still darker. World revolution, which is advancing at an alarming rate among all civilized and even pagan nations, threatens to wipe out all laws of God and man, but its chief hatred is directed against the Christ of God. "Let us break their bands asunder, and cast away their cords from us" (Psa. ii:3). But little do they know that "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

When these things are going on in the earth then the crowning day of the First Begotten of the Dead is not far away. But before it comes He will call to Himself His many brethren, whom He must bring with Him to glory (Heb. ii:10). The dead in Christ shall be raised, as He was raised from among the dead, and we shall be changed. Then comes the great day when the kingdoms of this world will become the kingdom of God and of His Christ. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever" (Rev. xi:15). Then will it become true what Isaiah announced of the child born, the Son given, the Wonderful, the Counsellor, The Mighty God, The Everlasting Father—The Prince of Peace, that "of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom to order it, and to establish it with judgment and with justice from henceforth even for ever." Then in the glorious day of His visible and personal manifestation Jeremiah's prophecy will be accomplished: "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth" (Jer. xxiii:5). And David's sweet song of the Kingdom will find its prophetic fulfillment: "He shall have dominion from sea to sea, and from the river unto the ends of the earth" (Psa. lxxii:8). Daniel's vision will then be gloriously vindicated, for he saw the Son of Man

coming in the clouds of heaven to receive kingly authority and dominion (Chapter vii). Nor should we forget that Gabriel's great message spoken to the Virgin of Nazareth will then be literally accomplished. "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 forever, and of His kingdom there shall be no end" (Luke ii:32, 33). The man of the Cross, crowned with the crown of thorns, will then be crowned with many diadems.

And how they mock in Christendom today! Just as Peter prophesied: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His Coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation" (2 Peter iii:3, 4). This is just the modernistic-evolution error that all things must continue. They ridicule the idea of a catastrophic ending of our age, and that in a day when everything seems to be heading that way. God's true Church as never before is waiting prayerfully for that promised day of Christ.



**The Glory**  
**Song**

No sooner has He been thus declared by the Spirit of God as the faithful Witness, the First Begotten of the dead, and the Prince of the kings of the earth, than a voice breaks in. It is the voice of Praise and Worship. Not John speaks, but it is the Holy Spirit. He utters a glory song, the song which He gives the Church to sing. In the last chapter of Revelation we read that the Spirit and the Bride say, Come. And here is the Spirit ending the glory song, sung by the redeemed family of God.

"Unto Him who loveth us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen" (Rev. i:5, 6).

Such an outburst of praise and worship is only possible through the Holy Spirit. As no man can call Christ Lord except by the Spirit (2 Cor. xii:3), so no man can join in



this song unless enabled to do so by His Spirit. And all the children of God can sing it.

Precious truths! He loveth us; not loved, in the past. His love has neither measure nor end. He loveth and continues to love; in spite of all our mistakes and failure upon failure—He loveth. He sticketh closer than a brother. And blessed fact—He has washed us from our sins, and they could only be washed away by His own blood. In Him we have redemption by His blood! Not by our character, not even by His character—but by that precious blood which was shed for us. And He has made us sharers of both, His Priesthood and His Kingship. We shall reign with Him over the earth, but not till the day comes in which He receives the promised kingdom. Now it is the time when we should suffer with Him, be outside of the camp, bearing His reproach. When His crowning day comes we shall have our crowning day. “To Him be glory and dominion for ever and ever.” Do you love this sentence dear reader? How we should love it and long for the time when indeed glory and dominion will be given unto Him.

Sing this song, O child of God! Sing it in the morning, hum it in your heart, making precious melody unto the Lord. Sing it at night! Sing it in bright days, sing it still more when you suffer and all is dark before you. You will be pleasing to God, and the glory song will keep fresh before your heart and in your life the present and the future realities of redemption.

And how soon we may sing the glory song in His glorious presence!

To Him be glory and dominion for ever and ever. Amen!



It is a most impressive scene described in **When Will He Break the Seals?** the fifth chapter of Revelation. God holds in His hand a seven sealed book.

None can receive this book and break the seals but He who appears in this vision as the Lamb once slain, seen in the midst, and who is called “the Lion of the tribe of Judah, the Root of David.” None other but He “came and took the book out of the right hand of Him

that sat upon the throne" (Rev. v:5-7). Then follows a wonderful worship scene such as only the Holy Spirit could reveal and describe. "All heaven celebrates His worthiness and ascribes to Him, power, riches, wisdom, strength, honor, glory and blessing." Then the Lion and the Lamb breaks the seals.

Some imagine that our days of depression and increasing iniquity and lawlessness denote that He has received the book already from the Father's hands and that these seal judgments are now passing into history. Such a view is wrong because it is unscriptural, and it is unscriptural because it does violence to the chronological prophecy of the Book of Revelation.

The prophetic chronology of Revelation is very simple. Prophecy begins in this book with the second chapter. In the second and third chapters, in the seven church messages, we find a prewritten history of the church on earth. That history is not yet completed. It may soon end, and when it ends it will end as it is indicated and revealed in the third chapter. His true Church will be kept out of the hour of trial which comes upon the world; and the modernistic Laodicean church He will spue out of His mouth.

In the beginning of the fourth chapter, in the call to John to come up higher, to enter heaven through the open door, we have a blessed symbol of the home-call of the true Church. Then we behold a prophecy, how the Church brought into heaven will worship. Not till the redeemed hosts are in glory will our Lord receive the seven sealed book. Now, inasmuch as the true Church is still on earth He has not yet received the book and, therefore, no seals have been broken and the threatened judgments, connected with the breaking of the seals, cannot be here yet. The order is simple. The Church must be brought into glory, to be gathered around the throne; then Christ receives the book from God's hand and after that the breaking of the seals begins.

These seals and the following seven trumpet judgments, and the seven vials of wrath poured out, cover the last seven years of the times of the Gentiles, the last three and a half

years being the years of great tribulation. So everything is chronologically arranged, and not chaotic and disjointed, as some have imagined.

The breaking of the seals is the "beginning of sorrows," spoken of by our Lord in His Olivet Discourse (Matt. xxiv:8). The first part of the Olivet Discourse covers the same period as Revelation vi-xxix. The first things mentioned by our Lord correspond to the seal judgments. Let us glance at them.

The breaking of the first seal brings forth the rider upon a white horse with a bloodless conquest. How very strange that certain Bible teachers teach that the rider upon the white horse is our Lord Jesus Christ. Yes, Christ is represented as the rider upon a white horse, symbolizing His Return, but that vision is revealed at the close of the great tribulation and not at the beginning. Furthermore, when He comes His conquest will not be a bloodless one, but "He treadeth the winepress of the fierceness and wrath of Almighty God" (Rev. xix:15). No! This rider upon the white horse cannot possibly be Christ. Such an exegesis destroys the prophetic arrangement of this book. The breaking of the first seal brings that man for whom Europe and the world is waiting, that little horn of Daniel vii. He will take the headship politically and otherwise. It will be a false Christ. And that is exactly what our Lord mentions first in His Olivet discourse, "many shall come and say, I am Christ."

Now, it seems that one of the works of this white horse deceiver will be to produce a world peace, so that the world says "peace and safety." Then when the second seal is broken the rider upon the red horse is let loose. He has a great sword, and the false peace is taken off the earth. Terrible bloodshed in world revolution takes place. The second thing our Lord mentions in Matthew xxiv is war and bloodshed. The riders which follow are easy to interpret. The black horse and the pale horse picture famines and pestilences. And our Lord mentions them in the same order. He also mentions earthquakes increasing, which is also seen under the sixth seal.

Well, who does not see that everything is ripe in the world for these seal judgments. The only thing which holds it all back is that the true Church has not yet had her glorious hope realized. But how soon, how very soon, this may take place! His Coming for His own is most imminent. Then we shall pass into glory while the world and the apostate world-church will pass into tribulation, judgment and wrath. May our hearts be filled with praises that He who died for us, to whom we belong, delivers us from that wrath to come. May we realize that the time for service and glorifying the Lord in a surrendered life is short.



**Thirty-seven  
Years After;  
Religious  
Evolution** It was in 1894 when the Editor received an invitation to preach in the Madison Avenue Methodist Episcopal Church in New York City. The Pastor, Dr. McChesney, requested a sermon on "The Jews and the Gospel of our Lord Jesus Christ." As the readers of our "Half a Century" will remember, the Editor having begun the publication of "Our Hope" was also deeply interested in the evangelization of the Jewish people. Dr. McChesney invited through the daily papers the wealthy Jews, who resided in the nineties, near the church building, to attend this service. They responded in goodly numbers.

We were sitting in the pulpit, when Dr. McChesney was called to the door to meet a gentleman. It was Rabbi Dr. Gottheil of the Temple Emanuel. He made a vigorous protest and demanded, inasmuch as some of his members were in the audience, that after the address he be given permission to answer our arguments as to why the Jews need the Gospel of the finished work of Christ on the cross. Dr. McChesney said that he would give the Rabbi permission on the condition that on the next Sabbath the Rabbi would give him the same permission in his temple to answer his anti-Gospel statements. The Rabbi would not consent to this and left.

And now, thirty-seven years after, what has happened in the same church? The pastor of it is an outspoken modernist,

like his Bishop McConnell. This fall they held a celebration of the Jewish New Year, Rosh Hashonah, for non-Jews in this church. The first speaker was the modernistic Bishop, head of the Federal Council of Churches. Then came Rabbi Israel Goldstein. After him arose Col. William J. Donovan who represented the Romish Church. Then arose a swarthy fellow by name of Syud Hossain, and he spoke for Islam, representing Mohammedanism, and finally a turbaned Hindu, Swami Bodhananda of the Vedanta Society, lauded his Hinduism.

Surely this was a meeting in which "birds of a feather flocked together." It shows the religious evolution, or rather "devilution" which is going on in Christendom. The Modernist, the Jew, the Catholic, the Moslem and the Hindu may all have spoken of "Jesus" as a social teacher and leader, but all blasphemed that holy and worthy name by rejecting His Deity.

The chairman, George Gordon Battle, said: "This meeting illustrates the solidarity of mind and heart which exists between all those who seek sincerely for divine light or guidance *from whatever source.*" Yet the one source, the only source for light and guidance, the written Word of God, and He who is the only light, the Son of God, they deliberately reject. Their seeking for light "from whatever source" will lead them into the outer darkness.



**The Poor Children!** A questionnaire was recently submitted to the children in the third grade of the Sunday-School of the Riverside Baptist Church, Dr. H. E. Fosdick, Pastor. The questionnaire was to ascertain what the children had learned during the year. Here are the children's answers:

"We have learned to think about different kinds of people.

"We have learned about unemployment and what lots of people have suffered from it.

"We have learned that the tenement district is different.

"We have learned not always to think of ourselves.

"We have learned that some people don't have enough people to take care of them, like the orphans in Pennsylvania.

"We have learned to share. We shared our fun, like the party we gave to the children from the Spanish Sunday-school.

"Some have learned to be polite and to cooperate.

"Our charts have helped us. We don't like to get 'no,' so we work to get 'yes.'

"We have learned lots of things from stories, such as what Jane Addams has done, and Jacob Riis, and Margaret of New Orleans and Samuel Gridley Howe and Bryan Untiedt."

How pitiful! Not one child gave as an answer "We have learned about the Lord Jesus Christ, how He died to save us"; or "We learned God's way of salvation." Not one answer which indicated any spiritual instruction at all. Such is the modernistic Sunday-School. The poor children!



**Revival of  
Zionism**

A few years ago, when it looked rather dark for Zionism, we predicted that Zionism, so fully in harmony with God's program as to the end of the present age, could never be defeated, but would march on towards its appointed goal. The Zionistic Congress, recently held, elected Dr. Nahum Sokolow, a great Hebrew scholar, as head of International Zionism. Great enthusiasm marked every session of this Congress. One of their leaders stated as a summary: "Our program for the next five years is clear. We must bend every energy to accelerate the economic absorptive capacity of Palestine. In the next five years we must bring into Palestine at least one hundred thousand self-supporting Jews." Every month numerous Jews are going back to the land of their Fathers. Thousands in Europe are ready for emigration. The budding figtree is one of the outstanding signs of the times. The sign that the times of the Gentiles are about to close is the ever increasing Jewish Revival.



**A Millennium  
of Science**

"The Scientific Outlook" is the title of a recently published volume by Bertrand Russell. In it the author lauds Science and scientific achievements to the sky. In his treatise on scientific technique, showing the successes of science in the fields of biology, physiology, psychology and education he makes the statement: "It may be that

God made the world, but that is no reason why we should not make it over." Then the author turns prophet. He predicts that the maximum application of science will mark the dominant civilization of the future. The first government which exploits science to the full will be next to impregnable. It will develop an oligarchy of opinion, which will finally acquire world-dominion and acquire a worldwide organization akin to the Atheistic-bloody Sovietism.

There will be a great Central World Government, which will have absolute control of production, education and propaganda. As a result there will be no waste in competitive production, no unemployment, no poverty, no business cycles, no war and no disease.

It will be a veritable Utopia. We wonder why the author left out death. If Science is to banish disease, from what then will people die? Science dreams beautiful dreams. But it is nothing but a house of cards and some day it will all fall. And how great that fall will be!



**Two Version Bible**

For years we have maintained that the King James Version of 1611 could never be displaced by modern versions. It has turned out to be so. There is no question that the revised version has made very valuable changes which throw much light on the original meaning, but the Editor has never felt free to recommend the Revised Version. The so-called "Moffat translation," which is in spots a modernistic paraphrase, we condemn.

Now the Oxford University Press is publishing a *Two Version Bible*. It is the King James Version, but the changes which are made in the Revised Version are given in the margin. We highly recommend this Bible, which is published in two styles and which is inexpensive. We give you a good discount. Write the office about it if you are interested.



**Our Ministry**

We had splendid meetings in *St. Paul, Minn.* After a week there came the Editor's Annual visit to *Winnipeg, Manitoba*. Elim Chapel was filled during the services on Lord's days, and we had also well attended services during the week. There was an outpouring of great blessing.

After having spent three Lord's days in the Northern City the Editor spent a week in Chicago, speaking in an Oak Park Church, the Englewood Presbyterian Church and the Moody Memorial. Fine audiences were present in all these places. We also spoke three times over the Moody Institute Radio.

Then came *Pauls Valley, Okla.* The new pastor of the First Baptist Church, Mr. A. D. Muse made special effort and the result was the best attendance of our different visits to this Oklahoma town, and great blessing. We praise the Lord and take courage.

**This Month** We expect to pay brief visits during December to *Washington, D. C.*; *Phillipsburg, N. J.* and *Altoona, Pa.*

We have made a very few engagements for the coming year, but wait on our Lord for guidance as to what places to visit.



**December 31** Let us have your prayer requests. Last year we received many. Since then we heard that prayers for the sick were graciously answered and also other burdens were lifted. We devote the entire evening of the last day of the year to prayer. We are always glad to receive prayer requests from God's people.



**Have You Noticed It?** This current issue has 72 pages instead of the usual 64. We hope it may be possible to continue to give our readers these extra 8 pages. Pray with us that it may become possible.

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## Unfulfilled Prophecies and the World Wide Preparations for their Fulfillment

CONFERENCE ADDRESS BY THE EDITOR.

At the close of the forty-sixth chapter in Isaiah the Lord says: "I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." And again, "I have spoken it, I also will bring it to pass; I have purposed it, I will also do it." A sovereign and omniscient God can alone speak such words. His counsel and His purposes are eternal. He has the power to put them all into execution. His counsel and His purposes are not hidden from our knowledge. He has made them known in His Word, in that portion of it which we call prophecy.

The prophecies of the Bible may be classified under three heads:

*Prophecies which have been already fulfilled.* These are very numerous. They are literal and most striking. When we think of fulfilled prophecy our faith is strengthened. Hope and assurance come afresh to our hearts. We are convinced that the God who has fulfilled His Word, and carried out His purposes in the past, will do the same in the future and accomplish all His purposes.



Among the fulfilled prophecies we mention the literal fulfillment of the predictions relating to the humiliation of the Son of God, His life on earth, and His vicarious suffering, as well as prophecies concerning His physical resurrection, His ascension and His presence at the right hand of God.

Many prophecies concerning the Jewish people have found their literal fulfillment also. These are the predictions which speak of their world wide dispersion and their physical sufferings among the nations, their judicial blindness and the condition of their God-given land.

The judgments which were pronounced against ancient nations such as Chaldea, Assyria, Egypt, Edom, Ammon, Moab, and cities like Babylon and Nineveh, have been fulfilled.

*Prophecies which are now in process of fulfillment.* Many of the predictions as to the dispersion of the Jews, while already fulfilled in part, are still in process of fulfillment. We also see predictions as to world conditions in process of fulfillment. The times of the Gentiles are not yet ended, and we witness many things preparing for the very end of our age. Then in the New Testament we find predictions as to the professing Church on earth, what should happen in the professing sphere of Christendom, apostasy from the faith and a corresponding moral declension. These prophecies are in process of fulfillment today.

*Prophecies which are still unfulfilled.* Though hundreds of prophecies have found their literal and often startling fulfillment, there are hundreds more which await their fulfillment. It is with these unfulfilled prophecies and their near-fulfillment we shall be occupied. These unfulfilled prophecies are prophecies about our Lord, His people Israel, the nations of the earth, the coming Kingdom and its rule, the deliverance of the earth from the curse which rests upon it and the glorious consummation of God's eternal purpose.

#### THE GREAT EVENT

The great event around which all unfulfilled prophecies must be grouped is the second, visible, personal and glorious

coming of our Lord and Saviour, Jesus Christ. He is the center of all unfulfilled prophecy. All unfulfilled prophecy in both Testaments is linked with His glorious Appearing. In the Old Testament all future events, Israel's promises of hope and glory and the world's hope, the nation's submission to the worship of Jehovah, the kingdom and its universal dominion, are all linked to this coming event. And it is so in the New Testament. The promise of resurrection for the Saints and their entrance into the Father's House is unthinkable, yea, impossible, without the Return of the Lord.

His first coming in humiliation was a great event, announced by the prophets. But all the prophets have much more to say about that future event, His second coming. The New Testament also magnifies the coming event of His return. Our Lord Himself spoke of it frequently and prophesied certain things to happen, and so does the Holy Spirit in the Epistles.

#### UNFULFILLED PROPHECIES AS RELATED TO HIS COMING

There are unfulfilled prophecies which must be fulfilled *before* His Coming. In fact, according to Scripture, there are certain predictions which must find a fulfillment before the Lord can come in power and great glory to establish His Kingdom here.

In the second place there are many unfulfilled prophecies which can only be fulfilled *in the very act* of His Coming. That consummating event of the ages is minutely described in prophecy. We read of physical phenomena and of visible glory, of the manifestation of angels and similar events to take place at His coming, as well as judgment. All these prophecies await their fulfillment the day of His visible manifestation.

And finally there are prophecies which can only be fulfilled *after He has come*. Here lies one of the saddest mistakes expositors have made. The mistake is more than sad, it is *disastrous*. They have taken these unfulfilled prophecies and have taught the professing church to look for their fulfillment *now*. And worse than that! They

try in every possible way throughout Christendom to use all means possible,—such as federation of churches, legislation and reform measures, to bring about these unfulfilled prophecies. Take but one for an example. The Bible prophesies that a time will come when wars end, when there will be universal peace. And so by a league of nations, by world court measures, by disarmament and other schemes, the attempt is made to fulfill these prophecies. An intelligent study of the Bible would soon convince these misguided, well-meaning religious and political leaders, that the task is hopeless, that the warless world comes after His return.

#### WHAT MUST BE FULFILLED BEFORE HIS RETURN

As stated above, there are many things which must be fulfilled before the Lord can come back to this earth in power and great glory. It is in connection with these unfulfilled prophecies, preceding His manifestation, we see today world-wide preparations. In other words, the signs of the times indicate as never before the fulfillment of predicted events.

The reader will notice that we speak of unfulfilled prophecies *before* the visible Manifestation of the Lord, that is His personal return. This visible manifestation is revealed everywhere in the prophets of the Old Testament. Our Lord confirmed the visions of the prophets by promising such a visible manifestation. It is often mentioned by the inspired writers of the New Testament. James, Peter, John, Paul and Jude speak of it.

#### BEHOLD, I SHOW YOU A MYSTERY

But in the New Testament we find a revelation as to the coming of the Lord, which is nowhere mentioned by the prophets, which in itself is most unique and carries with it the impress of divine revelation. The Apostle Paul writing to the Corinthians, in the great resurrection chapter, says: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed"

(1 Cor. xv:51-52). Whenever the Apostle to the Gentiles uses the word mystery he writes of something unrevealed in former ages. This is one of God's mysteries now made known. It refers us to another passage in which Paul fully makes known this mystery.

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

Where in the Old Testament do we find anything like this? There is not a line or even the remotest thought anywhere of such an event. Certain liberalists have called this sublime mystery, made known by the Apostle Paul, “a quotation from Jewish Apocalyptic writings, a restatement of Jewish beliefs.” I wish someone would give us the title of these Jewish Apocalyptic writings, and the pages where anything like this revelation is recorded. They cannot do this, for no such information is recorded anywhere.

Though two men, Enoch and Elijah, left the earth to go to heaven without dying, the hope of the Jew in the Old Testament was to be gathered unto his fathers. At best the Jew looked forward to the days of the Messiah to have a share and part in the promised kingdom on earth. But here is something entirely different. Here is the promise of a resurrection for those who died in the Lord; here is a promise and revelation that a generation of Christians is not to die at all, but to be changed in a moment. Here is the promise of a blessed re-union, and above everything else, here is the promise that all the Saints, raised and changed, shall meet the Lord in the air. This is a different thing from the Lord returning to earth in power and great glory. This mystery made known is “that blessed hope” which is given to the Church, and is an entirely different event from the visible

and glorious manifestation of "this same Jesus" (Acts i:9).

Frequently those who have lost loved ones, who passed on to be with the Lord, are anxious to know how soon the promised re-union may come, and they ask the question, "What has yet to be fulfilled before the Lord can come to make good His promise and take us to Himself?" Our answer is "*Nothing whatever!*" This blessed event may take place at *any moment*, and therefore should we expect Him daily and say "Perhaps today!"

#### THE FIRST PROPHECY TO BE FULFILLED

The first prophecy to be fulfilled before His visible manifestation is the fulfillment of "that blessed hope." When "our gathering together unto Him" takes place, then the world will face the long predicted conditions of the end of the age and one unfulfilled prophecy after the other will come to pass. And here is the fact which we hope to demonstrate, that *world conditions are such which indicate a near fulfillment of these unfulfilled prophecies, which we shall mention directly. There are things going on throughout the world, which are harbingers of the startling things to come.* These world conditions and world preparations are a solemn warning to the true Church that her time down here is almost spent. They should produce in believing hearts great rejoicing, for they are the evidences that our redemption draweth nigh.

#### UNFULFILLED PROPHECY RELATING TO THE JEWS

The Jews, or as it is more scriptural to say, the people Israel, are most vitally concerned in the end of the age, in the visible return of Christ and in the kingdom to come. Therefore we discover numerous unfulfilled prophecies, which will find their literal fulfillment before our Lord is manifested from heaven in His glory. He Himself spoke in the Olivet Discourse a significant word. "Now learn a parable of the fig tree; when its branch is yet tender, and putteth forth new leaves, ye know that the summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Matt. xxiv:32). The fig tree

is one of the emblems of Israel. It has stood withered, nationally and spiritually, for centuries. But the Lord predicts a revival. Such a revival is mentioned frequently in the Old Testament. One of the outstanding prophecies is Ezekiel's vision of the dry bones (Ezek. xxxvii). There is first a coming together of bone to bone, an organization without life. The second stage brings the complete revival through the wind, the Holy Spirit, breathing upon them. Then they have a national and a spiritual revival. In order to have certain prophecies fulfilled it is necessary that a portion of the people Israel must be back in their land. They must have had a national organization. And furthermore there must be amongst those who return a remnant which looks forward to their national hope through the coming of the King, the Messiah. This remnant will be sealed (Rev. vii), to give a witness, and this remnant will suffer severely before their hope is realized.

Is there such a revival among the Jews today? Yes, there is. Zionism is a revival of Jewish nationalism. Jews by the thousands have returned to the land of their fathers. The fig tree is putting forth new leaves. There is a shaking among the dry bones of Israel. And we are told there are strong indications of a corresponding spiritual awakening, showing that the Holy Spirit is already at work amongst them preparing a remnant for what is to take place.

#### THE GREAT TRIBULATION

Our Lord announced also that before His visible return takes place there will be a time of great tribulation. Such a time of world-wide tribulation was first announced by the prophet Daniel (Dan. xii:1-4). Our Lord in His Olivet Discourse confirms the Danielian prediction (Matt. xxiv:21). It is to come at the end of the age. As we shall point out later, it will be world-wide, but the greatest trouble will then be for the people Israel. It is called by Jeremiah, "the time of Jacob's trouble" (Jer. xxx:7). Just as it is in a severe storm, there is a storm center where the elements rage the fiercest, so in that coming storm, Jerusalem and Israel's land and the partially restored nation will be the

storm center. The clouds for this time of trouble are gathering. It has not been smooth sailing of late for Zionism. There have been severe conflicts and much bloodshed, and fears are expressed that new outbreaks will come. Still more significant is the fact of a great Northern power pressing Southward with plans to swoop down upon Palestine to conquer it.

#### ANOTHER TEMPLE AND WHAT WILL HAPPEN THERE

The national revival of Israel demands another place of worship in Jerusalem patterned after the former Levitical worship in the tabernacle and the temple. The erection of such a house in Jerusalem would be the crowning event of Jewish unbelief. It would be a further denial that the true Lamb of God, the true sacrifice has come. In the last chapter of Isaiah the building of this temple is seen in prophecy. God looks on as they bring again their sacrifices, and then He says, because they still reject Him whom He sent: "He that killeth an ox (in sacrifice) is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations." Then in the same chapter we hear of the God-fearing remnant and what will happen when such a blasphemous worship goes on in Jerusalem. "Hear the Word of the Lord, ye that tremble at His Word. Your brethren that hated you, that cast you out for my Name's sake, said—Let the Lord be glorified (in mockery—let Him come and be seen again); but He shall appear to your joy (His second coming), and they shall be ashamed." Then He comes. "A voice of noise from the city, a voice from the temple! A voice of the Lord that rendereth recompense to His enemies" (Isa. lxvi:1-7).

And when this temple stands again in Jerusalem and has been erected by the covenant which the political head of the restored Roman Empire has made with the Jews (Dan. ix: 25-27), there will come to that temple the man of sin, the false Messiah, the false King, called Antichrist. Then will

be fulfilled what is written in Daniel's prophecy, and to which the Lord calls special attention (Dan. xi:36, etc., Matt. xxiv:15). It is the same which Paul predicts in the second Epistle to the Thessalonians (Chap. ii:1-12).

And here are the preparations. Zionism often speaks of a temple. Many suggestions have been made. But perhaps the most significant fact is that there exists in Jerusalem today a Jewish Theological Institution in which young men whose Levitical descent seems to be assured (all who bear the name of *Cohen* (priest) or *Levi* are acknowledged as of Levitical origin), are trained to perform the Levitical ceremonies as commanded in the law.

#### UNFULFILLED PROPHECIES CONCERNING GENTILE NATIONS

The age in which we live is the age called by our Lord "The Times of the Gentiles." We know definitely when they began. They began with the calling of Nebuchadnezzar (Jer. xxvii:5-8). But there is no prophecy in existence which tells us *when* the times of the Gentiles will be fulfilled. This is another vain speculation with which the writer has no sympathy whatever. He leaves this field to the Seventh Day Adventists, to the Russellites and other delusionists.

While we do not know when the times of the Gentiles end, we know *how* they will end. The prophetic information is given to us in the Book of Daniel and in the Book of Revelation. Daniel beheld the political course of the times of the Gentiles. The last world empire he beheld in vision, typified by iron in the legs of the prophetic image (Dan. ii), is the Roman Empire. He beheld what political form it will take on before the stone crashes from heaven and strikes the feet, which results in the complete demolition of the whole image. He also saw this Roman Empire in the form of a great nondescript beast. And when that beast is here the Son of Man will come in the clouds of heaven to receive the Kingdom from the Father's hands. John in the Apocalypse saw the same political aspect of the times of the Gentiles and beheld the same beastly heads, which will arise at the end of the age, preceding the Coming of the Lord. According to these predictions the Roman Empire



as it used to be, will see a political revival. Monarchies will be in that revival, typified by the ten iron toes in the image, and the ten horns on the fourth beast. But the predominant feature will be the brittle clay, which typifies democracy, the rule by the people. This is seen in the feet of the image, part iron and part clay. Such will be, according to prophecy, the end of the times of the Gentiles. A beastly head will appear, a great emperor who will domineer over this revived Roman Empire, while a second beast (Rev. xiii:2) will be the personal Antichrist.

A glance at Europe today reveals the astonishing fact that these political conditions predicted are now here. Throne after throne has been emptied and monarchies have given way to republics. The last throne which fell was Spain. The people rule! All is ripe for a political union in Europe. The agitations going on now have this decided tendency. The United States of Europe is planned and this plan indicates the fulfillment of these prophecies. Benito Mussolini suggested definitely a revival of the Roman Empire. The dictators which rise up everywhere in Europe are forerunners of the coming great dictator, the little horn of Daniel's prophecy (Dan. vii).

#### ANOTHER ROMAN REVIVAL PREDICTED

But there is another Roman revival predicted. It is found exclusively in the Book of Revelation and is recorded in the seventeenth chapter. It is the revival of mystical Babylon. It is a grave error for any one to go to Revelation, a book so decidedly symbolical, and say that the symbolical term Babylon means the literal Babylon, and that it must be literally rebuilt. The Babylon of Revelation is Papal Rome. It is to have a brief revival, when political Rome will be revived. It will for a short time have temporal power again.

In connection with this prediction we see a remarkable indication of fulfillment. The Pope has been restored as a political sovereign. His temporal power is a historical fact, though at the present writing the occupant of the pretended Peter's throne seems to be quite helpless in

exercising any kind of world control. No doubt the radio will scatter still more his world propaganda. But we surely see things coming to pass.

#### THE OTHER CONFEDERACY

While there is the Roman Empire Confederacy, there is also a great northeastern combination of nations predicted in the Bible. It is found in the thirty-eighth chapter of Ezekiel. We must refer the reader to a closer study of this great prophecy, and to our exposition of Ezekiel, or our briefer remarks in the "Annotated Bible." That combination of Oriental and semi-Oriental nations is headed by the Prince of Rosh, which all scholars identify with Russia. He controls Turkestan, Persia, Ethiopia, Libya and Gomer. The last has been identified with Germany. As a mighty northeastern confederacy they reach out after Israel's land, as restored to their rightful owners, and there, according to Ezekiel's vision, these hordes find their complete defeat (Ezek. xxxix).

What things we behold today in the great northeast of Europe! Russia as the Soviet world power has reached out towards Asia. Central Asia has fallen, in part at least, in line with the vicious program of Communism. Its bloody hand attempts to grasp the far East, fomenting strife among the Chinese and in other Mongolian countries. It is much in evidence in Asia Minor and presses southward, as Antiochus Epiphanes did once, towards the pleasant land, Immanuel's land (Dan. viii). Here then we see startling preparations for the fulfillment of this prophecy also.

#### PREDICTIONS AS TO CHRISTENDOM

In the New Testament are found the prophecies concerning Christendom. They reveal the fact that this age, in which God offers the highest and the best He has to offer, does not end with a universal acceptance of the Gospel and the Truth of God. The Lord Himself predicted in His kingdom parables (Matt. xiii) that the greater part of the good seed would not spring up; that the enemy would sow the tares among the wheat, and that the wheat and tares should

grow together till the time of the harvest. In other parables he predicted the corruption of His Truth by leaven. Still stronger are the predictions given by the Holy Spirit through the Apostles. They spoke of the last days of the age, or the latter times, as being days of spiritual darkness, spiritual declension and delusion. They predicted that men would depart from the faith, and give heed to seducing spirits, and the doctrines of demons (1 Tim. iv:1); that sound doctrine would no longer be endured; the teachers and preachers of God's Holy Word would not be tolerated because an unregenerated church membership would demand teachers with itching ears—"after their own lusts shall they heap to themselves teachers having itching ears. And they shall turn away their ears from the truth and be turned to fables" (2 Tim. iv:1-4). During the ending days of Christendom, the prophecies say, Christ Himself shall be denied as to His Deity and His Saviourhood (2 Peter ii:1-2). Then instead of the Spirit of God manifesting Himself, the spirit of Anti-christ will prevail, not in the world alone, but in the professing Church (1 John ii:18-22). These religious conditions, denying the faith, the truth and Christ Himself, do not improve. There is no hope held out, nor is there hope given of another revival, when the end of the age is reached. On the contrary, the Spirit of God tells us that a complete apostasy will be the condition of Christendom before the Lord comes. There will be *the* falling away. Our Lord asked the question, "Nevertheless when the Son of Man cometh shall He find the faith on the earth?" (Luke xviii:8).

Perhaps in no other sphere do we see today such preparations for the fulfillment of prediction as in this. It is true there has been apostasy in every century of this Christian age. The mystery of iniquity began to work in the days of the Apostles. But in our days we see a most astonishing fulfillment of these predictions. Men of God saw this coming. Dr. Martin Luther, in a sermon on "The Return of the Lord," spoke in his own positive way of a coming departure from the faith in Germany. He said that it would not get better, but worse in the world before Christ's return. Over a hundred years ago a so-called "school" came into existence,

known by the name of "Higher Criticism." It attacked the reliability of the Bible as the infallible revelation of God. It soon developed into a destructive criticism aiming at the undermining and destruction of the faith. It has had great success. It has spread like wildfire. This most dangerous and most subtle infidelity is now taught and upheld by the leading institutions of nearly all the larger denominations. It has pushed aside the Holy Word of God and has put it on the level of the spurious, the vile and foolish religious writings of pagan nations. With the rejection of the written Word of God has come the rejection of the living Word. These baptized and sprinkled infidels in cap and gown deny the Master that bought them. Christ Jesus our Lord is blasphemed by them; He is dishonored. They deny His Virgin birth. They ridicule the Cross and its finished work. Resurrection, His resurrection, is no longer believed. God the Son and God the Holy Spirit are theological myths. They still believe that there is a God, but some teach that He is a principle, while others fall in line with Spinoza's infidel Jewish theory of Pantheism. Gradually but surely John's statement is verified: "He that hath not the Son hath not the Father." Professors of the stamp of Elmer Barnes, and preachers too, become outspoken Agnostics. The increase of Agnostics is the result of departure from the faith. Everything in professing Christendom is making for the complete apostasy.

#### AND THE MORAL CONDITIONS

The moral conditions prevailing in the world before Christ's Return are also clearly predicted. They are fully described in 2 Timothy iii:1-5. In this passage it must be noticed that the lovers of pleasure, the lovers of money and lovers of themselves, who live out and out a self-life, are not heathen, but they "have the form of godliness (church-members) and deny the power thereof."

Such a moral slump was also predicted by our Lord, who has told us that when He returns He will find the age in the same condition "as it was in the days of Noah," and "as it was in the days of Lot." He predicted also an increase of

lawlessness and unrighteousness (Matt. xxiv:12). Crimes and vices of all kinds are to increase till finally the lawless one appears in God defiance and God opposition. We find in the Old Testament a prophecy which predicts these lawless and God defying universal conditions preceding His Coming.

“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 (His Christ), saying—Let us break their bands asunder and cast away their cords from us” (Psa. ii:1-3). This is a picture of a coming world-revolution, when all laws of God and all laws of men are cast away.

How near the fulfillment of all these predictions is! Do we not see a constant increase of all forms of violence? Each year during the last fifteen years has brought increased burglaries, bold highway robberies and all forms of vices and immoralities. The erstwhile saloon with its degrading influences has been substituted by night-clubs and speak-easies with vices far worse than those practiced by the saloon. Suicides and divorces increase year by year. The sinks of iniquity and viciousness today are not pagan, or half-civilized nations, but the nations which claim culture and civilization. The cry for a world revolution is heard on all sides and every continent is facing this agitation, which aims to tear from a boasted civilization the last rags of decency and lead humanity into a shameless condition.

#### DISTRESS AND PERPLEXITY OF NATIONS

“Upon the earth distress of nations with perplexity, the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken” (Luke xxi:25 and 26). And what does He, the infallible witness, say shall happen right after these conditions are here? “And then shall they see the Son of Man coming in a cloud with power and great glory.”

Do we need to enlarge upon this? Is there not today world wide distress and world-perplexity? Is not the whole

world approaching bankruptcy? Has not all Europe trembled this past summer? Are there not increasing signs of still greater distress and greater perplexity? Yes, it is all with us, and even some of the deluded, and almost hopeless, religious optimists of the modernistic persuasion begin to fear and tremble.

#### TRIBULATION AND JUDGMENT ARE COMING

The announced great tribulation with which our age ends is not only in store for Israel. It has a world wide character. All nations will be affected by it. It will go from nation to nation, with wars, kingdom against kingdom, famines, pestilences and earthquakes. As soon as the true Church is gathered home to glory the Lamb of God will receive from the hand of God the seven sealed book. He will break its seals; He will send forth the seven angels to trumpet and other seven angels to pour out the vials of God's judgment. At the end of these things He will appear as Judge and King upon a white cloud.

World conditions show that the harvest time, the end of the age, cannot be far away. All is at hand! The fulfillment of these unfulfilled prophecies related to His Return looms up bigger and bigger on our horizon.

#### THE GREAT MESSAGE

Reader! God speaks louder and louder in these world conditions, so fully in accord with His Word. Do you hear His message? His message to His true Church is to be ready. Are you ready, beloved reader? Cast aside the playthings of the dust. Present yourself afresh as a living sacrifice! Yield yourself to Him in a new self-surrender! Arise anew to go forth as His witness. Yet a little while—and then face to face with Himself! Unsaved Reader! The door is still open! Pass in through Him who is the door! Accept Him today! He waits for you still to be gracious unto you. Perhaps tomorrow it will be too late!



## Even For Me

He tasted death for every man,  
 Even for me!  
 Accomplished God's own saving plan  
 On Calvary.  
 The bitter crown of thorns He wore,  
 The cruel nails His body tore,  
 The penalty for sin He bore  
 Even for me!

He rose triumphant from the grave,  
 Even for me!  
 All power is His who lives to save  
 Eternally.  
 He conquered our last enemy,  
 Dispelled the gloom and set us free,  
 Brought life and Immortality  
 Even for me!

He ever lives to intercede,  
 Even for me!  
 In love and pity He doth plead  
 Unceasingly.  
 I rest my plea on Him alone,  
 Whose blood did once for sin atone,  
 And now it pleads for all His own,  
 Even for me!

Some blessed day He'll come again,  
 Even for me!  
 The Living Lord of all to reign  
 In Majesty!  
 He is the King of Righteousness,  
 His Name shall every tongue confess.  
 He's coming forth His own to bless,  
 Even for me!

—Anna Hoff.

Abercrombie, N. D.

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## The Christ of Glory and the Glory of Christ

*As revealed in the Psalms\**

*Hebrews i:1-4.* "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had made purification of sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they."

\*Synopsis of an address given by the Editor at Stony Brook.

The New Testament records three great revelations of the person and glory of Jesus Christ our Lord (John i:1-3; Col. i:15-19 and Heb. i:1-4). All three testify to His deity and glory. In these opening verses of the Hebrew Epistle we find three great facts. He is God eternal, for He is the brightness of God's glory and the express image of His person. By Him the worlds were made; He is the upholder of all things. The second fact is, that He made purification of sins. This He did when He clothed Himself with a human body, lived on earth and then died the sacrificial death on the cross. The third fact is His glorious exaltation. He arose from among the dead, and in resurrection God constituted His Son, the risen Christ, the Heir of all things, putting Him at His own right hand. There He is in His risen, glorified humanity, not a spiritual phantom, but the Man Christ Jesus.

He is made so much better than the angels. By inheritance He has obtained a more excellent name than they. Hebrews thought of the angels as beings who are the closest to God. They knew of their presence in the sacred history of their nation. To be as near to God as the angels are and to possess their glory was probably the highest ambition of Jewish saints. Therefore the Spirit of God shows that the Christ, who had died for their sins, and, who arose from the dead, possessed a higher glory than the angels. In Him they were lifted far above the angels. If God had made sinners washed in the blood of His Son angels, He would not have exhausted His resources. But in Christ all believers receive the place and the glory of Christ, which the Father has given to Him.

What follows in the opening chapters of Hebrews is to reveal the Christ of glory and the glory of Christ. In doing this the Holy Spirit uses certain Psalms. He gives us a key to the Psalms. Destructive criticism with its supposed learning has long ago denied that there is any kind of Messianic prophecy in the Psalms. But here the Spirit of God answers the infidelity of these scholars by pointing to the Psalms and their blessed message as to Christ and His glory. We give a brief survey of the Psalms He quotes, and we shall



learn from them the Christ of glory and the glory of Christ.

I. "*For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee?*" This is a quotation from the *Second Psalm*. It begins with the scene of a world revolution. Kings and nations are in rebellion against God and His Anointed (Christ). It reflects our own times. The world is rapidly approaching this period. Heaven is silent, and when heaven speaks it will be in wrath. Now God speaks in love through the Son of God; but next heaven will speak in wrath and judgment through the same One. He is to be enthroned as King upon the holy hill of Zion. God declares His Sonship: Thou art My Son, this day have I begotten Thee. This does not mean His eternal Sonship. Acts xiii:33 shows that it means His resurrection. He arose from the dead and became the First Begotten from the dead. As such He will be enthroned as King on the coming day. Then the nations will be given to Him as His inheritance and He will receive the uttermost parts of the earth for His possession. And we must not leave ourselves, who are His own, out of His coming glory. We shall then reign with Him over the earth.

II. "*And again, I will be to Him a Father, and He shall be to Me a Son.*" While this is written in the Davidic covenant (2 Sam. vii:14) it is also recorded in the *Eighty-ninth Psalm*. And here we read after the words, "He shall cry unto Me, Thou art My Father," the words, "Also I will make Him My Firstborn, higher than the kings of the earth." Who else could this be than our Lord. Now He does not yet possess this glory, but the day of His Return will bring Him this glorious enthronement. He will then become the King of kings and the Lord of lords.

III. "*And again, when He bringeth in the Firstbegotten into the world, He saith, And let all the angels of God worship Him.*" This is a quotation from the *Ninety-seventh Psalm* (verse 7). The Spirit of God tells us that the worshiping beings will be the angels. Superficial teachers and expositors have frequently applied this verse to the first coming of Christ. They say that angels then worshiped Him when He was born in Bethlehem. But let us note that

when He came in humiliation He came as the "Only Begotten of the Father." In the passage before us He comes into the world as the "Firstbegotten." Wherever in Scripture He is called the Firstbegotten it means that He had died and was raised from the dead. And furthermore, when He was born in Bethlehem the angels worshiped God and not the child. So when God brings Him back, as He surely will, the angels will come with Him and worship Him, adore Him. And we shall be with Him and as one with Him, sharing His glory; the Christ, the Head, the Church, His Body; Christ the Bridegroom and the Church His Bride, will be the object of angelic praise and worship. Then will be fully realized what is written in Ephesians iii:10:

*IV. "And of the angels He saith, Who maketh His angels spirits, and His ministers a flaming fire."* These words are found in the *One Hundred and Fourth Psalm*. The Son of God, our Lord, created the angels to be His ministers. When He came to earth He was made a little lower than the angels, and now after His finished work He has taken the place above the angels. "Who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto Him" (1 Peter iii:22). And He still sends forth the angels. "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?"

*V.* Next we find a quotation from a great Messianic Psalm, the *Forty-fifth*. "*But unto the Son he Saith, Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness and hated iniquity, therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy Fellows.*" In the preceding Psalm we hear the prayer cry of the Jewish remnant during the great coming tribulation. The *Forty-fifth Psalm* is the answer to their prayer. Their King and Redeemer appears. He comes as the mighty conquering King. He comes in glory and majesty. The sword is girded on His side. He comes to judge and overthrow the enemies of His suffering people. He receives the promised throne because He loved righteousness and hated iniquity,

and where else but on the Cross did He manifest His love of righteousness and His holy hatred of sin?

But who are His fellows, mentioned in the seventh verse? Not angels, not even the archangel. His fellows are the redeemed. Upon them too will be the oil of gladness in the measure as they have followed Him, served Him, shared His rejection and borne His reproach. Then we read "on Thy right hand did stand the queen in gold of Ophir." Who is His queen? Certainly not Israel, for Israel in this Psalm is called "the King's daughter." The Queen must be the Church, once on earth the Bride of Christ, but now the Lamb's wife, raised to the dignity of the Queen. While it is true that the Church is unrevealed in the Old Testament, yet the Spirit of God has many times anticipated the Church. The King's daughter's companions, the virgins, must be interpreted as meaning the nations converted and brought into the kingdom. Such is His glory and our glory in this Psalm.

*VI. "And Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thy hands. They shall perish, but Thou remainest, and they shall wax old as doth a garment, and as a vesture shalt Thou fold them up, and they shall be changed; but Thou remainest, and Thy years shall not fail."* Perhaps if the Holy Spirit had not quoted the *One Hundred and Second* Psalm here and applied it to Christ no Bible teacher would have ever discovered its Messianic meaning. He adds three words to the text of the Psalm—"And, Thou, Lord." So the words quoted are addressed to Christ.

When our Lord passed through the deep agony in the Garden Gethsemane and His sweat became as it were great drops of Blood, an angel came and strengthened Him. How did that angel strengthen the Lord of creation? Some say that the agony of our Lord was produced by fear that He might succumb under the burden and then would not be able to die on the Cross. This is absolutely untrue. Our Lord could never succumb physically. Others say the devil cast himself upon Him and tried to kill Him. This is sheer nonsense. The devil had no power whatever over the Holy

One. And so it is said the angel came and strengthened Him physically. But He needed no such succor. How then, did that angel strengthen Him? The agony in Gethsemane was produced by the Lord's horror of sin. He saw and knew that in a few hours more He, who knew no sin, would be made sin. The thing He hates, because He is holy, was to be put upon Him. From this He shrank. This was the cup which He had to drink. Inasmuch then, as His agony was spiritual and not physical, the angel must have brought Him that which would strengthen Him. Perhaps that angel brought as a message these words of the Psalms quoted here, reminding Him of His glory and His creatorship, as well as of that new creation of which He is now the glorious head. The old creation will pass away, but He and His new creation will remain. Then there was put before Him a joy, the joy of His Redeemership and for that joy set before Him He endured the Cross and despised the shame.

*VII.* "But to which of the angels said He at any time, Sit on my right hand, until I make Thine enemies Thy footstool?" Here we have a Psalm quoted which has been outrageously denied, in spite of the testimony of the Spirit of God, to have any Messianic meaning. The *One Hundred and Tenth Psalm* shows the rejected Christ at God's right hand waiting for the coming triumph, when all His enemies will be made His footstool.

*VIII.* We quote the final Psalm which the Spirit of God here brings to our attention as revealing the Glory of Christ. It is the *Eighth Psalm*. "For unto the angels hath He not put in subjection the world to come, whereof we speak" (Heb. ii:5). A word might be in order here as to the expression "the world to come." The great majority of Christians read it as if it meant heaven. It has nothing to do with heaven. The Hebrews use two expressions: *Olam Haze*—this present world or age, and *Olam Haboh*, the world to come, by which they mean the Messianic Age, the coming age. The world here is the inhabited earth. So the world to come does not mean heaven at all. It means this earth in the coming age. "But one in a certain place testified, saying,

*What is man that Thou art mindful of him? or the son of man that Thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, and didst set him over the works of Thy hand. Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.*" The Eighth Psalm is a blessed gem of prophecy. While it may speak of the first man in his unfallen condition it means prophetically the second man and His glory. This we learn from the next verse. *"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that He by the grace of God should taste death for everything."* Under His feet, the feet pierced on Calvary's Cross, all things are yet to be put. How true it is today, as it was true 1900 years ago. "We see not yet all things put under Him." But when He comes and His glory is revealed all things will be put under Him, then it will be true, what the last stanza of the Eighth Psalm says, "How excellent is Thy Name in all the earth." Then too, "He will bring many sons unto Glory" (Heb. ii:10). And we, all who have accepted Him, will be manifested with Him in glory. And He triumphantly will say, "Behold I and the children which God hath given Me" (Heb. ii:13).

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## Present Bliss—Future Glory

BY PASTOR GEORGE DOUGLAS.

STONY BROOK ADDRESS

1 John iii:2—"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."

A little member of a family connection came home from school. "Mother," she said, "the minister visited our school today." "Indeed," Mother asked, "and what did he say?" "Oh, he didn't say anything, he only raised and lowered the windows, and filled the ink wells." Somehow, the dear child got the new janitor and a minister mixed. Yet what she said is a hint of what is going on everywhere. Ministers abound whose chief business seems to be the

adjusting of the lesser matters, and filling trifles. These men never seem to have read the awesome words of the aging minister to his young comrade of the cross, "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the Word."

Whatever may be said about a gathering like this Bible Conference it cannot be truthfully asserted that we are here to discuss the opening and closing of windows to the adjustment of uncomfortable draughts, troubling our fellowmen, or the onerous duties connected with replenishing empty inkwells. We come apart a little while, to climb the lofty mountains of divine truth, to rest in the verdant valleys of divine revelation; that having fellowship with the Lord and with each other we may return to our various duties, strengthened with all might, and in God's will, to share with others, what we have received.

In the Scripture before us, there is the present bliss, and the future glory, of believers in Christ.

The present bliss shines in the words, "Beloved, now are we the children of God, and it doth not yet appear what we shall be."

Dwell upon the mystery of the opening word, "Beloved." The preceding verse exclaims, "Behold, what manner of love the Father hath bestowed upon us." Threefold is its manner; the boundless love of God to all mankind, "God so loved the world that He gave His only begotten Son." God's love expressed in John iii:16, like as the atmosphere circles the globe, touching every human being dwelling upon its surface, so does the love of God in Christ, enwrap the millions of mankind. We come under that love.

Moving closer, "Christ also loved the church and gave himself for it." The Church, His Elect, His Bride, His mystical Body, and being members of the Church we come under that love, which loved before skies or seas were made, and will continue when sun and moon are dead. Reaching the innermost circle, the personal love with which the heavenly Lover regards each individual believer, "He loved me and gave himself for me," in adoring rapture

we cry, "My Beloved is mine and I am His." Surely, His works are marvelous, His words are wonderful; but He Himself, is "altogether lovely." What transporting joy in this sweet word, "Beloved."

Now, the children of God, therefore "the children of light," "children of the Highest," "children of the resurrection." What gems are these sparkling in the believer's coronet "now." And, whether the "now" means dwelling on the hill top sunlit and radiant, or treading the rough gorge of trial and difficulty where mists hang low and the rain beats on a stony way; happy child, or suffering child, always God's dear child, now!

The skilled specialist said to his patient as he was about to perform a delicate operation on the ear, "I may hurt you; but I will not injure you." Sometimes, the Father's will may hurt; but He will never injure His child. What a soothing balm for present pain is this comforting word, "Now no chastening for the moment seemeth to be joyous, but grievous; nevertheless, afterward, it yieldeth the peaceable fruit of righteousness to them that are exercised thereby."

Children, now; but veiled is their high degree, "it doth not yet appear what we shall be." The pilgrims of faith passing through the world wear but humble garb. Like their Lord was, they are wayfarers on earth.

It was the delight of James V of Scotland to roam among his subjects in disguise. One night, accompanied by a friend, the King came to a Highland inn. He sat at the common board and fared with the other travelers. Passing upstairs to their room for the night, as soon as they were out of sight, a man who had sat at the table called the innkeeper aside, and asked who was the man, the taller of the two, gone up the stairs. The innkeeper replied, "Farmer John of Ballengeuch." "Farmer nothing," the questioner said in an excited whisper, "I know him. My eyes deceive me not, he is royal James, your king and mine." Like Scotland's king at the inn, the children of the Highest for the present are disguised. Their royalty is concealed. The priceless jewel of their sonship is hid with Christ in

God. The trumpet of the morning will discover them. Then "they shall shine forth as the sun in the kingdom of their Father"; now, "it doth not yet appear what we shall be."

Possessors of present bliss, believers, are heirs of future glory. "We know that when He shall appear, we shall be like Him, for we shall see Him as He is."

The future glory, and I use the word "glory" advisedly, for it is the summation of these wonderful words, and who may define its meaning? The dictionary has it "glory—the effulgence of the divine presence," and "effulgence—the bright outshining." Does not the future glory of the text, baffle our thought, dazzle our understanding? But the foregleams are here, "when He shall appear."

"The Lord Himself shall descend from heaven." That will be glory, "the bright outshining." Glory heaped upon glory. The glory of the descending Lord, the glory of the heavenly company, the glory of the raised bodies of the saints, the glory of the changed living, "we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." Not through the long process of a fabled evolution, but changed in a moment, in the twinkling of an eye, this mortal putting on immortality, this corruptible putting on incorruption; "that will be glory."

The Bible teacher was right in his answer to the less instructed Christian woman, when she exuberantly said of her assured security in Christ, "I have taken a single ticket for glory for I don't intend to come back."

Smiling, the wise teacher remarked, "Then you are going to miss a lot. I have a return ticket—if the Lord tarries, not only am I going to be with Him; but I expect to return with Him when He comes in glory to reign over the earth." Yes, we know that "when He shall appear we also shall appear with Him."

Glory! "We shall be like Him," of that we are certain by this good word of promise. We are to have a body like our risen Lord, "Who shall change the body of our humiliation that it may be fashioned like unto his glorious body."



A body, sinless, deathless, incorruptible, clothed with beauty and splendor; a spiritual body, yet a real, actual, body, possessing powers and potentialities beyond our fondest dreams. A soul like Christ's, all perfect, all wise, all holy. A spirit like His, filled as a chalice with God.

"We shall be like Him," invested with such dignities and honors as our Lord Jesus bears, kings, priests, 'conquerors, judges! Like our risen Lord, God's word for it!

"We shall see Him as He is." Often have we thought of our Lord as He was in the days of His earthly travail. But that has passed forever. The humility of Bethlehem, the quiet home of Nazareth, the stirring days by Galilee, Gethsemane's sorrows, and the unknown sufferings of Calvary. These are no more, even the transfiguration brightness of the holy mount belongs to the past. We shall see Him as He is, worshiped, glorified, adored.

We shall see Him, forever! Two of my friends visiting London were passing Buckingham Palace. They stopped to look through the railings of the city home of Britain's rulers, wishing for a glimpse of the royalties. Suddenly, to the main entrance came several uniformed attendants. The doors opened, the King and Queen appeared, smiled and bowed to the passersby; then they were gone. A fleeting sight, no more. Some radiant glimpses we have of our glorious Lord, as we look away to Him by faith. How blessed these are. Then like as to the villagers in the home of Emmaus when the risen Lord blessed the bread, He vanishes from sight.

But we are to see Him, forever! Ages yet unborn shall come and go, yet will not our eyes grow dim so that we cannot behold Him; our ears will not dull that we shall not hear His dear voice; our hearts shall never grow cold that we cannot love Him.

And, tender, triumphant thought; our beloved in the Lord who have gone to be with Him, are to be restored to us, "them which sleep in Jesus will God also bring with him." When my friend lost his boy by drowning, a noble Christian lad, he wrote me, "I often think of what you used to tell us of the coming of the Lord; and I am comforted in my sorrow, for I know, when He comes, I shall see God's Son and I shall see my son."

## God and a Worm

BY FREDERICK H. STERNE\*

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“But God prepared a worm . . . and it smote the gourd that it withered” (Jonah iv:7).

God and a worm! How incongruous it seems even in a sentence. Yet God used a worm to teach a prophet. And here is the manner of it.

Jonah was angry. A bigoted Jew, with no love for Getinles, he had refused to prophesy in Nineveh, fearful lest the city should repent and escape judgment. God had to lead him there by means of storm and peril, and when, heeding his warning, Nineveh turned to God and obtained pardon, Jonah was sore displeased. Seated outside the city he sulked and murmured against God, whose mercy did not suit him. Said he to the Lord, “I told You so. This is as I expected. I prophesied judgment, and You have shown mercy. And now my reputation as a prophet is at stake. If Nineveh is not going to be destroyed, let me die.” And he waited to see what God would do.

God was as patient with the prophet as He had been with the city. And by means of His providence He vindicated His grace.

God caused a gourd to grow on the hillside, protecting Jonah from the heat of the summer sun. All day he enjoyed the grateful coolness of the gourd. But next morning he found the gourd withered. A worm had smitten it. The hot desert wind scorched him, and again he grew angry with God. Then came the voice of the Lord to the prophet, “If your comfort required the preservation of the gourd, surely My compassion and mercy demand the preservation of the city for the sake of the innocent children and cattle.”

It is of God and the worm we desire to speak, not of Jonah. “God prepared a worm.” Note:

1. **The Previous Preparation of Providence.** God prepared. The book of Jonah is the book of God’s preparation. He prepared a fish (i:17), a gourd (iv:6), a worm (iv:7) and

\*Stony Brook Address.

a wind (iv:8). In great matters and in small God always prepares.

In nature this is so. Today I broke bread—mine, since God gave it me. He had it to give me because last winter He sent snow, and in spring rain and in summer sunshine—all year He labored in anticipation of my present need. Aye, and today's corn is the fruit of seed which was last year's harvest, the result of last year's planting; and lo, I find that God began the preparation of my meal today when He made the covenant "Seedtime and harvest shall not cease."

In redemption this principle prevails. Sin did not take God by surprise, nor find Him without a remedy. The Lamb was slain, in the purpose of God, before the foundation of the world. Israel's history is but the record of God's preparation for the coming of His Son. His progenitors are selected—Abraham, Isaac, Jacob, Judah, David and Mary. Bethlehem is determined upon as His birthplace. The fulness of time has come. Caesar on his throne is moved, the mighty machinery of the Empire is set in motion—and all that can be done has been done in preparation. Finally the Son cries to the Father, "A body hast Thou prepared for Me" (Heb. x:5) and the Saviour is born. God prepared.

Moreover the previous preparation of God gives me confidence that prayer may be answered, through a seeming miracle must be performed in the process. I have no trouble in believing the fish story in Jonah when I read that God prepared the fish. He could create a new species or bring an ordinary whale to the spot in anticipation of the event. Certainly He knew beforehand what was to happen, and could plan accordingly. God prepared.

I have an answer, for instance, for those who tell me that prayer for rain in time of drought is of no avail. Certain atmospheric conditions, they say, are necessary to produce rain, and God is a God of law and order, Who will not disrupt the universe to answer my prayer. That is not necessary. God knew in the beginning of creation that on such a day a child of His would pray, and it was then He arranged

so that the necessary atmospheric conditions should prevail at the time, and in the place where the prayer is made. Has He not said, "Before they call I will answer"? Every answered prayer is a testimony to God's planning.

In "The Wheels of Time" Florence Barclay tells of a woman who quarreled with her husband ere he went on a journey. Repentant, she determined to ask his forgiveness on his return. Then a telegram arrived announcing his death in a train wreck. She flung herself down and prayed, "O God, turn back the wheels of time." What an impossible thing! But as she prayed, her husband walked in through the door. His coat, containing papers of identification, had been stolen. The thief caught the train, the husband missed it. Her prayer had been answered before she prayed it God prepared.

So it is with these lives of ours. God plans for us. Nothing happens by chance. That is the secret of our confidence, the foundation of our security. It is because of God's eternal preparation that Paul says, "We know that all things work together for good to them that love God, to them who are the called *according to purpose*. For whom He did foreknow He also did predestinate . . . moreover whom He did predestinate, them He also called, and whom He called, them He also justified, and whom He justified, them He also glorified (Rom. viii:29, 30). From beginning to end it is all part of God's planning. God prepared. But note:

**2. The Humble Instrument of Providence.** God prepared a worm. A common thing, despised by all. But "The base things of the world, and things which are despised hath God chosen, and things which are not, to bring to naught things that are" (1 Cor. i:28). Rather than a petulant prophet I would be a pliant worm.

God glorifies Himself by the use of humble servants. Saul the mighty is fearful and afraid, and God sends a simple shepherded boy against the great Goliath. The timid strippling Jeremiah is sent to Judah, the uncouth rustic Amos to the court of Israel. Christ, the carpenter, chooses fishermen and publicans to stand before councils and kings. God

uses poor souls even as Samson used the new jawbone, to win His mighty victories.

There is the cursing tinker with his library of two volumes, whose prison classic brings blessing to a million souls. Who but God would have chosen John Bunyan? There is the poor eccentric, frequently confined in a madhouse, who compiles a concordance that has meant more to the Church of Christ than half the literary vaporings of the doctors of our day. God chose Alexander Cruden. An unlearned layman in a country church preaches to a score of people, and says the word that brings Spurgeon to Christ. Surely in That Day he will share the triumph of the mighty man. Marianne Adlard, in perpetual pain, prays every day for Moody, and Moody's preaching and Marianne Adlard's praying win a multitude of souls to Jesus Christ. So, often, the victory of God's captain in the valley is the victory of the unseen saint who prays on the hilltop. Some of us are not called to prophesy in the mighty city of Nineveh, calling king and captain to repentance, but if, in the unseen places, we worthily serve, we are as surely instruments of Jehovah for the accomplishment of His will. God prepared a worm. Note finally:

**3. The Mysterious Methods of Providence.** "It smote the gourd, that it withered." Jonah was glad of the gourd, he was angry when it withered away. Yet the good hand of God was in it all.

Are you disturbed when some good gift of God is snatched from you? Do you feel disposed to murmur or complain? Surely the Lord has a purpose in this dark providence even as He had in the smiting of the gourd. It is a purpose of good. The trustful heart always triumphs. "For we know that all things work together for good to them that love God" (Rom. viii:28). Joseph in the pit and in the prison found the way dark and drear. But in the end he was able to tell his brothers that God was good. "God sent me hither to preserve life, and He hath made me a ruler," he said. "It was not you that sent me hither, but God." Paul, his back festering from the cruel thongs, found comfort in his affliction,

and was singing in his cell. Later he wrote to the Corinthian Christians concerning "The God of all comfort, Who comforteth us in all our tribulation that we may be able to comfort them that are in any trouble by the comfort wherewith we ourselves are comforted of God" (2 Cor. i:3-4). Matheson, when earthly love fails to stand the test of his approaching blindness, writes "O love that wilt not let me go I rest my weary soul on Thee" and brings consolation to many a heart sick soul. Blind Fanny Crosby writes: "I verily believe it was God's intention that I should live my days in physical darkness, so as to be better prepared to sing His praises. I could not have written thousands of hymns if I had been hindered by the distraction of seeing."

God moves in a mysterious way  
His wonders to perform:  
He plants His footsteps in the sea,  
And rides upon the storm.

Ye fearful saints, fresh courage take!  
The clouds ye so much dread  
Are big with mercy, and will break  
In blessings on your head.

May I add an experience of my own? One of the desert days of my life led to greatest joy. After several successive disappointments, I learned that a boat would sail from New York for my homeland, South Africa, and I resigned my student pastorate, gave up all the employment I had in Chicago, and made my way East, eager to return home. But the boat burned in the harbor as my train entered the city, and there was no prospect of another. I was alone in a strange city. It was a dark hour. But I was led to a city in the South—strangely led, for I had no friends there—and I found the great friendship of my life when I became the associate of that great man of God, Len G. Broughton, whom I love. There, too, I found the joy of my life in the love of his secretary, who became my own dear wife. That dark day in New York the worm smote the gourd of my hopes. But I have learned that it was God Who prepared the worm.

Not now, but in the coming years—  
It may be in the better land—  
We'll read the meaning of our tears,  
And there, some time, we'll understand.

We'll know why clouds instead of sun  
 Were over many a cherished plan;  
 Why song has ceased when scarce begun;  
 'Tis there, some time, we'll understand.

Why what we long for most of all  
 Eludes so oft our eager hand,  
 Why hopes are crushed, and castles fall—  
 Up there, some time, we'll understand.

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## Current Events In the Light of the Bible

**A Warning by a Russian Professor.** In the "European Harvest Field," organ of the American European Fellowship of which the Editor of "Our Hope" is the president, several months ago Professor V. Martzinkovski, a Russian believer, sounded a much needed warning. Here are some of his words:

We Russians have come to you of the West out of a burning house. You wish to put out the fire. But, as Dostoyefski has truthfully said, "The fire is not on the roofs of the houses, but in the minds of men." If we cared to make a complaint to the West, it would perhaps be concerning itself. We should like to warn it of the danger presented by that half-way Christianity which prepared a soil favorable to atheism. We should like to testify to the West regarding the real nature of atheism, when it is carried out in actual life.

We appeal to the West not for aid in the form of blockades or intervention. We have not come here to sing to you, while you continue to sleep peacefully on the pillow of bourgeois Christianity. We have come out of a burning building. But you, our Western brethren, live in the same building, only in the next higher story. The worldwide conflagration will spread even hither. Have you not noticed the smell of smoke? "The hour of temptation \* \* \* shall come upon all the world, to try them that dwell upon the earth." They only shall endure who stand upon the rock of a vital and practical confession of Christ. That Christianity will be overthrown which is professed by those who believe in God but live as though He were not.

This false piety in considerable part inspired the anti-religious protest of the Revolution, and it contributes to the success of atheism. Religion without righteous living, social justice and freedom, led to a life without religion, to a choice of destruction, and the abyss of emptiness. Such is the terrible lesson of the Revolution for believing men. And to the unbelieving we address the question, "Do you wish to bring yourselves and your nation to the sort of spiritual and temporal ruin which atheism has brought into Russia?"

If our readers are interested in the great work of evangelization as it is going on in connection with this Fellowship

in Slavonic countries, they should write for a free sample copy of the "Harvest Field." Address your request to "American European Fellowship, 156 Fifth Avenue, New York City."

**The On-Coming Socialism.** More and more certain denominations through their leaders are looking to Socialism as the Saviour of the world. The whole Modernistic leadership is tinged with it and men, who have thrown the evangelical faith overboard, like Sherwood Eddy, openly declare themselves Socialists. But Socialism is only a stepping stone towards radicalism and anarchy.

But one's breath is almost taken away when the New York District of the Evangelical Synod of the Lutheran Church also swings into the same direction. The Lutherans as a whole are sound in the faith, maintaining their orthodoxy, though often lack in the real power of the Gospel. A true Lutheran has no use for the modernistic efforts to reform the world by legislation. But this Evangelical Synod has made pronouncements which outline a real Socialistic, if not Communistic program. Here is the main part of the report.

"We are confronted in this generation by the momentous task, not of putting a few patches of reform on an old disintegrating social system, but of establishing a new social order incorporating the principles of Jesus. It must be cooperative, not competitive. It must plan for man-making, not money-making. Consistent Christianity demands repudiation of the old economic order, together with the institutions and political parties that serve to perpetuate it. To that end we should give support and encouragement to the various movements to launch a third party, to organize politically for securing a new economic arrangement of life. And in the meantime we as a church should aggressively and zealously advocate and urge such social, remedial legislation as non-contributive old age pensions, unemployment insurance, drastic reduction of armaments, abolition of tariffs, cancellation of war debts, increased inheritance, income and excess profits taxes, and increasing social owner-



ship of public utilities, natural resources and basic industries.”

Other Synods, like the Missouri, the Ohio and Iowa Synods, will probably rebuke these radical statements of their Lutheran brethren. But it shows the drift of our times.

**More Trustworthy Information as to Sovietism.** Men of the stamp of Sherwood Eddy, Reinhold Niebuhr, John Haynes Holmes and others, constantly speak of the modern Atheistic, blood-drenched Red Republic as being a veritable Utopia. Dr. Sherwood Eddy in an article in the “Christian Century” on “What Would a Christian World Be?” (a world with the Christ of God ruled out), says: “Why is it that, with all its glaring evils of dictatorship, tyranny, and the shameful treatment of its class enemies, atheistic communism in Russia is actually building a social order of greater economic justice, less neglected unemployment, more racial solidarity and brotherhood, of cleaner political life in its cities, with less lawlessness, crime, bootlegging, graft, racketeering, prostitution and corruption than in our own country?”

Put over against such tributes the report recently given out by Mr. Eliot Wadsworth, former Assistant Secretary of the Treasury in Washington and now member of a leading engineering firm, who on his return from Russia tells an entirely different story. We quote him:

“The state promises old age pensions, hospital care, unemployment benefits, support and education for children. The individual is supposed to be relieved of such important responsibilities and it is not intended or allowed to him to accumulate a reserve to meet them. But all these benefits can be withdrawn instantly from any man or woman who appears to be acting in any way against the State.

“No individual is free from the fear that suspicion may turn toward him and a penalty be applied without warning. This is parental government to the last degree, skilfully designed to enforce discipline. Perhaps it is this system which makes the people walk the streets unsmiling, silent and usually alone.

“After some observations and many discussions with those familiar with the situation, production appears to be far below expectations according to the Five-Year Plan. One large new factory I visited was scheduled to begin production a year ago. There were 15,000 men and women working in the plant, some on construction, some being taught to run machines, and others running machines; but no product was forthcoming.

"At co-operative stores a worker may buy bread daily at a modest price, and a quota of other food at certain intervals if the articles are in stock. Long lines wait patiently for hours to buy before the stocks are gone, and each purchase is entered on the co-operative card of the worker as a permanent record of what the State has furnished. To have one of these cards is almost essential to keeping alive. The commercial stores sell the same goods, when there are any, at three, four or five times the co-operative price, without recording purchases on the card.

"The extent of business involving food and clothing for 160,000,000 people is not set out in any report. To keep proper books for such a business would certainly test the greatest accounting experts. The Government runs a national bank, operates farms, dairies, all hospitals, schools, railways, electric light and gas; in fact, owns and operates all business. As owner of all the buildings, the Government is landlord to every resident of a city, allocating tenants to each room and collecting all rents."

**Is our Civilization Threatened by Internal Enemies?** Our friend Col. E. N. Sanctuary has been doing a good work in exposing the underminings of our government by the leaders of different institutions. He has brought to light some astonishing things as to the attitude of some of the leaders of the Federal Council of Churches. The book, "Tainted Contacts," has been republished and should be read by every Christian. It shows the menace this country is facing.

**The Millennium Not Yet Here.** Some fifteen or eighteen years ago, the State of Kentucky decided to adopt prohibition. An enthusiastic religious paper of the South announced in an editorial that everything was now ready for the millennium, for even Kentucky had gone dry. By this time the writer of that editorial, if he still lives, has probably had his eyes opened.

Speaking of Kentucky, the following press dispatch is amusing:

**Whitesburg, Ky. August 31.** The congregation in the Carrsfork Church had just finished singing "Amazing Grace, how sweet the sound," when they heard, what they believed was rain falling in the aisles. Then the odor of whiskey was detected. Members of the congregation boosted Pastor Taylor Mullins up into the attic. There he found a five gallon keg of whiskey. Services were resumed.

It is deplorable to think that Christians can believe, as many seem to believe, that the millennium, the promised era of blessing, of righteousness and peace, can be brought about by legislation and by political influences. No matter what man does there will be no Millennium till Christ comes back.

## The Blessed Hope

Speed on, ye rolling years,  
 Bring back my Lord!  
 Allay earth's anguished fears,  
 Relief afford.  
 God's own prophetic scroll  
 Of Bible truth unroll;  
 Attain the promised goal—  
 Fulfill His Word.

Flow on, thou stream of time,  
 Halt not thy flow.  
 Bring in the morn sublime  
 Of radiant glow,  
 When Christ for sinners slain,  
 King of all Kings shall reign,  
 When Satan's vile domain  
 He shall o'erthrow.

Creation groans in pain,  
 Seeking release.  
 When will the fearful train  
 Of suff'ring cease?  
 Wars, famines, floods, distress,  
 Fill hearts with bitterness;  
 Abounding lawlessness  
 Doth still increase.

Watchman on Zion's wall,  
 Is night soon by?  
 When will thy trumpet-call  
 Sound through the sky?  
 Does not an Orient ray  
 Reveal the break of day?  
 Bid darkness flee away  
 And shadows fly?

Just as the Word foretold  
 Messiah came,  
 Leaving the Gates of Gold  
 To bear my shame.  
 My sins on Him were laid.  
 His Blood my ransom paid.  
 My peace with God is made  
 In His dear Name.

Just as the Scriptures tell,  
 In power He'll come.  
 My blest Immanuel  
 Will take me Home.  
 Signs manifold portend  
 Soon will my Lord descend.  
 O glory! Then will end  
 My pilgrim-roam.

Some day His feet shall stand  
 On Olive's brow,  
 Before His sceptered hand  
 All knees shall bow!  
 Some day His Bride so fair  
 Shall meet Him in the air.  
 Each day ascends her prayer:  
 "Come, Lord, come now!"

Unveil, ye curtained skies,  
 The Christ adored!  
 Let Hallelujahs rise  
 In sweet accord!  
 Ye fleeting hours, speed on,  
 Bring back the Promised One,  
 God's own anointed Son—  
 Bring back my Lord!

—Anna Hoppe.

Milwaukee, Wisconsin,  
 August 25, 1931.

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## A Message for Each Day

**December 1.** "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth" (Psa. cxlv:18)

Whenever, in spirit and in truth, we turn to the Lord and call upon Him, He *is* nigh. Would it not be well to remember His nearness whenever we call upon Him? Too often this blessed truth is not sufficiently grasped and enjoyed.

**December 2.** "I poured out my complaint before Him; I shewed before Him my trouble" (Psa. cxlii:2).

Whatever our complaint, whatever our trouble or burden, we must bring it *first of all* unto Him. If we don't, we shall blunder and be disappointed. Often we pass out our complaint to men and acquaint them with our troubles. This is unbelief, and will give us no rest. To the Lord, dear soul!

**December 3.** "Blessed is the man that trusteth in the Lord, and whose hope the Lord is" (Jer. xvii:7).

Blessed are we whenever our trust is fully in Him. The blessedness consists in Himself, who never leaves nor forsakes the believer. "For he shall be as a tree planted by the waters, that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

**December 4.** "Being then made free from sin, ye became the servants of Righteousness" (Rom. vi:18).

Blessed liberty! Our chains which bind us are broken and we are free. Free not only from the guilt of sin, but from its power. Let not therefore sin reign in your mortal body, that ye should obey it in the lusts thereof. We are, through divine grace and power, servants of righteousness.

**December 5.** "Grace and peace be multiplied unto you through the knowledge of God and Jesus our Lord" (2 Pet. i:2).

Grace *first* followed by peace. There is ever a new supply of it; it can ever be multiplied, it is exhaustless, for it flows from Him whose sides are unsearchable.

**December 6.** "O, God Jehovah, the strength of my salvation, thou hast covered my head in the day of battle" (Psa. cxl:7).

How blessed that our salvation and our riches does not depend on our strength or on our fighting. Jehovah Himself is our salvation and in the battle He covers the head of His child.

**December 7.** "He will not suffer thy foot to be moved; He that keepeth thee will not slumber" (Psa. cxxi:3).

This is another gracious promise. The same Lord who speaks here is praised in the New Testament as the One who is able to keep His own without stumbling. A keeper have we who does not slumber. Give Him all your confidence.

**December 8.** "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel" (Jer. xviii:6).

Even so are we in His hands. He can break to pieces and fashion us anew. Hold still in His hands. Let Him break you and build you again.

**December 9.** "For ye had compassion of me in my bonds and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and enduring substance" (Heb. x:34).

These Hebrew Christian believers passed through severe tests. Their goods were taken away from them and they did not murmur, but took it joyfully in view of the better and enduring substance in heaven. We know but little of such persecution.

**December 10.** "Let your conversation be without covetousness, and be content with such things as ye have; for He hath said, I will never leave thee nor forsake thee" (Heb. xiii:5).

These words of exhortation are addressed to the same people who joyfully took the spoiling of their goods. Though they had willingly given their all, yet were they in danger of covetousness and discontent. How weak the flesh; ever the same old miserable thing.

**December 11.** "I rejoice at thy Word, as one that findeth great spoil" (Psa. cxix:162).

The spoiler finding a treasure rejoices; in His Word we have treasures unsearchable, mines of the wealth of God's mercy and wisdom. Let us dig down and search for it, then surely shall we say "I rejoice at Thy Word."

**December 12.** "For the Lord taketh pleasure in His people; He will beautify the meek with salvation" (cxlix:4).

His people are His delight because they are His workmanship. Soon He will place His own beauty and glory upon each redeemed one. Let us walk in meekness before Him now and yet in the conscious dignity of our calling.

**December 13.** "Am I a God at hand, saith the Lord, and not a God afar off" (Jer. xxiii:23).

Ever near to us and never afar off. Always at hand, a refuge in the time of trouble.

**December 14.** "For they have refreshed my spirit and yours" (1 Cor. xvi:18).

We can refresh each other or grieve one the other. As members of His body we are indwelt by the same Lord and by the same Spirit and as we refresh each other in spirit it is well pleasing unto Him.

**December 15.** "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Ephes. v:30).

This is the correct order, "Unto God and the Father *in* the name of our Lord Jesus Christ." Praise in *all* things.

**December 16.** "For there stood by me this night the angel of God, whose I am and whom I serve" (Acts xxvii:23).

Angels are not longer seen, and yet we know that they are ministering spirits sent forth to minister for them who shall be heirs of salvation. We serve the God and Father of our Lord Jesus Christ and He is ever compassing us about.

**December 17.** "And His name shall be called, Wonderful" (Isa. ix:6).

He is wonderful yesterday, today and forever. Who can declare what a wonderful Saviour He is? It will take eternity to make it fully known.

**December 18.** "Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Rev. v:12).

Slain—to receive; and He has received all these wonderful things from His Father. Let us worship Him.

**December 19.** "Because for the work of Christ he was nigh unto death, not regarding His life, to supply your lack of service toward me" (Phil. ii:30).

Epaphroditus had completely forgotten self. The honor of Christ, the service for Christ, had so fully control of him that he drew nigh unto death on account of excessive labors. How few seek at all times the things of Christ and not their own.

**December 20.** "O earth, earth, earth, hear the Word of the Lord" (Jer. xxii:29).

What an appeal this is! He who gave His Word appeals to be heard. What condescension! And yet His Word is rejected and even ridiculed. What a judgment it will be which falls at last upon Christendom.

**December 21.** "How great is His goodness, and how great is His beauty!" (Zech. ix:17).

His *goodness* and His *beauty*. How we may enjoy it now as in faith we look upon Him. What will it be when we are with Him?

**December 22.** "And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts" (Mal. iii:12).

This is one of Israel's promises. When at last they are converted and the Lord's glory is established in Israel's land, all nations will call them blessed. How greater still is our blessedness in Christ!

**December 23.** "Thy King cometh unto thee!" (Zech. ix:9).

Even so let it be said to Zion and the daughter of Jerusalem. He is coming as their King. He is coming first as Bridegroom for the Bride.

**December 24.** "He shall be great unto the ends of the earth" (Micah v:4).

He is still "rejected and by the world disowned." He *shall* be great! His glory shall cover the earth as the waters the deep.

**December 25.** "And she coming in that instant gave thanks likewise unto the Lord, and spoke of Him to all them that looked for redemption in Jerusalem" (Luke ii:38).

And now God has a people who look for redemption. "We wait for the redemption of the body." We wait for His coming into the air to meet us and to put this glory upon us.

**December 26.** "For that ye ought to say, If the Lord will, we shall live, and do this or that" (James iv:15).

Here is a Scriptural phrase we may well use daily. May all our planning, all our going forth be done with this thought and comfort upon us, "If the Lord will."

**December 27.** "The judge standeth before the door" (James v:9).

He is our judge. Before His judgment seat we may have soon to

appear. Let us act daily as in His presence, who standeth before the door.

**December 28.** "And ye now, therefore, have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John xvi:22).

Sorrow we have still, but His Word, "I will see you again," sweetens the bitterness and sorrow. A rejoicing time is coming. "In His presence is fullness of joy."

**December 29.** "After a long time the Lord of these servants cometh, and reckoneth with them" (Matt. xxv:19).

He cometh to reckon with us. Have you been faithful to Him? May His Word and His coming lead us to self judgment.

**December 30.** "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 forever and ever" (Rev. xxii:5).

And to this glorious Jerusalem we are all destined. It may open its glorious portals to receive us ere 1931 closes.

**December 31.** "He which testifieth these things saith, SURELY I COME QUICKLY. Amen, EVEN SO, COME, LORD JESUS" (Rev. xxii:20).

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## The Second Advent According to Islam

One-sixth of the human race are followers of the Arabian Prophet, and the influence of Ishmael's descendants on the destiny of the world has been second only to that of the seed of Isaac. The Moslem creed consists of six articles which are the common faith of all believers in the Koran from Morocco to China and from Constantinople to Cape Town. These six articles are: Belief in Allah, in his angels, in his Revelation, in his messengers, in a future life and in Pre-destination of good and evil. It is the fifth article of the creed that deals with eschatology and this is in many respects the most popular topic of conversation and the most fruitful in literature for the masses. One of the "best-sellers" in the world of Islam is a little book entitled "Exact Information on Judgment, Heaven and Hell." Mohammed himself believed in a religion of Crisis and his preaching of repentance was under the sanctions of the day of doom. Now there are two points in the Moslem Creed where the return of Jesus Christ from heaven is implied or definitely taught and it is therefore universally expected.

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\*It is sad to think that one-sixth of the population of the world believes such horrible things as Dr. Zwemer reveals in his article. Islam is making more converts in Africa than Christianity has done. Shall we not pray more for the missionaries who are preaching the cross in Mohammedan lands?—*Editor*



The Christology of the Koran and the picture there presented of our Saviour is sadly defective. It is a caricature, not a portrait. And yet, it was intended to represent the great Prophet of history to whom Mohammed pays high tribute and who is represented as *sinless, born of a virgin*, and a mighty worker of miracles. He did not die on the cross, but was miraculously rescued from the plot of the Jews to kill Him and taken up to heaven.

There He disappears from the story. But orthodox tradition adds many details. Jesus is now in the fourth heaven. Mohammed saw Him there when he went to paradise on his miraculous journey.

He awaits the signs of the last day and the blowing of the trumpet. Among these signs (some fantastic and others based on Jewish and Christian ideas) is the return of Jesus Himself to earth, but *not* as the Judge of the living and the dead.

Among the signs of the last day is the appearance of the Anti-Christ called *Dajjal*.

"He is said to be one-eyed, and marked on the forehead with the letters K.F.R., which stand for *Kafir*, or infidel. According to some traditions he is to appear first between Irak and Syria; according to others near Medina. He will ride on an ass and be followed by seventy thousand Jews of Ispahan and continue on earth for forty days; he will lay waste all places, but will not enter either Mecca or Medina or Jerusalem. At last he will be slain by Jesus, who is to encounter him at the gate of Lydda. \* \* \* The descent of Jesus, son of Maryam, will take place near the white minaret to the east of the Mosque at Damascus at the time of the afternoon prayer. The Imam, it is said, will make room for him, and he will lead prayer according to the rite of Mohammed; he will marry a wife, get children, and die after forty years' continuance on earth and be buried at Medina. Under him there will be great security and plenty \* \* \* lions and camels, bears and sheep, shall live in peace, and a child shall play with serpents unhurt."

These paragraphs are taken, condensed, from standard works of tradition.

In Bukhari we read further details supposed to be taken from the very lips of Mohammed:

"It is related from Abu Hurairah that, 'The Apostle of God said, 'By Him in whose hand is my life! it is certainly on the point of coming to pass that the Son of Mary will descend amongst you as a just judge. And he will break the cross in pieces, and will kill the swine and will set aside the poll-tax. And wealth will abound to such an extent that no one will accept it; and one prostration in prayer will be better than the world and all that is therein.' Then Abu Hurairah said, 'If you doubt this, then (read the revelation), 'There shall be none of the People of the Book, but will certainly believe on him before his death.'"

"It is related from Jabir that, 'The Apostle of God said, 'A party of my followers will continue to victoriously fight for the truth till the day of resurrection. And Jesus, the Son of Mary, will come down; and their prince will say, 'Come and say the prayers for us.' And he will reply, 'No, verily some of you are princes over others, because of God's honoring this people.'"

"It is related from 'Abdu'llah bin 'Amru that, 'The Apostle of God said, 'Jesus, Son of Mary, will descend to the earth, and will marry, and children will be born to him. And he will remain on the earth forty-five years. After that he will die and be buried with me in my grave. And Jesus, Son of Mary, and I will rise in one grave between Abu Bakr and 'Omar.'"

In Medina, one hundred and eighty miles north of Mecca, Mohammed lies buried. Next to him lie the two Caliphs, Abu Bekr and Omar. But an open space is shown to all pilgrims in the same part of the mosque where Jesus will be buried after his death!

Mohammed, according to tradition, will be the first man to rise on the day of the resurrection and will stand on the right of the throne of God. All other prophets will then range themselves under his flag. They will go to each of the great prophets and beg for intercession. Adam will decline because he sinned, so will Abraham and Moses. Then they will turn to Jesus, but He, although He had no sin, will tell them to go to Mohammed.

What can the preacher of the Gospel of the grace of God make of such a caricature and perversion of the teaching of the New Testament

Well, he can do two things. Use these partial and perverted truths as points of contact and modes of approach in presenting the true Gospel. And he can emphasize the teaching of the sinlessness of Jesus and His power to raise the dead as recorded in the Koran. He is called "the Spirit of God" and "the Word of God." On these two glorious titles the Moslem poet, Jalal-ud-Din Rūmi has woven two stanzas:

Thyself reckon dead, and then thou shalt fly  
 Free, free, from the prison of earth to the sky!  
 Spring may come, but on granite will grow no green thing;  
 It was barren in winter, 'tis barren in spring;  
 And granite man's heart is, till grace intervene,  
 And, crushing it, clothe the long barren with green.  
 When the fresh breath of Jesus shall touch the heart's core,  
 It will live, it will breathe, it will blossom once more.

In each human spirit is a Christ concealed,  
 To be helped or hindered, to be hurt or healed;  
 If from any human soul you lift the veil  
 You will find a Christ there hidden without fail;  
 Woe, then, to blind tyrants whose vindictive ire,  
 Venting words of fury, sets the world on fire.

BY S. M. ZWEMER.

Princeton, New Jersey.

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## The Cause of the World's Distress

B. B. SUTCLIFFE

(Notes of an address at Stony Brook Bible Conference, 1931)

The first two chapters of the Bible present a picture of the world in its unfallen glory; no cloud in the sky, no storm on the sea, no spot of blight on the earth, and man in the midst with an unclouded mind, untroubled heart, and a perfect body. The last two chapters of the Bible present another picture of the world's glory, sky and sea and earth all in harmony, and man in the midst wholly satisfied. But

at present it is not so, the world is full of distress and despair. The whole creation groans, the sky is filled with flaming death, the seas roar in overwhelming storms, the earth rocks with devastating quakes, and man finds himself filled with fear of mind, sorrow of heart, and pain of body. Because of this the world continually asks the question, "Why?" "Why should there be the pain, the sorrow, and the distress?" "Why should human kind suffer as they do?"

The glory of the first two chapters of the Bible was temporary, but the glory presented in the last two is permanent. The question is, What terrible catastrophe occurred to ruin the first glory, and what heavenly influence brought about the second? The first was temporary because of the incoming of sin, the last is permanent because sin has been forever put away. Hence the cause of the distress and despair of the present world is the presence of that thing which the Bible calls SIN. It is little wonder then that the Holy Spirit presents the doctrine of Sin at the very beginning of the record. He speaks but little of creation and its wonders, or of original man and his glories, but proceeds at once to the great subject of the redemption of fallen man. Through that redemption God will have a race faultless and holy, in place of a race blameless and innocent. It has been said that somewhere in the Bible each great doctrine is given an extended notice, as the Resurrection in 1 Cor. xv, Love in 1 Cor. xiii, and so forth. Here in Gen. iii we have the Holy Spirit's revelation of the doctrine of Sin.

#### THE AGENT BRINGING SIN TO THE WORLD

"Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman . . . she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat" (Gen. iii:1-6). Here we have the source of sin as far as man is concerned. There are many questions which rise in the mind about sin, but God never satisfies our curiosity; he gives us all that we require to know, but there are some things which he has not been pleased to reveal. The path

of wisdom is to be satisfied with what he gives and wait for that future day when all questions will be fully answered (See Deut. xxix:29).

The word translated "serpent" means "shining one." The serpent was not the beast to which we apply that name, but was rather a splendid, upstanding creature, and so nearly like man that he could engage the woman in conversation without any show of surprise on her part. The record here seems to imply that this was not the first time they had spoken together. The shining one had become the servant of Satan to be used for his own sinister purpose; however, the serpent itself was one of the beasts of grace and beauty which the Lord God had made. But from this event on through the whole record of the Bible the serpent becomes synonymous with Satan until at last we are told of "the dragon, that old serpent, which is the Devil, and Satan" (Rev. xx:2). And from Gen. iii to Rev. xx the serpent is always connected with evil and allied to Satan. We read of its bite, its false voice, its poison, and so on, until the Lord Jesus, speaking of those wholly given over to Satan's rebellion, declares them to be a "generation of vipers." Hence it is Satan himself who is the agent bringing sin to the world although, as we shall see, he could not bring it *into* the world without the consent of the man.

His methods as always, then and now, is to attack the Word of God. He distorts it, perverts it, denies it, and leads to doubt of it. Dr. A. T. Pierson said that the history of the world depended upon man's treatment of God's Word, because history was merely God's story told out in answer to man's treatment of his Word. Satan first questioned the fact of a revelation. "Yea, hath God said?" as though he would say, "Is it really true that you have actually received a revelation from Deity?" "Is it possible that mere human kind has heard the voice of the Divine?" And when the woman maintained that God had indeed spoken, Satan then retreats to his second stand and questions the truth of that revelation. Granting that God had spoken, there remains yet a question about the truth of what he has said: "Ye shall not surely die," he declares in answer to the

woman's assertion that God had spoken. And finally he declares in answer to the woman's assertion that God had spoken. And finally he declares that even if God had given a revelation there was no love in it, because "God doth know that in the day ye eat thereof" ye shall be better off than if ye obeyed that revelation. In this last he attacks the very nature of Deity, and thus he quieted the woman's suspicions and succeeded in deceiving her into taking the forbidden fruit.

#### THE ADMISSION OF SIN INTO THE WORLD

We should remember that the woman was deceived but not the man. The man made a deliberate choice, he went into sin with his eyes open, and it is in the man and not the woman that the race stands or falls (See 1 Tim. ii:14). Whatever may be said today concerning fallen man having no other possibility than to choose according to his fallen nature, here was an unfallen man deliberately and consciously making choice according to his ability and power. Both heaven and hell lay within that man's choice. As someone has said, "In man's moral life there is the powerlessness of Satan apart from man's consent, and this is man's final responsibility for his action." Man can never say, "I was overpowered in spite of myself." The modern thought of evolution as expressed by one of its leading exponents that "man had no alternative than to fail and hence the failure was not a fall but a step upward" is a lie; if true it would blot out all distinction between right and wrong.

The entrance of sin into the world, and following it the long tale of distress and sorrow and despair, occurred when it is recorded that "he did eat." Three small words, only eight letters, and yet from these there has sprung every ill to which man is heir. There has never been a funeral, never a tear upon the cheek of a human being, never an ache within the heart, that does not find its source in these three small words, "he did eat."

In these three small words we have the first announcement of the fact of sin in the world. This fact is everywhere assumed throughout the Bible. God has declared the fact

of sin by bringing various judgments upon the world, by choosing Israel from among the nations, by confounding the speech of the race into different languages, by permitting the tragedy of the Cross to occur, and by revealing the eternal consequences of continuing in sin. Not only does God announce the fact of sin but man himself admits it. He may call it by some other name, but the thinkers, the writers, and the philosophers of this world all admit that we are not what we might be, and not even what we should be. They universally agree that there is something wrong with mankind. The Chinese have a saying that there are "only two good men, but one of them is dead, and the other not yet born." Moreover, conscience reminds man of the fact of sin; everywhere men are reminded that they do not measure up even to the standard found within each one's own being. And, finally, history bears its testimony to the fact of sin by revealing that there is a universal tendency to evil in all children, whether they be the offspring of cultured and religious parents, carefully nurtured and protected, or the children of the slums. And just here is the crowning proof that we are all descended, not from the sinless man of the Garden, but from the sinful man outside the Garden.

Two facts emerge from what has just been written. The first is that God is not the author of sin. He cannot be charged with its existence; wherever it had its rise, and this is one of the unrevealed mysteries, it did not come from God. The second is that sin came from without man's original nature and not from within. Original man had the liability to sin but not the tendency. The Man Christ Jesus had neither the one nor the other. Thus we learn it was through the first man, Adam, that sin was deliberately permitted to enter this world

#### THE NATURAL OF SIN IN THE WORLD

That which we usually call "sin" is really not sin in its essence but is merely the results of sin, the effects of it, or the fruits of it. We speak of murder, or of robbery, or lying, or any of the heinous things that are found in this

world of sin. These would never have been in existence without that original sin encompassed in the words, "he did eat." These are sins springing from "sin" and revealing the fact of "sin" by their very presence. The apple in yonder basket means that there is an apple tree; the murder that occurred yesterday proclaims that there is sin.

"He did eat" was a short step but it was as one over the edge of a precipice. It needed not two or three steps, one was enough to carry man over the edge, and when this first man went over he carried the whole human race in him. No other man has ever been born into this world upon the plane *from* which Adam fell, all have entered the world upon the plane *to* which he fell. And this is true whether the fall was, as Scripture speaks of it, downward, or, as evolution teaches, upward. Either way it was a step away from the place in which God told the man to remain. Hence each member of the race is now either in the first Adam who fell, or the second Adam who did not fall. A race went down into death in the first Adam, a race comes to life in the resurrection of the second Adam. A man's standing before God is not to be found in himself but in his federal head, and there are just two federal heads in whom man may stand, the first man, Adam, or the second man, Christ. "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv:22). We know both from history and experience that all in Adam do die; now says the Apostle, it is just as certain that all who are in Christ live.

Moreover, "he did eat" reveals that this man was self seeking, self centered, and self willed, setting himself against the command, and above the throne, of God. And it is in this that the nature of sin is fully revealed. In eating he doubted that God is love, and doubting that, he acted apart from God, thus denying God's goodness. He chose his own way rather than continue in God's way, and this is what really constitutes man a sinner. A sinner is nothing more than one who has chosen a way of his own by which he departs from God's way. "We have turned every one to his own way" (Isa. liii:6). It is not a question at all concerning the character of either way but simply that man

chooses a way of his own, in which he believes he will be better off than in God's way. A man's own way may appear good to other men; it may be a religious way; it may seem to be the best way; but not being God's way, man finds himself out of THE way and lost. "There is a way that seemeth right unto a man but the end thereof is death." In the second place, "he did eat" indicates that the man doubted God's Word and, doubting that, he acted in spite of God, thus denying God's truth. The Creator, being such, had every right to give commands to the creature and expect obedience. He had told man of the consequences of disobedience but man would not believe that God meant what he said, nor would he agree that God had a right to be obeyed. Hence the man disobeyed; his doubt had led him to become a criminal trampling under foot the command of God. "Sin is the transgression of the law" (1 John). In the third place, "he did eat" reveals that man doubted God's Deity and, doubting that, he acted in opposition to God and became a rebel in the universe. The heart of man since then "is enmity towards God," and hence we are told that "when we were enemies we were reconciled to God by the death of his Son" (Rom. v).

This, then, is the nature of sin and its results. It is nothing more than doubt or unbelief and it results in making man a sinner, a criminal, and a rebel, before God. Without unbelief in the world there would be no distress upon earth, no discord in the universe, no rebellion against God, and no crimes against man. It is the primal distrust, or doubt, or unbelief, in God that constitutes "sin." It denies God's nature which is love, it denies God's Word which is truth, and it denies God's Deity or his Person which is supreme over all. It is referred to in Hebrews xii:2 as "the sin which doth so easily beset." It is the natural sin, natural because we are all the children of fallen Adam and unbelief is in the very warp and woof of our fallen natures. For this reason "except a man be born again," and so come to possess a new nature, he cannot enter or see the kingdom of God.

The answer of God to sin is found in John iii:16, "God so



loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." But why give his Son? Because in and by that Son, Jesus Christ our Lord, there is restoration for the sinner (John xiv:6), remission for the criminal (Acts xi:43), and reconciliation for the rebel (2 Cor. v:20). Hence the Gospel is now published to all mankind, "Believe on the Lord Jesus Christ and thou shalt be saved."

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## The Heart of the Lesson

BY ARTHUR FOREST WELLS

ROME AND BEYOND

Dec. 6. 2 Tim. iv:6-18. Golden Text, 2 Tim. iv:7

Daily Readings

Mon., Nov. 30, Rom. xv:22-29. Tues., Dec. 1, 2 Tim. iv:6-18. Wed., Dec. 2, Titus i:5-16. Thurs., Dec. 3, Titus ii:1-15. Fri., Dec. 4, Titus iii:1-15. Sat., Dec. 5, Phil. iii:7-16. Sun., Dec. 6, Col. iv:7-18.

THE OUTLINE OF THE LESSON

I. Paul's Hope in View of Death (2 Tim. iv:6-8). II. Personal Matters (2 Tim. iv:9-18).

THE HEART OF THE LESSON

The first part of this lesson deals with Paul's appraisal of his life, which he speaks of in three tenses. He begins with the present tense of his experience, and mentions two things. He says, "I am already being poured out as a drink-offering." We find him using such metaphorical language at other times, for example, Romans viii:36, "Even as it is written, For Thy sake we are killed all the day long; We were accounted as sheep for the slaughter"; or, Philippians ii:17, "Yea, and if I am offered upon the sacrifice and service of your faith, I joy, and rejoice with you all." In view of such yieldedness to the Lord, Roman xii:1 takes on an added meaning for us, as we read, "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 (or, spiritual worship)." Let us underscore the pronoun you in this passage today, in order that we may be reminded that we are to study this lesson not only historically but with personal application. We are not only to know what Paul did, but what we too ought to be willing to do.

The Apostle also says, "The time of my departure is come." This statement continues in a metaphorical strain; for he uses a figure which may mean either the loosing a ship from its moorings, or the breaking up of camp. While the rhetoric is interesting, it is to the fact that we attach the more importance. Some of the sweetest things in the New Testament are associated with Paul's thought of his death. Let us look at just one, Philippians i:23-24, "But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better; yet to abide in the flesh is more needful for your sake" (Compare 2 Peter i:13-14) This sentence, "The time of my

departure is come," can be read very quickly; but think of what it meant to the Church of Paul's day!

The Apostle speaks of his past, and says three things. First, "I have fought the good fight." The verb for fight might be transliterated agonize; but it seems to have an athletic color, as if he had been thinking of gymnastic games. Whatever the right rendering may be, it is evident that he is speaking of years of endeavor with strenuous zeal. We know when he enlisted; we know of his armor; we have seen him in the contest. His was a good fight. And the application? It is found in 1 Timothy vi:12, "Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called."

Secondly, "I have finished the course." The word rendered course is associated with the verb for running. This second statement adds the idea of progress to the thought of tension and effort. Paul was not a wanderer, or an air-boxer (1 Cor. ix:26), but a racer or fighter who pressed "toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii:14). It is significant that Paul does not use the word stadium here.

Thirdly, "I have kept the faith." The word kept may be rendered guard. Note the repeated reference in the Pastoral Epistles to deposit (1 Tim. vi:12, 14). In each of these three cited instances the meaning undoubtedly is that the particular Christian, to whom the Lord has entrusted the deposit, is to watch with care the thing that has been committed unto him. According to the English rendering of the text we have three different metaphors—that of a soldier, of an athlete and of a custodian.

The Apostle speaks of his future. Let us make three divisions here: First, "Henceforth there is laid up for me . . . ; and not to me only, but also to all them that have loved His appearing." This manner of association leads one to say that Paul characterizes the whole of the Christian life, in its fight, in its race, and in its trusteeship, as a love for the Lord's return. You may be interested in two quotations which I have had marked or filed for some time. The one is from the Sunday School Times; the other is from "C. H. M." "Man was made for looking upward. In this he is physically in marked distinction from the lower creation. Thus significantly God put the question to Cain, 'Why is thy countenance fallen?' (Gen. iv:6). Sin deflects the gaze downward. And sin in the Church has for long years prevented its members from loving His appearing. Our spiritual condition may well be tested by our attitude toward this hope of the child of God." "Man may say, I have no *head* for prophecy. Perhaps not, but have you a *heart* for Christ? Surely, if you love Christ you will love His appearing, though you may have no capacity for prophetic investigation. An affectionate wife may not have a head to enter into her husband's affairs, but she has a heart for her husband's return; she might not be able to understand his ledger and day-book, but she knows his footstep and recognizes his voice."

Secondly, "At that day." The coming of Christ is not a mere evolution; it will be a sudden intervention of His own person. It is not a process; it will be an act. It is not an age; it will be a day. It is a day that looms large in the Christian's hope; even as Paul wrote, "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).

Thirdly, "The crown of righteousness, which the Lord, the righteous Judge, shall give." Besides this crown of righteousness, the Bible mentions four others for Christians, namely, the crown of glory (1 Peter v:4); the crown associated with joy (Phil. iv:1); the crown that is incorruptible (1 Cor. ix:25); the crown of life (Jas. i:12). Or

possibly we had better say that by the grace of God there awaits the Christian a crown the attributes of which are: life, righteousness, incorruptibility, joy and glory.

The second part of the lesson deals with some personal matters, which can be studied in the light of the outline of Paul's appraisal of his conduct.

### JOHN'S VISION ON PATMOS

Dec. 13. Rev. i:4-18. Golden Text, i:17-18

#### Daily Readings

Mon., Dec. 7, Rev. ii:1-7. Tues., Dec. 8, Rev. ii:8-11. Wed., Dec. 9, Rev. ii:12-17. Thurs., Dec. 10, Rev. ii:18-29. Fri., Dec. 11, Rev. iii:1-6. Sat., Dec. 12, Rev. iii:7-13. Sun., Dec. 13, Rev. iii:14-22.

#### THE OUTLINE OF THE LESSON

I. Salutation (Rev. i:4-5a.) II. Doxology (Rev. i:5b-6. III. Announcement (Rev. i:7.) IV. The Lord's Declaration Concerning Himself (Rev. i:8.) V. The Vision which John Saw and the Voice that He Heard (Rev. i:9-18).

#### THE HEART OF THE LESSON

This lesson may be studied under the headings of the following four attributes of God: Eternity, trinity, sovereignty, grace.

The eternity of God is mentioned in such passages of these: "Him who is, and who was and who cometh." "I am the Alpha and the Omega, saith the Lord God, who is and who was and who cometh." "I am the First and the Last, and the Living One; and I became dead, and behold, I am alive for evermore." The ideas which these statements convey are set forth in the Old Testament in one word, the name of God, "Jehovah." "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Exod. iii:13-14). The margin of verse 14 reads, "Or, I AM, BECAUSE I AM, or, I AM WHO AM, or, I WILL BE THAT I WILL BE." The fact that the tense seems to be uncertain favors the conviction that all three are meant. He is the I AM of past, present, and future. The Lord Jesus Christ appropriated this title to Himself in the Gospels. The most impressive one may be the instance of John viii:58, "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I am." And when we think of such utterances as John xiv:6, "I am the Way, and the Truth, and the Life," we see how precious pregnant the expression of His name is. He is the Resurrection and the Life, the Bread and the Light, eternally. Therefore, He is the Beginning and the End of all good (Rev. xxi:6, xxii:13).

The Trinity is declared in verses 4 and 5. We come to this conclusion because of the use of the preposition "from" before the designations of the three Persons of the Godhead. There is a striking parallel to this in Matthew xxix:19, where we read, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." The order of the Persons of the Trinity is not the usual one in our lesson. The Spirit is mentioned before the Son. The purpose of this is undoubtedly to be found in the fact that the following narrative is to speak of the grace and glory of the Lord Jesus Christ. It is the manner of the Holy Spirit to mention last that person or thing about whom or which

He desires to continue to speak. The plural seven, in connection with the Holy Spirit, is not the number of quantity, but quality; it indicates His perfection. Compare Isaiah xi:2, "And the Spirit of Jehovah shall rest upon Him, the Spirit of wisdom and understanding the Spirit of counsel and might, the Spirit of knowledge and of the fear of Jehovah." The doctrine of the Trinity is one of the foundation stones of the Christian faith. Some of the clearest proof-texts of this truth concerning God are to be found in John's writings. I cite one from his Gospel (xiv:16-17), where Jesus says, "And I will pray the Father, and He shall give you another Comforter, that He may be with you for ever, (even) the Spirit of truth." Here the Son is speaking; and He mentions the Father and the Spirit as distinct from Himself, although not separated from Himself.

The sovereignty of God is mentioned in our lesson in such utterances as the following: "The Firstborn from among the dead, and the Ruler of the kings of the earth." "To Him (be) the glory and the dominion for ever and ever. Amen." "I am the First and the Last, and the Living One; and I became dead, and behold, I am alive for evermore, and I have the keys of death and of hades." Note the sovereignty of His being: He is the First and the Last, and always the Living One, who is dependent on no person or thing outside of Himself (Acts xvii: 24-29). He was sovereign in His death, as is shown by the correct reading, "I became dead." We are happily reminded here by another declaration of the Lord, which was penned by John, "Therefore doth the Father love Me, because I lay down My life, that I make take it again. No one taketh it away from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to take it again. This commandment received I from My Father" (John x:17-18).

The grace of the Lord is mentioned in verse 4, sung about in verse 5, and seen in verse 17. The book of the Revelation has much to say about judgment; but the judgment is for the haters of God only. For His faithful servants, there is nothing but the blessing of grace and peace. This benediction extends even unto us; for hear what the Lord says, "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein" (Rev. i:3). In the midst of the clouds of wrath, John could sing, "Unto Him that loveth us, and loosed us from our sins by His blood; and He made us a kingdom, priests unto His God and Father." And what shall we say about the comfort of verses 17 and 18? "Fear not," says "Christ Jesus that died, yea rather, That was raised from the dead, who is at the right hand of God, who also maketh intercession for us" (Rom. viii:34). He will not condemn His followers. For them He has grace, peace, glory. The Gospel that began with the tune of "Be not afraid" (Luke ii:10) introduces its closing blessing of grace (Rev. xxii:21) with the refrain, "Fear not."

#### THE SUPREME GIFT OF LOVE

Dec. 20. 1 John iv:7-19. Golden Text, 1 John iv:11

#### Daily Readings

Mon., Dec. 14, 1 John i:1-10. Tues., Dec. 15, 1 John ii:1-29. Wed., Dec. 16, 1 John iii:1-24. Thurs., Dec. 17, 1 John iv:1-21. Fri., Dec. 18, 1 John v:1-21. Sat., Dec. 19, 2 John i:1-13. Sun., Dec. 20, 3 John i:1-13.

#### THE OUTLINE OF THE LESSON

I. Love and the Nature of God (1 John iv:7-8). II. Love and the Gift of God's Son (1 John iv:9-11). III. Love and the Divine Indwelling (1 John iv:12-16). IV. Love and Judgment (1 John iv:17-18). V. His Love and Our Love (1 John iv:19).

## O U R H O P E

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## THE HEART OF THE LESSON

The fourth chapter of 1 John easily takes rank with the thirteenth chapter of 1 Corinthians as an outstanding passage on Divine and Christian love. It is interesting to count or underscore the words love in 1 John iv. A happy surprise awaits him who does this. John's first epistle is not easily analyzed. Our outline of this lesson may be a bit arbitrary; but it offers a working scheme. One thing is certainly evident, namely, our lesson deals with love, Divine and Christian love. How thankful we ought to be that the Bible includes such a message.

Our first meditation is on love in its relation to the nature of God. We are exhorted to love because God is love, and because love is of God. This is a text for Christians, that is, for those who have been born again with the power to love. It is interesting to study the immediate reasons for the commands of Scripture, respectively. It is understood, of course, that the first and last ground for the authority in any one of these God-pleasing commands is always God Himself; but we are not thinking of that just now. Investigation will show that some of the Scriptural laws are founded in the temporary condition of creatures; some in their permanent nature; some are laws because of the Divine decretive will; but others have no middle reason, for they are based directly upon the nature of God. Our lesson begins with one of these last mentioned laws. The command to love is founded upon the very being of God. If we do not love, we are not like God; if we are like God, we will love.

It is almost impossible, if not indeed impossible, to define love. But we know it when we see or feel it. God told us what it means to love, or what love will do, in the gift of His Son. The Bible shows everywhere that the death of Christ Jesus our Lord is not the cause but the result of God's love. The heathen may seek uselessly to placate their gods; but the believer does not have to try to put God into a good humor toward him, for the gift of His Son proves that His love always antedates our faith. The death of the Lord Jesus Christ made it possible for God to express His love to sinners who would receive the propitiation of His blood by faith.

Love is not a possibility of the natural or carnal heart. It is never listed among the manifestations of the flesh. As love is of God, so love must be exercised in Divine power. This possibility is guaranteed to every faithful child of God through the presence of the indwelling Spirit. The indwelling Spirit proves that we have believed on the Son of God. He manifests this grace to us by inspiring us to love; and He enables us to be discerned as Spirit-filled Christians by the love which we exercise in His power.

The peace of such knowledge is without boundary. One of the first of its blessings is a lack of fear in the presence of judgment. Perfect love spells perfect confidence in God. Any presence of fear immediately declares the imperfection of love. Love, therefore, is of the nature of faith. We exercise neither faith or love, if we fear. How much we need to meditate on this thought! How much we miss when we doubt! How much we have when we believe! How much more when we love! "Herein is love made perfect with us, that we may have boldness in the day of judgment; because of He is, even so are we in this world." What a blessing!

We can read the nineteenth verse as a statement of our belief, namely, that we can claim no originality for our love, but that we must declare it dependent upon His. I hope that we are all held by this doctrine with a song. But I wish that every Sunday School scholar might read this verse in another way as well, namely, that he say, "Yes, Lord, by

your power I do love, and I want to love; I am going to love for many secondary reasons, but chiefly for this, that you loved me."

THE SPREAD OF CHRISTIANITY IN EUROPE  
Dec. 27. Review. Golden Text, Rev. xi:15

Daily Readings

Mon., Dec. 21, Luke i:26-38. Tues., Dec. 22, Luke i:39-56. Wed. Dec. 23, Heb. ii:1-8. Thurs., Dec. 24, Matt. i:18-25. Fri., Dec. 25, Luke ii:1-20. Sat., Dec. 26, Luke ii:21-39. Sun., Dec. 27, John i:1-18.

THE OUTLINE OF THE LESSON

I. The Macedonian Call (Acts xvi:6-15; Rom. xv:18-21). II. Paul in Philippi (Acts xvi:22-34; Phil. iv:4-7). III. Paul in Thessalonica and Beroea (Acts xvii:1, 5-11; 1 Thess. ii:7-12). IV. Paul in Corinth (Acts xviii:11). V. World's Temperance Sunday (Gal. v:13-26). VI. Paul in Ephesus (Acts xix:8-20). VII. Paul in Jerusalem (Acts xxi:27-39). VIII. Paul in Rome (Acts xxviii:16-31). IX. Paul's Letter to Philemon (Phil. i:8-21). X. Rome and Beyond (2 Tim. iv:6-18). XI. John's Vision on Patmos (Rev. i:4-18). XII. The Supreme Gift of Love (1 John iv:7-19).

THE HEART OF THE LESSON

The first lesson of this quarter acquainted us with one of the Spirit's methods of guidance, namely, guidance by hindrance. This same lesson revealed the hopelessness of the heathen world, at its best or worst, apart from the Gospel of the Lord Jesus Christ.

The second lesson showed that the Gospel is a prohibition against suicide, on the one hand; but on the other hand, that it is the answer to man's greatest question. The statements are, "Do thyself no harm." "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house."

The next lesson presented two different classes of religious communities: one in which the Apostle had to use various methods of evangelism: Reasoning, opening and alleging the facts concerning Christ, with two letters following later on; the other, described as more noble, in which he could trust the cause of the Gospel to their own searching of the Scriptures.

The following lesson gives the threefold experience of Paul in Corinth, which may be described by the three words, natural, scriptural and spiritual. He came to the city and got a foothold for the Gospel in a most natural way by associating himself with people who were of his own trade. He was then constrained by the word. And, lastly, he was encouraged by a vision of the Lord Himself.

The fifth lesson set before us the works of the flesh and the fruit of the Spirit in marked contrast. We learned that Christian virtues are not built but grown; that they are the fruit of the Holy Spirit Himself by special grace, especially in the mature believer; and that the character and conduct produced by the Spirit is a balanced unit, for the word fruit is in the singular.

The sixth lesson described the program of Paul in Ephesus, which included three general movements: First, his departure from the Jewish synagogue; secondly, the separation of the disciples into a Christian group; thirdly, the advance upon Gentile ground, with the expression of the purpose to see Rome evangelistically.

The next lesson pictured Paul on his way to, and his residence, in Jerusalem. We dealt with the relation of Paul's will to that of the Lord's; and we saw the effects of his declarations of his social relationship as a Jew, as a Tarsan, and as a Roman.

The following lesson put Paul in Rome where we beheld him expounding the claim of the Lord Jesus Christ and the fact of the kingdom of God to a disagreeing assembly, the unbelieving part of which merited the judgment announced by Isaiah.

The ninth lesson of this quarter invited us to consider a beautiful type of the Lord Jesus Christ's intercession for us before the Father in the experience of Paul's plea for Onesimus before Philemon.

The tenth lesson ushered us into the room of the dying Apostle where we heard him appraise his conduct and life's hope.

The next lesson brought us to a new environment, for it introduced us to John on Patmos, who gave us the same Gospel from another point of view. We considered then the eternity, the trinity, the sovereignty and the grace of God.

The last lesson of this quarter gave us a Christmas text from the First Epistle of John; and we had the opportunity of studying the fact of love in relation to the nature of God, the gift of His Son, to the indwelling of His Spirit, to judgment and to our subsequent dependent love.

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## Book Reviews

BY F. E. GAEBELEIN, LITT.D.

### **The Moslem World Quarterly.** Edited by Dr. Zwemer.

The October issue of this excellent periodical on Islam and Christian work among the Moslems is of very great interest. There is a fine article on "The Rosary in Islam" by the Editor, describing the prayer habits of the Mohammedans. Dr. J. R. Richards of Shiraz contributes an illuminating article on that delusive system called "Bahaism" and tells the readers why this cult lost its power.

"Evangelism in Bengal" by a distinguished Indian Christian, Mr. D. A. Chowdhury, is interesting and informing. Then Dr. John Van Ess of Busrah tells how he is educating Arabs. Other articles deal with the problems in Persia, the Near East Christian College and the Turkish Nationalism.

Those who are interested in the evangelization of the Moslem World will find this Quarterly very helpful.

Published by the Missionary Review Publishing Company, 156 Fifth Avenue, New York, N. Y. 50¢ a single copy. \$2.00 per year.

### **The Analytical Bible with a System of Helps.** Buxton-Westerman Company, Chicago, Illinois. Cloth bound. Over 1,600 pages with maps and concordance.

We have examined this new Analytical Bible with considerable care and believe though the author is not given, that it is evangelical and orthodox. First we find an index and digest of 220 pages. Each Bible book has a preface or introduction and a brief analysis. Then after the text we have the outstanding facts of each book stated. As far as we can judge the statements are all Biblical and free from Modernism.

The work is also pre-millennial. Yet in the "Index and Digest" certain statements are made which are not up to the mark. For instance, on page 216 we read, "The End of the World; the Final Day of Judgment, Matthew xiii:39." Now any A. B. C. student of prophecy knows that the passage in Matthew has nothing to do with a final day of judgment. The correct rendering is "The End of the Age." The "Baptism of the Holy Spirit" is in its explanation not satisfactory. It leaves out the most fundamental passage which teaches the real meaning of the baptism—that is 1 Corinthians xii:13.

We think that the "Scofield Reference Bible" is ahead in many ways of this new Analytical Bible as far as the real expository value is concerned.

**Excellent Story Books for Young People.** The following books are published in Great Britain by Pickering & Inglis. They are wholesome, interesting and very helpful.

*Battle and Victory.* By Mrs. W. G. Matthews. 50 cents.

*Aileen.* By Laura E. Barter Snow. 65 cents.

*Twixt Altar and Plough.* By L. A. Barter Snow. Over 300 pages. \$1.15.

*Only Us Three.* By E. A. Bland. 85 cents.

*The Shepherd's Darling.* By Brenda. A beautiful story. 85 cents.

These prices include the cost of importation and postage from England and in this country.

**The Word we Preach.** Edited by W. H. Rogers, D.D. 287 pages, cloth. The Judson Press, Philadelphia. Price, \$1.50.

Were this volume representative of all the preaching of the Baptist Church, evangelical Christians might well rejoice. Unfortunately that is not the case, for in this anthology of sermons we have only the conservative Baptist leaders. However, while the book is thus not representative of the entire Baptist Church, it is tremendously worth-while and decidedly helpful.

The lover of the Word and the Lord whom the Word exalts will be thrilled by these sermons. Here are no vague essays in social service, no ambitious dissertations on internationalism. On the contrary, stalwart preachers like I. M. Haldeman, J. C. Masee, H. W. Virgin, W. H. Rogers, Curtis Lee Laws, and J. W. Brougner expound the Scriptures in relation to such great topics as "The Being of God," "The Ministry of Christ," "The Atonement of Christ," "The Resurrection of Christ," "The Great Commission," "The Holy Spirit," "The Second Coming of Christ," and "The Kingdom of Christ." Because this preaching is true to Scripture, it is Christo-centric and at the same time full of the only Power that regenerates sinful hearts and thus brings about the only effective social service and points to the only permanent international unity through the Coming King.

The Baptist Church is to be congratulated on possessing these talented and true witnesses. All Christians, whatever be their church affiliation, can read this volume with profit. We cordially commend it.



# OUR HOPE

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## Editorial Notes

**Our Never-Failing Lord** When Israel was about to enter the promised land under the leadership of Joshua, the Lord assured them, as they were facing the enemy, "I will not fail thee, nor forsake thee." It was spoken to Joshua, but every believing Israelite had a claim on it. And Moses in one of his last messages had said, "Be strong and of good courage, fear not, nor be afraid of them; for the Lord thy God, He it is who goeth with thee, He will not fail thee, nor forsake thee" (Deut. xxxi:6). Centuries later Isaiah recorded the same comforting assurance. "He shall not fail or be discouraged, till He have set judgment unto the earth; and the isles shall wait for His law" (Isa. xlii:4).

"He shall not fail." This is the word to remember in the beginning of another year. Dark days are upon us. The evil days Scripture foretold, with which the present age closes, are rapidly developing. What will this year bring forth? Will it be getting better or worse? Will this be the year when the Lord will gather His own to meet Him in the glory-land? Is the true Church about to enter the heavenlies to possess its blood bought inheritance? We do not know. But one thing we know, He shall not fail nor forsake. Let darkness become darker, let distress and perplexities increase, let sorrows and trials multiply, He shall not fail.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flames kindle upon thee. For I

am thy God, the Holy One of Israel, thy Saviour" (Isa. xliii:2-3).

"Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint, and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint" (Isa. xl:28-31).

"Fear thou not; for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. xli:10).

What blessed promises these are! We can lean upon them and know that underneath are the everlasting arms. Everything about us and around us is failing, including men's hearts. Banks are failing, governments are failing, commercial, financial and political schemes are failing, just the failures one must expect as the age ends, but our Lord never fails. Those who put their trust in Him He will uphold, sustain and carry through all. He will not fail in supplying the need His people have; He will not fail to answer our prayers; nor will He fail to guide us. He will not fail to keep us in perfect peace in the midst of the confusion and turmoil of these days. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in thee" (Isa. xxvi:1-3). He will not fail in multiplying unto us mercy and peace and giving the daily strength to overcome, for our never failing Lord is the victorious Christ, and our faith in Him is the victory which overcometh the world. Though darkness increases and the storm clouds gather for the final tempest, we are hid in the cleft of the rock, and His sheltering arms will never fail.

"As thy days are so thy strength shall be." Should actual persecution arise for those who are loyal to Him, who continue to bear an unflinching testimony to the faith once

and for all delivered unto the saints, He will not fail in supplying His own supernatural strength, and making us more than conquerors. He can never, nor will He ever, disappoint His trusting people. "He shall not fail!"

Yet must we not forget that the full enjoyment of this comfort, and the full realization and experience of our never failing Lord, depends on our trust in Him and close walk with Him. Before the Lord took Enoch, he walked with God. Besides claiming the comfort of His promise, "I will not fail thee," let our chief concern be as we enter into another year to walk more separately, more closely, more soberly, righteously and godly.

And He shall certainly not fail in the accomplishment of His purposes. Man tries his very best to make the world better. He tries by legislation to overcome certain evils, like intemperance. He tries by educational schemes to improve moral conditions. He tries by pacts and political bargainings to make the world warless. He tries by science to overcome disease, and the presumption of science even attempts now to overcome death. But all man tries to better things, reform things, and bring about a change, produces in the end nothing but failure.

But He will not fail. The day is coming when all questions will be solved by Him, when He with His omnipotent power will usher in the age of righteousness, peace and glory. It will be the day of His triumph, the day of His personal and visible manifestation. All is now waiting for "that Day."



**Looking!** It is a great and important word in Scripture and many are the exhortations to look.

"Look unto Me, and be ye saved, all the ends of the earth" (Isa. xlv:22). The Hebrew word used means "to turn the face." It is preceded by that precious statement, "a just God and a Saviour." It is in the cross of Christ, and there alone, that God reveals His righteousness and also His power to save. There in the sacrificial death of His Son He declares His righteousness, "that He might be just,

and a justifier of him who believes in Jesus" (Rom. iii:26). "Look unto Me" therefore means, turn your face away from yourself, look to Me, put your trust in Me and you shall be saved. As the dying Israelites looked to the brazen serpent they were healed, so we have looked to Him, who was lifted up and died on the cross, and have received life.

The true Christian life is a constant looking to Him who is the great object of faith, to Him who is risen from among the dead, who is at the right hand of God as our highpriest and advocate. The walk in the Spirit is Christ occupation. The teaching of the Spirit is not to look at things which are seen, but at the things which are not seen.

Stephen was so filled with the Spirit that his face shone like that of an angel, and finally when he looked stedfastly into heaven he saw the Lord Jesus in the glory. The Spirit filled heart will also stedfastly look up and see Him there by faith, crowned with glory and honor. "Looking unto Jesus, the author and finisher of faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. xii:2). We must therefore look to Him as our example, as our pattern, and looking to Him follow in His steps. In our conflicts, in our trials, in our temptations, in our sorrows, in our afflictions and perplexities we must constantly look to Him; this means victory.

But believers are especially exhorted by the Spirit of God to look for that which is so blessedly promised to them. The attitude of the disciples at the Mount of Olives should be the attitude of the true Church of Christ—"they looked stedfastly to heaven." True Christianity is, besides a godly walk, and a whole-hearted service for the Lord, an eager expectancy of the fulfilment of the promises of hope and glory. "Looking for that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii:13). "For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our death doomed 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). "Unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. ix:28). And this looking is not idle curiosity, as it is often claimed, destitute of any spiritual value. It is the very opposite. "And every man that hath this hope in Him purifieth himself, even as He is pure" (1 John iii:3). "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:14).

The world is trembling today. As our Lord predicted, there is now fear, and confidence is gone—"Men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken" (Luke xxi:26). God's people can be calm no matter how all hearts fail and tremble, for we are told: "Look up and lift up your heads, for your redemption draweth nigh."

On account of world conditions, so indicative of the near fulfilment of prophecy, the waiting and looking in God's true Church is very intense. It is a good sign, the sign that the Holy Spirit is active, for the Spirit and the Bride say "Come!" Even so, come, Lord Jesus. Take it with you into the new year. "For yet a little while and He that shall come will come and will not tarry." This is our prayerful wish for all our beloved readers, the look of faith to Christ day after day; a daily looking for Himself and the daily power of "that blessed hope" in a life that pleases God, and a fruitful service for Him.



**The Cry of  
the Ages** "How long, O Lord, how long! Lord, how long wilt Thou look on?" (Psa. xxxv:17). "O God, how long shall the adversary reproach? Shall the enemy blaspheme Thy Name for ever?" (Psa. lxxiv:10). "How long, Lord? Wilt Thou be angry for ever? Shall Thy jealousy burn like fire?" (Psa. lxxix:5). "How long, Lord? Wilt Thou hide Thyself for ever?" (Psa. lxxxix:46). "Lord, how long shall the wicked, how long shall the wicked triumph? How long shall they utter and speak hard things?

and all the workers of iniquity boast themselves?" (Psa. xciv:3, 4).

Oh, the moans and the groans involved in this cry of the ages! No doubt the pious Sethites, whose names are recorded in the fifth chapter of Genesis, amidst the increasing violence and corruption of that first age, uttered this cry. Then throughout the history of the Old Testament generations of the God-fearing, the promise believing and Messiah expecting saints cried thus. Out of what depths of sorrow and suffering it has come! And the blood and the tears which have been mingled with it! Persecuted, driven about, maligned, in poverty and dishonored, while the wicked prospered, in physical want and suffering and mental agony, out of their innermost being came forth this cry for deliverance.

And during our present age the Church has taken up the same prayer cry. The burning bush before which Moses stood in wondering worship, the bush which burned and remained unconsumed, is the divine emblem of the suffering people of God in all ages. Israel in the Old Testament passed through the fires and was miraculously preserved; the Church in the New Testament has passed and is passing still through greater persecution than the pious of Israel, and experiences the same miracle of God's preservation. "How long, O Lord?" has been the groan of the countless martyrs under pagan Rome. We hear that cry again when vicious papal Rome cruelly tortured secretly and openly the beloved members of the body of Christ. They had trials by—"cruel mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were torn asunder, were tempted, were slain by the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented."

And out of the vile prisons, dens in the wilderness and caves, from the rack and wheel where their bones were broken to pieces, and out of the fires came the cry, "How long, O Lord, how long!"

And today, thousands of noble Christians, yea, thousands upon thousands of men, women and children, all over

Russia, Siberia, in abominable prisons, half starved, naked, and deprived of every comfort, groan out their "How long, O Lord?"

And we who know nothing of the sufferings of Christ, who live in peace and comfort, we also know something of this cry of the ages. Do we not see and hear on all sides the blasphemies of the enemy? Atheism with infidels of every description, including the modernists, dishonor that "worthy Name," that blessed Name, which is "above every other Name." Those who love and adore the Lord Jesus Christ often ask, why does not God stop all this? Shall the enemy blaspheme Thy Name for ever? How long, O Lord?

We look about us and we see the frightful increase of violence. Has there ever been a lawless world like ours is? We look again and behold the lust of the flesh rampant. Companionate marriages, which in most cases are plain fornication, divorces, and unspeakable licentiousness, with other evils, are steadily increasing. They wring from our hearts the same cry of the suffering saints.

And the end is not yet. The true Church will have increasing groans and moans. We shall continue to cry—"How long, O Lord?" till some day our groans will cease and be changed into the songs of glory, when He calls us home.

The age will end with the time of Jacob's trouble, and the Jewish remnant passing through it will suffer greatly, and finally their "How long, O Lord?" will be answered by the coming of their long-awaited Saviour-King, the Lord Jesus Christ.

And the mystery connected with this cry of the ages! Why does He delay? Why is the enemy permitted to continue in his blasphemies? Why is there no arrest of the powers of evil? Why must suffering increase and continue? We may have certain answers to these questions, yet it still remains a deep mystery, this delay. But we trust God as an all-wise Being, whose ways are past finding out, whose acts are righteous. We wait for the day when in His own presence this and other mysteries will be fully explained.

“And as the people were *in expectation*,  
**In Expectation** and all men mused in their hearts of John,  
 whether he were the Christ or not” (Luke  
 iii:15). This is an interesting passage. The people at the  
 time of Christ’s first coming were in expectation, and they  
 mused in their hearts. We read in the same Gospel of  
 Simeon, that he was “devout, *waiting* for the consolation  
 of Israel (Christ) and the Holy Ghost was upon him, and  
 it was revealed unto him by the Holy Ghost, that he should  
 not see death, before he had seen the Lord’s Christ” (ii:  
 25-26). Anna, a prophetess, the daughter of Phanuel, was  
 another waiting saint. Are we like those pious ones of a  
 past dispensation “in expectation” and “musing in our  
 hearts” “waiting for His Son from heaven”? God has His  
 waiting remnant on the earth, who love His appearing and  
 who keep the word of His patience. He has tarried long,  
 but they wait, wait eagerly for Him to fulfil His last word,  
 “I come quickly (suddenly)!” Do you belong to the wait-  
 ing remnant? Are you waiting daily for Him? What  
 reasons we have in these days to be “in expectation!” And  
 that expectation will some day be realized and we shall enter  
 into His presence and see Him face to face. Millions pray  
 that this year 1932 might be the year of the face to face  
 meeting.

“We wait for Thee; for Thou, e’en here,  
 Hast won our hearts’ affection;  
 In spirit still we find Thee near,  
 Our solace and protection.

In cloudless light, and glory bright,  
 We soon with joy shall greet Thee,  
 And in the air shall meet Thee.

We wait for Thee—Thou wilt arise  
 Whilst hope her watch is keeping,  
 Forgotten then, in glad surprise,  
 Shall be our years of weeping.  
 Our hearts beat high, the dawn is nigh  
 That ends our pilgrim story  
 In Thine eternal glory!”



**Our Future Service** Heaven will be more than praise and glory,  
 for it is written “His servants will serve  
 Him” (Rev. xxii:3). “They serve Him  
 day and night in His Temple” (Rev.



vii:15). It is to serve, as well as to reign, that we are called; to serve Him as His priests and His kings. It will be the service of praise and of work. It will be a service in the Sanctuary, and service throughout the whole of God's Universe. It will be service of soul and body; service of the whole redeemed man; service which brings together all the activities of our glorified being. It will be service in which there will be no failure, no weariness and no end. It will be a service, in the performance of which we shall fill up that place in God's eternal purpose for which we were intended. It will be higher than the service of angels; for they are but ministering spirits, but we are priests and kings. Ours will be priestly, royal service; service on a higher scale and level, which none can rightly render but they who have been redeemed by the blood of the Son of God and led by Him as sons into glory.

But while we write this we do not know just what that service will be. We must wait till we get to glory, and He Himself will tell us all what is in store for us in service and in glory.



After we read in the great Epistle to the **The Unanswer- Romans** what God has done in the gift of **able Challenge** His ever blessed Son, how in His sacrificial death our sins were dealt with and that we died in His death, so that sin shall have no more dominion over us, we reach the summit of this great Gospel revelation. Here in the eighth chapter the believer is seen in Christ, without any condemnation; he is seen as the son of God, heir of God and joint heir with Jesus Christ. Then Paul by the Spirit wrote a mighty challenge. "Who shall lay anything to the charge of God's elect?" (Rom. viii:33). For the sake of clearness we say that all believers, who are saved by grace, having trusted in Christ, and consequently born again, are God's elect.

This challenge we have quoted is simply unanswerable. It is boldly put and not in a muffled, uncertain voice. It is not a feeble cry, but a mighty shout. But no one can meet it. There is silence in heaven and on the earth, nor is there

an answer from the domain of Satan's kingdom. It is more than Paul's challenge to the universe; it is the challenge of the Holy Spirit. Who can condemn us? Who shall lay anything to our charge? Who shall trouble our conscience or disturb our peace? We shout it aloud. Let the devil and his legions hear it. There is no answer. All what we hear is the echo of our own voice. It is unanswerable from the very first moment we trusted in Christ. It is unanswerable at all times. It will be unanswerable in that day when we shall stand before the judgment seat of Christ. In the presence of the angels, yea, in the presence of the world of fallen spirits, with Satan as head, we shall say triumphantly, "Who shall lay anything to my charge?"

And there is nothing presumptuous in this challenge. It is one of simple faith. It is meant for every believer. If you falter in uttering it there is something lacking in your faith. A believed Gospel ought to lead him who believes it, to adopt this bold and blessed attitude. It is the challenge which God Himself will own. He puts it into our lips, and He will acknowledge it. In our believing, we set our *Amen* to His testimony, and in giving us this challenge, He is setting His *Amen* to our faith. Nay, not only will He own it, but He will take it up out of our lips, and Himself will proclaim it through the universe—"Who shall lay anything to the charge of my elect?"



**His tender Questions** Four questions were asked by our risen Lord ere He ascended upon high to take the place at God's right hand. These questions reveal His tenderness towards His own. They tell us of His loving sympathy which knows no change.

Mary Magdalene had gone to the grave early in the morning, when it was yet dark. The disciples came and after examining the empty grave they went away again to their own home. But Mary remained weeping at the grave. Her sorrow was expressed in these words: "They have taken away my Lord, and I know not where they have laid Him." Then He came Himself and asked her, "Woman,

why weepest thou?" Many times before the cross He had comforted sorrowing, burdened hearts, and wiped by His loving kindness and by His power their tears away. In tenderness He still looks upon those who mourn and weep, and makes good His own beatitude: "Blessed are they that mourn, for they shall be comforted." Oh! that we might learn to come at once to Him with our sorrow and tell Him about it. His ear is never closed to the plea of those who weep. Why weepest thou? He is all sufficient and He can change sorrow into joy.

On the road to Emmaus He asked another question. The two were walking towards Emmaus. They were in deep perplexity. He knew them and their thoughts, their fears and their doubts. He joined Himself to them and walked with them. "And He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?" (Luke xxiv:17). Then they unburdened themselves. They told Him all. In what a wonderful way He met their need! He opened the Scriptures unto them. He ministered His own Word to dispel their gloomy thoughts. And after He had revealed Himself in the breaking of bread, and vanished, they said: "Did not our heart burn within us, while He talked with us by the way, and while He opened unto us the Scriptures?" "He is still the same, always ready to meet every spiritual need we have. And again He appeared to the eleven, and they that were with them. And when they were terrified He said, "Why are ye troubled? And why do thoughts arise in your hearts?" Again He calmed their fears and ministered to their need.

In these questions one can feel a rebuke. Why weep? Why be sad? Why be troubled? As if He would say, Am I not sufficient for all? Why should we be troubled about anything, with such a Saviour, such a Lord on our side?

We mention another question. At the Lake of Tiberias He called across the waters, "Children, have ye anything to eat?" And when they came from their boats to land they found a breakfast ready. His own hands had provided

for their physical need. Well may our poor hearts cry out, "Oh, for faith to trust Him more!"



**Has He Come?** We mean the Antichrist. Some are cocksure that he is here. Several of our readers asked if the Editor read an address by a Mr. Nathan Cohen Beskin on the number of the beast. Yes, we read it, but we do not accept such wild speculations. According to this article the number of the beast is found on our silver coin we call a "dime." It is also found elsewhere. Then the head of the Jesuits, the so-called black Pope, a certain Ledowski is the real Antichrist.

Well such guesses will not enhance the value of prophetic study. It is decidedly detrimental. As we have said before, there is no blessing for our hearts in being occupied with the person of the Antichrist. We do not care the least bit who it will be. We are not interested in that being from beneath. But our interest is in Christ. We long for Christ and not for the Antichrist.



**Who are These Witnesses?** Men and women go around now calling themselves "Jehovah's Witnesses." The Editor was in a hotel room in St. Paul, when a knock on the door was heard. Opening the door we met one of these witnesses, who handed us very politely a booklet. We opened it at random and read on page 40: "The time of his second coming is now here and Christ Jesus has returned, and God has placed him upon his throne, and he has begun his reign" (Psa. ii:6).

We turned over a few pages and on page 56 we read again: "In 1914 the period of waiting ended, and then God set Jesus, his anointed king, upon his throne. The Scriptural proof (?) thereof is given by the fact of the world war and incidents that quickly followed. In 1918 Jesus Christ, being present, began to gather unto himself his people who are wholly devoted to God and to his kingdom, and the judgment of all professed followers is now in progress."

Well, that sounds like the old Millennial Dawn-Russelite-International Bible Student-Watchtower heresy. And so it

is. Outside on the cover the books of Rutherford are gaudily advertised.

On page 34 the reader is informed that all the former names of the Russelite-Millennial Dawn movement are to be dropped, and "therefore we joyfully embrace and take the name which the mouth of the Lord God has named, and we desire to be known as and called by the name, to wit, Jehovah's Witnesses." We owe this information to our readers, so that they may know when these "witnesses" knock on their doors who they are. They claim now to fulfill Matthew xxiv:14.



**Wise as  
Serpents**

Our attention is called repeatedly to certain Cultist papers, like Pentecostalite periodicals and others, which print articles written by the Editor. Some years ago a "Seventh Day Adventist" magazine had portions of our exposition of Daniel. Another paper printed in several issues our tract "If Christ should not return—then what?" No permission was asked. It seems this is done to make it appear as if the Editor had sent these articles as a contribution, and that he is in sympathy with their errors. We find it therefore necessary to state that these reprints are wholly unauthorized from our side. It is a case of being "wise as serpents" but not "harmless as doves."



**Can There Be  
A Greater  
Blindness?**

The following question was put to Dr. S. P. Cadman, the radio speaker and professional answerer of questions for newspaper syndicates:

*Question:* I am sure the world (age) is about to come to an end, and we shall have to face it, whether we believe the Word of the Lord or not. Why don't you realize what is hanging over us, for all the signs point to the windup of this dispensation.

*Dr. Cadman's Answer:* Your outlook is blurred by disillusionment and despair. Otherwise, why should you involve this burdened earth in wholesale collapse, and then

try to prove your assumption by quoting isolated texts of Scripture? Let us examine a few signs of the times.

India is being slowly prepared to take her place among the nations. China, beset with countless baffling problems, reveals the fathomless depths of her vigor and her keen expectation of a better future. Russia has entered upon an experiment which commands the attention of the capitalists and industrialists. Turkey, after centuries of ruthless despotism, is leading the Moslem world toward a new destiny."

What blindness! When the whole world is staggering like a drunken man and the very collapse of all civilization looms up, when modernism begins to harvest the fruit of her infidel seed sown for two decades, when signs upon signs speak louder and louder of the fast approaching crisis, this prophet of modernism continues in the false message of the modernistic prophets of Jeremiah's times—"Peace! Peace! when there is no peace."



**George E. Guille** Suddenly, on November the 19th, this beloved brother in the Lord was called home. We met him the first time many years ago when he attended our Temple Court Noon-Meetings in New York City. It was at a time when he was led deeper into the knowledge of the Word of God he loved so well. For many years he was active in the Extension Department of the Moody Bible Institute. After his resignation he went out independently in Bible Teaching, till several years ago he was elected President of the Bryan University. He was an able teacher of the Truth and a Christian gentleman. He will be greatly missed. What a wonderful company of Bible teachers is gathered in the presence of the Lord! How glorious will be the soon coming meeting!



**The Presbyterian** The "Presbyterian" is a weekly paper. Somebody seems to have circulated the rumour that it has modernistic leanings. This is not true. It is very pronouncedly conservative and has a number of excellent departments which are well edited and well worth reading. We receive every week and month scores of periodicals in

different languages. It would be a physical impossibility to read them all. But we always find time to read this good weekly.

If you wish to have a sample copy please address "The Presbyterian, 1217 Market Street, Philadelphia, Pa." Even if you are not a Presbyterian you may become interested in this paper.



**American  
European  
Fellowship**

A year ago a Chicago Council of the American European Fellowship was formed with Pastor J. B. Devine of Oak Park as Chairman. This past autumn a Bible Conference was held under the auspices of the Chicago Council in Chicago.

The Editor, who is also President of the American European Fellowship, addressed excellent and large meetings in the Englewood Presbyterian Church, the Madison Street Church of Oak Park and the Moody Memorial Church. Afternoon meetings for prayer were also held in other churches. The work was ably represented by Miss Griffiths, one of the missionaries returned from Poland, and field secretary, Pastor J. P. Epp, a Russian Mennonite.

The American European Fellowship supports a number of excellent workers in Poland; Czecho Slovakia, Roumania, Ukraina, Finland, Jugo Slavia and Bulgaria. Besides the oral ministry, literature in different languages is being produced for free circulation. *His Riches* was published in Bulgarian and is also published in Russian; "Christianity or Religion?" is published in the Bulgarian; our exposition of "Revelation" is now being translated into Bulgarian; and Daniel and "Things to Come" are published in the Latvian language. The cry for the bread of life from Europe is most remarkable.

The work of the Fellowship is a work of faith. Pray with us that it may be sustained. The New York address is: American European Fellowship, 156 Fifth Avenue, New York City. Write there for literature. The treasurer is Col. E. N. Sanctuary, at the same address.



**A Busy and  
Blessed  
Ministry**

The Editor had a very busy autumn. A week was spent in St. Paul, Minnesota, followed by three Sundays spent in Winnipeg. After that a week in Chicago in a conference under the auspices of the "American European Fellowship." Then came our fourth visit to Pauls Valley, Okla., where we had visitors from different towns in Southern Oklahoma.

We returned from Chicago over the *Nickel Plate System* and the *Lackawanna Road*, the first time we used these roads, and found them most excellent and comfortable and fast.

After our return we addressed splendid audiences in *Boston, Mass.*; *Phillipsburg, N. J.*; *Washington, D. C.*; and *Altoona, Pa.* In all we traveled about 6,000 miles and addressed about 58 audiences. We thank God for health, for strength, for protection in all these journeys, and we thank our readers for their prayers.

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**Meetings in 1932.** God willing we shall visit Allentown, Pa.; Buffalo, N. Y.; Baltimore, Md.; Chicago, Ill.; Kingston, Pittston and Scranton; Southern Oklahoma and other Southwestern towns. Pray for us.

## The Book of Psalms

### PSALM LXV

This Psalm is distinctively a restoration Psalm, a Psalm in which we see "the restitution of all things as spoken by the mouth of all His holy prophets" (Acts iii:21). This restitution of all things does not mean what universalism, reconciliationism and other cults teach, that the wicked dead will ultimately be saved. It means the restoration promised by the prophets, and they promised and predicted the coming of the Kingdom and the blessings connected with it. We see in this Psalm the erstwhile suffering remnant delivered, back in the land and enjoying millennial blessedness. National and spiritual blessings as well as blessings for all men and for creation are mentioned in this millennial Psalm. The Lord has come, and Zion becomes the place of His glorious rest, and from there the blessings are poured forth to flow out to all nations.

We should not pass over the inscription without a word. It announces the author, David, and then we are told it is a *song*. The same "song inscription" is found in the next three Psalms. The first song of the Bible is recorded in the fifteenth chapter of Exodus, the redemption song which Israel sang after the deliverance at the Red Sea. And so all through the Bible the singing is in connection with redemption. By and by we shall read in this book of Psalms "O sing unto the Lord a new song." It is the song which redeemed Israel will sing first, and nations redeemed and brought into the Kingdom will join in the chorus, the Hallelujah chorus of redemption. The groans are ended and the songs begin.

#### I. The Praise of God from the Whole Earth in Zion.

(Verses 1-2.)

Praise waiteth for Thee, O God, in Zion;  
And unto Thee shall the vow be performed.  
O Thou that hearest prayer—  
Unto Thee shall all flesh come.

Zion does not mean a spiritual Zion, but it means the



literal Zion. Of this Zion we read in another Psalm: "For the Lord hath chosen Zion, He hath desired it for His habitation. This is my rest forever; here will I dwell, for I have desired it" (Psalm cxxxii:13-14). The Lord loves mount Zion (Psalm lxxviii:68) and in the book of Isaiah it is written concerning the days when nations come to worship and turn their swords into plowshares, and their spears into pruning hooks, that "Out of Zion shall go forth the law, and the Word of the Lord from Jerusalem" (Isa. ii:1-5). Thirty-eight times is Zion mentioned in the Psalms. There, upon the holy hill of Zion will the King be enthroned (Psalm ii). Out of Zion the perfection of beauty will shine forth (Psalm 1:2). Out of Zion cometh Israel's salvation (Psalm liii:6). His dwelling place will be Zion, and out of Zion will come the rod of His strength (Psalm cx:2). The praise of God will then be heard, when the King has come to Zion. Praise upon praise waits for Him there, not only from the delivered remnant, which becomes the kingdom nation, but from all flesh. Praise comes to Him from the whole earth. Calvin, as well as the ancient commentators, are right when they interpret the verse "Unto Thee shall all flesh come" as a prophecy of Christ's kingdom and the conversion of the nations. His vow will then be performed. "I have sworn by Myself, the word is gone out of My mouth in righteousness and shall not return. That unto Me every knee shall bow, every tongue shall swear" (Isa. xlv:23). All flesh then turns to Him, and the earth will find her peace and rest in Him who has chosen Zion for His rest.

## II. The Experience of the Redeemed Remnant.

(Verses 3-5.)

Iniquities have prevailed against me—  
 Our transgressions, Thou purgest them away.  
 Blessed is He whom Thou chooseth and makest to draw near,  
 To dwell in Thy courts!  
 We shall be satisfied with the goodness of Thy house—  
 Thy holy Temple.  
 With terrible things in righteousness Thou answerest us,  
 O God of our salvation!  
 (Thou art) the Confidence of all the ends of the earth,  
 And of the sea afar off."

This is a most interesting section, which in its blessed

meaning we must not miss. Their transgressions are now purged away; their sins are covered. But why? We note the first sentence of the fifth verse. A person speaks here, not the remnant or David. "Iniquities have prevailed against me." Well may we put this sentence in the mouth of Him of whom redeemed Israel will yet confess, "the Lord hath laid on Him the iniquities of us all" (Isa. liii:6). "For the transgression of my people was He smitten," saith the Spirit of God through the Prophet. The iniquities which He bore on the Cross are now acknowledged to have been their transgressions, the nation's sins. He died for that nation. It refers to that blessed time when the spirit of grace and supplication will be poured out upon them and they shall look upon Him whom they have pierced (Zech. xii:10). Then it is written, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness" (Zech. xiii:1).

Forgiven and cleansed, restored and filled with His Spirit, they testify next of the blessed results of the propitiatory work of Christ. Christ Himself is the chosen One; He is the One to draw near, and He dwells in His courts. We note as in verse 3 here is a single person. And because Christ is the One chosen, the One in whom God is well pleased, the One who is near to God and in His presence, all who believe on Him, redeemed by His blood, are chosen ones, accepted in the Beloved One, made nigh and brought into His presence. Redeemed Israel will acknowledge this in the day of their redemption. But how much more should we, whose blessing and glory is far above Israel's!

Then they express as a redeemed company their happiness. They are satisfied with the goodness of His house, His holy temple, the temple which will be built after the Lord has come.

The fifth verse brings before us the judgment work of the Lord. He answered their imprecatory prayers by "terrible things." But after the storm comes the day dawn, the blessed morning of the millennial age. All the ends of the earth and the sea afar off will trust in the Lord and bow before Him.

**III. How He Manifested Himself.** (Verses 6-8.)

Who setteth fast the mountains by His strength,  
 Being girded about with power;  
 Who stilleth the roarings of the seas,  
 The roaring of their waves, and the tumult of the nations.  
 Therefore the dwellers in the ends (of the earth) are afraid of  
 Thy tokens;  
 Thou makest the outgoings of the morning and the evening to  
 sing for joy.

This is a blessed and poetic picture of how He manifests Himself in connection with the earth. The mountains are typical of human governments, they are established under Him and all the kingdoms become the Kingdom of Christ. The sea typifies the nations. What He did once on earth when He spoke that majestic word "Peace! Be still," He does now on a larger scale. Before His manifestation the sea of nations will be in turmoil and the waves angry. Thus He predicted it: "And there shall be signs in the sun and in the moon and in the stars, and on the earth distress of nations, with perplexity, *the sea and the waves roaring*" (Luke xxi:25). But now He stilleth the roarings of the sea of nations, and the tumult of nations ceases. Peace has come at last. And all the ends of the earth see these tokens of His power and mercy, and they fear Him. Morning and evening sing His praises and reveal His glory.

**IV. Groaning Creation Delivered.** (Verses 9-13.)

Thou hast visited the earth, and made it overflow,  
 Thou greatly enrichest it.  
 The river of God is full of water;  
 Thou preparest their corn, for Thou didst thus prepare it;  
 Watering its furrows, smoothing its ridges,  
 With showers of rain Thou makest it soft.  
 Thou dost bless its growth.  
 Thou hast crowned the year with Thy goodness;  
 And Thy paths drop fatness;  
 The pastures of the wilderness drop with it,  
 With rejoicing do the hills gird themselves.  
 The meadows are clothed with flocks,  
 The valleys also are covered over with corn—  
 They shout together for joy; everything sings!

Everything sings! Because the time has come when the curse which rests now upon creation is removed. In the Epistle to the Romans we find, penned by the Spirit of God, the message concerning groaning creation. He saw all

creation travailing in pain together, and that with an outstretched neck, looking forward eagerly to the time when its groans should be hushed, and when all creation should be delivered from the bondage of corruption. According to Romans viii:19, groaning creation will find its deliverance when the sons of God are manifested. And the sons of God will be manifested when He, the Son, is manifested and brings with Himself the many sons unto glory. And here in this Psalm we have a precious prophetic picture of earth's redemption and the restoration of the physical earth to its Edenic conditions.

He has visited the earth, and Creation's Lord, who bore the thorns upon His brow, comes now and scatters with a bountiful hand His blessings, even to overflowing. And the river of God is full of water. That is the river of which we read in Ezekiel xlvi and in the last chapter of Zechariah. "And it shall be in that day, that living waters shall go out from Jerusalem" (Zech. xiv:8). But this river of God is also symbolical of the Holy Spirit, who will then be poured out upon all flesh, and the unfulfilled prophecy of Joel will be fulfilled (Joel ii).

Everything sings! All drops with fatness and the wilderness will blossom like the rose. Flocks in the meadows and valleys covered over with corn. No more disastrous floods; no more drouths; no more storms and no more frosts. Famines and pestilences are gone forever. No wonder then that everything sings.

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## Glimpses into the Apocalypse

(Continued)

BY HENRY CAMPBELL

THE FRONTISPIECE OF REVELATION

*"In the midst of the seven candlesticks, one like unto the Son of man"* (Rev. i:13)

The Frontispiece of the Revelation is—Jesus Christ. His portrait, undimmed though nearly two thousand years old,

hangs in the portal of this Palace of the Great King, if so we may liken this last Book of the Bible God would have everyone who enters this building that leads into the other world to behold His dear Son, so that the picture of Him may accompany the inquirer throughout the entire book. St. John was given an accompanying angel to guide him through the varied visions and glittering scenes. We are given the wondrous picture of Christ in the midst of the golden candlesticks, so that we may walk with Him in the way.

And is it only fancy, or something deeper, that if we regard that sevenfold symbolical source of light as a kind of "Tree of Life" with outspread branches (O True Vine!) we would have a parallel instance to that earlier frontispiece in the Book of Exodus—the Burning Bush, afire with God? Presently we shall see more fully how flaming a picture is ours also.

It was donated by God the Father to His Beloved Son—a presentation portrait! And by Him in turn through an angel of glory to John. And from him to everyone who readeth the words of the prophecy of this book.

Vast is the gallery in which it hangs! Sublime is the Shining Subject of it! Awful is the Giver! It would seem almost as if God loved to meet in advance the cry of the early Church, and of all its real members ever since, and as it ever will be—"Sirs, we would see Jesus."

We take our stand before the imprisoned Seer on his rocky isle, amid the sound of its many waters, on that famous "Lordly Day" so long ago. But at the sound of that voice which came to John in his loneliness to turn him from behind to behold the vision with which the Apocalypse was to open, Patmos is gone from beneath our feet, and we know not where we stand, how far from earth, or, how near to heaven, yet care we not, forgetting all concern, for this is what we see:

*"Seven golden candlesticks: and in the midst of the seven golden candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girth about the paps with a golden girdle. His head and His hairs were white like*

*wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass; as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two edged sword: and His countenance was as the sun shineth in his strength \* \* \*".*

Never was such a picture painted before or since. The fabric of it, intangible stuff, is fashioned of fear inwoven with love. Its depth is the dark of the sky, yet in front is a cluster of stars. The winter of snow in the locks paints the greatness of age of the ancient of days, yet, that same lustrous white is the blossom of Spring a-setting ashine youth's perpetual crown. Full day, it is, in mid-blaze, for such is His face; while like torches aflame walk His feet on the floor of the night. How can beauty be said to be here, when a sword-blade disfigures the mouth? Yet is its loveliness sweet, for the picture is not for the eye but is meant for the mind. All canons of art are here gone; not Grecian in line, but Hebraic in thought. How smiting His Word!

We must pause with a picture like this to understand it aright. Indeed it would seem that John would have us do so, for he has made preparation beforehand, and here, again, is something which marks off this artistry from all other effort. No famed artist, no celebrated portrait painter, has ever left behind him, in sketch or in writing, so far as we know, his own private impression of his sitter—that secret likeness which never got on to the finished canvas. But John, the painter of the Apocalypse, has done this for us. Earlier in this first chapter his pen has wrought in wondrous phrases, each one a picture in itself—a long line of them—The Divine Sitter. We read the first of these: "*The Faithful Witness*"; three simple strokes, words of eternal weight, and a whole varied multi-colored ministry mounts ever grandly onwards to an uplifted cross, from whence fall, one by one, the red, red drops of Calvary.

The next in order is that sketch entitled, "*The First Begotten of the Dead*": and out of a background of black, a hades flung open, issues sweetly, in freshness and perfection of white, "*The Resurrection and the Life.*"

Comes the third outline, "*The Prince of the Kings of the earth*": no mortal monarch this, too superhuman is the splendor. Over all the kings of the world, once mortal He reigns immortal, while Magi from far and wide, of earlier and later times, bow low before Him with gold and frankincense and myrrh: "*Kings shall see and arise, princes also shall worship.*"

Yet another study there is "*who loveth us*"; from which we learn that this is no distant, unapproachable Sovereign. Yet how, in what way, did he love us. Why, by washing us from our sins in His own blood. John loves to tell us so. And sweetness fills the breast.

The last private glimpse ends thus "*Who hath made us kings and priests unto God and His father*"; words which set us beside ourselves! This is eternal work! Enduring victory! endless communion! The picture grows dim, but not the picture really it is our eyes, for them too great is the glory.

And now St. John, as if unable to contain himself any longer and fired with the love of Christ and the gloriousness of His Majesty bursts forth in prophetic rapture as if His Saviour Jesus was descending from heaven before his eyes, "*Behold! He cometh with clouds, and every eye shall see Him and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen.*"

With these preparatory studies fresh in mind, let us turn again to the great canvas—Christ and the Candelabra; and leave the painter for the picture. The lovely vision falls for treatment into two divisions: the scenic accessories; the apocalypse of the Saviour.

#### THE SCENIC ACCESSORIES

These consist of two sets of symbols. Verse 20 furnished their interpretation. Since many able commentators have taught us much of these symbolized "churches" and their debatable "angels," we have only a remark or two to make.

Both Candlesticks and Stars speak of hours between eve and morning. The former clearly take the place, designedly, of that famous Seven-branched Candlestick of ancient times,

with its limited Jewish application, for the flame of Tabernacle and Temple by this had burnt itself out. Taking up this clue, we recall how the lamps were to burn from the evening to morning before the Lord; it being Aaron's duty at even to light, or, set up the lamps (Gen. xxvii:21; Exod. xxx:8). Also it would have to be night time for the stars to be detected as shining. What solemnity does this mark for us. Centuries have since passed over the churches. The night is indeed now far spent. We are nearer than when we first believed. The dawn is at hand.

Lights of this character, as also the Priestly Form at walk amid them, suggest very forcibly a temple scene. But where? Now the olden lamps stood "without the veil." Have we then here the reason why there is no distinct background painted to the picture? Behind, above, and below, the Lampstands and the Shining Stars nothing is seen. What consummate art it would be to use the tremendous blank that hangs behind our picture, as representing the impenetrable curtain of the Heavenly Temple, thus setting the scene "outside the veil." We, of course, are only dealing here with *scenic art*, not with *doctrine*. That glorious doctrinal truth remains unshakeable that the way into the Holy of Holies for the poor sinner is ever open since the veil which was His Flesh was rent so long ago. Further, wherever John was, when he was "in the Spirit" on that Lord's day, he was not in heaven, for not until the fourth chapter is he summoned up there by the great Voice with its, "Come up hither."

These two sets of symbols may be closely connected with each other, as burning lights are with lamps. A Priest who walks amongst lampstands must be engaged with them, and this would involve handling them, to trim them from time to time. The record nowhere states that the Seven Lampstands were by themselves seven burning lights. But it does state that in the Priest's hand were Seven Stars, and further, that these "stars" were the actual "angels" of the churches or "lampstands." We can then, we suggest, regard the "Stars" as the jets of light of the Seven Candlesticks. Thus their mutual relation becomes appropriate.



And, if this suggestion is correct, here, too, there would be significance. In the darkness of the closing age the true light which lighteth every man will not be found like a candle on a candlestick to give light unto all the house (Matt. v:15); will not be found in the churches in their public standing of modernism and obscuring ritualism but safely in the all-powerful Hand of The Light of the World Himself in star-like form, that is in "angels," or ministers faithful to Christ.

At the end of the vision the loving Saviour stoops above the fallen form of John to raise him with a touch of that same right hand, but now unencumbered with the seven stars. These then were symbolical stars all the while.

(To be continued)

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## The Signs of the Times\*

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."  
(Luke xxi:28.)

The things here referred to are the signs of His Coming—the sure tokens given by Himself that He is at the door. When these are just *beginning* to unfold themselves, then be of good cheer; your deliverance is at hand. He uses two remarkable words to indicate the effects which ought to be produced by these premonitory signs—(1) Lift yourselves up (*Anakupsai*), which means, stoop no more—lift up your bodies; and (2) lift up your heads, do not merely stand with erect body, but turn your head and eyes upward. The Church's posture has hitherto been that of one bowed down under the heavy burdens of an evil day and an evil world. Both body and head are bent towards the earth in grief. But so soon as she hears the signal of her Lord's approach,

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\*Over a generation ago the two Bonars, Andrew and Horatius, ministered the Word of God in Scotland. Both were deeply spiritual and ardent believers in the return of our Lord. This treatise by Horatius Bonar is remarkable. The signs of sixty years ago are now with us in a much intensified form.

she rises up from her stooping posture, she looks upwards to decry the coming redemption and glory.

It is of great moment, then, that we read the signs aright; not only as given here by our Lord, but afterwards by His Apostles. It is of little consequence in what order we take them. They are numerous, they are scattered over the New Testament. I take them alphabetically for the sake of memory.

**I. Antichristianity.** I mean not Popery merely, but all the forms, in which opposition to Christ shows itself; whether false doctrine or active hostility to Christ. A false Christianity—error regarding the person and work of Christ, subversion of the cross, and the blood and righteousness of Christ; all the ways in which Christ is opposed, directly or indirectly; in which men are uttering the cry “we will not have this man reign over us;—let us break their bands and cast away their cords.” There are many antichrists.

**II. Disbelief in the Advent.** The return of our Lord itself shall be one of the things which scepticism shall assail. There are two classes which shall be found rejecting it—the professing Christian, who says, “My Lord delayeth His Coming”—the scoffing world that says “Where is the promise of His Coming?”

**III. Error.** The fruit of the tree of knowledge is still being eaten by man, and still infusing its poison. Love of knowledge is the professed starting point. But in the pursuit of this, God is not acknowledged as the teacher, nor the Bible as the infallible text-book. Speculation abounds; inspired trammels are flung off; pride of intellect operates; man worships his own mind; every day brings forth some novel opinion; revelation is thrust down from its high position; every form of error gets vent—till God gives men over to a reprobate mind, and sends them strong delusion that they should believe a lie. “They will not endure sound doctrine” but are carried about with every wind of doctrine.

**IV. Energy of Evil.** Evil men and seducers are to wax worse and worse. Sin will unfold itself to the uttermost. The human heart will speak out. It will not be dormant or

inactive evil; it will be energetic to the utmost in seeking to counteract the good—nay to destroy it utterly. In some ages evil seems to sleep. In the last days it will awake to full life and activity. It will seize every instrument, the press, the pulpit, the platform. It will enlist every science and art—music, sculpture, painting, poetry, philosophy—making them all subservient to its development. Satan, both as the prince of darkness, and as an angel of light, will come down, having great wrath, to put forth his wiles, his powers, to the utmost. The multiplication of crimes, contempt of laws, blasphemies—such are specimens of the energy of evil.

**V. Formalism.** The Apostle, after enumerating the sins of these last days, adds this: “Having a form of Godliness, but denying the power thereof.” There is to be the appearance of religion to suit the “religious” part of man’s nature; but this is to be coupled with all sin, and error, and ungodliness—nay, infidelity. Whited sepulchres; wells without water; trees without fruit; lamps without oil; a religion destitute of the Holy Spirit.

**VI. Latitudinarianism.** Indifference to revealed truth, nay, to all truth; making light of error; holding that all religions are so far right and acceptable, and that there are a thousand ways to heaven, if there be a heaven or a hell at all. Laxity of opinion, and laxity of morals, will prevail. Immorality is to overflow in every form, and will not be condemned. A loose faith and a loose practice, an easy gospel; all the evils described in the third chapter of Second Timothy, unfolding themselves, and not disapproved of.

**VII. Missions.** Towards the close of the last days, we are to expect special efforts in behalf of the Jews and the Gentiles. The Gospel is to be preached unto all the nations. The Jew is to be sought out. The Bible is to be circulated all over the earth. The messengers of Christ are to make their errand known. At no time since the Apostles has this been the case so much as now.

**VIII. Political Changes.** European changes; the reconstruction of the final Roman Empire; the breaking up of the

old landmarks; the confusion of political principle; the placing of the government in the hands of the lowest; the speaking evil of dignities.

**IX. Pride and Self-Will.** The pride of power; the pride of knowledge and intellect; self-reliance; belief in self regeneration, without God and the Holy Spirit. Unwillingness to brook restraints: "Our lips are our own; who is Lord over us?" This wilfulness of lawlessness is to come to a head in Antichrist; but it is also to be manifested everywhere, in the professing church and the world. Self-will! That is to be the characteristic of the last days.

**X. Restlessness.** The whole world shall be in motion; fermentation everywhere; rushing hither and thither; unable to be still. As the man possessed by a demon could not rest, so our world in the last days, possessed by the devil, shall exhibit the very restlessness of hell—of him who is ever going to and fro in the earth, walking up and down in it.

**XI. Satanic Influences.** We see this not only in the errors and blasphemies that are abroad—infidelity and atheism. But we see it in the pretended communications with the invisible world, the spirit rapping, and spirit-consulting, which is spreading everywhere; so that millions are under these subtle and potent influences. (And how much more we have to add in demon doctrines and seducing spirits as manifested in movements which claim to be Christian.—Editor.)

**XII. Wars.** The World's greatest Crisis is Armageddon. Up till that time there will be wars and rumors of wars.

**XIII. Worldliness.** This present evil world is to be the object of man's idolatry. In this way materialism will show itself. Religious materialism, ecclesiastical materialism, political materialism. This material world in all its aspects will be worshipped. Luxuries, lusts of the flesh, lust of the eyes—all mingle together to make up the intense worldliness of the last days.

When shall the Healer of the sick earth come?  
Creation sighs for Him, man's weary frame  
Asks for His coming; maimed humanity

Bids Him make haste; each deathbed crieth, Come;  
 Each broken heart appeals to His great pity;  
 And asks Him not to tarry; earth's deep graves  
 Filled with the relics of lost love, cry out  
 And say, How long? Man's never resting heart,  
 Drooping by reason of His absence, pleads  
 For His arrival, turning wistfully  
 To the still clouded East, expecting Dawn.  
 O day of promised health, when wilt thou come?

—*Horatius Bonar.*

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## Anglo-Israelism Once More

### THE ROOT OF THE WHOLE MATTER

A few of our readers evidently have fallen for the "Anglo-Israel" invention, and objected to our exposure of this theory. Among them an Anglican "Clergyman," who sent us a lengthy manuscript containing the usual arguments, so weak and flimsy, that the English people are the ten lost tribes.

The Editor thinks that it ought to be called "Anglo-Ishmaelism," for it is an attempt to help God to fulfill His promises. But we want to strike at the root of the whole matter, and here it is.

Anglo-Israelism cannot be believed by any one who knows and believes what the Holy Scriptures teach as to the past history of Israel, their present condition, and their future hope.

When Israel was entrusted with the responsibility and privilege of preserving the knowledge of the one true God in the earth, the whole world having fallen away from God into idolatry (Exod. xx:1-6; Josh. xxiv:1-3), blessings were promised as the result of their faithfulness, but judgments if they turned from God to the idolatry they were to witness against. And, note carefully, that the blessings would be enjoyed in their own land; while long continued judgments would come upon them if, because of their sins, they were carried captive to Gentile lands. There is no blessing from God for Israel as such outside their own land. Individual

Israelites, or Jews, who believe the Gospel, are saved, the same as Gentiles. But Israel cannot possess Israel's predicted blessings in the earth, except in their own land. Israel scattered is Israel under judgment (Deut. iv:23-40).

If, then, the Anglo-Saxon race is Israel, they should be bearing the judgments predicted in Lev. xxvi, Deut. xxviii, and many other Scriptures. The fact that these judgments are not inflicted upon that race proves that they are not Israelites. If it be contended that the Anglo-Saxon race is receiving marked blessing from God, that would, if it were so, but be a proof that the blessings are not Israel's, for they are not in Israel's land; nor is this the time of Israel's blessing.

✠ The present is the time of Gentile supremacy, while Israel is set aside in judgment, and become few in number, as predicted (Deut. xxviii:61, 62), so that the ten tribes are spoken of as the lost tribes. But they are only lost to man, not to God. Men are so wise in their own conceits that what they do not know they think cannot be. But it is safer to trust the Word of God than the most plausible conclusions we may draw from our limited and imperfect knowledge. God knows where the descendants of the ten tribes are, and all His Word with regard to them will be fulfilled. But it is not being fulfilled now; these are the times of the Gentiles, during which Israel cannot be blessed. Israel's blessing cannot begin until the expiration of the seventy weeks of Daniel, the last of which is still future, and the date of its beginning unrevealed. The fact that the Anglo-Saxon race is numerous and prosperous during these times of the Gentiles, proves that it is a Gentile race; which Gen. x:1-5 proves in another way.

But not only is there no blessing for Israel except in their own land, but none until Judah and Israel enjoy it together. For this they have to await the return of the Lord Jesus Christ, their own Messiah, and only those who receive Him will enter into it. At present Israel is "Lo-ammi—not my people." Then they will be "sons of the Living God" (Hos. i:8-11). For this they will be born again (Ezek. xxxvi:26, 27).

The greatest blessing that God bestows is the spiritual blessing of new birth, to which the earthly blessings of Israel are only a sequel. This is lost sight of by Anglo-Israelism; the new birth as a necessary preliminary to any blessing is ignored; and worldly prosperity is supposed to be blessing. This is not the case at the present time (Luke xviii:24-27).

Repentance towards God, and faith towards our Lord Jesus Christ is the one way of salvation now for Jew or Gentile, as it will be for Israel in the coming day, when God will make a new covenant with the house of Israel and the house of Judah (Jer. xxxi:31-37). Then will also be fulfilled Zech. xii:10 and xiii:9. That is the kind of blessing God gives. The present is the evil day (Ephes. vi:13), when Satan is dispensing his favors to the nations of the world (Luke iv:5, 6). Anglo-Israelism would have us believe that to the Anglo-Saxon race worldly power and glory comes from God. It is but another effort to turn away from what really does come from God, viz., the Gospel, the only way of blessing.

There are many other Scriptures which might be considered, if space permitted, one of which, from the Apostle of the Gentiles, is so important that we quote it in full: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. xi:25, 26).

If the Anglo-Saxon race is Israel, then blindness in part should have happened to it, until the full number of the saved from the Gentiles is brought in by the Gospel. But the fact is that the Anglo-Saxon race has been specially blessed with Gospel light, and great numbers of them have been saved, while Israel has remained in blindness. But this is now about to change. The Christian nations are abandoning the faith, and judicial blindness is coming upon them. The Gentiles have not continued in the good-

ness of God, and will, therefore, be cut off, and Israel will be reinstated. The final judgments on apostate Israel and apostate Christendom now impend; we live in the midst of that which will bring them on. Therefore, let us not be highminded, but fear (Rom. xi:19-23). Apostate Israel will be cut off, and the true Israel will be that remnant of the nation which will be born of God, as only such can enter into the Kingdom (John iii:5); a truth which of course applies to the present time as well.

The reader is earnestly desired to turn to the Word of God itself and carefully read every Scripture referred to. It is only thus that the truth will be found which brings the great unseen realities within the grasp of faith, and establishes the soul. Those in whom the Word of God does not thus abide, are in danger of being deceived and carried away by the delusions of these last days; of which Anglo-Israelism is one (2 Thess. ii:10).

“Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father; for I say unto you, That God is able of these stones to raise up Children unto Abraham” (Luke iii:8).

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## Current Events In the Light of the Bible

**This Staggering, Reeling World.** In the so-called little apocalypse of Isaiah (Chapters xxiv-xxvii) we find the prediction that when the Day of the Lord is approaching that “the earth shall reel to and fro like a drunkard” (xxiv:20). And our Lord has told us that as the age closes, and preceding His visible return, that there shall be distress of nations, that men’s hearts are going to fail on account of the darkening outlook and forebodings of what is yet to come.

For many years the Editor in “Current Events” has pointed out the drift of things towards these conditions, but the past year has brought an astonishing development, confirming and verifying the words and predictions of our infallible Lord. Literally men’s hearts are failing them for fear in the midst of the increasing distress and per-



plexities of every description. It seems as if the world has lost its faith and has no vision and hope left. The rosy optimism of yesterday seems to have died.

The entire world is affected by the conditions which have arisen during the past eighteen months or so. Every government trembles. The two greatest nations on the face of the earth, Great Britain and America, are drifting. The plight of Great Britain and its danger is well known. The United States are not far behind in spite of the boasting of certain men and their self-security. All Europe is unsettled. All attempts to establish some union, or to find a way out, have failed. National jealousies continue. Hence statesmen who know the situation predict that another European conflagration may break out at any time.

At the same time unemployment increases, poverty increases, discontent increases and all paves the way for lawlessness and revolution. This is the same condition in our country. All kinds of schemes have been suggested to change the economic and financial affairs of the nation, but they seem not to succeed. Some think there is an upward swing; others deny it. Some say the worst is over; others declare the worst is yet to come.

At the same time crime has increased during the past year. Holdups, all kinds of daring robberies and murders from the Atlantic to the Pacific have been daily occurrences. It is appalling to hear of mere boys committing murder; a twelve year old boy having been indicted for murder in the first degree. Charles A. Boston, President of the American Bar Association, declared last fall in the Annual National Association of Attorney Generals, that American Civilization is unable to cope with the rising tide of crime. He suggested that a revised revival of vigilance committees authorized to deal with criminals on the spot and by "drum head courts martial" might now become necessary to check the rise of crime in this country, which he viewed as a highly organized war on society.

Morally, everything is going down also. Divorces increase at an alarming rate. The family as it used to be is rapidly disappearing.

Pacifists advocate as the one remedy to change things, disarmament. They are rightly opposed by men who know world conditions and who believe the disarmament proposed by the modernistic Pacifists means national suicide. Strange, yet not strange, the most loud-mouthed Pacifists are the Reds of Russia. Their sympathizers, like Sherwood Eddy and others, also want disarmament. Yet Russia is the best prepared country for war. That unspeakable government carries on a regular disarmament propaganda. *Isvestia*, the government organ of the Reds, had some time ago the following lines printed in Russian:

What is true, is true.  
 We admit without hypocrisy,  
 We carry on, and we will carry on agitation,  
 And we will prevail—rest assured!  
 In having all the world bury “civilization”  
 Which is conceiving—wars!  
 I do not envy, Mister, your situation,  
 You have come to a fateful syllogism;  
 “Communism leads to disarmament,  
 Disarmament—to Communism!”

This is the Satanic scheme of their disarmament. And the modernistic disarmament agitators do not believe in what God’s Word says about this age, nor have they any use for the predictions of our Lord as to the characteristics of the present age. The “League of Nations” and a “World Court” are their saviours.

Yet at this writing, the beginning of December, a fierce struggle is impending between the Japanese and the Chinese, which may be the start of another world war. Some see the hand of Russia in it.

The same Russian *Isvestia* views the trouble as follows:

The occupation of Manchuria by the Japanese may have very important consequences not only in the immediate region of the Japanese action, but also in the international arena at large.

The public opinion of the Sovet Union, which always guards the interests of peace, and which is an enemy of all imperialistic aggression of the weak by the powerful, can not disregard the real nature of events now taking place.

This public opinion is fully aware of the fact that it is a real war, and not something else that is going on in Manchuria; and this fact itself suffices to determine the attitude of our public opinion. Moreover—and this, too, is an essential point—these events are unfolding themselves in the immediate proximity of our territory. Hence, the proletariat of the Soviet Union is watching developments in the Far East with unremitting attention.

So this poor world is staggering and reeling like a drunken man. And how much more could we say of the increasing apostasy in Christendom, the increasing departure from the faith and the increasing darkness.

Surely the end of the age is upon us. This year may bring the most startling events in the history of our age. God may begin soon with His program. The home-call of the true Church must be very near at hand. Yet we cannot predict anything. He only knows, but we know when His time comes He will surely act and bring about the accomplishment of His eternal purposes.

**Objections to Children's Prayer.** A New York publishing company was about to publish a picture book for children. The pictures consisted in charming photographs, among them a little boy and girl in the act of praying. Before publication certain women scanned the proof sheets and objected to this photograph of praying children. It had to be taken out. The following we quote from *Time* (October 26):

"Explained Mrs. Catherine Maltby Blaisdell, wife of Prof. Thomas Charles Blaisdell, Jr. (economics) of Columbia University: 'If such a picture were put into the hands of my children, I should be in for a bad half hour trying to explain what prayers were and why they did not form a part of their routine. I would not bar the book from the house to save myself this trouble, but I think it is vastly improved by the omission of such a picture, for a great many children today are brought up without ever hearing of God and religion. Mine are among them.

'To introduce a small child to the idea of an omnipotent Father may easily rob him of his self-dependence. He may form the habit of leaning on some person or power instead of growing up in the belief that he alone must meet and solve his problems as they arise. One might jeopardize the whole future happiness of a child by telling him that he is accountable to God for what he does and not to his own conscience.'"

Here we have modernism practically applied. The child

is not to be taught dependence on a Creator, nor any responsibility to Him. And as this wife of a Columbia professor boasts that her children are brought up without ever hearing anything about God or religion; so thousands of other children are treated thus. What is the next generation going to be under such conditions! It shows the terrible tendencies of our times.

**Is It a New Version of the Bible?** A number of our readers have sent us clippings from different newspapers announcing a new version of the Bible translated(?) into the "American language." It emanates from the Chicago University. Any conservative Christian will say at once, "enough said."

It is just another modernistic paraphrase, like the Moffat Bible and its predecessors, the XX Century New Testament and Kent's Shorter Bible. Who is behind this so-called "new version" is learned, when we look at the first chapter of Genesis.

Sublime is the beginning of the King James Version, so very true to the original. "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Any Hebraeist knows that this translation cannot be improved, with the exception that the word "heaven" should be translated "heavens."

But read now the Chicago Modernistic would-be version.

*"When God began to create the heavens and the earth, the earth was a desolate waste, with darkness covering the abyss and a tempestuous wind raging over the surface of the waters."*

What a miserable perversion! For it is not a literal translation of the Hebrew text, but a modernistic-evolutionary invention. The third person of the Trinity, God the Holy Spirit, in whom modernism does not believe, is made to be a tempestuous wind raging over the waters. But the cloven foot appears even more prominently when we look at the first chapter of the Gospel of John.

Here is our noble King James translation:

“In the beginning was the Word, and the Word was with God, and the Word was God.”

And now we listen to the Chicago “American language”:

*“In the beginning the Word existed. The Word was with God, and the Word was divine.”* Here we have the Unitarian conception.

And all this is put out with the claim of high literary value! Great improvement! It is not true. The King James Version is still the unsurpassed, monumental literary achievement it has always been, and always will be.

But we wonder if these men who do this kind of work have ever considered Revelation xx:18-19. They read it, but do not believe it. But it is true, and the day will come, when God will deal in an awful judgment with the men who have meddled with His eternal and infallible Word. True believers have no use for modernistic Bible paraphrases, for they honor God’s Holy Word.

**Amazing Religious Humbug.** Rome boasts of remarkable relics in its different “churches.” Among the least are the arms, fingers, legs and toes of certain saints, and some of them must have been remarkable creatures, for in Flanders, Spain and France, there are no fewer than eight arms of Matthew. A certain catalog of relics contains the following, among hundreds more:

“Part of the wood of the cross, a little decayed; and a nail of the same. There are said to be as many pieces of the timber of the true cross in different parts of Europe as would supply a town with fuel for a winter. Part of the manna in the wilderness; and some blossoms of Aaron’s rod. The arm of St. Simeon. The image of the blessed Virgin drawn by St. Luke; one of her combs; and twelve combs of the twelve apostles. Some relics of Abraham, Isaac and Jacob. The arm and some part of the body of Lazarus; a part of the body of St. Mark; a finger and an arm of St. Ann, the Virgin’s mother. A piece of the Virgin’s veil. The staff delivered by our Lord to St. Patrick with which he drove all the venomous creatures out of Ireland. Some of St. Joseph’s breath, which an angel enclosed in a

phial, as he was cleaving wood violently, which was so long adored in France, and since brought to Venice and from Venice to Rome. The head of St. Dennis, which he carried two miles, after it was cut off, under his arm, from Montmartre to St. Dennis. A piece of the rope Judas hanged himself with. Large parcels of the blessed Virgin's hair. Great quantities of her milk, some butter and a small cheese made of it, which never decays, etc. The parings of St. Edmund's toe nails, and the coals which roasted St. Laurence, and the stones preserved among the Glastonbury relics, as the identical stones which the devil tempted Christ to turn into bread."

What an amazing religious fraud this is! But the priests, against their better knowledge uphold these falsehoods and each Pope supports and recommends these impostures. And worst of all, a veritable idolatry is committed with these fraudulent objects. According to prophecy God will deal with this system, the mother of harlots, Babylon the Great. And when she falls, how great will be that fall (Rev. xix:1-3)!

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## Question Box

**No. 67.** Does Rev. xx:15, infer that there will be some standing before the great White Throne whose names will be in the book of life, and who therefore will not be cast into the lake of fire?

The whole context from verse 11 must be carefully considered. In the first place there is not, in Scripture, a general resurrection of all, saved and lost, at one time. There are two resurrections. "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment" (John v:28, 29).

Then we need be in no doubt or uncertainty which resurrection we shall have part in. The Lord Himself tells us. "Verily, verily, I say unto you, He that heareth My Word, and believeth Him that sent Me, hath everlasting life, and shall not come into judgment; but is passed out of death into life" (John v:24).

None who have been born again, and have, by new birth, come into possession of eternal life, will ever come into judgment.

Now in Revelation xx:11, we see the throne of God, a great white throne, and Him that sat on it, Who is none other than the Lord Jesus Christ, for all judgment is committed unto Him (John v:22).

The question then arises who are they that will have to stand before it? It is a throne of judgment, for they who appear there are judged according to their works. Not merely their works judged, as in 2 Corinthians v:10, but themselves. Now the Lord has already shown us that the believer has eternal life, and, shall not therefore come into judgment. Then there can be none there whose names are in the book of life. This is precisely what the passage says, "And I saw the dead, small and great, stand before God" (Rev. xx:12). The dead are not people that have ceased to exist then, for they stand before God to be judged; but they are those who not having believed, have not eternal life. The book of life is opened there to prove the absence of their names from it, and that therefore they stand to be judged according to their works.

The issue of that judgment is the second death; and that is no more extinction of being than the first death was; but eternal anguish in the lake of fire; where the worm dieth not, and the fire is not quenched (Mark ix:43-50). The worm is the symbol of remorse of conscience, and the fire is the symbol of the wrath of God (John iii:36).

All whose names are in the book of life will have had part in the first resurrection, on such, the second death hath no power (Rev. xx:5, 6). None of the saved therefore will be among the dead before that throne.

The lake of fire is not a special judgment, but the final doom of all the dead, that is, all who are out of Christ.

When the Lord states that the worm dieth not, He shows that the sinner will never cease to exist, on whom the worm will prey.

**No. 68.** A Fundamentalist magazine published in Los Angeles takes the third chapter of the Gospel of John from us; it says "The Message of Jesus to Nicodemus concerned Israel." On the Revelation, the writer says that John was not banished to Patmos. Also the seven Church messages have nothing to do with our dispensation. They are Jewish. I do not understand his writings on the Book of Acts. It seems to make our Bible a most complicated book. What do you think of this new teaching?

What do we think of it? It is *Bullingerism gone to seed*. That magazine is re-hashing the teachings of the late Dr. Bullinger. If the men who circulate these false theories claim that they are their own, they do not speak the truth. This system makes everything Jewish. The Gospels are Jewish, Acts is Jewish, most of the Epistles are Jewish; and a Christian, according to their foolish claims, should study only the prison Epistles of Paul; they are the only portions of the Word of God for the Church. But worse than that. They teach that Baptism and the Lord's Supper are "Ordinances" which belong to the Kingdom and not ordinances appointed to be used by the Church. How any Christian who loves the Lord Jesus Christ can deny Him His loving request, "Do this in remembrance of Me," is almost unbelievable. Yet we have heard some of these men say that Christians should never take communion, it is all Jewish.

You certainly hit the nail on the head when you say "it seems to make our Bible a most complicated book." So it does, and worse.

We feel sorry that the name "Fundamental" is used in connection with these theories. It is not "rightly dividing the Word of Truth," it is worse than hair-splitting.

**No. 69.** What is meant by God hardening Pharaoh's heart?

Just that. It was a judgment of God upon him for his previous wickedness in oppressing the children of Israel. God needs no apology for what He does. We may not always understand; but the Judge of all the earth does right always. So now; those who will not receive the love of the truth that they might be saved, *for that cause* God will send them strong delusion, that they should believe a lie (see Rom. ix:22; 2 Thess. ii:11).

**No. 70.** Please explain Romans viii:10.

Death has passed upon us because of sin, so that sooner or later the body dies. But Christ has died for us, so that if Christ is in us His death becomes our death, and the body is therefore already dead. Dead by His death, not by our own. The body is not yet quickened; it will be. But Christ's death for us gives us title to count it dead. It has been executed in the person of our substitute; and we must reckon it so. Then we are to walk in the Spirit. When the Spirit is the source of our practical life there is righteousness instead of sin.

**No. 71.** Define the difference between Paradise and Heaven.

All we know at present is that when Paul was caught up to the third heaven, he was caught up into Paradise. So that Paradise is in the third heaven. What he heard there were words that could not be uttered by man. The tree of life is there. It is spoken of in Revelation xxii:1-5. We shall know more soon.

**No. 72.** Is the indwelling or the baptism of the Spirit referred to in Acts viii:17?

Both and more. It says "they received the Holy Spirit." When that is the case that person is indwelt, anointed, sealed and baptized by the Spirit; and the same Spirit is the earnest of what is to come (2 Cor. i:21, 22). Even the "little children" had the "anointing of the Spirit" (1 John ii:20, 27).

**No. 73.** How could Peter have been looking for the coming of Christ at any time when the Lord showed him that he would die? (John xxi:18, 19; 2 Pet. i:14). Also Paul speaks of the apostles as "appointed to death" (1 Cor. iv:9). And in 2 Tim. iv:6, he says "the time of my departure is at hand." How could he have been looking for Christ to come at any moment? And Heb. ix:27 says, "It is appointed unto men once to die."



Certainly if I had a revelation from the Lord that I would die I should know that I would not be one of those who will be "alive and remain" at the coming of the Lord. But if I had no such revelation I should not know that, so would be in the proper normal attitude of the believer—looking for the Lord to come. But even if I had a revelation that I should die, that need not prevent others from looking for the Lord, for I might die at any time.

As to the Apostles being appointed to death, it is not a revelation that they would die, but a deduction of Paul's from the perilous circumstances in which they were. But even so, as they were liable to be killed at any time, that need not defer the Lord's coming. So when Paul said "the time of my departure is at hand," that might be said by any saint now in similar circumstances without deferring the Lord's coming.

But the words "It is appointed unto men once to die" are only part of the text. The remainder states what is appointed to those who look for Christ. The whole passage reads, "And inasmuch as it is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation" (Heb. ix:27, 28).

If Christ was offered to bear my sins the first time He came; then, instead of looking forward to death and judgment after death, I should look for the Lord to come the second time to complete my salvation by taking me to glory. So completely has He put away the sins of all believers by what He did the first time He came, that when He comes the second time it will be "apart from sin"; that is, that nothing remains to be done in regard to our sins; that was taken up and finished the first time He came. So that what is appointed to men and what is appointed to believers are two very different things.

**No. 74.** What is the meaning of the Lord's words to Mary: "Touch Me not; for I am not yet ascended to My Father" (John xx:17)?

Perhaps Mary was about to hold Him by the feet, as in Matthew xxviii:9; but the Lord intimates that there is something better for her, and for us, than holding Him down here. He will not resume His former relationship with them, but introduce them into heavenly blessings by ascending to His Father and our Father, to His God and our God. Compare John xiv:1-7. This is in exact accord with the character of John's Gospel; while in Matthew we are taught that He will also return to the earth and resume His relationship to Israel.

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**Half a Century.** A goodly number of young people received great blessing through reading this well written Autobiography of the Editor. It has led several to surrender their young lives for service to our Lord. It is a book well adapted for family reading.

## A Message for Each Day

**January 1.** "And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, ye may be also" (John xiv:3).

He has gone to the Father's house to prepare a place for His own. What a place it must be! He is coming again, the same who went away, and then all who have trusted in Him will be with Him. And thus shall we be forever with the Lord. Think of it, oh my soul, forever with the Lord; with Him who loved me and gave Himself for me! He *is* coming. He may come today and take us all into the Father's house. Poor, doubting one, discouraged and tried, *you* belong to the Father's house. It does not matter how little you know, how weak and imperfect you are, you are saved by grace and a child of God, and you belong to Him and to the Father's house. Let no day pass without remembering this and His promise, "I will come again."

**January 2.** "Draw me, we will run after Thee" (Sol. Song i:4).

Draw me—and He hath drawn us unto Himself. But here it is the desire of the heart to be nearer to Him. The heart who knows Him best will always want to know Him more. And, oh, to run after Him. Many run after men, teachers of the Word, their own imaginations; but nothing will satisfy us unless He is the goal. No matter what it will bring, suffering, dishonor and shame here, let our running be after Him.

**January 3.** "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint" (Isa. xl:31).

This promise will find its great fulfillment in the coming age. Then all will be literally fulfilled. But now we walk in His strength; and running after Him, we shall not be weary; walking with God, we shall not faint. Have Him constantly before your heart this day. All our weariness and weakness comes from losing sight of Christ.

**January 4.** "Let your gentleness be known unto all men. The Lord is at hand" (Phil. iv:5).

Begin no day without calling to the mind the fact, "He is coming." Then your gentleness will be manifested and in all things His name will be glorified.

**January 5.** "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your request be made known unto God" (Phil. iv:6).

Nothing and everything. To be without anxiety; happy condition! To bring everything to Him; glorious privilege! Anything short of this will dishonor Christ.

**January 6.** "Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee" (Psa. lxxiii:25).

Christ must be all and in all. He *is* all and in all. May He be the object of our meditation and of our worship this day. All will be well then.

**January 7.** "Who delivered us from so great a death, and doth deliver; in whom we trust that He will yet deliver us" (2 Cor. i:10).

Saved *once*, saved *now*, saved by His *coming*. May we rejoice in it daily. He saves to the uttermost. All our salvation is in Him. Praise His name.

**January 8.** "Kept by the power of God through faith unto salvation *ready* to be revealed in the last time" (1 Peter i:5).

We *are* living in the last time and a salvation is *ready*, that future great salvation in His coming, to be revealed. It may be revealed at any time. But while it tarries we are kept by the power of God.

**January 9.** "My Lord delayeth His coming" (Matt. xxiv:48).

This is the language of the evil servant. It is Satan's work to get the eye of the believer off the Lord who is coming. My Lord delayeth His coming is heard today as never before. Therefore watch and pray.

**January 10.** "Till He come" (1 Cor. xi:26).

Till He come—remember Him. Till He come—worship Him. Till He come—serve Him.

**January 11.** "Rejoice evermore. Pray without ceasing" (1 Thess. v:16, 17).

Begin the week right and every day right. Rejoicing in the Lord is a right beginning, and prayer will follow. It is the breathing of the divine nature.

**January 12.** "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. iii:17).

*Whatsoever*—it includes all. Have we done so in the past? How much room there is for self-judgment. If we act according to this word we shall be acceptable and free from disappointment.

**January 13.** "I will not fail thee, nor forsake thee" (Josh. i:5).

He never faileth. Oh, dear reader, do not put an "if" in or a "how" —that is unbelief. Take it as it reads.

**January 14.** "The Spirit itself beareth witness with our spirit, that we *are* the children of God" (Rom. viii:16).

The Spirit speaks in the Word, there is His witness. Would we hear the Spirit's voice, we must turn to the living and abiding Word of God. The more we live there the more the witness of the Spirit will be our portion.

**January 15.** "How sweet are thy words unto my taste! Sweeter than honey to my mouth" (Psa. cxix:103).

The Word becomes more precious and sweeter every day to those who feed upon it. It is supernatural food, just what the believer, a supernatural being, needs.

**January 16.** "As thou hast sent me into the world, even so have I also sent them into the world" (John xvii:18).

You are a sent one, as Christ was a sent one. We are His representatives. Oh, let Him who has shined into your hearts shine out, that the excellencies of Christ may be known.

**January 17.** "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies in Christ" (Ephes. i:3).

He *hath* done it.

**January 18.** "Thou art worthy O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created" (Rev. iv:11).

Praise ye the Lord!

**January 19.** "The Lord God *is* my strength, and He will make my feet like hinds' feet, and He will make me to walk upon mine high places" (Hab. iii:19).

The hind escapes him who hunts her and finds her shelter in the rocks of the mountains. He saves us now and soon our feet will be swift like hinds' feet to walk in the places above.

**January 20.** "For our citizenship is in heaven; from whence also *we* look for the Saviour, the Lord Jesus Christ" (Phil. iii:20).

We belong up there and we are to look there constantly. *We* look for the Saviour—that is, His coming.

**January 21.** "If we suffer, we shall also reign with Him" (2 Tim. ii:12).

Rejoice greatly if suffering is your privilege. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow His steps.

**January 22.** "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen and settle you. To Him be glory and dominion forever and ever. Amen" (1 Peter v:10, 11).

What a precious fruit, the outcome of true suffering. May we, then, count it all joy.

**January 23.** "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him" (James i:12).

One of the forgotten "Beatitudes."

**January 24.** "Looking unto Jesus, the author and finisher of the faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself lest ye be wearied and faint in your minds" (Heb. xii:2, 3).

In Hebrews xi the men of faith of the Old Testament are put before us as bright examples, but in the twelfth of Hebrews it is the Lord Himself. Consider Him.

**January 25.** "Let us go forth, therefore, unto Him without the camp, bearing His reproach" (Heb. xiii:13).

Our true position with Him.

**January 26.** "And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day" (John vi:39).

How safe we are with Him! What precious comfort the assurance of our salvation is. It should never make us easy going, for this salvation is to be worked out into result in fear and in trembling.

**January 27.** "But I keep my body under, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. ix:27).

This does not mean that the Apostle feared that he might be lost. No believer can be lost. The word, "castaway," means disapproved. Before the judgment seat of Christ, before which only believers will stand, some will be approved and some disapproved. Let this be our daily concern.

**January 28.** "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).

The Apostle expects believers to abide in Christ, so that he, the teacher and worker may not be ashamed before Him. For what is our hope, or joy, or crown of rejoicing. Are not even ye in the presence of our Lord Jesus Christ at His coming?

**January 29.** "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii:16).

Do not skip over this verse. It has depths and heights unfathomable. It will take eternity to study it. Pass it on to others.

**January 30.** "The steps of a good man are ordered by the Lord, and he delighteth in His way" (Psa. xxxvii:23).

**January 31.** "Let us hold fast the confession of faith, without wavering; for He is faithful that promised. And let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more, as ye see the day approaching" (Heb. x:23-25).

The day *is* approaching and we see it. Look to this day and all the rest will follow.

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## The Answer

### ACTS XVI

With bleeding backs, unclad and shivering  
 They sat within the inner prison walls,  
 Their feet fast in the stocks. When midnight falls  
 A strange sound makes those Roman arches ring:  
 How could the scourged and thirsty prisoners sing?  
 But prayer and praise resound throughout those halls  
 When all is darkest. To affliction's calls  
 God gave a most stupendous answering:

At His command an earthquake, suddenly  
 The huge foundations of the prison shakes;  
 All doors are opened to the inmost ward  
 And every bond is loosened. They are free!  
 Sometimes as tool the still small voice He takes,  
 But equally the earth obeys our Lord.

—Mrs. E. Van Winkle.

## Lessons from the Insect World

Insects, like every other class of living creature, have their place to occupy, and their office to fulfil in the Divine plan, and form an essential link in the great chain of animated nature. Small and insignificant as they appear, viewed singly, yet taken collectively, they make up armies far more potent and formidable than either Alexander, or Caesar, or Bonaparte ever mustered; and these being everywhere dispersed, and daily and hourly at work in their several departments, they constitute an agency of great power, and no doubt of great good, in the economy of the world. We may not be able to determine how, or what, each particular species contributes to the benefit of the great whole; but we may be sure that their great variety of organs, and their wonderful instinctive capacities, have been bestowed upon them for ends worthy of the wisdom that produced them. The works of the Lord are perfect, and nothing has been made in vain.

“—————Each moss,  
Each shell, each crawling insect holds a rank  
Important in the plan of Him who framed  
This scale of beings; holds a rank, which, lost,  
Would break the chain, and leave a gap,  
That nature's self would rue.”

Insects are an ornament to the earth's scenery, and, no doubt, were designed by the munificent Creator to be objects of pleasurable observation and study to man. “Next to the birds,” says Kirby, “nothing adds more to the life of the scenes before us, than the vast variety of insects that are flying, running and jumping about in all directions, all engaged in their several pursuits—the bees humming over the flowers, the butterflies opening and shutting their painted wings to the sun, and the swarming gnats in ceaseless maze rising and falling alternately in the sunbeams, the beetle wheeling his drowsy flight, others coursing over the ground, and the grasshopper chirping in every bank—all adding to the general harmony, and combining to make

the general picture one of life and love; and speaking, each in a different sort and manner, the praises of its Creator, and calling upon man to join in the general hymn."

The insect creation, teaches us that God is to be seen in in least as well as in the greatest of His works. He is in all and through all. The guidance of His finger is to be traced as distinctly in the circles of the spider's web as in the orbits of the planets; and the operation of His hand is as plainly seen in the lustre of an insect's wing as in the resplendent disk of the sun, which sheds light and life on surrounding globes. When we contemplate the insect world—the vast number and variety of its species; the wonderful powers and faculties with which they are endowed; the delicacy and complication of their parts; their strength of limbs and swiftness of flight; their exquisite organs of sight and touch and smell and hearing; their quickness to discern their enemies and their ability to communicate alarm; their manifestation of love and hatred, anger and joy; their ingenious homes and instinctive skill; their reproductive energies and marvelous transformations; their cunning, artifice, and stratagems; their tact, industry, and perseverance, together with a multitude of other traits and operations—when we contemplate all these, I say, we find ourselves surrounded with a profusion of evidences, baffling every attempt to comprehend them all, that every living thing is the work of the Divine Hand, and that no animated beings is too minute for His notice, or too humble for the visitation of His care. Nor should *we*, assuredly, regard them beneath our notice. Study and reflection upon these, the handiworks of the Creator, were intended to feed the flame of worship in the soul, and to maintain within it an abiding sense of the Divine Presence. Every insect is a lesson full of divinity, and its examination should be to us a devotional exercise. And to a mind accustomed to consecrate all its perceptions of beauty and design to the inward worship of God.

"How sweet to muse on His skill display'd,  
 Infinite skill! in all that he has made;  
 To trace in nature's most minute design



## O U R H O P E

The signature and stamp of power Divine;  
 Contrivance exquisite expressed with ease,  
 Where unassisted sight no beauty sees;  
 The shapely limb and lubricated joint,  
 Within the small dimensions of a point;  
 Muscle and nerve miraculously spun,  
 His mighty work, who speaks and it is done;  
 Th' INVISIBLE in things scarce seen reveal'd,  
 To whom an atom is an ample field."

—Cowper.

The insect population of our world exhibits the most pleasing evidences that the Creator designed, and has provided means of enjoyment and happiness for all His creatures, even the lowest and the least. While every tribe of these little creatures seem content with their lot, and charmed with their own pursuits, some species live in a style of felicity and splendor that presents the most striking displays of the goodness of God. In illustration of this point, I quote the pleasing and lively description given by Sir John Hill of his discoveries within a fragrant *carnation*: "Distending the lower part of the flower, and adapting my microscope to take in the whole at one view, its base under its influence extended into a vast plain; the slender stems of the leaves became trunks of so many stately cedars; the threads in the middle seemed columns of massy structure, supporting at the top several ornaments; and the narrow spaces between were enlarged into walks, parterres, and terraces. On the polished bottoms of these, brighter than Parian marble, walked in pairs, alone, or in large companies, the winged inhabitants, these from little dusky flies, for such only the naked eye would have shown them, were raised to glorious, glittering animals, stained with living purple, and with a glossy gold, that would have made all the labours of the loom contemptible in the comparison. I could, at leisure, as they walked together, admire their elegant limbs, their velvet shoulders, and their silken wings; their backs vying with the empyrean in its blue; and their eyes, each formed of a thousand others, outglittering the little planes on a brilliant; above description, and too great almost for admiration! I could observe them here singling out their favourite females; courting them with the music of their buzzing wings with little songs, formed for their

little organs; leading them from walk to walk among the perfumed shades, and pointing out to their taste the drop of liquid nectar, just bursting from some vein within the living trunk—here were the perfumed groves, the more than mystic shades, of the poet's fancy, realized. Here the happy lovers spent their days in joyful dalliance, or, in the triumph of their little hearts, skipped after one another from stem to stem, among the painted trees, or winged their short flight to the close shadow of some broader leaf, to revel in the heights of all felicity." In scenes such as this, we behold not only the workmanship of God, but also the riches of His beneficence toward the least of the creatures which His hands have made.

In the history of insects, we meet with the most beautiful illustration that all nature affords of the great and distinguishing doctrine of Christianity—the *Resurrection of the Dead*. And to see this, let us follow one of these little animals through the marvelous changes of its existence. Our starting point is a diminutive and almost invisible egg; from this comes a worm, scarce an inch long at maturity, doomed to draw out its little length to obtain locomotion from day to day. Prone on the earth, it is passed and re-passed unnoticed. Its appointed days in this condition drawing to a close, it languishes; refuses to eat; ceases to move; becomes wrapped in a silken shroud; this soon changes into a dusky crust; and in this, as in its coffin, it remains apparently dead. The time of its sepulture, usually six or seven months, having passed away it begins to acquire new life and vigor; presently it bursts open its confining cell, and comes forth; no longer, however an offensive crawling worm, but changed and fashioned into a beautiful butterfly, furnished with limbs and wings, and decked in down of purple and gold. It now takes rank with a new and superior race of beings; it mounts the air, ranges from flower to flower, rises in exhilarating flights towards the glorious orb of day, rejoicing in its new and splendid existence. Who but must see in all this a striking parallel, and an instructive type of the blessed change that awaits the righteous? Like the caterpillar worm, they now are doomed

for a brief period to tread the soil of earth, and then to be laid to sleep within the tomb. But they remain there only for an appointed time; a day cometh when, like the worm, they shall come forth from the wreck and ruin of the grave, in forms lovely as that of the Son of God, and shall mount up with wings, shall join the angelic holy throng, and dwell forever with the Lord. Let the works of God, then, confirm to us His word; let the wonderful display of His power and wisdom, as thus seen in the transformation of insects, serve to strengthen our faith, and to animate our hope of a blessed immortality.

This metamorphosis of insects supplies *an admonition to the wicked*, as well as an encouragement to the righteous. Microscopic examinations have shown that the body of the caterpillar contains the future butterfly in embryo. At this period, it frequently happens that a certain insect, called *ichneumon fly*, will pierce and deposit her eggs in the living body of the caterpillar, which are hatched there into grubs or larvae, and feed upon the inward parts of their victim. A most remarkable circumstance connected with this process is, that a caterpillar which has been thus attacked goes on feeding, and apparently thriving quite as well, during the whole of its larva life, as those that have escaped. For, by a wonderful provision of instinct, the ichneumon grubs within do not injure any of the organs of the caterpillar, but feed only on the *future butterfly* enclosed within it. And, consequently, it is hardly possible to distinguish a caterpillar which has these enemies within it from those that are untouched. But when the period arrives for the close of the caterpillar life, the difference appears. While those unhurt emerge into butterflies, of the unfortunate caterpillar that has been preyed upon, nothing remains but a blackened form—the hidden butterfly has been secretly consumed. Striking emblem of a multitude of our race! A secret enemy, Satan, has quietly taken his abode within them likewise, there gradually but steadily enfeebling and destroying the indwelling soul; yet without producing outwardly any marked change, or interfering materially with their well-being, during the present stage of their existence, and whose fatal work may not be detected till the time arrives for *the last great change*.

## Northwestern Bible School

The Editor visited Minneapolis the first time in 1897. Dr. W. B. Riley had then just taken the pastorate of the First Baptist Church, and we preached for him Sunday evening at this first visit.

Since then the Editor has made many visits to the twin cities, and he has also watched with deep interest the development of the Northwestern Bible School. Many times we have addressed the students. On our recent visit we were much impressed with the fine student body filling Jackson Hall. We asked Dr. Riley to give our readers some information about the school and its fine work. As it is strictly undenominational, all our readers in the Northwest should take a deep interest in this Bible School.

The Northwestern Bible School, located at Minneapolis, Minnesota, founded twenty-nine years ago by Dr. W. B. Riley, its president, has enjoyed a splendid growth. Last year it reached a total enrollment of 461—224 of these in the day school attempting the full course. This year the school has even a greater attendance. Its freshman class enrolled between 50 and 60 more than a year ago. At that time the freshmen were 91 in number; now they are nearly 150, with large junior and senior classes. The night school, also, is keeping pace with the previous year. It is hoped, therefore, that an enrollment of 500 will be attained during the school year, as many new students come in at the beginning of the second semester, February 28.

The *curriculum* of the school is pronounced by those who know to be one of the best in all the land. University and college graduates require two years for a diploma; high school graduates three years, and those who go to Northwestern from the grades, must give four years to study in order to secure a diploma.

Its sixteen teachers constitute a strong company of men and women—each an expert in his line.

The Northwestern has been a pioneer in *Daily Vacation Bible School* work and *Summer Student Evangelism*. For instance, it sent out this past year 152 students who conducted, during the summer, between six and seven hundred daily vacation Bible schools, lasting from one to three weeks each. In this time they touched some 30,000 young people and heard nearly 1,000 publicly confess Christ.

The Northwestern has its graduates on every foreign field and scores of pastors and Christian workers on the North American continent. In Minnesota alone it has between fifty and sixty graduate pastors. It is non-denominational, strictly evangelical, and its influence is solidly for fundamentalism.

When the school was born twenty-nine years ago last October, it had no prospect of property and only seven day students. It was the request of those seven for instruction that gave origin to the school, etc. Since that time it has acquired four magnificent buildings, which, together with the lots on which they stand, and a vacant lot used as a public playground for the student body, is estimated at between \$300,000 and \$400,000 in value.

Like all religious institutions of its kind, its constant problem is a financial one, and yet, up-to-date, it is solvent and essentially successful.

The Northwestern also has a unique feature in the fact that it has a one year intensive Bible study course for those who do not expect to enter the ministry or to specialize in Christian work. It is intended for children of fathers and mothers who fear to commit their sons and daughters to the present-day, skeptical university without a better knowledge of the Bible, and some familiarity with the reasons for believing it to be a divine revelation.

The school has a secretarial course, in which young men and women who expect to be pastors' assistants, take as part of their studies shorthand and typewriting.

## The Heart of the Lesson

BY ARTHUR FOREST WELLS

### THE SON OF GOD BECOMES MAN

Jan. 3. John i:1-18

Golden Text: John xiv:9

#### Daily Readings

Mon., Dec. 28, Gen. i:1-31. Tues., Dec. 29, Gen. xxii:1-19. Wed., Dec. 30, Exod. iii:1-12. Thurs., Dec. 31, Exod. xxxiii:1-11. Fri., Jan. 1, Exod. xxxiii:12-23. Sat., Jan. 2, Exod. xxxiv:1-9. Sun., Jan. 3, Judg. vi:19-27.

#### THE OUTLINE OF THE LESSON

I. The Word in the Beginning of Eternity and of Time (John i:1-5). II. The Ministry of John the Baptist (John i:6-8, 15). III. Unbelief and Faith toward the Word, the true Light (John i:9-13). IV. The Incarnation (John i:14). V. Grace and Truth Given and Revealed by the Word (John i:16-18).

#### THE HEART OF THE LESSON

This prologue is weighted with the revelation of truth, grace, and glory of the Lord Jesus Christ. The teacher will not have time to dwell upon every detail of this record. If I may be permitted to suggest an approach to this lesson, I would advise a comparative study of verses 1, 14, and 18, which give the facts of Christ, and then an application of these facts in the light of verses 10-13.

I. The Revelation concerning the Lord Jesus Christ. Let the teacher take a large piece of paper and write verses 1, 14, and 18 in three columns, separating the statements of each verse in such a way that they may be easily compared with the corresponding statements of the other two verses respectively. He will soon detect that there is a very definite connection of thought between them. For example, verse 1 declares that the Word was with God in the beginning; verse 14 tells us that He became flesh and tabernacled among us; and verse 18 gives the reason for His abode with us, namely, that He might exete God to us. His oneness with God could have no redemptive value for us without His incarnation; nor would His incarnation have been profitable to us without His subsequent revelation of the Father. Someone may raise the point that we are not even saved by revelation. This, of course, is true; and John will come to that very quickly and fully in subsequent chapters; indeed, he comes to it as soon as the

29th and 36th verses of this very chapter. That, however, belongs to next Sunday's lesson.

Let us examine the verses which we have indicated a little more closely. Verse 1 says three things: first, the Word was in the beginning; secondly, the Word was towards God; thirdly, the Word always was God. Each succeeding, but not displacing, statement, intensifies the preceding one. The Lord is spoken of as the Word, because He is the Revealer of the Father, as the Spirit is the Inspirer of what the Son declares. Luke uses the same term in the second verse of his Gospel. The translators have printed it with a small "w" there, which obscures its meaning. Read it as if it had a capital "W." The "beginning" referred to is that of eternity. This antedates the "beginning" of Gen. i:1, for the latter refers to the beginning of time. The Word is then declared to have been "with" God. But we must be careful to have a right understanding of the preposition "with". John did not use the preposition "with". He used the preposition "towards", a preposition of motion. We may be able to approach the thought here by saying that the Word was not only in fellowship with God, but that everything which He did, He did with respect to the Father's will. Take this as a key to the Gospel of John, and notice how frequently the evangelist is led to show the Lord in the attitude of waiting upon the Father's will. Compare John xii:27-28; but see also ii:4, iv:34, v:17, vi:11, vii:6, xi:4, etc. But John will not be understood to say that the Word was distinct from God. He writes, therefore, by inspiration, that the Word and God are one God, and have always been one.

In verse 14 John writes that the Word "became" flesh. It is important to note the difference between the "was" of verse 1 and the "became" of verse 14. His Divine nature had no beginning, but His human nature did. He became flesh for the immediate purpose of dwelling or tabernacling with or among us. It has always been God's desire to dwell with His people. This is seen in the story of Adam and Eve, and subsequently also in the purpose ascribed to the building of the tabernacle in the wilderness; for we read in Exod. xxv:8, "And let them make Me a sanctuary, that I may dwell among them." Our hearts take fresh courage as we note from Rev. xxi:2-7 that the Lord has willed this desire of fellowship with us to be eternal. In connection with the purpose of the Incarnation note carefully what is written in Rom. viii:3-4. Although the Son "emptied" Himself, according to Phil. ii:5-8, it is evident that He did not thereby undeify Himself, for John testifies to evidence of His manifested glory, "Glory," he says, "as of an Only-begotten from besides a Father, full of grace and truth." John may have referred to his witness of the Lord's Transfiguration; but his daily experience with the Son of God is not to be excluded. What a difference between the results of faith and unbelief! Contrast this passage with Isa. liii:1-3.

Verse 18 declares that, while no one has ever seen God, the only-begotten God—for so reads my Greek Testament—has done more than just seen Him; He is in the bosom of the Father, and has declared Him. The word rendered "declared" is the word from which we get the word "exegesis" which describes the science of critically examining the text of Scripture in order to get at its true meaning. The declaration of the Son concerning the Father is made with full knowledge of Him. The scholars should be told that the passages of Scripture which say that certain individuals did see God, must be understood as saying that in those instances the Second Person of Trinity, not the First Person, as here, is meant.

II. The Human Response to the Revelation of God. Lack of

space forbids our development of this thought. But the teacher should know how to apply the truth of this lesson in just the way that each particular scholar needs to have it pressed home to him. But by all means let us not fail ever to bring the lesson to a practical focus. We must not only be intelligent: we must be obedient. We must not only be evangelical: we must be evangelistic.

### THE FIRST DISCIPLES

Jan. 10. John i:35-51  
Golden Text: John i:29

#### Daily Readings

Mon., Jan. 4, John i:19-34. Tues., Jan. 5, John i:35-42. Wed., Jan. 6, John i:43-51. Thurs., Jan. 7, Matt. iv:12-25. Fri., Jan. 8, Matt. ix:1-17. Sat., Jan. 9, Acts ix:1-22. Sun., Jan. 10, Luke xiv:15-35.

#### THE OUTLINE OF THE LESSON

I. John and Andrew Introduced to Christ (John i:35-40). II. Simon Brought to Christ (John i:41-42). III. Philip Found by Christ (John i:43-44). IV. Nathanael Acclaims Christ (John i:45-51).

#### THE HEART OF THE LESSON

I. John and Andrew. These men were disciples of John the Baptist until the day that he introduced them to the Lord Jesus Christ. Then John began to decrease, and the Lord to increase (John iii:30). John and Andrew were won to the Saviour-Messiah by a look at Him as the Lamb of God. All Christian life begins that way. Heretofore Israelites had brought lambs to the tabernacle and to the temple; but this was God's Lamb Who chose to go to the cross when the temple-priests refused Him. A right attitude to the death of Christ is the first step into the spiritual life. "For this is the will of My Father, that every one that beholdeth the Son, and believeth on Him, should have eternal life; and I will raise him up at the last day" (John vi:40). The Christian is more than a beginning, however; and this is indicated by the narrative before us. After seeing Him, they followed Him. This is emblematic of the life of obedience. One of the wonderful things of the believer's path is that when he is walking in the will of God, he may know that no matter where he is placed his Lord has been there before him. But the Lord is more than a Forerunner. He is a Companion with Whom we may converse. This is Christian prayer. It is illustrated by the conversation of these two men and the Saviour. "I tell Him all my sorrows, I tell Him all my joys, I tell Him all that pleases me, I tell Him what annoys; He tells me what I ought to do, He tells me what to try; and so we talk together, My Lord and I." But the Lord intends to be more than an occasional Companion. It is His will that we should dwell with Him continually. We see this portrayed in the visit of these disciples to the Lord's dwelling. Writing, many years afterwards, John still remembered, with holy emotion, the blessedness of the first hour that he spent under the same roof with the Lord Jesus Christ. He said, "It was about the tenth hour." "I have a Friend so precious, so very dear to me, He loves me with a tender love, He loves so faithfully, I could not live apart from Him, I love to feel Him nigh, and so we dwell together, My Lord and I."

II. Simon Peter. After such precious fellowship with the Lord, Andrew went out to evangelize his brother Simon. I am not going to say that those who have sweet companionship with Christ *should* go out to win souls, for I do not want to insult faithful Christians like that. But I will say that those who are sincerely consecrated in their fellowship with the Lord Jesus Christ *will* just naturally be evangelistic.

Something is wrong with the believer's heart in the house of the Lord Jesus Christ, if the pavement outside of it does not sense the presence of a missionary soul when that believer walks out upon the street. Well, Andrew went out, found his brother *first*—this indicates that he must have kept on doing this kind of thing, and brought him to Jesus. Are you satisfied with just telling the story? Or do you feel a responsibility of bringing that soul to the Saviour? Is it enough to advertize? Or should we also see to it to get an order for the Lord Jesus Christ? God has put us into a glorious work, the work of preaching and teaching the good news of regeneration. Who can measure the full results of grace in a saved sinner? We cannot measure them; but the great change is indicated in this unmeasurable sentence: "Thou art Simon the son of John: thou shalt be called Cephas." A statement of that kind can be made of all twice-born men.

III. Philip. If the pronoun "he" in verse 43 refers to Andrew—and this might be, in view of the word "first" in verse 41, and the mention of Jesus by name in verse 43, then we have added proof of the faithfulness of Andrew as a soul-winner. But the pronoun may also be applied to Christ Himself. In that case, we have the first picture in the New Testament of the Lord Jesus Christ as the Shepherd. "*He* findeth Philip." Now it is interesting that in verse 45 Philip declares to Nathanael, "*We* have found Him, of Whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph." One verse says that Jesus, or one of His disciples, did the finding; the other verse says that the candidates for salvation themselves did the finding. Do the sheep find the Shepherd, or does the Shepherd find the sheep? Of course, the Shepherd finds the sheep. But do not mark Philip down too quickly, if at all, for what he said; for there is a human side to salvation. The Lord gives the faith: but we must exercise it. The Lord regenerates: but we must repent. The Lord plans: but we must obey. The Lord gives the crop: but we must sow the seed. We have the two sides of this question brought before us again in verses 46 and 47; where Philip says to Nathanael, "Come and see," and where John writes that "Jesus saw Nathanael coming." See also verse 48. Note that Philip includes others with him; he says, "*We* have found Him." He felt himself to be a member of a spiritual society.

IV. Nathanael. This true Israelite knew his Bible; but, being unfamiliar with the early chapters of what is now the New Testament, he did not know that the Messiah, though born according to the Scriptures in Bethlehem, had moved to Nazareth. Nathanael knew that the Messiah could not have been born in a Galilean town. This shows how careful we must be in presenting the Gospel. For the very truth may be misunderstood by sincere souls, when their own information is not sufficient. Had Philip stopped at the word "wrote", closing his first sentence about the Messiah there, Nathanael's first reply would have been otherwise. Philip made his work difficult by adding the last two clauses of his statement. But the Lord overruled; and Nathanael was won (John vii:52).

#### JESUS AND NICODEMUS

Jan. 17. John iii:1-16  
Golden Text, John iii:16

#### Daily Readings

Mon., Jan. 11, John ii:1-11. Tues., Jan. 12, John ii:12-22. Wed., Jan. 13, John ii:23-iii:15. Thurs., Jan. 14, John iii:16-21. Fri., Jan. 15, John iii:22-36. Sat., Jan. 16, John vii:37-52. Sun., Jan. 17, John xix:31-42.



## THE OUTLINE OF THE LESSON

- I. Nicodemus' Approach to the Lord Jesus Christ (John iii:1-2).
- II. Our Lord's Response (John iii:3-16).

## THE HEART OF THE LESSON

It is a pity that he or they who divided the Bible into chapters and verses did not make the third chapter of this Gospel begin at what is now the twenty-third verse of its second chapter. The last three verses of the second chapter are a very helpful introduction to the third chapter of this Book. Let us look at those verses. They tell us that the Lord was at Jerusalem during the passover, and that many appeared to believe on His name when they beheld the signs which He wrought; but that Jesus did not commit Himself to them, because He knew all men. At the first reading of these verses, we might get the picture of the distrust of the Lord in the crowds as such; but a more careful examination of them seems rather to unfold the thought that the text deals not so much with a mass movement as with the discrimination by the Lord of the faith of individual followers of Him. "But Jesus Himself was not committing Himself unto them, for that He knew all (men), and because He needed not that any should bear witness concerning the man; for He Himself knew (on account of the fact of His knowing) what was in the man." Note the imperfect tense of the verbs and the definite article. The word "believe" in verse 23 and the word "commit" or "trust" in verse 24 is the same word in the original text. Individuals were coming to Him, after they had beheld His signs; but Jesus did not believe in their faith.

The third chapter then begins with the story of the coming of Nicodemus to Jesus, saying, "Rabbi, we know that Thou art a teacher come from God; for no one can do these signs that Thou doest, except God be with him." Even if we did not know the following contents of this third chapter, we feel now that we could predict, on the basis of John ii:23-25, what our Lord's answer to this newcomer will be. But we must not proceed on the basis of our inferences. Let us take the Lord's own word. His first word to Nicodemus is, "Verily, verily, I say unto thee, except one be born anew (or, from above) he cannot see the kingdom of God." Jesus had no more faith in the faith of Nicodemus, at this time, than he had in the "many" that appeared to believe on Him. Let us hope that John vii:50-51 and xix:39 should be interpreted as meaning that Nicodemus did become a trustworthy disciple of the Lord. But the present text is before us. The Lord's distrust of Nicodemus' interest in Him at this early stage is manifest also in the irony of verse 10 in the light of verse 2. Nicodemus will refer to the Lord as only "a teacher come from God;" Jesus shows His amazement of Nicodemus' ignorance of the primary truth of regeneration in view of the fact that he (Nicodemus) was considered, or he considered himself, "the teacher of Israel."

The attitude of unbelief that the Lord felt all around Him is reflected in John iii:11-21. Verse 12 reads, "If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?" But the Saviour will not be dissuaded from seeking and saving that which is lost, even though the clouds of self-will hang low. He explains to Nicodemus—if verses 16-21 are a part of His reply to this teacher of Israel—that He has been sent into the world, not to judge it—Nicodemus may have referred in this conversation to the Lord's cleansing of the temple—but to save it, and that this saving will be done through His death, the manner of which will be similar to the lifting up of the serpent in the wilderness by Moses. Knowing the reluctance of the Jews to believe that their Messiah would have to die, we see our Lord

beginning already to inform them of this necessity. This was one of the first things about which He spake after His resurrection (Luke xxiv:25-27). Paul gave the same testimony (Acts xvii:2-3). But the Lord impresses on Nicodemus, and upon us, that the gracious salvation, which He has come to provide, will be bestowed only on condition of faith, which is faith indeed, and which therefore shows itself in acts of obedience. Note, therefore, with care the last verse of this chapter: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." The opposite of true faith is disobedience. The word for "not obeying" is found also in 1 Peter ii:8, iii:1; Rom. ii:8, x:21, etc. "Trust and obey, For there's no other way, To be happy in Jesus; But to trust and obey."

#### JESUS AND THE SAMARITAN WOMAN

Jan. 24. John iv:1-42  
Golden Text, 1 Tim. i:15

#### Daily Readings

Mon., Jan. 18, John iv:1-42. Tues., Jan. 19, John iv:43-54. Wed., Jan. 20, John v:1-18. Thurs., Jan. 21, John v:19-29. Fri., Jan. 22, John v:30-47. Sat., Jan. 23, 2 Kings xvii:24-41. Sun., Jan. 24, Ezra iv:1-10.

#### THE OUTLINE OF THE LESSON

I. Jesus at the Well (John iv:1-7a). II. "Give Me to Drink" (John 7b-9). III. "If Thou Knowest the Gift of God, and Who," (John iv:10-12). IV. "A Well of Water" (John iv:13-15). V. "God, Call Thy Husband" (John iv:16-17a). VI. "Thou Saidst Well" (John iv:17b-20). VII. "God Is Spirit" (John iv:21-25). VIII. "I Am" (John iv:26-30). IX. "My Meat" (John iv:31-38). X. "Many of the Samaritans Believed" (John iv:39-42).

#### THE HEART OF THE LESSON

Our text presents the Lord at the time in the light of His dealing with the seventh recorded candidate for His discipleship in the Gospel of John, although this woman did not know that she was approaching the well that day in that capacity. The names of the seven persons are: John, Andrew, Peter, Philip, Nathanael, Nicodemus, and this Samaritan woman. Of these seven, she is the third one mentioned as a soul winner; the others being Andrew and Philip. We would still have less than fifty per cent. perfection in soul-saving service of Christians, if we had the percentage which John's narrative gives us thus far; but think of what it would mean, if three out of every seven won to Christ were faithful winners of souls! While speaking of figures in respect to salvation and service, note that our Lord spoke just seven times to this Samaritan woman at the well.

The teacher should inform or refresh his mind in reference to the history of the Samaritan people. Let him consult 1 Kings xvii and the Books of Ezra and Nehemiah. One such woman has now come to the well, where she was wont to get water. A study of the word "coming" in verse 15 may lead to the conviction that she was at this time a passerby. The same word of movement is used of the Lord in verse 4. He, the heavenly Passerby, had come to the well before her. She came to draw water, but found the Saviour Who was waiting to draw her unto Himself. I have called attention to the verb "passing through" in verses 4 and 15 to point out the glory of God's ways. Truly "all things work together for good, to them that are called according to (His) purpose" (Rom. viii:28). The word rendered "thus" in verse 6, in the clause, "Sat thus by the well," may also be rendered "as he was." It is so rendered in John xiii:25, where we

read of John that "He leaning back, *as he was*, on Jesus breast." Here then, in John iv, we see the conjunction of the Saviour, just as He was, with a sinner, just as she was. We have sung, "Just as I am! \* \* \* O Lamb of God, I come;" for that is the only way that we can come to Him—just as we are. But have you ever thought that, when we come to Him, we come to Him just as He Himself is? Well, praise be to God, for He too cannot come except just as He is: just as He is in holiness, wisdom, power, love, and grace! Compare Matt. ix:9, "And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and He saith unto him, Follow Me. And he arose, and followed Him." Here the sinner was sitting, and the Saviour was passing by. But again the sinner was saved, and, like the Samaritan woman, became an evangelist of the gospel of his Lord. Matthew was also appointed to be an apostle.

Go back to see how the Lord Jesus Christ dealt with the other six candidates for salvation. Here He Himself opens the conversation by asking for a drink. He well-nigh rebuffed Nicodemus, a teacher of Israel; but He invited this woman, a drawer of water. No one can prescribe the ways of God. But the woman, proud of her Samaritan connections, resents being addressed by One Whom she thinks is just an inferior inhabitant of Palestine, a Jew. This is evident not only in her manner but also in the verb which she used to describe the Lord's request of her. For the verb for "ask" which she ascribes to the Lord Jesus is the verb for "asking" used by inferiors to their superiors. She makes every effort to debase and to shame the Lord as a Jew. But the Lord, in the poise of His Deity, and for His redemptive love for this woman, is not angered by her offense. Picture this scene for yourself. Have you ever had someone slam the door in front of your face when you had come to do a Christian service? If you have had such an experience, may I ask how you took the insult? The Lord answered not only as a Gentleman but as the Divine Saviour, and very kindly put the inferior's word for asking into her own mouth, in order that she might get living water.

Something had already happened to this woman, for she now manifested a very different attitude toward Him Who had addressed her. This favorable change progressed until she turned to her own city, without even her water-pot, to preach Christ, Who had revealed Himself to her as the "I AM." See Exod. iii:14 and I Thess i:9-10. There are many precious details in this lesson; and the teacher will do well to examine them carefully.

### JESUS FEEDS THE MULTITUDE

Jan. 31. John vi:1-13, 48-51

Golden Text, John vi:35

Daily Readings

Mon., Jan. 25, John vi:1-15. Tues., Jan. 26, John vi:16-21. Wed., Jan. 27, John vi:22-40. Thurs., Jan. 28, John vi:41-51. Fri., Jan. 29, John vi:52-71. Sat., Jan. 30, John vii:1-24. Sun., Jan. 31, John vii:25-52.

### THE OUTLINE OF THE LESSON

I. Jesus on the Other Side of Galilee, (John vi:1-3). II. The Five Thousand Fed, (John vi:4-13). III. The Living Bread, (John vi:48-51).

### THE HEART OF THE LESSON

The lesson of two weeks ago presented the Lord Jesus Christ in Jerusalem. Last Sunday's lesson pictured Him on His way northward from Judaea to Galilee. In the fifth chapter, from which we have no lesson at this time, He is in Jerusalem again, in Jerusalem where He could have no faith in the faith of the multitudes (John ii:

23-25, v:46-47). Now He is seen leaving the city of Zion again, and going away to the other side of Galilee. It becomes evident, therefore, that these chapters of John's Gospel cover an extensive period in our Lord's ministry.

It is the time of passover again; and great crowds may be seen on their way to Jerusalem. To their accustomed festival joys has been added a keen interest in Jesus of Nazareth on account of the signs which He wrought on them that were sick. Drawn to Him by remedial miracles, they are now to behold a miracle of feeding. For the Lord Jesus Christ not only saves; He also builds up. Indeed, this is the major need; for even if we did not need salvation, we would still need Him for continual sustenance. He saves, keeps, and satisfies. The people do not seem to be conscious of their need; but He is. And so He sets about to help them. It is pathetic to see the helplessness—not to say indifference—of the disciples, who, according to Matt. xiv:15, suggest that the multitudes be sent away, in order that they might get their own provisions. The compassionate Lord has other thoughts; and so He replies, in the next verse, "They have no need to go away; give ye them to eat."

Returning now to John's record, we hear Him saying to Philip, "Whence are we to buy bread, that these may eat?" This was not a question of ignorance but of power. This same thing may be said, for example of John xii:27, where the Lord is seen debating with Himself as to what sort of prayer He should offer in that time of His soul's trouble. Here He was not looking for information about what to do. It is expressly said that He knew what He wanted to do. But because signs were not ends in themselves, attention is called to the fact that He was using the occasion to prove Philip. He was using the event as an object lesson for His disciples.

All this becomes the more important in the light of the dispensational truths that are foreshadowed in these chapters. Our Lord will shortly go up into the mountain to pray, and then come down again to His disciples over the waves of the sea, whose fury He will quiet. The going up into the mountain speaks of His ascension into heaven; His descent and supernatural walking upon the sea, where he met a representative of the Twelve, speaks of His coming again and our gathering together unto Him; and the ceasing of the wind speaks of the millennial glories of peace (Acts i:9-11; 2 Thess. ii:1; Isa. xi:1-10). This symbolism carries us in spirit then to the first chapter of The Acts, where He says to His disciples, so to speak, "Give ye them to eat," as He says, "It is not for you to know times or seasons, which the Father hath set within His own authority. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth." Read this quotation of The Acts in the light of the attempt of the Jews to make Christ king by their own force, and His withdrawal from them, as recorded in John vi:15.

The lesson shows the power of the Lord through the consecration of what we have for Him. If Philip will permit himself to be baffled by the greatness of the multitude in view of \$33.75 worth of bread, and Andrew be discouraged by the scarcity of the provisions that are actually present; the lad will not wince as he gives up the afternoon lunch of five barley loaves and two fishes which he carries with him: while the Lord satisfies the hunger of the multitude with the consecrated food. Zero amounts to nothing; but with the Lord Jesus Christ before it, it has eternal and infinite value. But remember that the Lord's work is spiritual. We are not to be content with the giving out of fish sandwiches in social work. We must give the world Christ to eat (Matt. iv:4; John vi:51, 63).

## Book Reviews

By FRANK E. GAEBELEIN, LITT.D.

**Life in His Name.** By Samuel Miller, B.D., D.D. 248 pages, cloth. Augustana Book Concern, Rock Island, Illinois.

This volume of brief meditations by the Dean of the Lutheran Bible Institute of St. Paul, Minnesota, is based on the Gospel of John. The meditations were originally delivered as chapel talks to the students at the Institute, and breathe a sincere devotional spirit.

There is much in this book that is evangelical and true to the Gospel. However, we cannot recommend it in its entirety to our readers because of Dr. Miller's insistence upon certain unscriptural doctrines. The chapter on "Backsliders," for instance, attacks the eternal security of the believer and implies the repulsive doctrine that unbaptized infants are damned. Elsewhere much stress is laid upon the doctrines of baptismal regeneration applied even to infants. These unscriptural teachings naturally involve the author in some rather complicated explanations when he deals with adult conversion.

It is unfortunate that the work of this earnest teacher should be marred by adherence to man-made ecclesiastical dogmas so contrary to the complete and deeper meaning of the Word of Truth "rightly divided."

**Word Pictures in the New Testament.** Volume IV. The Epistles of Paul. By Archibald Thomas Robertson, A.M., D.D., LL.D., Litt.D. 634 pages, cloth. Richard R. Smith, Inc., New York. Price \$3.50.

Some months ago we had the pleasure of commending the third volume in this series. Now the fourth volume, dealing with the Pauline Epistles, is on our desk.

Dr. Robertson occupies a unique place. A world-authority on the intricacies of New Testament Greek, he is at heart and by testimony a thorough-going evangelical believer. In this series he gives us studies that will be welcomed and respected by the liberals because of their scholarship, and at the same time will delight the hearts of the most conservative because of their loyalty to the fundamentals.

Dr. Robertson's method is simple. First he gives a very brief introduction to the Epistle under discussion. Then he goes through the Epistle verse by verse, pointing out significant words, phrases, and constructions. The Greek word is given in each case, the English instead of the Greek alphabet being used. Let no one, however, fear that Dr. Robertson gives merely a technical, grammatical annotation of the text. His comments are full of flashes of spiritual insight, and in scores of ways illuminate the text.

The book will prove a valuable addition to the library of any minister, Christian worker, or Bible student. The hackneyed phrase, "a veritable mine of information" applies with truth to this latest fruit of Dr. Robertson's research.

**An Index to the Holy Bible.** 92 pages, paper. The Bible Institute Colportage Association, Chicago. Price 35 cents.

In handy, inexpensive form we have here a valuable supplementary help for Bible study. The bulk of the book, as the title implies, is an index of the Bible. The index covers topics, names, places, and doctrines, and is comprehensive in scope. Following this, the parables, miracles and discourses of Christ are listed and indexed; next a full harmony of the Gospels is given; a Chronology of the Acts and Epistles together with an Old Testament Chronology follows; and special passages relating to the immanence of God in man, and an index of Bible prayers conclude the book. In short, the publishers have given us a useful handbook that deserves a place on the study table beside the Bible.

**The Foundations of Bible History.** By Professor Dr. John Garstang. R. R. Smith, Inc. 423 pages. 73 plates and 19 maps. Price \$5.00.

This volume is an examination of certain historical events recorded in the Books of Joshua and Judges in the light of recent archaeological discoveries and Egyptology.

It is most interesting to learn from this well written monograph how the ultra Bible Critics are being put to shame for their assumptions by the research of archaeology. It was not so long ago when rationalistic critics doubted the existence of certain places mentioned in the early history of Israel and when the story of Joshua's conquest in greater part was branded legendary.

Professor Garstang evidently belongs to the critical school, but he is forced to make an important statement and concession. He says in his introduction: "Every identified site mentioned in the oldest sources (J, E and JE) of the Books of Joshua and Judges was revisited; while three selected cities, Jericho, Ai and Hazor, were examined more thoroughly with the spade. The impression now became positive. *No radical flaw was found at all in the topography and archaeology of these documents.* (Preface p. VII.)

Of great interest are the pages which deal with Jericho, Ai and Hazor. The excavations shed a wonderful light upon the Biblical record. The description of the topography of the territory is equally interesting.

The volume would be much more satisfactory if the writer had not made certain rationalistic statements, which are unacceptable with scholars who believe in the inspiration and reliability of all the historical records of the Old Testament. When the father of the critical school, a French physician by name of Jean Astruc (of very unsavory reputation, for he was immoral), issued his pamphlet on the Elohist and Jehovist composition of the Book of Genesis, he used the word "Conjectures." He used the right word. And in spite of over a hundred years of research and attempts to discredit the historical records of the Pentateuch and the records of the history of Israel, the theories of a J-and E- a JE—a P-and a D-document are still conjectures, or to use a plainer word—guesses. It is too bad that this volume of so much interesting information is marred by certain statements and assertions.

On page 136 the author declares "People trained to scientific thought today are not disposed to believe in the possibility of any phenomenon which defies the laws of human experience." The writer of these lines does not attempt to dissect such an arrogant statement. It simply means this—the supernatural has to be ruled out of these records. The professor explains therefore the miraculous passage through Jordan as the result of a landslide. The Biblical record shows the impossibility

of such an event and credits it to the power of God. And so the conjecture is advanced that the massive walls of Jericho may have fallen down through an earthquake shock. This is an improvement over the theory advanced but a few years ago by another set of critics, who spoke of those walls as very flimsy and that probably they were weakened by the tramping Israelites and then collapsed. This theory had to be abandoned when the thickness of the walls was discovered.

On page 170, speaking of Hebron, Dr. Garstang says: "It is associated in Hebrew legend with Abraham and is still called El Khalil (the Friend of God) in remembrance of the fact." What scientific facts Dr. Garstang has to brand the fact of Abraham as the Friend of God a legend he does not give us. It is at best one of the pet phrases of a rationalistic Bible Criticism. Of course the miracle of Joshua's long day is wholly mythical and was inserted hundreds of years after Joshua's times. We refrain from calling attention to similar passages in which Dr. Garstang follows the well beaten path of other destructive critics.

—*The Editor.*

**Chinese Twice-Born.** By Charles E. Scott, D.D. 159 pages, cloth. Fleming H. Revell Company, New York. Price \$1.50.

For more than a generation Dr. Scott has labored in China. In the vast Shantung Province he has been indefatigable in the apostolic work of itinerating. A man of thorough intellectual equipment, deeply spiritual, and always true to the evangelical faith, his ministry has been greatly blessed to thousands in China.

To his other notable volumes, "China from Within" and "Answered Prayer in China," Dr. Scott adds this thrilling book. The reader is inevitably reminded of Harold Begbie's "Twice-Born Men." But there is a difference. Begbie was the reporter, sympathetic but observing from the outside. Dr. Scott is the reporter and more. He has not only seen these changed lives, but in many cases he has been the means, humanly speaking, of the change.

These brief narratives of reborn Chinese bring out two vital facts in connection with foreign missions—facts that are too commonly forgotten or mis-represented in these days. First, is the indisputable fact of the lost condition of the heathen. Despite certain idealistic novelists, the life of the Chinese villager (and the villagers comprise the great mass of the population) is not a romantic idyll. Rather is it steeped in the depths of sin with the invariable accompaniments of squalor and degradation. Through his recounting of experience after experience Dr. Scott brings vividly to the reader the lost condition of the heathen with all that dreadful word "lost" implies.

The second fact is the universal efficacy of the Gospel. These heathen-sorcerers, image-makers and plunderers—all responded to the simple message of the Lamb of God slain for the sin of the world. No philosophic point of view, no restatement of the Gospel in modern terms was needed to win them. Christ "lifted up" was sufficient to change their lives. The Gospel seed grew up in their hearts unto a newness of life. Such a book as this, by the very inferences to be drawn from its narratives, is a powerful tract for the continuance of the evangelical, soul-winning type of missionary endeavor.

It remains finally to be said that Dr. Scott knows how to write. These stories are colorful. Now and then one finds striking phrases that make the subject live. The mark of authenticity is evident all through these pages.

**Uncle John Vassar.** By Thomas E. Vassar, D.D. 190 pages, cloth. American Tract Society, New York, N. Y. Price \$1.00.

This simple biography has a challenging message for the Christian of today. It contains the antidote for the depressing figures periodically published by religious researchers—figures that show the decline of evangelism and the dwindling accessions to the Protestant Churches of America.

Uncle John Vassar, by trade a brewer, became through surrender to the call of God perhaps the most indefatigable and powerful personal worker of his generation. Years of dealing with individuals about their souls taught him a unique directness, a winsome perseverance, and a Scriptural strategy that made him well-nigh irresistible. Called in by busy pastors, he would labor mightily in a parish, going from door to door, minding no rebuff, always emphasizing the one vital question of personal salvation. Antagonism was frequently aroused, but respect and love invariably succeeded the antagonism. In the west, among the armies in the Civil War, in the cities—Uncle John Vassar was the greatly beloved “apostle of personal evangelism.”

If one is afraid of feeling reproach for his own slackness in the first duty of the Christian—winning others, he should avoid this little book. But if one is content to be humbled in order to receive a blessing, if one desires to have his heart burn at the story of an obscure disciple who became a unique power through his full consecration, then he should by all means read this book. The American Tract Society is to be commended on reissuing it. May many thousands be circulated!

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## Longings For Home

My soul amid this stormy world is like some fluttering dove,  
And fain would be as swift of wing to fly to Him above.  
The cords that bound my heart to earth were broken by His hand,  
Before His throne I found myself a stranger in the land.

That visage marred, those sorrows deep, the vinegar, the gall—  
These were the golden chains of love His captive to enthrall.  
My heart is with Him on the throne, and ill can brook delay,  
Each moment listening for the voice, “Rise up, and come away!”

With hope deferred, oft sick and faint, “Why tarries He?” I cry,  
And should He gently chide my haste, thus would my heart reply:  
“May not an exile, Lord, desire his own sweet land to see?  
May not a captive seek release? a prisoner, to be free?”

A child, when far away, may long for home and kindred dear;  
And she that waits her absent lord may sigh till he appear.  
I would my Lord and Saviour know, that which no measure knows;  
Would search the mystery of Thy love, the depths of all Thy woes.

I fain would strike my golden harp before the Father’s throne,  
There cast my crown of righteousness, and sing what grace has done!  
Ah, leave me not in this dark world a stranger still to roam:  
Come, Lord, and take me to Thyself! Come, Jesus!—quickly come!

—R. C. C.



# OUR HOPE

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## Editorial Notes

### Our Glorious Head

The doctrines of the Epistle to the Colossians are very much needed in the present day. We need the truths revealed in this little epistle for our edification and encouragement. Though we know the precious teachings contained in this letter, we need to take hold of them more and more with our hearts and have the power of these truths manifested in our lives. The epistle teaches the Glory and Work of our blessed Lord and the believer's completeness in Him. In chapter ii:9-10 we find the word which may well be put over the entire epistle: "For in Him dwelleth all the fullness of the Godhead bodily, and ye are complete in Him, who is the Head of all principality and power."

The full Glory of our Saviour and Lord is revealed in the first chapter. It is this revelation of Himself, with whom we are identified, who is our Saviour and our Lord as well, which we need to contemplate more and more. Oh, the dignity and glory of Himself, who has loved us, who gave Himself for us, who loveth us and will ever love us! Often He is so dimly in His full glory before our hearts. We do not fully realize in our hearts, in spiritual understanding, the exalted One, His power and love, His nearness to us, His presence with us. Whenever that is the case things go wrong. We are not in the condition in which we should be and we stumble along. But if our hearts are fixed on Himself, if it is reality to us that the mighty Creator, the one who upholdeth all things, in whom the fullness of the Godhead dwells bodily, who has redeemed

us, is our Lord, with us and in us and over us, all will be well. There never will be a lack of joy and happiness. Though outwardly there may be trials and troubles, perplexities and losses, yet the heart fixed upon Him and His Glory will sing a hymn of praise and give thanks. There will likewise be fruit-bearing and a continual increase in the knowledge of God.

This is exactly the truth revealed in the prayer of the Holy Spirit through Paul in the first chapter (verses 9-14). The one great petition is that Christian believers "might be filled with the knowledge of His will in all wisdom and spiritual understanding." The will of God which is meant here is revealed in the first chapter of Ephesians. It shows the place which God has willed for believing sinners in Christ; the union, identification with Himself. If this fact is held fast, realized in faith and enjoyed, the result will be all that which follows the petition, including the "giving thanks unto the Father." The more we realize our place in Christ and the Glory of Himself, the more we become worshippers.

In verses 15-19 we find the great revelation of the Person and Glory of our Lord. What a passage this is! How the Holy Spirit, who gives no revelation in this epistle concerning His work in the believer,\* flashes forth His Glory. The passage is wonderful in that it contains a complete refutation of all errors which have been taught and are being taught touching the person of Christ. "Who is the image of the invisible God, the first-born of all creation." What a verse it is! He images God; He is the express image of His person. To do that He must be one with Him in all eternity. If it were "likeness of the invisible God" a doubt about His absolute Deity might be entertained. The word "image of the invisible God" shows Him to be God. And He is the first-born, or Head of all creation. The word

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\*The reason why there is no mention made of the sealing by the Spirit, the filling with the Spirit, as it is in Ephesians, is on account of the state of the Colossian Christians. They had listened to evil teachings, which dishonored Christ. They were in need of knowing the full Glory of Christ. The Holy Spirit fulfills His sublime commission in this Epistle in revealing Christ.

“creature” in the authorized version is unfortunate; the Lord is nowhere called a creature. The Holy Spirit knew all about the blasphemous teachings about the adorable One as given in Unitarianism and others, and so He adds that, which shows He is not a creature, but that He is the mighty Creator Himself. “Because by Him were created all things, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones or lordships, or principalities, or authorities; all things have been created by Him and for Him. And He is before all, and all things subsist together by Him.” Pause, dear reader. Think of the Dignity and Glory of such a One! And He, who is the image of God, who is God, the Head of creation, *because* He is the Creator, by whom and for whom all things were created and by whom all things consist, He is your Saviour and your Lord.

Then another dignity comes into view, which He possesses on account of His redemptive work. “And He is the Head of the Body, the assembly; who is the beginning, the first-born from among the dead; that He might have the first place in all things; for in Him all the fullness of the Godhead was pleased to dwell.” He has another Headship, that of the redeemed, His own, constituting the Church, which is His Body. We are in that Body as members; He is our Head in Glory, we are one Spirit with Him. What an object He is to behold! What a place is ours!

The Colossians faced great danger. The so-called “gnostics” had come among them and offered them things which were not according to Christ. These gnostics combined Oriental theosophy and asceticism with Christian teaching, and promised thereby a deeper insight into the spiritual things, a greater purity and more perfect knowledge than that which the Christian believer possesses. They promised their followers deliverance from the corrupting influence of matter. They denied the deity of Christ. He was looked upon as an emanation from God, an inferior Being, and of course His great redemption work was likewise denied. In the second chapter the Colossians

are warned against these wicked teachers. The Christ is the mystery of God, and in that mystery, now made known, there are hid all the treasures of wisdom and knowledge. The highest knowledge is made known not by human speculation in philosophy, but by revelation. The highest knowledge is Christ. He who knows Christ, is in Christ, one with Him, is in possession of the highest knowledge. So you need not fear man's wisdom or the devil's "occultism." But more than that. The believer in union with the Head, the One in whom the fullness of the Godhead dwells bodily, is complete, filled full in Him. No earthly knowledge or system can add to the blessing and power the believer has in Christ. Oh, for faith to enjoy this more and to take hold of the fullness we have in Him.

Legal teachers likewise troubled the Colossians. These came with their ordinances, circumcision, outward ceremonies, holidays, sabbath days, touch not, taste not, handle not, and other things. But He who is identified with the Christ, who is dead with Him from the elements of the world (the legal observances) and risen with Christ, has no need of those things. Christ is our sufficiency. In Him we have all and find all we need. Legality will only rob Him of His Glory and Grace towards us, and rob us of our blessing. Oh, Lord, give us eyes and hearts for *Thee alone*.



Only a few words, yet how blessedly full **Ye are Christ's**— of peace and joy! How precious they are **Christ is God's** to faith! If we, to whom they apply, would remember them daily, how happy in Him we would be. In all our ways, in good and evil days, yea, every moment. The truth contained in these words ought to be real to the true believer. Is not all our failure due to the fact that we live not sufficiently in the consciousness and reality of this wonderful fact, that we belong to Christ, that we are one with Him? Before these words in the third chapter of First Corinthians we find the statement "all things are yours." And after these words it is written, "Christ is God's." We are Christ's and Christ is God's;

all things are ours because Grace has brought us into this marvelous relationship.

“Christ is God’s” gives us once more the whole story of God’s Love and Grace. As the Only Begotten He ever subsisted in the form of God, the image of God, one with Him, absolutely God. But He came down, took upon Him the form of a servant, taking His place in the likeness of men. In the form of man He wrought the great work of redemption on the cross, and now after His resurrection, by which He is proven Son of God, and His presence as the glorified Man in the highest heaven, He is the one in whom and through whom, God, the God and Father of our Lord Jesus Christ, gives all blessing. “Christ is God’s,” then, means what we learn from the following scriptures: “The Father loveth the Son, and hath given all things into His hands” (John iii:35). “Whom He hath appointed heir of all things” (Heb. i:2). “Christ is God’s” is a word which tells us that He who is the Creator of all things, the visible and the invisible, came in incarnation, redeemed us, and is now, the beginning, the first-begotten from the dead and the Head of His Body, which is the Church. This is how God has brought us to Himself in the person of His own Son, by whom He has redeemed us, in whom He has exalted us and with whom He has given us all things.

To that wonderful person, Christ, the Christ of God, we belong. We are His, who is One with God, by whom and for whom all things were created. The Son of God for such as we were became poor, even to the poverty of the cross. There He took our place and in His own body He bore our sins and died for us. He saw us then the travail of His soul. We can look back to the cross and say, as His Apostle said: “Who loved me and gave Himself for me.” We belong to Him, who has all power in heaven and will have all power before long, as King of Kings and Lord of Lords on earth. We are Christ’s, whom God has appointed as the second Man, the head of the new creation, as Heir of all things. We are Christ’s, who is the Head of the Body, to which we belong. In Him and with

Him we are the Heirs of God. God and Christ are inseparable, and so are Christ and we who have trusted in Him and have His life. All Christ has belongs to us; all Christ is we shall be; where Christ is there we shall be in all eternity. Reader! Child of God, pause! Does your faith lay hold of this? Do you read it only and enjoy it just for a moment, or is this great fact of your union with Christ and God becoming daily a greater reality in your life? Is it really so that you enter deeper and deeper into that love which passeth knowledge? Oh! that it may be so with the writer and each believer who reads these feeble words on so great a theme.

“Ye are Christ’s.” Then we are *not our own*. That is *surpassing* riches of His Grace in kindness towards us in Christ Jesus. What a revelation of our eternal destiny!



**An Ever Precious Word** We mean the beautiful words which came from His lips before He went to go to the Father from whom He came. “I will come again and receive you unto myself; that where I am, there ye may be also.” Here we find three great things stated by Himself to His own, *Promise, Reception and Participation*. He told His disciples, and therefore all who are His, that He would come again. This blessed promise which was spoken in that solemn hour when He was alone with His little flock cannot mean anything else than His personal coming again for His own, and not their death or the gift of the Holy Spirit. “I will come again” means what it says. He is coming for His Saints, and this exceeding precious promise will some day be kept by Him. And that will mean Reception. “I will receive you unto Myself.” Ah! what that will be. He who has prepared a place for us in the Father’s house with its many mansions will welcome all His dear, blood-bought people there. What a glorious, unspeakable, precious home-coming it will be! How precious it will be to the Father when those whom He chose before the foundation of the world, whom He predestinated to the Son-place in Christ Jesus, come home as sons. How precious to our ever blessed Lord to have them all who trusted

in Him and who were kept by Him with Himself in the Father's house! The world boasts often of great receptions. Supposing all the great kings and rulers of the earth, with their brilliant courts, and all their earthly glory and splendor, were to give a great reception to welcome people in their presence, what a wonderful event that would be. Compared with that future reception of the Church, the body of Christ, such an earthly reception is a miserable, poverty-stricken affair. The King of Kings receives those who will share His rule, the Son receives His sons, the Heir of God His beloved joint heirs, the Bridegroom His bride, while angels surround the marvelous scene, praising and worshiping. Oh! the heart beats faster in anticipation of what that will be. And then there is *Participation*. "Where I am, there ye may be also." We shall see Him as He is and be like Him; transformed into His image, our bodies changed, like unto His glorious body, and thus shall we be fitted through Him who loved us and gave Himself for us, to participate in all He has and be with Him where He is. What will it be!

Dearly beloved! Are these familiar words of the blessed Christ becoming more precious to you? How often do you meditate on them? Are thy not fit to have them daily before our hearts? And if we do they will surely through the power of the Holy Spirit make Him and our glorious happy future in the Father's house more real to us.

Oh what a home! The Father's house.  
 There love divine doth rest;  
 No other spot can hold the hearts  
 Of those by Jesus blest.  
 His home made ours—His Father's love  
 Our heart's full portion given—  
 The portion of the only Son,  
 The great delight of heaven.

Oh what a home! Love upon love  
 Re-echoing through its breadth;  
 The Son's divine affections flow  
 Throughout its height and depth.  
 And full response the Father gives,  
 Heart answering to heart,  
 And not a cloud to cross the scene  
 A shadow to impart.

## O U R H O P E

Oh what a home! But such His love  
 That He must fetch us there,  
 To fill that home, to be with Him,  
 And all His glory share.  
 The Father's house, the Father's heart,  
 All that the Son is given,  
 Made ours—the objects of His love—  
 And He, our joy of heaven.



“What day I am afraid, I will trust in  
**Fear and Trust 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  
 fear anything. Being asked recently for a suitable word  
 to be inscribed in a little locket for a christian young man,  
 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  
 will I 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."



**An Expulsive Power** Now and then we receive letters asking about such things as "Card Playing," "Dancing" and going to "Theatres."

Then we are told too, that there are certain so-called "churches" which have "card parties" and have evenings for dancing and theatricals. We remember Dr. John Hall, who was forty years ago the Pastor of the Fifth Avenue Presbyterian Church, saying: "The church is not called to provide amusements. She has a greater work to do." All these things are fruits of the old nature, and if a true believer indulges in them and follows these things he feeds the flesh and becomes destitute of all spirituality. He may make a Christian profession, but he is dead.

The new nature, which loves and adores the Lord Jesus Christ, has in it an expulsive power. It is the expulsive power of love for Christ. It will expel the appetite and the love for these worldly amusements. John Newton, in one of his hymns, says what every true believer should be able to say:

## O U R H O P E

“Let worldly minds the world pursue,  
It has no charms for me;  
Once I admired its trifles, too,  
But grace has set me free.

Its pleasures now no longer please,  
Nor e'en content afford;  
Far from my heart be joys like these,  
For I have seen the Lord.

As by the light of opening day  
The stars are all concealed,  
So earthly pleasures fade away  
When Jesus is revealed.



**Deceptive** “Verily I say unto you, This generation shall not pass, till all these things are fulfilled” (Matt. xxiv:34). This statement of our Lord in His great prophetic discourse, concerning the end of the age and the sign of His Coming, is puzzling to many who begin to study prophecy. How can these things about a great tribulation and the glorious manifestation of the Son of man as described in verses 29-31 mean His literal coming in the future, when He said that the generation living should not pass till all these things He had spoken of came to pass? Many infidels and rationalistic interpreters of the Bible have fastened upon this sentence and made it appear that the prophecy has failed. And post-millennial writers, especially those in our own day, who so foolishly try to combat the doctrine of the second, visible, personal and glorious coming of our Lord, likewise use this verse and give it the meaning that the Lord actually meant the generation then living, and that therefore all He spoke was fulfilled, as they say, spiritually, in the destruction of Jerusalem.

But what does the Greek word “*Genea*” translated by generation mean? It has no such meaning as we have it in English, the duration of a life, forty or fifty years. In Hellenistic Greek this word has the meaning of a race, or family of people. It has here in Matthew the meaning, not of the generation then living, but the meaning of the Jewish nation, or race. One only needs to go back to the previous

chapter and notice the use of the word generation there (Matt. xxiii:35-36). The Lord speaks of the slaying of Zacharias and says "whom ye slew," and then adds all these things shall come upon this generation. But that living generation did not slay Zacharias, so that the whole people are addressed. We invite the reader to examine the following passages in each of which the same Greek word "*Genea*" is used and applied to the Jewish nation: Matt. xii:39, xxiii:36; Luke xi:50; Acts ii:40; Phil. ii:15. In the last named passage the word is translated by nation. This great part of the Olivet discourse concerns the Jewish race. He predicted judgment to come upon them; but what about their predicted future glory? This nation shall not pass till all these things be fulfilled, including the gathering of them with the great sound of the trumpet in the future day of their restoration. Every Greek scholar knows that this is the correct interpretation. Says Dean Alford: "The continued use of the verb *parechomai*—pass away, verses 34-35, should have saved the commentators from the blunder of imagining that the living generation was meant, seeing that the prophecy is by the next verse carried on to the end of all things, and that as a matter of fact, the apostles and early Christians did continue to expect the Lord's coming, after that living generation had passed away."

And here is the "new" translation of the New Testament by *Moffat*: "I tell you truly, the *present* generation will not pass away till all this happens." This is not a translation, but a deception. The word "*present*" is put in for the purpose of fortifying the unscriptural view of Post-millennialism that all the words of our Lord were fulfilled when Jerusalem was destroyed. It is a deceitful handling of the Word of God under the guise of a "new translation." And it is astonishing that this "translator" does not put in the word "present" in chapter xxiii:36. He singled out just this verse in the prophetic address of our Lord to confirm his readers in the wrong idea that the then living generation is meant and not the Jewish race as a whole.



The history of David is full of the most precious teaching, both concerning the blessed Gospel of the Son of God, according to the flesh the Son of David, and the great dispensational truths concerning the Kingdom, which God promised to David and which will be set up at the time of the second coming of our Lord. We study too little the great events which the Holy Spirit has reported from the life of David. The twelfth chapter in First Chronicles is one which has special significance. Here is a most remarkable list of names. Different they were in many respects. There were mighty men, armed with bows, those who used both hands, the right and the left, men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains. Others were experts in war with all instruments of war, and they were not of double heart, that could keep rank and were perfect in heart. They all however, had one great purpose, they gathered together for one object, they were ready to fight one great cause. This is stated in verse 38: "All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David King over all Israel; and all the rest also of Israel were of one heart to make David king." All this is written for our learning. Like David our adorable Lord, the King, is now rejected, and like David ere long He is to come into His inheritance, to be King of kings and Lord of lords. How strange that His own, redeemed by His precious blood, are less united than the children of Israel, in this great object, to have Him crowned as King. Of the children of Issachar it is written that they had "understanding of the times, to know what Israel ought to do." How few of His heavenly people have understanding of the times. They are ignorant of the times and of the seasons, deluded by all kinds of unscriptural theories and teachings, dreaming of a spiritual kingdom or a world conquest and conversion, without the personal presence of the King.

Of Saul's brethren of Benjamin it is written that they

used both the right hand and the left in hurling stones and shooting arrows. How skilled they must have been. All their strength and talent was at the disposal of the King. How little this is the case with Christian believers. Many are onesided, not out and out for Him. Of many it must be said they have a double heart, serving partly Him and partly the world. And thus we could go through the whole list of 1 Chronicles xii and see how little we possess the characteristics of these men, in a spiritual way; how little our heart's desire is to have Him crowned King. May the Holy Spirit unite the hearts of His people in these solemn days around this great purpose, "His blessed Coming again." The enemy is not willing to have it so, but the Spirit of God is mightier than that old serpent. Let us pray more fervently, let us labor more earnestly, let us live more consistently, the great prayer given to us by the Holy Spirit, the prayer "Even so, Come, Lord Jesus." May the great author of this prayer, the Spirit who saith "Come," lay it more and more upon the heart and mind of the Bride to say "Come." And we repeat, may our lives and our labors manifest that prayer.



**Leviticus** In spite of the miserable and ignominious failures of certain persons of the past,  
**xxvi:24** others continue to attempt to fix, through Leviticus xxvi:24, the duration of the "Times of the Gentiles." They say the "seven times" means seven times 360 years, or 2520 years. Then they go back to Nebuchadnezzar when the times of the Gentiles began and, using the 2520 years, they teach that the times of the Gentiles will end in 1935 or 1936.

But the whole thing is an invention pure and simple. In the first place, the correct rendering is not "seven times," but "sevenfold." It has nothing to do with the duration of the age of the Gentiles. It is nothing but a speculation. Nor is there any authority for multiplying 7 by 360. The seven times mentioned in Daniel iv:25 have nothing to do with the period of the times of the Gentiles. They rather mean the last seven years, the last prophetic week of Daniel

ix:27 with which this Gentile age closes. Our exposition of Daniel shows this clearly.

Before the times of the Gentiles can end "the fulness of the Gentiles must come in" (Romans xi:25). The fulness of the Gentiles means the elect number which composes the true church, the body of Christ. That body will be called to meet the Lord in the air, before the last seven years, with which the age ends, begin. How then, can the times of the Gentiles end in 1935 when the true Church is still here? We are sorry to see all these confusing teachings. Beware of men who come along claiming to have new light and new interpretations of prophecy.

We know when the times of the Gentiles began, but we do not know when they will end. But God has told us *how* they will end. The right way for a Christian is not to be given to idle speculations, to inventions like British-Israel or the "Pyramid" theory, so unscriptural, but to wait daily for the Lord and to live in separation as if the Lord would come this very day. We know he is near.



Lecky in his "History of England During **Semper Eadem** the XVIII Century," says that during the reign of Queen Anne they put up a weather-cock on one of the buildings of Oxford with the Latin words *Semper Eadem* (always the same). Underneath these words they wrote an interpretation "Worse and Worse." And so it is in these days. It is "Always the Same," but not as the world dreams "Better and Better," but "Worse and Worse." Such is the testimony of the Scriptures. The age is evil and therefore it cannot become better. It lieth in the wicked one. And it is written, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. iii:13).



**Easier the** The Editor was walking along Madison  
**Other Way** Avenue in New York on a stormy day.  
 It blew a gale of sixty miles an hour and  
 he had to walk against the wind. Along  
 came an old gentleman. He was walking in the other direc-

tion. The wind was back of him and he sailed along like a yacht. Seeing how we struggled against the wind, he said in passing, "Turn around, and walk with me, it's easier this way."

Yes, it would be easier to walk along with the present day current, instead of walking against it. It would be easier to fall in line with modern thought instead of maintaining the straight course of the truth of God. It would be easier to compromise, than to be positive. The true Christian life can only be lived by going the other way, from the broad way of the world, in the narrow way of which our Lord speaks. It means facing the wind of conflict and often adversity. As the age closes it will become more and more difficult to walk against the boisterous wind. But there is One who upholds and who sustains. And even when we begin to sink, as it was with Peter, walking across the stormy sea, His hand of power will be outstretched to lift us up. And soon we may reach the blessed haven where peace reigns forever, and glory will be our eternal portion. So let us walk the appointed way with Him, walk as those who are not of the world.



**Consummate  
Non-Sense**

Among the five Fundamentals of American Atheism is the following: "The Doctrine that organisms are not designed, but have evolved, mechanically, through natural selection."

That is how Atheism tries to get rid of an all-wise and all-mighty Creator. They sneer at Christian believers. They ridicule the faith in a Supreme Being. They rave against the Bible as being the revelation of that Being. Many an Atheist has asked Christians the question: "Where does your God come from?" and "How can you explain that He ever was and ever will be?" As if the finite mind of man could grasp the infinite.

And what has this Atheist to offer? He wants us to believe that matter is eternal, that matter came into existence by itself. And that matter, whatever is its composition, created mechanically its own laws. All the wonders of the heavens and the earth, the marvels of life everywhere,

in a drop of water, in the bottom of the sea, in vegetation showing forth the most definite design of a great master-mind, all of it is the result of "natural selection." The marvelously timed machinery of the heavens, the solar systems, the comets, the meteors—is nothing but natural selection! It is consummate non-sense.

The Bible is true: "The fool saith in his heart, There is no God." We believe that in the inner being of the Atheist, with all his pretended denial of God, is heard a voice which says, "It is not true! It is not true! There is a God!" It seems almost as if Atheism is a form of mental unbalance.



**Without** More letters have reached us asking for an  
**Our Consent** explanation why articles written by the  
Editor appear in Pentecostal periodicals.  
Here is one letter:

*Dear Brother Gaebelin:* A copy of "Word and Work" (published in Massachusetts) was sent to me, and from its contents I gather that it is put out by the Pentecostalites. In looking through its pages I was surprised to see an article by yourself on page 15. I notice at the end "From Our Hope." The article is printed in such a way as to give the impression that you subscribe to their unscriptural doctrines and are with them; it must do harm. Yours in Christ \* \* \*

We wrote the Editor of that paper asking him who gave him permission to take our property and use it in such a miserable way. He acknowledged the wrong done and asked forgiveness, which, of course was at once granted.

Seventh Day Adventists have done the same. We mention this matter again, so that other readers who come across such articles in Cult magazines may understand that their reprints are not authorized by us.



A number of advertisements reached us  
**Does the Gospel** from so-called "evangelistic parties" in  
**Need** which are advertised all kinds of musical  
**Embellishments** instruments for entertainment. Here we  
read of Fiddles, Trombones, Mellophones,  
Saxaphones, Xylorimbass, Piano-Accordians, Guitars, Banjos,  
Cellophones and other phoney things.



But does the Gospel of our Lord Jesus Christ require such musical noises to stir up the emotions and to attract the people? It reminds one of the third chapter in Daniel. There we find the Flute, the Cornet, the Harp, the Sackbut, Psaltery, Dulcimer and all kinds of music. For what? To assist in the Babylonish worship. Rome, which is completely patterned after Babylonianism, is a master in satisfying the sensual nature of men and women. There we have the sweet music for the ear, the gorgeous shows for the eyes, and the beautiful windows and paintings. It is all Babylonish. And it is the same with these "parties." They may stir up emotions, but we are sure that the Spirit of God is not using such noises to bring deep conviction to the lost. Yet some of these "parties" call themselves "Fundamentalists" and others "Apostolical" and still others, "Pentecostal." Can you think of our beloved brother Paul holding his evangelistic meetings in the middle of the first century, calling on a girl with short skirts and bobbed hair to grind out some tune to help the Gospel message? Read 1 Corinthians ii:1-5 to find out what he thought of Gospel preaching. No embellishments whatever, not even "persuasive words of man's wisdom"! The Gospel of Christ does not need these methods, nor religious vaudeville shows as carried on by a certain woman on the Pacific Coast, one of the most religious mountebanks this country has ever produced.



**Canadian Readers** We shall receive your Canadian remittance at par, so you need not be troubled about the low value of the Canadian dollar. However, if some of our **Please Note** Canadian friends are not suffering from the depression we shall appreciate it if they remember that we bring a sacrifice in this direction so as not to deprive those who are limited in means of the magazine. We also wish to state that "*The Evangelical Publishers, Bay Street, Toronto*" are no longer our agents. So please do *not remit* through them for we cannot give them a discount and receive from them remittance in Canadian funds. Send all renewals and book orders direct to "Our Hope Office."



**Ministry** During December and January the Editor has been privileged in holding meetings in **Easton** and **Altoona, Pa.**; also in **Lawrence** and **Boston, Mass.**, as well as in **Danville, Pa.** and **Coaldale, Pa.**

The Lord willing, during this month we have **Buffalo** on our list for a week's meetings. Also **Scranton** and **Pittston, Pa.** Later we hope to hold another Conference in **Kingston, Pa.**; in **Baltimore, Md.** Continue to pray for the Editor that he may be kept and that his ministry may continue a source of blessing for the household of faith.



**Great Things  
to Come**

We shall soon begin to print in our pages some most interesting productions. One of them will be "*The Celestial Railway*," by Nathaniel Hawthorne. We call it the modern Pilgrim's Progress, and Hawthorne was a prophet when he wrote this treatise in which he anticipates modernism to the full. He follows Bunyan's Pilgrim's Progress, and the leading character, "*Mr. Smooth-it Away*," is the best picture of a modernist we have ever seen.

Another reprint will be William Kelly's "*In the Beginning*," a most important and illuminating exposition of the first chapter of the Bible. It is really one of the best things written on the opening chapter of the Bible. It will be published serially in about ten issues of "Our Hope." Keep up your subscription so that you do not miss a single number.

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## The Book of Psalms

### PSALM LXVII

This is one of the shortest, yet one of the most blessed prophetic Psalms. If only the Church could understand its great prophetic message what changes there would come in Christian thinking, teaching, living and service!

It is the seventh Psalm of this series and it has seven stanzas. As "seven" is the divine number, the Psalm has the impress of perfection.

It is another singing Psalm picturing prophetically the condition of the earth and the nations during the coming age of the Kingdom and how this condition of blessing and glory will be brought about.

In Isaiah's great prophecy there is a call to heaven to sing and to the earth to be joyful. "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon the afflicted" (Isa. xlix:13). His people are His people Israel and the afflicted the same nation of whom we read later in Isaiah, "O thou afflicted, tossed with tempest" (Isa. liv:2). It is clear from this prophetic utterance of

Isaiah that the heavens will begin to sing and the earth be joyful when the Lord hath comforted His people Israel and when He has mercy upon His afflicted people, that is when the promised blessing and glory has been bestowed upon Israel.

There can be no fullest blessing for the earth, no conversion of nations, no covering of the earth by the glory of the Lord, till Israel has received her oath bound blessing and restoration. And this is the opening of the Psalm before us; the first two verses give us this prophetic truth.

“God be gracious unto us and bless us,  
And make His face to shine upon us. Selah.  
That Thy way may be known upon the earth,  
Thy salvation among all nations.”

As is well known, the first verse is part of the Aronitic blessing recorded in Numbers vi:24-26. Only here instead of “Jehovah” we have Elohim, the name of God manifested in creation and in all the earth. An old Jewish comment on the Psalms interprets the face of God to be the Messiah. This is a beautiful thought in itself. The Christ of God is His face of Love and Grace, in and through which the holy and righteous God looks upon His people. According to this conception one can paraphrase the second stanza of the first verse with “And make Thy Messiah to shine upon us.” And God has abundantly promised that in a future day He will be gracious unto His earthly people and bless them with the promised national blessings. We could fill pages with these unfulfilled promises belonging to Israel. And through the blessings made good to Israel, when their fulfilment comes, God’s way will be made known upon the earth and His salvation will be made known among all nations. This is God’s order and God’s program: First Israel blest and exalted, Israel restored and receiving her time of fulness, and then through converted and blest Israel, the blessings of salvation and the conversion of all nations.

But that time of Israel’s blessing and fulness does not come until God’s purpose in this age is accomplished. That purpose is the calling out from all nations a people for His

Name. As Romans xi states it: "Blindness in part has happened to Israel until the fulness of the Gentiles be come in." Nor will the remnant of Israel be fully blest till the Lord returns. As the result of His return Israel will bow before Him and receive her full inheritance, and then comes the conversion of the nations. Such is the order of God's program in His dispensations everywhere in the Word of prophecy. If only the well meaning professors of otherwise conservative seminaries and colleges would see God's plan, how they would help young Christians to understand the Bible and God's purpose in this age and His purpose in the age to come, the millennial age.

Peoples shall praise Thee, O God,  
 All the peoples shall praise Thee!  
 O let the nations be glad and sing for joy,  
 For Thou shalt judge the peoples righteously  
 And Thou dost govern the nations upon earth. Selah.

"Salvation is of the Jews"—our Lord said to the Samaritan woman. This statement does not only apply to His first coming, when He came to die for our sins, but it is true in connection with His second coming—salvation is of the Jews. And when Israel's salvation has been given and all nations turn to God and to the King, as they surely will, then the nations will praise and the earth will rejoice for the blessings and the glory which has come, for the righteousness and peace, which will reign through the King of righteousness and the King of peace.

He will be upon the throne and His judgment will be a righteous judgment. He will govern the nations, and what Jeremiah penned by the Spirit of God is then a blessed reality: "A King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved and Israel shall dwell safely, and this is the name whereby He shall be known, The Lord our righteousness" (Jer. xxiii:5-6).

All attempts to convert the world, to bring in a universal peace amongst the nations, to have a warless world, to improve the evil age which lies in the wicked one, to overcome

crime by legislation and political schemes and other reformation schemes, are doomed to failure. When the King has come, when He occupies the throne of His glory and rules over the nations, then nations form the great brotherhood in which swords are turned to plowshares and spears into pruninghooks.

Let the peoples praise Thee, O God;  
 All the peoples shall praise Thee!  
 Then shall the earth give her increase;  
 God our own God doth bless us.

Praise is then foremost. All nations praise and worship God. Idolatry will be swept from the face of the earth. "And the Lord shall be king over all the earth; in that day shall there be one Lord, and His name one" (Zech. xiv:9). The singing times have come! Israel sings, the nations join in Israel's praise, and all creation sings, for the curse which rests now upon creation has been removed and the earth gives her increase. What is stated here in one sentence is elsewhere more fully revealed in God's unfailing Word of prophecy.

God shall bless us;  
 And all the ends of the earth shall fear Him.

How insistent the Spirit of God is to bring it to our hearts that the condition of world blessing and world conversion is that Israel be blest first. So this gem of prophecy ends as it began.

The time is not yet, but it is rapidly nearing. The home gathering of the Jews in unbelief is a settled fact. Zionism is not a failure. The people and the land are getting ready for the last page of their history of suffering. The clouds of the great tribulations are gathering. The nations of the earth are getting ready for the fulfilment of what is said about them in God's Word. Darkness and night approaches rapidly for this age, but beyond we see the coming day dawn, the day when He is manifested, when Israel will turn to Him and receive her glorious blessing.

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Psalm LXVI was omitted by mistake, it will appear in the March issue.

## Glimpses Into the Apocalypse

(Continued)

BY HENRY CAMPBELL

### II. THE APOCALYPSE OF THE SAVIOUR

The picture is one of unearthly beauty, confounding our gaze. For there in the midst is—"One like unto the Son of man"—a pure Statue of Snow. The great Name and Title, "Son of man," comes to us from the Greek of Daniel. The expression means, as if it were said, "I saw a human form." But to anyone "acquainted with the Book of Daniel it would be plain that it was a superhuman Being in human form, and to a Christian of St. John's day, as of our own, Who that Being was" (Simcox). "It is a Syriac idiom for a man \* \* \* exemplified frequently in Ezekiel \* \* \* the person seen by John was human, the man Jesus" (Glasgow). "A human form was there, but arrayed in such vestments as proclaimed the God" (Wickes). "It was He Himself, with His human air, standing there in the blaze of celestial light. What a rush of memories, what a rapture of awe and surprise would flood his (John's) soul, as that truth broke on him \* \* \* nor is it inexplicable that, when he had taken in all the features of the vision, he should have fallen as one dead: for the truest love would feel awe at the reappearance of the dearest invested with heavenly radiance" (McLaren). "St. John was in presence of both the sources of supernatural terror—of God's Presence made manifest, and of one come from the dead" (Simcox). "In the present scene the dazzling glory is displayed without any cloud as a living Person so dazzlingly glorified that every feature of His appearance and dress is described as if it were on fire" (Latham).

So others tell us, and we make no apology for so large a borrowing. How instantaneously the night-scene has changed! What of the Stars? It is not that they have withdrawn their shining, but that they are simply outshone. All is light when we look upon Jesus. His Countenance—

full sunshine! His Head and His Locks—ablaze! His Eyes—a living fire! His Feet—aflame! Let us hold the heavenly vision close to our hearts that they may burn within us. We must always insist that “what John saw always is; the vision was a transient revelation of a permanent reality \* \* \* the magnificent symbolic image imprinted on the Apostles consciousness”—and, let us add, on ours also as that of faith.

But is this tremendous Figure with unbearable Face and blinding Eyes, with Feet as glowing from a furnace, whose awful breath goes forth a terrible broad-sword, is this the gentle Jesus on whose bosom John so often leaned? Always is the answer the same—Jesus Christ the same yesterday and today and forever. Yes. He on Whom the heavens were opened; by Whom the waters were calmed; Whom angels proclaimed, and little children sung their hosannahs around; on Whom came the Dove; o’er Whom spake the Voice of the Thunder, all instant with love—the Voice of the Father on the head of the Son; it is He! “That human body, which expired on the Cross, and slept in the sepulchre, lives and reigns, filled with delight, and encircled by glory incomprehensible.” The heart that beats beneath the golden girdle is the same that “melted with pity and overflowed with love here.” In His coming He “*shall gather the lambs with His arm and carry them in His bosom.*” The Hands that hold the Seven Stars bear wounds of nails within the thin pale palms: “*Behold. I have graven thee upon the palms of My hands.*” These Feet were those over which contrite Mary first dropped her tears, then fell to dry them with her lovely hair, and so finally to adoration as she kissed them there before them all unabashed. “*I will make the place of My Feet glorious, and they shall bow themselves down at the soles of My Feet.*” The Eyes that looked upon Peter, and through him; which later, in dying, from the high Cross rested on John and the woman beside him, Mary, blessed above women, were indeed “*doves eyes by the rivers of waters*”—and such waters! Of them it can be said: “*His Eyes behold, His Eyelids try the children of men.*” The Face of Fearful Splendor, once “*sublimely overwept,*” is the same

which shone in on Malachi of old: "*The Sun of righteousness \* \* \* with healing in His wings.*" The Lips from which the sharp sword issues, said and still say: "Come unto Me \* \* \* and I will give you rest."

*"His mouth is most sweet; yea, He is altogether lovely."*

These are but some of the pleasant fruits, new and old, which have been laid up for us.

He has carried all His Love, His Gentleness, His Plans and Promises, into the blaze of glory which is His. He will doubtless return with them all, bearing His sheaves with Him and rejoicing for all those who look for His appearing: "*Behold, I come quickly, and My reward is with Me to give to every man according as his work shall be.*"

Around the rocks of Patmos the sounds of many waters pass away. Stillness is fallen on all, and the sea smooth as glass is faint with dawn. Only there goes outward a ripple of repose to break in speech upon the Eternal Shore, as the soul, so long storm-tossed, breathes forth:

*"Even so, Come Lord Jesus."*

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## The Lord's Day or the Day of the Lord?

In Revelation i:10 the Apostle John wrote when on the Isle of Patmos, "I was in the Spirit on the Lord's Day." Does this mean that the Lord's Day is the first day of the week, or was he projected beyond this present age so that he was in the future Day of the Lord, when by Christ's return another age is ushered in? Dr. Bullinger and his followers claim that the Lord's Day means that future Day of the Lord, and that John saw himself in the Spirit on that day. According to their interpretation the Revelation is an altogether Jewish Book, and up to the present time nothing has been fulfilled of the visions of that book, and nothing can be fulfilled till the end of the age comes and the Day of the Lord arrives. The seven messages to the seven churches, which reveal so wonderfully the history of the



Church during this age, are explained away as to their true meaning by Bullingerism.

The Editor believes that John was in the Spirit on the Lord's Day, *the first day of the week*, and that he was not transported in spirit into the Day of the Lord. We give our reasons for this belief.

I. First, because that which John saw was the Lord Jesus in the midst of the seven candlesticks, holding the seven stars in His right hand, and then dictating the seven letters to the seven churches in Asia, the province. That is, he was occupied with the things concerning the Church during its presence on the earth, and not at all with the Day of the Lord.

II. Second, because it is evident that being in the Spirit on the Lord's Day, that Day came to an end when the seven letters, or messages, had been communicated to him.

III. Third, when John beheld the judgments of the Day of the Lord, it was "after these things," and when John became in the Spirit the second time he was caught up into heaven. No longer did he then see candlesticks on earth, but a throne in heaven. Then the Lord Jesus Christ received the book from the hand of God, and the breaking of the seals of that seven sealed book, introduces the judgments preceding the day of the Lord, which will take place during the last seven years of the times of the Gentiles, that is the 70th week of Daniel, as also revealed in Matthew xxiv:1-44. None of these judgments can take place until after the Church has left the earth and is in the presence of the Lord. Consequently John did not see the judgments of the Day of the Lord from an earthly viewpoint. Those who make Rev. i:10 "I was in the Spirit on the Day of the Lord" involve themselves in the error that John saw these judgments on the world, when he was on the earth, which would then indicate that the Church will be on the earth at that time, sharing the judgments with the world, instead of being caught up to heaven as John was (Chapter iv:1-3).

IV. Fourth, the exact translation is not "the Day of the Lord," but "*the Lordly Day*," exactly as the "Lord's Supper" (1 Cor. xi:20) is "the Lordly Supper." This accounts for

the name given to the first day of the week. The early Church came together on the first day of the week to partake of the Lord's Supper (Acts xx:7). It was a supper characterized by the remembrance of the Lord. So the day on which this was done became characterized by it also: in fact, it is a matter of church history that the first day of the week came to be called the Lord's Day. It was also the day on which the Lord arose from among the dead. And it was on the same first day of the week on which the Holy Spirit descended and baptized the one hundred and twenty into one body, making them to be the body of Christ. This is another error of Bullingerism. He and his followers claim that the Church did not begin on Pentecost, the first day of the week.

The structure of the book of Revelation is extremely simple, and if we hold to it we shall not be misled by Bullinger of any other misinterpretation of this great book. The book is divided by the Lord Himself into three parts. "Write, therefore, what thou hast seen, and the things that are, and the things that are about to be after these" (Rev. i:19).

I. What thou hast seen. Chapter i:9-18.

II. The things that are. Chapter i:20-iii:22.

III. The things that are about to be after these things. Chapter iv:1-xxii:5.

After the third chapter the Church is not seen on the earth, but is seen in heaven, symbolically represented by the twenty-four elders. That there will be believers on the earth during that time, some of whom will suffer martyrdom, we see from chapters vi:9-11; vii; xi; xiv; xv:2-4 and xx:4.

Those who refuse to be controlled by the three divisions which the Lord points out are in hopeless confusion in their interpretations and appreciations of what is in this book. May we always hold to this right division of Revelation.

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"Wrong views of Divine truth among the people of God are always the immediate forerunners of a total departure from the Gospel on the part of a great body of professors of religion."—*Robert Haldane*.

## Unutterable Groans

“Groanings that cannot be uttered” (Rom. viii:26).

It is with the Holy Spirit we are here brought face to face. As Christ does the whole work *for us*, so the Holy Spirit does the whole work *in us*. He is not visible, audible, nor palpable; but not on that account the less real and personal. Though He is “Spirit,” yet all that He is, and says, and does, is thoroughly real. His presence is real; His indwelling is real; His words are real; His touch is real. His mode of operation, though not sensibly felt apart from the truth, which He presents to us, is yet real and true; nay, perfect and divine; the very work of Him who created the heavens and the earth.

In Romans viii:26 it is His way of dealing with us and our infirmities that is particularly referred to. We are feeble men bearing on our shoulders burdens too heavy to be borne. He comes to us, not exactly to take the burden away from us, but to put His own Almighty shoulder under it, in the room of and along with ours; thus lightening the load and bearing the heavier part with His own great power. Thus it is that He “helpeth our infirmities”; making us to feel both the burden and the infirmity all the while that He helps.

This is especially true in regard to our prayers. Here it is that His “help” comes in so effectually and so opportunely, so that we are made to pray “in the Holy Spirit” and “pray with all prayer and supplication in the Spirit.” We neither know the things we ought to pray for; nor, when we know these, do we know how to pray for them. For the right way of praying we need the Holy Spirit. What a wonderful thing prayer is, anyway! The simplest form of speech—such as even a child could utter—yet the highest and divinest of all utterances, such as the Holy Spirit alone can enable us to give forth.

So entirely can the Holy Spirit identify Himself with us, that our desires are reckoned His, and His desires ours. He not only helps our infirmities, but He is in us, unites Himself, as it were, to us, and makes Himself one with us. He fills

us, joins His desires with ours, His voice to ours, His cries to ours, so that they come up before God as *one*. Thus He is "intercessor," interceding for us. Our heart is cold often; He infuses His warmth. Our desires are poor and weak, He infuses His own full, rich longings. Our voice is feeble and He comes in His mighty utterings.

But that which He specially does is mentioned here as "groanings which cannot be uttered." Not simply words and desires, but groans. Three things are of special importance with the Spirit's work in prayer.

**I. True Prayer Must Come From the Indwelling Spirit.** He must lead us into true prayer. We know not what or how to pray. He is able to teach us both. And so we must depend on Him in our prayer life. How strange that a certain modernist should have written a book on the "Meaning of Prayer," which even true Christians have endorsed, and that the Holy Spirit should be entirely ignored in this book.

**II. True Prayer Takes the Form of a Divine Intercession.** The Lord Jesus Christ is our intercessor in heaven and our advocate with the Father; The Holy Spirit is in our hearts and interceding also. Christ is pleading for us, because we are one with Him and the Holy Spirit interceding in us, because we are also one with Him. He becomes, as we pray in the Spirit, the pleader and intercessor. Thus He intercedes both for us and in us. He seizes hold of us in our weakness; He bears us up as one who has come to our help.

**III. True Prayer Often Takes the Form of Groans.** The longings produced in us by the indwelling Spirit are such often as cannot be expressed in words. Our hearts are too full; our voice is choked; articulation is stifled and all we can do is to groan. Perhaps the groan is the truest part of true prayer. It seems to us the most imperfect part. We try to pray and then break down; it may be with sorrow, the soreness of our trials, the darkness of our circumstances, or the multitudes of our longings. We break down before God; we become dumb and all we can do is to groan. But that groan is true and effectual prayer. Man cannot inter-

pret that groan; we cannot understand it. But God does. Richard Baxter said, "He knew the meaning of the Spirit's groans." He accepts it as true prayer. It is for God, this helpless groaning in prayer, the sweetest of the sweet incense that comes to Him from earth. These broken, stifled cries, produced by the Spirit and sent up on the wings of His own voice, these groanings which cannot be uttered, are well pleasing to God.

And thus we groan with all groaning creation, and the day is coming when all groans will be answered, when all groans will be removed.

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## Current Events In the Light of the Bible

**The Growth of Anti-Semitism.** Anti-Semitism has always been in the world since the children of Israel were enslaved in Egypt. It is prophetically indicated in the call of Abraham, "I will curse them that curse thee." But anti-Semitism in every age was defeated. No matter how nations hate the Jews, the Jews may suffer, but they cannot be defeated or exterminated. They are the nation of destiny. Sad indeed has been their history during this age, so minutely predicted by Him who came as the promised One, and whom they rejected. "They shall fall by the edge of the sword, and shall be led away captive into all nations" (Luke xxi:24). *Before the morning of their promised deliverance and glory comes, they will have to enter still deeper waters; it will be the time of Jacob's trouble, the fast coming great tribulation.*

Europe is hostile to the Jews, except such countries as England and Holland. It is said that Adolf Hitler, the German Fascist Agitator, hates the Jews. When he comes into power, as he probably will, outbreaks against the Jews will come again. Poland, too, as well as Roumania and other countries show signs of a revival of anti-Semitism.

**Boasting Atheism and its Coming Defeat.** The leader of

the Freethinkers of America boasted recently that the world-wide anti-religious movement with headquarters in Russia embraces now ten million people. They expect to hold in 1933 in Washington, D. C., a world congress, when a monument of Bob Ingersoll, the dead and gone infidel, is to be unveiled. Among other things we read the following assertions made by the president of the Freethinkers in America.

“Germany has a stronger anti-religious following than any country aside from the Soviet Republic, Lewis said. The leading free-thought group there, Freidenker Verband, counts some 600,000 members.

“These, with the Society of the Godless in Russia, probably will comprise the majority in our world union,” he added, “but all countries are to have equal representation in its affairs. The Freethinkers of America alone number 30,000, and there are several thousands more in similar organizations there. The Vilna Volzenska in Poland and the Freidenker group in Switzerland are gaining rapidly.

“When our world union is formed we hope to take over the paper published by the Societe de la Pensee in Belgium and make it an international organ, published in several languages, to exchange our ideas.

“The union at the start probably will embrace the United States, Russia, Great Britain, Germany, Switzerland, Spain, Czechoslovakia, Poland, Belgium, Portugal, Holland, China and Japan.”

Well, let them boast. We know one Scripture which meets their case and predicts their coming doom. “*They take counsel together against God and His Anointed (Christ). Let us break their bands asunder and cast their cords from us! He that dwelleth in the heavens shall laugh, the Lord shall have them in derision.*” This is God’s attitude now as He looks upon earth and beholds these creatures of the dust denying Him. But something else will soon come. “*Then will He speak to them in His wrath, and in His fierce displeasure will He terrify them.*” Soon the ungodly world will find out that there is a God in the heavens.

**Communitic Activities Among the Young.** In the in-

creasing Communistic demonstrations one can notice the large number of young people of both sexes. They have been prominent in attacking and defying police officers. They are also intensely bitter against the "Boy Scouts" and the "Girl Scouts" and aim in many different ways to undermine these purely American organizations. These Communistic young people are members of the Young Communistic League and the Young Pioneers. They increase in numbers. The time is past for American citizens to laugh at these efforts. Communism is a real menace now in this country and unless there is a halt called and these illegal and vicious attempts to destroy our Government are dealt with in the proper way, this country will soon have to face the most disastrous results. These young people become arrogant and even vicious in their endeavors, because they know the "Pinks" in colleges and in so-called "Christian" (?) pulpits are with them.

Congressional Report No. 2290 (which every Christian should read) gives us the following information about the Communistic League among the young:

"The Young Communist League is the American section of the Young Communist International at Moscow, the central organization of the Revolutionary Youth of the World. In the United States the Young Communist League is bitterly hostile to and does everything it can to oppose and undermine military training in schools and colleges, civilian military training camps, the National Guard, Reserve Officers' Training Corps, including such nonmilitary organizations as the Young Men's Christian Association and Young Women's Christian Association.

The following are the 'Ten Commandments of a Young Communist,':

1. The life of a young communist is devoted to the fight for the emancipation of the working class from capitalist slavery. He must consider participation in this fight and the winning of new fellow fighters as his highest duty.

2. Every member of the Young Communist League must strive at all times to deepen his understanding of the political, economic, and social conditions and to broaden his knowledge of communism.

3. Every member must take part in all the activities of his unit and of the respective local bodies to which he belongs. Punctuality, attentiveness, and active participation in discussion is the duty of everyone. Every young communist must be a member of his trade-union and work everywhere for the organization of the unorganized young workers into fighting unions.

4. Every young communist must attentively read and study the Young Worker in order to be informed of all league tasks. Everyone must become a contributor to the league papers.

5. Every member must work to become an active functionary and to further the work of the league by his self-activity.

6. Every young communist must be an agitator wherever he meets young workers, especially in shops, trade-unions, the armed forces, and sports organizations.

7. It is the duty of every member to work for the building up of Young Communist League factory groups in the shops. Every member must belong to the Young Communist League fraction or form one in trade-unions, workers' sports clubs, schools, etc., to which he belongs.

8. A young communist must at once bring to the knowledge of the leading body of the organization any important social, economic, and political occurrences which he may observe.

9. The members of the Young Communist League must act as one in outside organizations and against the enemy. Criticism and differences within their own ranks must under no circumstances take place there.

10. In case of arrest a Young Communist League member must not give any testimony to the police which could be used against other comrades, even if the police tell him that other comrades have already testified. A young communist does not allow either police tricks or force to make him a traitor to his class comrades and his organization.

It is exceedingly difficult to ascertain even an approximate estimate of the membership in the Young Pioneers of America or the Young Communist League. It is evident that both organizations have been expanding rapidly throughout the country in the past few years and their activities have increased in proportion."

**What Fools These Mortals Be.** The latest theory as to the origin of life comes from a Swedish professor of Philosophy (Foolosophy). He has evolved the theory which fixes (in his own brain) the first cell formation in pools of vapor condensed from atmosphere as the earth cooled. He traces life to Polar rain puddles which formed and existed 3,000,000,000 years ago.

Here is what the theory claims to be described by another Scientist.

A new theory of the origin of life, asserting that the first cells probably appeared in polar seas following the fall of the first rains upon the earth, has been advanced by the Swedish geologist, Assar Hadding. If this theory is true, life upon the earth is almost incredibly ancient, having been developed almost before the first sedimentary rocks were laid down, and consuming perhaps two or three billion years to evolve to its present forms.

Hadding's theory opens a new avenue of approach to the study of life and its origin. It may lead to a reconsideration of the subject such as to make possible the artificial development of living protoplasm in the laboratory.

Well, the Christian believer will say, "What non-sense!" And so it is. There is nothing new under the sun. Six hun-



dred years before Christ a Greek pagan "Foolosopher" claimed and taught that all life originated in sea-water. The Swedish "Foolosopher" has not progressed very much in solving the question as to the origin of life. Confidently we add, let the world exist another 10,000 years, let them search and search, and search still more, and 10,000 years from now the origin of life will be the same unsolvable enigma that it is today. The Christian thanks God that what science cannot discover and explain is made known unto him by the revelation of God. Life cannot come into existence by itself. Life as it is demands life, a Being of life and of power.

**A Martyr of Science.** Dr. Guido Holzkecht, chief of the X-Ray Institute in Vienna, died recently a martyr to science. Pursuing experiments designed to banish cancer from the human race by X-Ray treatment, Dr. Holzkecht laughed at death when the deadly X-Rays slowly ate away his body. A year ago he lost the fingers of his right hand. Then his hand had to be amputated. Three months ago his arm had to be removed. A few weeks ago he returned to the laboratory; officials of the Viennese Medical Association bodily carried him away, but he sneaked back. With a wooden hand he continued his experiments. A few weeks later they carried him away unconscious, and then he died.

One can only admire such devotion and perseverance in attempting to conquer this dread disease. But the curse of sin, disease and death, cannot be healed and overcome by science, although much has been accomplished to ameliorate suffering. When He returns, who conquered sin and death, He will deal with all these scourges of the race and by His omnipotent power bring in an age of blessing and glory.

**The Chicago University Bible Once More.** In our January issue we exposed the Chicago University Bible as being not a version but a modernistic paraphrase. We are not alone in this.

There appeared in the pages of the *Herald Examiner* of

Chicago (December 2, 1931) written by Mr. Gouverneur Morris, the following critique:

Did you ever hear of J. M. Powis Smith or Edgar J. Goodspeed? Neither had I until just now. Why should one hear of them? Because combined they have the most colossal nerve of which there is any record during the whole of the Christian era, or error as the Russians spell it. Well, have you guessed? Of course you have. That is just what they have done. The King James version of the Bible didn't satisfy them and they have written another, which, presumably, does.

If it had nothing to do with religion (and it has too much) the King James version of the Bible would still be a sacred book. When painting, sculpture or literature soars to a certain height, they acquire a certain sanctity. There is a holiness about them. The Sistine Chapel, the Victory of Samo-Thrace, the King James version of the Bible.

The rewriters "hoped" to make their version American in the sense that the writings of Lincoln, Roosevelt and Wilson are American. Roosevelt coined some wonderful phrases, but his writings are negligible as literature. Wilson could write, but when he said that he was too proud to fight he knocked himself clean out of bounds as an American. Lincoln at his best touched the heights. His foundations were laid upon the works of Shakespeare and the King James version of the Bible. But the oration at Gettysburg doesn't belong to America any more than the Sermon on the Mount belongs to the Jews. They belong to the world.

Messrs. Smith and Goodspeed open their book of Genesis like this:

"When God began to create the heavens and the earth, the earth was a desolate waste, with darkness covering the abyss and of tempestuous wind raging over the surface of the waters."

What abyss? And if they were really trying to be Americans, why not take a short cut and call a tempestuous wind a tempest? The dictionary (the very American and excellent Webster) says that tempest means a violent storm. Not enough difference to justify a waste of eight letters. Not when you are trying to write literature. Worse, the Smith-Goodspeed opening lacks an element which is inseparable from great English prose—rhythm.

Here is the King James opening: "In the beginning God created the heaven and the earth.

"And the earth was without form and void; and the darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters."

And, of course, that opening sounds like trumpets. If you can't hear them you are deaf.

The King James scholars believed that they were translating a book that could not be improved upon. They approached their task with the reverence and faith of little children. Perhaps they did make some mistakes of translation, and missed a trick here and there. But their phrasing will thunder for the ages of ages, and there never has been and there never will be any great English prose that is without debt to their book of books.

But the new Bible will doubtless find admirers and purchasers. There are people who think that the late Doctor Frank Crane was a greater philosopher than Aristotle and Kant. There are people who never heard of these foreigners, and, according to our blessed Ted Cook, there is at least Moronia who thinks that Harper's Weekly is a musical journal. \* It takes all kinds of people to make a world. One of these has written of the Smith-Goodspeed Bible:

"It is distinctly American. The style is on a high literary plane. The poetry of the story of God has been preserved."

That is such good criticism that it contains only three trifling errors. The new Bible isn't American. The style isn't on a high literary plane, and the poetry of the story of God has not been preserved.

**Close the Churches to Aid Progress!** A certain New York "Pastor" of the ultra-Modernistic type, who had been in Russia to get inspiration for his work, made a few weeks ago some very shocking remarks. He preached on "If I Were Dictator." What would this "Pastor" do? Here is his answer: "I would close the churches, abolish tariff walls, eliminate armaments, teach birth control in the public schools and make a knowledge of contraceptive methods a legal prerequisite to marriage."

He said he would do this in the name and for the sake of that true religion which exists not in ancient institutions but fresh and free in the hearts of men in each generation.

Then he made the following remarks about the Church.

"No one institution has so blocked the progress of modern civilization as the Church. Empires come and go, but the Church stays on forever. It is the same yesterday, today and tomorrow. Our churches, the great majority of them, are mere survivals of an age that has long since passed. They perpetuate ignorance, foster superstition and block the progress of the race. They hold the same relation to our age that the temples and altars of ancient Rome held to the age which saw the advent of Christianity.

"The churches foment and sustain division among mankind, instead of uniting as true religion does. We must have a new church, or fellowship, or universal brotherhood, call it what you will, for the free religion of the future. Religion must spring fresh in the hearts of men, and their souls will once again gain spirituality."

We need not to answer these sweeping statements. They are the most outspoken Antichristian utterances we have seen for a long time. Infidels and Atheists will applaud them and certain other Modernists of different denominations will see admirable suggestions in them.

And yet this "Pastor" has said something which is true. "Empires come and go, but the Church stays on for ever.

It is the same yesterday, today and tomorrow." That is the truth! And why? Because the living Head of the Church in glory, the risen, glorified Son of Man and Son of God, has left His Church this assurance. "*Upon this Rock (He Himself) I will build My Church; and the gates of hell shall not prevail against it.*" Yes, the Church stays on, and will stay on, till the day comes when Christ will take the true Church, His Body, from earth to glory. As long as the Church is here she will be a triumphing Church. Nothing can dwarf the eternal purpose of God. You, Mr. Pastor, creature of the dust, some day will pass away. If not a believer in the Lord Jesus Christ, the Son of God, you will sink into a Christless grave of eternal night, but the Church will exist and finally as the glorified Church will be lifted into the Heaven of heavens. Surely He that heareth every word and knows every thought, "He that sitteth in the heavens shall laugh, the Lord shall have them in derision" (Psa. ii:4).

**Dictatorships Are in Evidence Everywhere.** Spain's monarchy was overthrown last year by a dictator. Mussolini is the most successful Fascist Dictator. General Raice, of Hungary, attempted to overthrow the Hungarian Government and tried to establish a dictatorship with a radical program but was unsuccessful. Hitler in Germany aims at the same thing, believing that he will yet become the Savior of his country. Other nations are realizing that sooner or later their governments will give way to some other form of rule.

How about the United States? At a recent meeting for Industrial Democracy a certain leader declared, what others besides him believe, that the present drift in America is plainly in the direction of a Fascist Dictatorship and not towards a better form of democracy. It was said, "In the present state of affairs in America the Communist emphasis on violence and dictatorship tends to accelerate the drift, not to Communism, but to an American brand of Fascism, in which private property will still be sanctified and which

will be very nationalistic in spirit. Communism is playing into the hands of Fascism."

That something is brewing in our land cannot be denied. The boasted rule by the people and for the people does not seem to work any more. Everything is being shaken. There is no more stability. The better government, yea, the best, is right ahead of our troublous times. It will be the monarchy which heaven has promised to set up, and the great King, the King of kings, will become the head of all the earth. Even so, Come, Lord Jesus! Thy Kingdom come! And it will surely come with His glorious return.

**The Soviets' Latest Trick.** With the goal of hurting the trade of the United States the Reds have invaded now the Chinese market with wheat and oil.

Soviet Russia's long-threatened invasion of the China market was signalized by the arrival of two Soviet ships, one laden with 7,000 tons of wheat and the other bringing 3,000,000 gallons of oil.

According to reports, both consignments are the forerunners of large importations to follow. Wheat and oil are important items in the United States export trade with China. Last year China imported 183,688 tons of wheat, of which 37,037 came from the United States. China's cereal importations this year will greatly exceed last year's figures on account of the abnormal food shortage created by the recent disastrous floods of the Yangtse and the Grand Canal. Two months ago the United States contracted to sell 450,000 tons of wheat to China, this figure being nearly three times the entire import tonnage of last year.

China last year imported 185,608,596 gallons of kerosene valued at about \$25,000,000 gold, and of that amount 123,219,391 gallons came from the United States, chiefly from the independent companies on the Pacific Coast. The large shipment of Soviet kerosene just arrived in Shanghai was consigned to the Kwang Hwa Petroleum Company, the largest Chinese importer of oil and a company that formerly dealt almost exclusively with American Pacific Coast oil concerns.

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## A Message for Each Day

**February 1.** "And of His fullness have we all received Grace upon Grace" (John i:16).

In Him dwelleth the fullness of the Godhead bodily, and this fullness is *for us*. He was rich and became poor for our sakes, that by His poverty we might become rich. Yea, He has made us rich with His own riches and in such a way! May we then *receive*, receive in faith Grace upon Grace.

**February 2.** "But as fellow-workmen, we also beseech that ye receive not the Grace of God in vain" (2 Cor. vi:1).

The Grace of God is to be used to be applied. How great the loss in His day, how great the shame if it was received in vain—! Grace teaches us, having denied impiety and worldly lusts, we should live soberly and justly and piously in the present course of things.

**February 3.** “Behold thou art fair, my love; behold thou art fair; thou hast doves’ eyes” (Song of Sol. i:15).

It is the bridegroom speaking. He looks upon the bride and tells her that she is fair and has the eyes of a dove. Who has made her fair? She is the bridegroom’s work. He has made her fair and given her the eyes of a dove.

**February 4.** “Behold thou art fair, my Beloved, yea pleasant;—our bed is green” (Song of Sol. i:16).

This is the next verse and it is the answer the bride gives to the bridegroom. She gives Him the praise. She does not look upon herself, but upon Him and tells Him, “Thou art fair.” The bed which is green are the pastures where He makes us to lie down. Look upon Him today and rest in His love.

**February 5.** “And the disciples were filled with joy and with the holy spirit” (Acts xiii:52).

They had been obedient and suffered persecution when this took place—He is still the same who fills us with joy and the Holy Spirit.

**February 6.** “Be filled with the Spirit” (Eph. v:18).

There is nowhere a command to seek the baptism of the Spirit or to pray for the outpouring of the Spirit. We are all baptised by one Spirit into one body. The exhortation is, “Be filled with the Spirit.” Let Him do it.

**February 7.** “Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons” (1 Tim. iv:1).

We are living in these days. Darkness increases. The air about us is charged with the seducing spirits. Our safeguard is to be with Him and to resist the devil.

**February 8.** “So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation” (Heb. xi:28).

The second time He will come unto salvation unto them that look for Him. First He comes for His Bride, His body, the assembly and takes them up into the air to meet Him there. Then the remnant of Israel and the multitudes of the nations will wait for Him during the great tribulation and He will come unto them for salvation. For us He may come today.

**February 9.** “For yet a little while, and He that shall come will come, and will not tarry” (Heb. x:37).

A little while! What a comfort to know it is a little while and to know “He will *not* tarry.”

**February 10.** "Therefore judge nothing before the time, until the Lord come, who both will bring to the light the hidden things of darkness and will make manifest the counsels of the heart; and then shall every man have praise of God" (1 Cor. ix:5).

This is the practical side of it. We can afford to be silent in many things and wait His time.

**February 11.** "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?" (1 Cor. vi:2, 3.)

What dignity will be ours in His day! What glory to belong to the supreme court of the universe, associated with the Judge and His throne! Let us walk as such now.

**February 12.** "And the servant of the Lord must not strive but be gentle unto all, apt to teach, patient" (2 Tim. ii:24).

All strife is of the flesh. Let nothing be done through strife or vainglory. Rather suffer unjustly than strive. Your suffering will never dishonor Christ, but your strife will.

**February 13.** "Christ liveth in me" (Gal. ii:20).

Stop and think for a moment! Read slowly and repeat, "Christ liveth in me"—O let this mind be in you which was in Christ Jesus.

**February 14.** "Bear ye one another's burdens and so fulfill the law of Christ" (Gal. vi:2).

Know that Christ who liveth in you liveth also in your brother. Recognize Him there and it will be love in which you act towards Him.

**February 15.** "For with Thee is the fountain of life; in Thy light shall we see light" (Psa. xxxvi:9).

Christ is the fountain, Christ is the light. The fountain is inexhaustible, the light can never be extinguished. He is the eternal Life and the eternal Light.

**February 16.** "Arise my love, my fair one, and come away" (Song of Sol. ii:13).

It will be His word of love to His own. "Come away" and it will be to come to Him. This presupposes readiness. Grace has made us ready once and for all. May we ever *be* ready.

**February 17.** "O my dove, in the clefts of the rock" (Song of Sol. ii:14).

He is the Rock. The cleft is His side, out of which His Bride is building. There we are safely hid.

**February 18.** "For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. viii:18).

Suffering becomes a pleasure if we look to the glory.

**February 19.** "Whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. ii:14).

This is our predestination. Nothing can hinder that promised glory to be put upon us.

**February 20.** "That they all may be one; as Thou, Father, art in me, and I in Thee, that they may also be one in us; that the world may believe that Thou hast sent Me" (John xvii:21).

This oneness exists. The Lord has done it. Alas! how little is seen of it; how great the failure!

**February 21.** "I in them and thou in me, that they may be made perfect in one; and that the world may *know* that thou hast sent me, and hast loved them, as thou hast loved me" (John xvii:23).

The world will *know* some day this oneness. In the 22nd verse it speaks of the world believing, here it is knowing. When the Lord our life is manifested and we are manifested with Him, then shall the world *know* that we are the Beloved of God.

**February 22.** "Thou hast made us unto our God kings and priests; and we shall reign over the earth" (Rev. v:10).

The new song of the twenty-four elders, and it is our new song we shall sing before His throne and throughout the ages to come.

**February 23.** "The Lord is my shepherd; I shall not want" (Psa. xxiii:1).

With *such* a shepherd who gave His life for the sheep and was raised from the dead, how *can* we ever want anything?

**February 24.** "And the God of peace, that brought again from the dead our Lord Jesus that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working *in* you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Heb. xiii:20, 21).

We shall always be content when we think of our heavenly possessions; we will always be discontent when we leave them out of sight.



**February 25.** "Be content with such things as you have; for He hath said, I will never leave thee nor forsake thee" (Heb. xiii:5).

How necessary is such an exhortation in these days when the God of this age is blinding the eyes of many. In these days of prosperity the temptations of riches are a snare to many.

**February 26.** "But they that will be rich fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition" (1 Tim. vi:9).

**February 27.** "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" (1 Tim. vi:10).

**February 28.** "Jesus Christ the same yesterday, and today, and for ever" (Heb. xiii:8).

He never changeth. All changes about us. The past month has brought changes here and there. We are changing too, but He is ever the same. What a foundation to stand upon this rock of our salvation!

**February 29.** "For our conversation (politics) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. iii: 20).

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## The Christ Who Is Enough

A helpless sinner at His feet I fall,  
Believe His word, accept His gracious call.  
I take Him as my life, my joy, my all,  
The Christ who is enough.

He hath redeemed me with His precious blood  
And reconciled my hostile heart to God.  
For me the path of suffering He has trod,  
The Christ who is enough.

He is the Bread of Life on whom I feed,  
Beside still waters He my soul doth lead,  
Abundantly supplies my every need,  
The Christ who is enough.

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He is the answer to my anxious prayer,  
 He lightens every burden, every care.  
 The pricking thorns He gives me Grace to bear,  
 The Christ who is enough.

When hopes are blighted, sweetest joys decay,  
 Possessions perish, earthly props give way,  
 He is my Hope, my Comforter and Stay,  
 The Christ who is enough.

I'll live for Him who gave Himself for me,  
 His love my theme through life shall ever be,  
 My song of Praise throughout eternity,  
 The Christ who is enough.

—Anna Hoff,  
 Abercrombie, North Dakota.

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## The Wonderful Atmosphere

There is a theology in nature as well as in the Bible, and these two, rightly interpreted, agree in one. There is a deep and broad theology in the constitution of the Firmament, that, in harmony with the Scripture, ascribes to the Creator the perfection of wisdom, power and goodness. The atmosphere constitutes a machinery which, in all its complicated and admirable adjustments, offers the most striking displays and convincing proofs of this. This vast and wonderful appendage of our globe has been made expressly to meet the nature and wants of the living creatures and growing vegetation that occupy its surface; and all these plants and animals have been created with distinct reference to the properties of the atmosphere. Throughout *design* and *mutual adaptation* are most manifest.

The atmosphere has been composed of *those elements*, and composed of them in *just the proportions* that are essential to the health and nurture of all living creatures.

The atmosphere has been made for *lungs*; and lungs have been made for the atmosphere, being elaborately constructed

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for its alternate admission and expulsion. And how beautiful that adjustment by which animals breathe of the oxygen of the air, and set carbonic acid free for the use of plants, while plants absorb carbonic acid, and set oxygen free for the benefit of animals!

The atmosphere and the *ear* have also been formed one for the other. This organ is so constructed that its use depends entirely upon the elastic properties of the air.

In like manner the atmosphere and the *organs of speech* have been formed in mutual adaptation. The whole mouth, the larynx, the tongue, the lips, have been made with inimitable skill to form air into words.

Equally evident is the mutual adaptation of the atmosphere and the organs of *smell*, as the latter can effect their function only in connection with the former.

In one word, all the parts of all animal organizations, even to the very *pores* of the *skin*, have been contrived with minute nicety in adaptation to the constituent elements and elastic properties of the atmosphere.

Add to all the foregoing, its admirable qualities for disseminating heat, evaporating moisture, equalizing climate, producing winds, forming clouds, and diffusing light—and we behold in the Firmament of heaven a concourse of vast contrivances, that constitute a sublime anthem to the Creator's praise!

"The contemplation of the atmosphere," says Whewell, "as a machine which answers all these purposes, is well suited to impress upon us the strongest conviction of the most refined, far-seeing, and far-ruling contrivance. It seems impossible to suppose that these various properties were so bestowed and so combined any otherwise than by a beneficent and intelligent Being, able and willing to diffuse organization, life, health, and enjoyment through all parts of the visible world; possessing a fertility of means which no multiplicity of objects could exhaust, and a discrimination of consequences which no complication of conditions could embarrass."

The various elements composing the atmosphere, its gases, and vapours, and electricity, are, indeed, as if instinct with

life and reason. Animated by the solar beams, they are everywhere in busy and unerring activity—sometimes acting singly, sometimes in combination, but always playing into each other's hands with a certainty and perfection which might almost be called intelligence, and which nothing short of Infinite Wisdom could have devised. Thus, by their manifold and beneficial operations, *The heavens declare the glory of God, and the firmament showeth his handiwork.*

“There's not a breeze

Flies o'er the meadow, not a cloud imbibes  
The setting sun's effulgence; not a strain  
From all the tenants of the warbling shade  
Ascends, but whence the heart may find  
Fresh motives to devotion.”

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## Come, O Lord! Come, O Sinner!

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely (Rev. xxii:17).

The speaker is the Lord Jesus Christ Himself, as the context shows. But who is it that is spoken to? Most think it is the sinner that is addressed. It is Christ first and then the sinner. The verse is twofold. In the first part, Christ is addressed; in the second, the sinner.

**I. It is first of all the cry for His Coming.** His advent is the great theme of the Apocalypse. The Book opens with the announcement, “Behold, He cometh!” It goes on with the statement, “Behold, I come as a thief” and it ends with the assurance, “Behold, I come quickly.”

Here are three parties represented as uttering this prayer for His coming. The *Spirit*; He cries, Come. He who has been speaking to the churches, who has inspired all the predictions relating to this event, He Himself is brought in personally as breathing the desire He dictated. He has sympathized with them all, and those longings He had put into the lips of others now come forth from His own. The

Spirit says, Come. But what so interests the Spirit in His Coming?

(1) He knows that when Christ comes again He will receive His fullest glory and be enthroned as King of kings and Lord of lords. The Holy Spirit wants Him to be glorified. He longs for the day when He shall be crowned with many diadems.

(2) And the Spirit cries, Come, because He knows when Christ comes again the whole world will be converted and He Himself, the Holy Spirit, will be poured out upon all flesh. When Christ comes the Holy Spirit's great work in the regeneration of all things, when all things are made new, will be accomplished, and therefore He cries, Come.

And the *Bride* says, Come. It is not Israel which longs for the Morningstar. Israel waits for the Sunrise. The Church is the betrothed virgin, the bride, looking for the marriage day when she will become the Lamb's wife. She is waiting for that blessed consummation, the union, the fellowship, the blessedness, the glory, when loneliness, weariness, sorrow and shame are ended.

And then *he that heareth* is to cry, Come, also. Not as if the hearer did not belong to the Bride, the Church. But the word singles out each one on whose ears this message falls. The moment you read it, or hear it, you too should join in this mighty, Come. Come, Lord Jesus! For then our sins and sorrows are ended, our victory is won. Then we have our resurrection bodies and are united with our loved ones. In this solemn day, when signs speak to us as never before of His soon coming, let this be the burden of our morning and evening cry, Come.

**II. The Invitation to the Sinner.** Here is the last "Whosoever" of the Word of God. How it tells us that our God does not want any to be lost. Before the Book is finished He gives one more invitation.

(1) *The Inviter.* It is Christ Himself; the same who said on earth "Come unto Me"; and now He invites from heaven. He speaks to us with His own lips. He would have us know that He is the same yesterday, today and forever; that He still receiveth sinners.

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(2) *The Persons Invited.* They are first described as the "thirsty," but lest this should be supposed too narrow, excluding others, who feel no thirst, it is added "Whosoever will." This is a wide enough description. It shuts out none; it names every one. Are you in quest of water for your never dying soul? It is here. All is here, found in Him, whatever you need, whatever you want.

(3) *The Blessing Invited to Accept.* The water of life. It is more than refreshing and thirst quenching. It is living and life giving, a well of living water springing up unto everlasting life. The water of life is a term which covers the sinner's need. It includes cleansing, life, joy, peace and the gift of the Spirit Himself.

(4) *The Price.* Freely! Without money and without price! It is the free gift of God. Free as the rain and the dew, free as the sunbeam and free as the air we breathe. Free to all, no matter how deep in sin.

(5) *The Time.* Again we state it, the last invitation. It contains Christ's last words, meant specially for the last days of a weary, thirsty world, when men have tried pleasure, vanity, lust, folly, when they have exhausted every cup and broken cistern and are found as miserable as they can be. The last generation of this age will not only be the *wickedest*, but the *thirstiest* of all. Just when human thirst is at its heights, when the gates are about to close, when the trumpet is about to sound, the message of love to the sinner comes forth in unrestrained largeness and undiminished fulness. What an encouragement for the Saints of God to go forth with the Gospel—Come, to the lost! May this year bring with it greater longing for Him. Come. Lord Jesus!

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Haste the day of Thine appearing,  
 With Thy ransomed saints to reign.  
 Then shall end all days of mourning,  
 We shall sing with triumph then,  
 "Thou art worthy."  
 Come, Lord Jesus, come. Amen.

## The Tender Love of the Risen Christ

“Children, have ye any meat?” (Jno. xxi:5).

It was a risen Christ that put this question; thus He is shown to be the same Saviour still; cross and grave have not quenched His love; nor has resurrection made Him forget them, or raised Him above sympathy with them.

The question pertained to the wants of the body. His resurrection-body was still in sympathy with their body. He felt their pain, and want, and cold, and hunger, just as He did before. The higher He rose, the deeper and more perfect were His sympathies. He could hunger no more, neither thirst any more, nor be weary more; yet all this but made Him the more keenly alive to such sufferings and privations in His brethren.

The question which He put is one which He did not need to put; He could have answered it Himself; He knew they had no meat—that all the night they had toiled, but caught nothing. Yet He wishes to speak to them as a man—as a friend interested in their welfare. That question is His method of approaching them; His morning salutation; the first link between them; the going out of His heart to call out theirs. He awakens their confidence, as a stranger, an unknown friend; and then, ere they are aware, the stranger-dress is dropped, and Jesus, their Master, is revealed. Blessed surprise! Such as that with Mary at the tomb; such as that with the disciples on the Emmaus road; as if He delighted in these surprises of love. Man all over, in everything but sin, both before and after his resurrection.

The question here indicates such things as these—watchfulness, pity, bounty; and though these were exhibited in connection with bodily need, not the less are they found in Him, in connection with the soul and its deeper, more eternal wants, and in connection with the church, His body, and her infinite wants. Let us note then,

**I. The Watchfulness of the Risen Christ.** He looks down on His flock, and marks each sheep and lamb with more than a shepherd’s eye. The glory, the blessedness, the abundance with which He is surrounded, do not make Him

unwatchful. Amid His own plenty, He remembers the poverty, and hunger, and cold, and nakedness of His scattered flock below. He watches each one. The want of one meal for the body was observed by Him, that morning in Galilee; we may be sure that He marks the want of sustenance, whether for soul or body, in the least of his members. Poor saint, you never lacked a meal, a crust, but Jesus noticed it, and asked the question, on purpose to supply your want, "My child, have you any meat?" You never lacked even one spiritual meal, at any time, but He put the same question. He watches the hunger and thirst of His church on earth, and is unceasingly putting the question to it—to each congregation—to each saint: Children, have ye any meat? Nothing escapes His vigilant eye. "I know thy poverty," He says; I know thy hunger, thy thirst, thy weariness, thy weakness, thy sighs and tears.

**II. The Pity of the Risen Christ.** "I have compassion on the multitudes," He once said, "because they have continued with me three days, and have nothing to eat." Such was His pity before His resurrection. Our text shows us His pity after it. And we are sure that the throne has not lessened that pity. He pities His church's hunger and leanness; each saint's hunger and leanness. It is in profoundest pity that He asks the question of each of us, Children, have ye any meat? Surrounded by the abundance in His Father's house above, He pities us in this wilderness, this land of famine, where want compasses us about. Oh let us learn the compassion of the risen and ascended Christ. Let us trust it in every hour of want. Never did earthly father pity a starving child as He pities us.

**III. The Bounty of the Risen Christ.** His is no empty pity. He does not say merely, Be ye warmed and filled. He at once opens His treasure-house, and supplies us, as Joseph His brethren. His stores are boundless. He has bread enough and to spare. He has no pleasure in our hunger. He delights to pour out His plenty; nay, and to provide channels for its flowing down to us—as in the case of His disciples, when He filled their nets, and kindled the fire, and prepared the meal with His own hands. He opens



His hands, and supplies every want. He replenishes the church's basket and store. He fills the cruse and meal barrel of His widowed church here in the day of famine. And this is His voice to her now—His voice in every age, His voice in these last days: "Children, have ye any meat?" Perhaps we have to answer, No. There is cleanness of teeth; a famine, not of bread, nor water, but of hearing the words of the Lord (Amos viii:11). No; we are famishing; our spiritual meals are scanty; our leanness, our leanness! Then He comes and spreads a table in the wilderness. He feeds us with the finest of the wheat. He gives us His own flesh to eat; and His flesh is meat indeed. Such is His tender love, His infinite bounty.

After He has fed them, and thus renewed the tokens of His love and care; after that, in silent awe, they had feasted together by that wondrous lake, He breaks silence by putting the question, "Loves thou me?" He puts it to the most jealous of His disciples, much more to all of us. And this is the sound of His voice, which we now hear, putting to us the question, "Lovest thou me?" What is our answer? We said at once, No, when He asked about our food; shall we not as explicitly say, Yes, when He asks, "Lovest thou me?"

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## **Examination of Judge Rutherford's Books**

BY A. J. POLLOCK

Judge J. F. Rutherford is the author of numerous religious books and pamphlets. They boast an enormous circulation, and, we are told, they have been published in thirty languages. He is the chief advocate of "Millennial Dawnism," since its inventor, the self-styled "Pastor" Russell died on October 31, 1916, in a Pullman car on a railway journey in the United States, leaving no dying testimony of joy or brightness.

The system advocated is antichristian. It comes under the lash of the Apostle Paul, who wrote, "Though we, or an angel from heaven, preach any other gospel unto you than

that which we have preached unto you, let him be *accursed*" (Gal. i:8). "*Millennial Dawnism*" is another gospel. If Judge Rutherford and his followers die in the beliefs that are advocated in his books they die unbelievers in the Gospel that Paul preached. To go the broad road to destruction, even under a religious guise, is disastrous, but to set to work to persuade others to do the same is frightful beyond words.

The reader may say, "I have bought one of Judge Rutherford's books. They read very well; they are full of quotations from the Bible. Surely they are good books that will lead me in the right way."

We reply, "What would you say if we presented you with a glass of pure spring water in which we had put a few drops of deadly colorless poison, and invited you to drink down the concoction?"

You would rightly reply with indignation, "How wicked you are! You are a deceiver, a would-be murderer. Words fail to express abhorrence of your action."

So with Judge Rutherford's works. There are plenty of Scripture quotations, such quotations being the truth, just as the preponderating part of a deadly concoction might consist largely of pure healthy spring water. But the pure spring water would be rendered useless for assuaging thirst if it were mixed with deadly poison. In a similar way there are many things in Judge Rutherford's works that no one could question as right and scriptural. If there were not much that was right the books would not sell. It is the deadly poison in them that we wish to warn our readers against with all the earnestness we possess.

Nor do we wish you to take our bare word. We will briefly point out where the deadly poison lies.

Of course Judge Rutherford is not original. He only passes on the system that was invented by the self-styled "Pastor" Russell. The first drop of deadly poison in Judge Rutherford's teaching, which he derived in all its unscriptural crudity from "Pastor" Russell, is concerning the person of the Lord Jesus Christ. To be wrong here is to be wrong at the fountain head. If the spring is poisoned here the whole stream is poisoned.

Judge Rutherford denies the Deity of the Lord Jesus, he teaches that He was not God, the Son. He wrote of the Lord Jesus that He was

“The first and only direct creation of Jehovah” (The Harp of God, page 99).

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“Jehovah is the Father of Jesus because he gave life to Jesus; hence Jesus is called the Son of God” (The Harp of God, page 98).

Here we have plainly denied the Deity of the Lord Jesus. No one can be saved if they deny that which is absolutely vital to the Christian faith. This one denial is enough to demonstrate the deadly poison of this antichristian system.

Judge Rutherford quotes John i:1, but in so doing shows his ignorance both of the Scriptures and Greek. It is simply the echo of “Pastor” Russell.

“In the beginning was the Word, and the Word was with (the) God, and the Word was (a) God.”

The Greek language uses the definite article, but there is no indefinite article in its grammar. Why then does he put in the indefinite article at the end of the verse? Simply to deceive the reader. There is no indefinite article in the original.

He wants to assert that God is God, which is true, but that Christ is only “a mighty one,” a creation of God, a creature, which is false and blasphemous. Here are his words,

“God is a name applied to Jehovah, the Almighty One. It is sometimes applied to other mighty ones also; whereas the name Jehovah applies exclusively to the great eternal God. The Logos, the Word was a god, a mighty one” (The Harp of God, page 27).

The word “*Logos*” is the Greek word for “*Word*”—the Word is a title of the Lord Jesus as the One, who fully expresses and reveals God to men. Note in this extract Judge Rutherford spells “god” as applying to the Lord Jesus with a small letter, meaning that He was “a mighty one,” but only human.

Now Scripture plainly tells us that the Word was God, and there are many passages, which Judge Rutherford does not quote, which clearly teach that the Lord Jesus is God.

Could anything be plainer than the following Scripture:

“But unto the Son He saith, Thy throne, O God, is for ever and ever” (Heb. i:8).

Here we have God in heaven addressing the Lord Jesus, His Son, as God. Other Scriptures clearly prove the same great, grand truth.

The Apostle John, writing to believers, says:

“We are in Him that is true, even in His Son Jesus Christ. This is the True God, and eternal life” (1 John v:20).

But Judge Rutherford teaches that God created Jesus. He says,

“The Logos was the first and only direct creation of Jehovah; and thereafter God’s creation was performed through his Logos” (The Harp of God, page 99).

But John i:3, quoted, but not understood, by Judge Rutherford, says,

“All things were made by Him (the Word); and without Him was not anything made that was made.”

This shows that there was absolutely no exception as to creation. If Christ had been created, He would have been a notable exception. Surely the One who creates is the Creator, and the Creator is God. This Judge Rutherford denies, and he preaches “another gospel,” which is not a gospel but an invention.

He then goes on to reiterate the strange teaching of “Pastor” Russell, that Christ was a spiritual being, created by God, with power to create everything that is created, yet a creature of God, and not God the Son. He says:

“The Scriptures answer \* \* \* that prior to his coming to earth he was the Logos, a spirit being; that his life was transferred to the human plane and he was born a human being” (The Harp of God, page 129).

“He was begotten to the divine nature at the time of his baptism in the Jordan. He was born on the divine plane to the divine nature at his resurrection” (The Harp of God, page 168).

These statements are without any foundation in Scripture. Judge Rutherford states that the Lord was a creature, a spirit being, in heaven before He came incarnate, that in incarnation He ceased to be a spiritual being, and became

a human being, nothing more or less, that at His baptism he received the divine nature, and yet in resurrection He is said to be born to the divine nature. If He were begotten or born at His baptism, what is the sense of affirming that what had already taken place took place at His resurrection. The theory is foolish and fantastic, without Scripture proof, a denial of the true nature of our adorable Lord, blasphemous, deadly poison, soul-destroying and pernicious.

Says Judge Rutherford,

“It is also easy to be seen that Jesus could not be part God and part man, because that would be more than the law required” (The Harp of God, page 129).

And yet the Scriptures teach that

“The Word was God \* \* \* and the Word was made flesh and dwelt among us” (John i:1 and 14).

The Scriptures do not teach that the Lord was “part God,” and “part man,” but they teach that He was God, the Son, that He became Man, never ceasing to be “over all, God blessed for ever” (Rom. ix:5)—God and Man, one blessed Person, a mystery beyond the creature’s comprehension, for we read the Lord’s own words,

“No man knoweth the Son, but the Father” (Matt. xi:27).

Thank God, the true believer does know the Lord, but the mystery of His holy Person remains inscrutable, as beyond the creature’s grasp.

When the men of Bethshemesh looked into the Ark, a type of Christ, 50,070 persons were smitten to death for their blasphemous temerity (1 Sam. vi:19). What shall be said to Judge Rutherford at the judgment day in connection with his blasphemous teaching on such a holy subject?

Further, he has an equally fantastic idea about the resurrection, which he derived from the same “Pastor” Russell. Indeed Judge Rutherford in all this is just the echo of “Pastor” Russell. That he denies the resurrection is clearly seen from the following extract:

“The bodies\* in which Jesus appeared after His resurrection were

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\*Will the reader please note that this word is in the plural without the slightest warrant from Scripture?

neither the body that was crucified nor His glorious spiritual body, but bodies created expressly for the purpose of appearing unto His disciples. Our Lord's human body, the one crucified, was removed from the tomb by the power of God. \* \* \* The Scriptures do not reveal what became of the body, except that it did not decay or corrupt (Acts ii:27, 31). We can only surmise that the Lord may have preserved it somewhere to exhibit to the people in the Millennial age" (The Harp of God, pages 172, 173).

Where is there one line of Scripture to support these vaporings of the human mind? There is Satanic subtilty behind all this. Millennial Dawnists or Russellites will affirm that they teach the resurrection of Christ. But this claim is a deceit, a mere juggling with words. If the body that went into the grave is not the body that came out of the grave alive, there is no resurrection.

When the Apostles testified that they had seen the Lord, that He had indeed risen from the dead, Thomas, who was not present when this witness of the resurrection took place, said,

"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" (John xx:25).

Thomas was determined that he should recognize without a shadow of a doubt that the very body of the blessed Lord that had gone into the grave as living again, before he would believe in the stupendous fact of the resurrection.

When our Lord did appear He said 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" (John xx:27).

Thomas exclaimed in glad surprise and in deepest reverence,

"My Lord and My God" (John xx:28).

When John wept much because no man was found worthy to open the sealed book, or to look thereon, he was told by one of the elders not to weep for the Lion of the tribe of Judah had prevailed to open the book, and to loose the seven seals. John then says,

"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain" (Rev. v:6).

Every testimony of Scripture proves that the Lord really rose from the dead, that the very body He laid down in death was the very body that He took in resurrection, though in a new condition. Hence the appearance John saw, "a Lamb as it had been slain."

When our Lord ascended to heaven, the two men in white testified to the disciples,

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i:11).

"This SAME Jesus!" Judge Rutherford would rob us of this precious Person, and substitute a fantastic being that never existed. The Scriptures refute such erroneous notions.

Judge Rutherford says,

"In 1914 Jehovah set His anointed One upon His throne; therefore at that time Christ Jesus took His authority as King. Three and one-half years thereafter to wit, in 1918, the Lord came to His temple, which is the temple of God" (Prophecy, pages 73, 74).

"This new ruling power, the Messiah, is invisible, and will be invisible to human eyes, but will establish in the earth visible agencies and representatives of His government of righteousness. We should not, therefore, expect the Lord's second coming to be in a body visible to human eyes, but should expect that he would be present, exercising his power in his own sovereign way" (The Harp of God, page 225).

We can understand how people may be deceived by this system, if they read Judge Rutherford's books, and do not check his teaching by the Bible. He says the Lord when He comes will not be visible to human eyes. The Bible says,

"Behold He cometh with clouds; and every eye shall see Him" (Rev. i:7).

Judge Rutherford says the Lord will not be seen. The Bible says He will.

To understand how he comes to these strange conclusions, we must go to "Pastor" Russell, from whom he copies his ideas. "Pastor" Russell prophesied that the times of the Gentiles would expire about October 1st, 1914. But as the time drew near he became less dogmatic, and cast about to find some way out of the difficulty. In *The Watch Tower* (issued November 15, 1913) "Pastor" Russell printed an article entitled, "What course should we take?" He tells of a farmer, who suggested that if the Church were to be

gathered before October, 1914, he would be inclined to quit farming, and spend the year in colportage work, as he would have sufficient money to do this, if he were to mortgage his farm or sell it. The wily "Pastor" suggested that this would be an unwise course unless he were unencumbered. If unencumbered it would be a good thing to give a year to the Lord's work, "and at the close of the year might hope *in any event* (italics ours) to be in reasonable health and as capable as ever of earning a living." This is what the man of the world calls "*hedging*." We should be justified in saying he was hoodwinking the credulous.

Then "Pastor" Russell wrote,

"The fact is that, notwithstanding the strength of our position and Our Hope that it may be true, it is nevertheless of Faith and not of Knowledge."

"We state with positiveness the opinions of the writer and the reasons thereof, but leave the final decision with each head and heart in all matters, without attempting more."

What must "Pastor" Russell's feelings have been when he found, instead of 1914 ushering in the Millennium as he foretold, the horrible devastating world war broke out, falsifying all his prophecies.

And what are the visible signs that the Lord has now taken His kingdom, and has come to earth and taken up His rule? For sheer puerility the following list is unsurpassed. Judge Rutherford gives us a list:

"Adding machines, aeroplanes, aluminium, antiseptic surgery, artificial dyes, automatic couplers, automobiles, barbed wire, bicycles, carborundum, cash registers, celluloid, correspondence schools, cream separators, Darkest Africa, disk plows, Divine Plan of the Ages, dynamite, electric railways, electric welding, escalators, fireless cookers, gas engines, harvesting machines, illuminating gas, induction motors, linotypes, match machines, monotypes, motion pictures, North Pole, Panama Canal, pasteurization, radium, railway signals, Rontgen rays, shoe-sewing machines, skyscrapers, smokeless powder, South Pole, submarines, subways, talking machines, telephones, television, typewriters, vacuum cleaners, wireless telegraphy" (The Harp of God, page 240).

How anyone can be so far removed from the knowledge of the Scriptures, and what will be the marks of the Lord's millennial reign as to give us the foregoing list is difficult to imagine. If the matter were not so serious, we might



imagine the list had been compiled as a joke, or by some deranged person in a lunatic asylum. This one quotation from Judge Rutherford's writings is enough to condemn him as a teacher of God's truth.

Nor is he consistent. He tells us that the Lord came to earth invisibly in 1914, tells us what are the visible signs of His presence in such things as motion pictures, which are, as a matter of fact, largely used in corrupting the morals of the youth of the nation, and many other things equally untrue. He then contradicts himself when he says,

"Prior to the World War the moral conditions of the earth were bad enough, but all will agree that since the World War the moral degeneracy is far worse" (Prophecy, page 169).

Fancy things being "*far worse*" since the Lord took up His kingdom and began to reign.

Finally, what a puerile notion Judge Rutherford has of the Church of God. He says,

"The Christ is composed of Jesus, the great and mighty head, and 144,000 members" (Rev. vii:4). "Christ Jesus is the head and the Church His body" (The Harp of God, page 191).

"There will not be a great number of this bride class. On the contrary, they are small in number. Jesus said, there would be but a little flock (Luke xii:32). Through the Apostle John he designates the number as 144,000" (Rev. xiv:1) (The Harp of God, pages 266, 267).

There have been millions of true Christians since the day of Pentecost, and yet Judge Rutherford coolly limits the numbers that will represent the Church of God to 144,000. What a poor conception of the greatness of God's heart, and the vastness of the atoning work of Christ, and of the work of the Holy Spirit in hearts and lives during the long centuries! One hundred and forty-four thousand! Not the size of a moderate sized city!

We know that the Book of Revelation is full of symbolic language, and that the number twelve is symbolic of what is administrative. One hundred and forty-four is twelve times twelve, and this put into thousands stands as a beautiful symbol of adequate administration. As a matter of fact the 144,000, whether in Revelation vii:4, or xiv:1, do not refer to the Church at all, but to a body of saints that

shall be blessed during the time of the great tribulation, long after the Church has been caught up to heaven according to 1 Thess. iv:13-18.

Much more could be written on this subject. The whole teaching of Judge Rutherford is antichristian, a perfect jumble, a mixture of pure imagination on the part of "Pastor" Russell, copied by Judge Rutherford, his chief exponent, and of Scriptures misunderstood, misapplied, and twisted from their true meaning to suit this system.

Judge Rutherford makes sweeping charges against the clergy, excepting none. It makes one's blood boil to read charges made in this reckless fashion. There are, alas! too many professed ministers of the gospel, who teach evil things and deny the gospel, but to say that

"The clergy tell the people that the blood of Jesus has no purchasing value, and that the people can save themselves by merely looking upon Jesus as a good man, and by becoming a member of the Church and following what the Church teaches" (Prophecy, page 20).

is to libel many earnest ministers of the Gospel, who preach salvation alone through the blood of Christ, and by faith. There are a whole list of sweeping charges that are untrue, and Judge Rutherford knows they are untrue, as witness the one charge quoted. He surely knows what Bishop Ryle, Spurgeon, Moody and thousands of the Lord's servants preached to their hearers, and that thousands today are preaching the same gospel.

One rises from a study of Judge Rutherford's works with no respect for the writer, so wild and unfair are his statements, so great his ignorance of Scripture, so poisonous his teaching. "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).

May this brief exposure be the means in God's good hands of counteracting in some measure this evil teaching, for Christ's name sake.

## A PRAYER

Grant us, O Lord, that patience and that faith;  
 Faith's patience imperturbable in Thee,  
 Hope's patience till the long drawn shadows flee,  
 Love's patience unresentful of all scathe.  
 Verily we need patience breath by breath;  
 Patience while faith holds up her glass to see;  
 While hope toils yoked in fear's copartnery,  
 And love goes softly on the way to death.  
 How gracious and how perfecting a grace  
 Must patience be on which those others wait;  
 Faith with suspended rapture in her face,  
 Hope pale and careful, hand in hand with fear,  
 Love—ah, good love, who would not antedate  
 God's will, but saith, Good is it to be here.

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## The Heart of the Lesson

By ARTHUR FOREST WELLS

## THE SLAVERY OF SIN

Feb. 7. John viii:31-36. Golden Text, John viii:34

## Daily Readings

Mon., Feb. 1, John vii:53-viii:11. Tues., Feb. 2, John viii:12-20.  
 Wed., Feb. 3, John viii:21-30. Thurs., Feb. 4, John viii:31-59. Fri.  
 Feb. 5, Rom. vi:1-23. Sat., Feb. 6, Rom. vii:1-25. Sun., Feb. 7,  
 Rom. viii:1-17a.

## THE OUTLINE OF THE LESSON

I. Our Lord's Counsel to those Jews that had Believed Him, (John viii:31-32). II. The Reply of the Jews, (John viii:33). III. Our Lord's Explanatory Declaration, (John viii:34-36).

## THE HEART OF THE LESSON

The verses of this lesson are few; but their message is great. Let us meditate upon each of the divisions of the text. Our Lord's first word is addressed to those who appear to be candidates for His discipleship. He informs them that the Christian life is not only a starting point but a continuous course. He instructs them, therefore, concerning the necessity of *abiding* in His word. And, since He is the Divine Rewarder (Heb. xi:6), He couples the fulfilment of the condition of discipleship with two promises, namely, knowledge and freedom. The matter of immediate practical importance here is the responsibility of dwelling in the Lord's own word. There are at least three fundamental imperatives for the life of obedient faith. These are; Come! Abide! Go! Our message today concerns the central command: Abide. This is the pressing duty. God's faithfulness will take care of the resulting knowledge and freedom.

But, of course, it is important to know the right sphere in which this abiding is to take place. Therefore, I suggest that the teacher weigh carefully the pronoun "My" in connection with the noun "word" in verse 31. The rendering "My word" is all right, if you put a strong enough emphasis upon the possessive "My". The word about which

the Lord spoke is that which is peculiarly His as the gracious Saviour and Lord. In a class on Christian Evidences, I have been emphasizing the importance of three adjectives that describe our faith: supernatural, exclusive, final. Religious truth is not a channel of blessing unless it is vitally related to the redeeming Son of God.

We come now to the reply of the Jews whom the Lord Jesus Christ addressed. When I read verse 33, I sensed the presence of a problem that needed to be solved carefully, if we are to understand John's inspired record of these events aright. How was it possible for those who "had believed Him" to say the thing they did say in response to the declaration of the Lord in verses 31 and 32? Their reply is either that of awful ignorance or of definite insincerity. And, alas, we incline to believe the latter about them! Well, the answer to this puzzle is more than hinted at in the phrase which at first seems to credit them with real faith. Note that the Holy Spirit caused John to write that they "had believed Him." This is just what they did; and, in a general way, that statement might mean all that one could wish it to mean; but verse 30 conveys an expression that brings this phrase of verse 31, "had believed Him," into a sharply exposing contrast. In that former verse, certain ones are said to have "believed *on* Him." It is one thing to believe the truthfulness of the statements of the Lord: it is another thing to trust Him in view of those statements. Verse 31 seems to come under the heading of the former; verse 30 comes under the heading of the latter. Confer John vi:29-30 and 1 John v:10. One must not only accept His word, which is to believe Him; he must also accept His person, which is to believe *on* Him. The Lord was addressing Jews who had accepted His word: they had gone so far; and therefore he exhorted them to continue in the full way of faith by abiding in Him. One of the first evidences of the willingness to do so would, of course, have been an acknowledgment of their own sinfulness and sins; but this they failed to show.

But our Lord is ever the Saviour, the patient, loving Saviour. Therefore, He continued to stand by these partial believers to declare to them the fact of the bondage of sin, "*the* sin," and the fact of deliverance from it. Note how the Saviour cut right through the technicality of their carnal ignorance or falsehood, and declared to their consciences the basic truth of deliverance. He did not debate with them. He declared His gospel. The sinner has nothing about which he may debate with God. It is his to accept God's truth concerning him and concerning His Son.

### JESUS AND THE MAN BORN BLIND

Feb. 14. John ix:1-41

Golden Text, John viii:12

Daily Readings

Mon., Feb. 8, Luke xiii:1-5. Tues., Feb. 9, Acts xxviii:1-6. Wed., Feb. 10, Exod. xx:17. Thurs., Feb. 11, Ezek. xviii:1-32. Fri., Feb. 12, Mark vii:31-37. Sat., Feb. 13, Mark viii:22-26. Sun., Feb. 14, John ix:1-41.

#### THE OUTLINE OF THE LESSON

I. The Conversation Between the Lord and His Disciples (John ix:1-5). II. The Blind Man Healed (John ix:6-7). III. Jewish Questions and Actions (John ix:8-34). IV. The Worship of the Son of God by the Healed Man (John ix:35-38). V. The Following Remarks by the Lord Jesus Christ (John ix:39-41).

## THE HEART OF THE LESSON

The blessed potentiality of the whole text is wrapped up in the first verse. One might think that it was the disciples who had taken notice of the blind man; but the Scripture expressly says that the Son of God Himself saw the man. Being the heavenly Good Samaritan He would, of course, not pass by on the other side (Luke x:30-37). It is not said that the disciples noticed him by themselves. I am inclined to believe that they beheld a compassionate, telling look on the face of the Lord, which led them to inquire concerning the occasion for the reason of His new interest, and that they were thus led to consider the case of this blind man. At any rate they too see him now; but the sight of him evokes nothing more than an academic question in their hearts. This question the Lord answered; but He coupled with it a word of duty in which He associated the disciples with Him. Notice how often the Lord gave a practical answer to a technical question! Here is the Chief Shepherd talking to His undershepherds. I have been led to think of the Lord here as the Shepherd because of the statements concerning Him in verses 1 and 35. He saw the blind man; He found the healed and persecuted man. Our Lord Jesus Christ saw the needy man, and then followed him until He had secured from him the worship that testified of his belief in Himself as the Son of God. And mark well that his worship was part of an attitude of soul which confessed Jesus to be Lord. Whom we worship, we serve (Matt. iv:10; confer by contrast Judges ii:11-13). What a happy worship and service this must have been from one who had just been healed of blindness!

There are several points of interest in this lesson, which the teacher can use parabolically to show the class the natural condition of the sinner and his need of the Saviour. In doing this he will instruct his class in the unsought, prevenient grace of God, in short, the Divine side of salvation. But he should not fail to point out the need of a faithful human response to the efficacious call of God. The willingness of the man in this miracle to do what the Lord told him to do is exemplary. He went to the pool of Siloam and washed, when he was so commanded; and he readily sought the revelation of the identity of the Son of God in order to worship Him as Lord. He did what he was told to do; and he was willing to learn of any condition of further duty, in order that he might do it. See carefully verses 7 and 36 in this connection. The beautiful thing about his continued yieldedness is that it comes in after a series of misunderstandings and persecution that included expulsion from the synagogue. How does our response to the claims of the Lord measure up to this?

One of the first rewards for such an attitude of willingness to God is a growing knowledge of the Lord Himself. Five stages may be marked in the development of this man's conception of Christ. They recognized Him first as "The Man called Jesus." He then declared Him to be a "Prophet." He next struggles through a syllogism that convinces him that Jesus was not a sinner but a "Worshipper of God and a Doer of His Will." He then goes a step farther and utters his creed to the effect that he believes that Jesus is a "Man from God." All this is most interesting and instructive; but it is not until we reach his last title for Jesus that we are really satisfied. It was then that he called Him "Lord." But his growth of spiritual knowledge did not stop when he reached that word; for there are mysteries and wonders hidden away in that title of our Saviour that eternity itself will not be enough to reveal. And mark well, our development of the knowledge of Him is commensurate with our yieldedness to Him. The healed man used the title "Lord" twice: once in verse 36, and once in verse 38. I am inclined to believe that in its first occurrence here, it should be rendered

“Sir”; for the man had then not yet received the full confession of Jesus Christ concerning His Deity. But in verse 38, the rendering must certainly be “Lord,” with its full meaning of Divine ownership and authority. Compare carefully John xx:2, 13, 15, 16; where the first three verses have the same title “Kyrios,” “Lord.” It is interesting to note that after Mary recognized Christ, she called Him “Rabbouni.”

### JESUS THE GOOD SHEPHERD

Feb. 21. John x:1-42. Golden Text, Psa. xxiii:1

#### Daily Readings

Mon., Feb. 15, Psa. xxiii:1-6. Tues., Feb. 16, Jer. xxiii:1-8. Wed., Feb. 17, Ezek. xxxiv:1-10. Thurs., Feb. 18, Ezek. xxxiv:11-24. Fri., Feb. 19, Ezek. xxxiv:25-31. Sat., Feb. 20, Isa. lvi:1-12. Sun., Feb. 21, John x:1-42.

#### THE OUTLINE OF THE LESSON

I. The Good Shephard in Contrast with the Thief, Robber, Stranger and Hireling, (John x:1-18). II. The Division among the Jews, (John x:19-21). III. The Opposition to the Lord, (John x:22-39). IV. New Converts, (John x:40-42.)

#### THE HEART OF THE LESSON

This is one of those beautiful and familiar chapters that we had better study with our heart, rather than with the head. At any rate, the intellectual side of this text can be learned once for all; but we will need to instruct our heart by means of this precious revelation repeatedly. This chapter speaks in terms of oriental shepherd-life, where the sheep are not driven but led by him whose voice they know, and upon whom they may ordinarily depend for protection from danger.

The lesson presents two points of danger. The first danger resides in the very nature of the sinner or saint himself. Let us think in terms of saints; for the Lord speaks of *His* sheep. To call a saint a sheep is at once a compliment and a warning. We associate sheep with the idea of innocency; but this is not natively true of the saint, and this thought does not enter the lesson. When the Scriptures liken man to the sheep, they speak of the tendency of man to go astray, and of his helplessness of finding his way back to the fold by himself. We hear people say: “And the cat came back;” but who ever heard one say: “And the sheep came back?” “All we like sheep have gone astray; we have turned every one to his own way” (Isa. liii:6a-b). There is another part to that verse, for which we praise Him; but we have not yet come to it in this lesson. Even if there were no devil, man, being a sinner, would still want to go astray, or would be in danger of going astray. That is the first point to note.

But our lesson presents evidence of another kind of danger, a danger from without. Our Lord, the Good Shepherd, warns concerning thieves, robbers, strangers and hirelings: stealthy ones, cruel ones, unknown ones, indifferent ones. Such enemies are abroad today as well as in the time when our Saviour was upon earth. All under-shepherds should be aware of this condition and take to heart the counsel of the apostle Paul in Acts xx:28-30: “Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you overseers, to feed the church of God which He purchased with His own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples

after them." No wonder that the sheep have such enemies when even the Shepherd Himself is misunderstood and hated.

But the Lord's sheep need have no fear, if they abide with Him, because He loves them, has authority to save them, and has power to keep them. In His love He is the Good Shepherd of the sheep Who is willing to lay down His life for them. Indeed, He had come to earth for this very purpose. This leads us to the second thought, that He had authority to die for us. It would be well if Christian people took better note of verses 17 and 18 of this lesson; for it would save them from various errors in their understanding of the Cross, and it would go far to strengthen their faith in the Lord Jesus Christ. It would show them that our Saviour was not the vanquished but the Conqueror on the Cross. His dying and His being raised again was a matter of His own right—the word is authority, not power. And then there is the third blessed note of our security in Him Who, knowing us, is one with His Father. The Father's power is enough to guarantee safety to us. The Son's power is enough to do the same. But He chose to show us that our welfare is doubly sure; for we are held by the Father and the Son. And the Good Shepherd not only guards what He possesses but is able to win more to be His sheep. Not one of His sheep can be snatched by thief, robber, stranger, or hireling; but many of the enemies' sheep continue to become His sheep by believing on Him there.

### JESUS RAISES LAZARUS FROM THE DEAD

Feb. 28. John xi:1-46. Golden Text, John xi:25

#### Daily Readings:

Mon., Feb. 22, John xi:1-16. Tues., Feb. 23, John xi:17-46. Wed., Feb. 24, John xi:47-57. Thurs., Feb. 25, John xii:1-11. Fri., Feb. 26, John xii:12-19. Sat., Feb. 27, John xii:20-36a. Sun., Feb. 28, John xii:36b-50.

#### THE OUTLINE OF THE LESSON

I. The Sickness of Lazarus (John xi:1-2). II. The Message to Jesus concerning Lazarus' Sickness (John xi:3). III. Our Lord's Delay in Responding to the Request that had Come to Him (John xi:4-6). IV. Our Lord's Conversation with His Disciples about His Determined Journey to Lazarus Who had Died (John xi:7-16). V. The Resurrection of Lazarus (John xi:17-44). VI. The Response of Faith and of Unbelief (John xi:45-46).

#### THE HEART OF THE LESSON

All Bible students are familiar with the home which is spoken of in this lesson. Our Lord Jesus Christ rejoiced to visit in it. But a cloud came over that home in the form of a serious sickness to Lazarus while their Friend Jesus was away in another part of the country. Of course, they thought of Him; and then they sent for Him. The message through which they called Him is one of the tenderest on record anywhere: "Lord, behold, he whom Thou lovest is sick." It would be easy for me to think that Mary worded that sentence. It does not claim the credit of any love of Lazarus for Jesus; not dare we be dogmatic in declaring that Lazarus had any love for Jesus. Let us hope that he did have; but since this is the first mention of him, we might conclude—in view of the absence of his name in Luke x:38-42—that he was one of those brothers, one of those men, who refuse to have faith in the Lord Jesus Christ in spite of all the beseeching on the part of godly sisters, or others, as the case may be. And surely it is good

Bible teaching to say: "We love, because He first loved us" (1 John iv:19). The particular wording of this message to the Lord Jesus Christ is due, therefore, either the lack of love for the Lord by the sick man, or to the beautiful, spiritual understanding and gracious humility of the sisters, especially Mary.

There is yet another thing that ought to be considered about this message. In the Greek language there are two words for love which were clearly distinguished in the mind of the Lord, as is quickly seen by a comparison of John xxi:15-17. There are various shades of differences between these two words; but we will content ourselves here by saying that the one is weaker than the other. Now it was the weaker word which the sisters used in their message to the Lord. They said: "Lord, behold, he of whom Thou art fond is sick." But you will notice, by referring to verse 5, that the Holy Spirit has caused to have it recorded that "Jesus *loved* Martha, and her sister, and Lazarus," and here we find the larger word for love. It was as if John had been led to write: "You have heard the statement of the sisters giving the Lord Jesus credit for being fond of Lazarus; but they did not go far enough, they should have said that He loves him." Now, if you still are thinking of Lazarus as a man who had been holding out against Jesus, what a beautifully strong testimony that is to the redemptive passion of the Lord for even the persistent unbeliever, at least in this life. Of course, the fact that Jesus resuscitated Lazarus makes it easier for us to believe that Lazarus too had been a friend of Jesus. Yet this physical resuscitation would have no direct redemptive value for his soul. It must be said, however, that, whatever the past may have been, Lazarus dined with the Lord after the miracle of his physical awakening, and this in spite of the opposition from the enemies of Christ.

The delay of the Lord in responding to the call of Mary and Martha must have seemed wise to the disciples, for they were surprised when He started to go to Judea again. Nor could their thirteenth hour philosophy hinder Him from going. His answer was that there were only but fully twelve hours in a day; only twelve hours, therefore he had to work; fully twelve hours, therefore He would be safe. This is a tremendous lesson for us.

The Lord then proceeded to go to Judea; where he dealt individually with each member of that household. Martha was the first to go out to meet Him; indeed, she was the only one to go! I wonder whether they had permitted themselves to become angry at Jesus because of His delay. Why does Mary stay back in the house when the Lord arrived and permit herself to be called by her generally reckoned less spiritually minded sister Martha? Something is wrong if our sitting at the feet of Jesus in good times has no blessing for us in times of sorrow. When a friend was plunged into a very deep sorrow, one of her Christian friends came to her with this significant message, spoken tenderly, "If what you know of the Lord does not help you now, I have nothing to say to you." But I am not minded to judge Mary or even Martha. Even if they were at fault, the gracious Lord has enriched our knowledge of the spiritual world by the things He said to them. Never forget verses 25 and 40.

I shall not seek to explain the wonderful miracle of Lazarus' resurrection. There is nothing to be explained about it. It was one of many *mighty* works which was wrought by the Lord of the dead and the living. We thank Him that He has been pleased to let us have a record of it for our own instruction and comfort (1 Thess. iv:13-18).



# OUR HOPE

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## Editorial Notes

After the Holy Spirit had poured forth, His "All Things" through the pen of the Apostle Paul, that glowing testimony of the Son of God, He added "that in *all things* He might have the pre-eminence" (Col. i:18). We are not left to guess what is meant by these "all things" for we read that He, who is the image of the invisible God, is Creator, "for by Him were all things created that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, *all things* were created by Him and for Him." Hopeless is the task of man to discover the secrets of creation. Having turned away from revealed Truth, sure and unshakable, man, with finite capacities, turns to fables. Theories upon theories are invented to explain creation, and each theory brings more darkness, more confusion. One savant says life originated a thousand million years ago in rain water on the North Pole, another travels through the Gobi desert in hope to discover the missing link, and still another finds a petrified scorpion of million of years ago and builds upon his find another theory. What folly!

God is Creator. He has made Himself known to His creature. We behold Him in His mighty works in Creation. The heavens declare the Glory of God. Telescope and microscope reveal His wonders. God has also spoken. The Bible is His infallible Word. And here is made known the mystery of all creation. God created all things by His Word. His Word is the Son of His Love, the Only Begotten of the Father. "*All things* were made by Him;

and without Him was not anything made that was made" (John i:3).

The "all things" in creation are by Him and for Him. This is the highest Truth as to Creation. It contains depths so deep that our mind cannot grasp it. In comparison with it science is shallow. And how beautiful it is when we read His Word, that we find created things telling out His matchless Person and His worth. He is typified by the Sun, He is the Morning Star; He is the Lamb and the Lion, the Ox, the Eagle; the Rose and the Lily; the Vine, the Stone and the Rock; Gold and Silver; He is the Corn of Wheat, the Water of Life. All creation bears witness to Him. And so He has the preeminence in all Revelation. From Genesis to the end of the Bible He is the preeminent One. The testimony of Jesus is the spirit of Prophecy.

The "all things" are the all things of redemption. The Creator clothed Himself with a human body and entered His own Creation to redeem. The path of redemption led Him to the Cross, where He died for the creatures' sins. Peace, blessed and eternal Peace was made in the Blood of His Cross, and in resurrection He became the head of the Church. His work is reconciliation, which finally will be accomplished, when *all things* in heaven and on earth will be reconciled unto Himself. There is nothing whatever in Scripture to sustain the invention of universalism, or the claims of certain "reconciliationists," that all the wicked will ultimately be glorified. Furthermore we read that by Him "*all things* consist." He is the upholder of "all things." The Universes are upheld by Him. Without Him all would go to pieces. And He is our Lord. Why then should a believer be discouraged, knowing as he should that the Lord, who has redeemed him, has all things and can do all things! Israel's comfort is our comfort. "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).

But the "all things" of our Lord are mentioned elsewhere. We read in John iii:35, "The Father loveth the Son, and

hath given *all things* into His hands." And again it is written in Hebrews i:2 "Whom He hath appointed Heir of *all things*." The Lord Jesus Christ is the heir of God. God has given Him for an eternal and glorious inheritance all things. This does not clash with the fact that all things belong to Him as the Creator. He received His inheritance as a reward for His obedience, the obedience unto death, the death of the Cross. God appointed Him Heir of all things after His resurrection. The risen Christ, who once left the Father's bosom, whose Eternity and Creatorship He shared, who called all into existence for Him, was born of the Virgin. He laid His Glory by. He who was rich became poor. He died on the Cross and in His death He glorified God and God rewarded Him by giving Him all things, appointing Him heir of all things.

Hallelujah! We belong to Him who has all things and who can do all things. One who created all things, upholds all things and who has received all things as our Head in Glory, the Head of the Body, to which we as believers are joined by the Holy Spirit. Oh! my heart, look up and take courage!



What a challenging shout of triumph!  
**The "All Things" of Grace** "What shall we then say to these things? If God be for us, who can be against us?" (Rom. viii:31). Who? "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Nothing, 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. God is for us, who can be against us?

And then follows that, to faith, so precious word: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us *all things*?" Most blessed declaration, telling us that all things God can give He has given to His children in Christ and with Christ. They are the all things of grace. "Blessed be the God and Father of

our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Ephes. i:3). It means nothing less than that God, who is rich in mercy for the great love wherewith He hath loved us, has given to His children, who entered into His family by the new birth, all things in spiritual blessing, all things they need. All things in spiritual enjoyment, all things for victory, for life, for suffering, for death, all things are given in Christ. Hence every child of God, walking in faith, can say with Paul, the prisoner of the Lord, "I can do *all things* through Christ, who strengtheneth me" (Phil. iv:13). In all things we can be more than conquerors. *All things* that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue, He hath bestowed upon us. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in *all things*, may abound to every good work" (2 Cor. ix:8.) Yea, we can shout with Paul's shout of victorious assurance, rejoicing in it as he did, and as all the saints of God have done: "For *all things* are yours; whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's" (1 Cor. iii:22).

"Ye are Christ's"—what does this mean? It means that we are fellow heirs with Him, joint heirs. He is the heir of God and so are we in Christ the heirs of God. All things are yours! The riches of Christ in resurrection glory have become our riches. When on earth He prayed in His great prayer, "All mine are Thine and Thine are Mine." A Christian can say, all mine, all I have, and all I am is Thine; but we can also say, all Thine, all Thou art and all Thou hast is mine. Soon we shall possess our possessions. When He comes to gather to Himself all His own, when He comes as the Bridegroom for His Bride, His Church, then we shall enter upon that glorious inheritance, and as joint heirs of Christ have *all things* in glory. So let us claim now the all things which grace has put on our side, and hope and pray for the glorious consummation when we shall have our eternal, glorious portion with Christ.

**The "All  
Things" of  
Providence**

It is a comfort that Romans viii:28 does not state that "we guess," or that "we hope," or, that "we wish"—but we read, "we know." "We know that *all things* work together for good to them that love God, to them who are the called according to His purpose." Here "All things" are the all things of Providence. As the called, the justified, the sanctified, the Beloved of God, called saints, we are in His merciful hands. He watches over our little life day down here. All things are in His control and all things must work together for good. One of our beloved readers wrote recently in her *ninety-second* year a few lines and sent them to the Editor. They illustrate this text.

"Life seems a maze of tangled thread  
Seen from its lower side.  
But from above, behold! instead,  
A picture glorified.

Christ's Master Hand with wondrous skill,  
Has traced each perfect line;  
And living, glorious colors fill  
Each beautiful design!

When, far above the starry skies  
You see Him face to face,  
You treasure as your choicest prize  
His work of wordless Grace."

But does "all things" really mean "*all things*"? Yes, it does. It means our trials, our losses, our afflictions, our sorrows, our heart aches, our physical sufferings. It means false accusations, slanders, backbitings and persecutions we may have to endure. It means also our failures, our mistakes, our shortcomings and our sins. All these things, put into His hands, will work together for good, for our good according to His eternal purpose.

But how? Much we see in our lives that it is even so, but much more we cannot see. For a blessed evidence that it is so, that all things work together for good, read the Word

of God. It is true in Church history, in the history of the Lord's servants, in our own individual experiences the text is illustrated. But God has made it very plain in His Word. Read the experiences of Abraham, Isaac, Jacob, Joseph, Moses and David. Study the Book of Job. Pass on to Daniel and his companions snatched from their homeland and taken as captives far away. Read the story of the Book of Esther and even the story of disobedient Jonah. Then pass on into the New Testament and read the life and experience of Paul, as well as others, and find in each life the fact demonstrated "that all things must work together for good." And when we cannot see that it is good, when sorrow upon sorrow sweeps over us, and the providences of God are deep and mysterious, we trust Him. We know He will explain it all in that day, when we shall know as we are known.



**The "All Things" of the Future** This dispensation of Grace is rapidly drawing to its close. It is followed by another dispensation. It will be the dispensation of the fullness of times.

When that comes *all things* will be gathered together in one, in Christ, both which are in heaven and which are on the earth (Ephes. i:10). "Thou madest Him a little lower than the angels, Thou crownedst Him with glory and honour, and didst set Him over the works of Thy hands. Thou hast put *all things* in subjection under His feet. For in that He put all in subjection under Him, He left nothing that is not put under Him. But now we see not yet *all things* put under Him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour" (Heb. ii:7-9). "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and all power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put *all things* under His feet \* \* \*" (1 Cor. xv:24-27). Such is the future revealed by the Spirit of God. Christ

will be enthroned as King. Under His feet all things will be put, and we shall have rule with Him over all things.

And once more we read of the all things, almost on the last page of His Word. John beheld a new heaven and a new earth. The New Jerusalem comes out of heaven to find its eternal place on this new earth. The tabernacle of God is now with men. God dwells with His redeemed people. He wipes all tears away. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." Then He that sits upon the Throne says: "Behold, I make *all things* new."

Reader and Child of God! Look up and know your Lord of *all things*. Take in faith the *all things* Grace has bestowed. Trust Him to work *all things* together for your good, and wait for the glorious inheritance of *all things*. Then your life will be peace.



**What He Does** From Psalm cxlvi to the end of that wonderful Book of Praise and Prayer, Suffering and Glory, we read what Jehovah does and what Praise and Glory will be His. Just think of Him, your Saviour and Lord, when you read of His mighty acts written in these Psalms. Let us review some of the things spoken of Him, without much further comment.

"The Lord openeth the eyes of the blind; the Lord raiseth them that are bowed down, the Lord loveth the righteous. The Lord preserveth the strangers." "The Lord shall reign forever and ever." "He healeth the broken hearted, He bindeth up their wounds. He telleth the number of the stars; He calleth them all by their names." Well may we think here of the spiritual meaning of the latter words. He knows indeed the millions and millions of stars. Men name a few of the constellations; but sooner may the sand of the sea be numbered and named, than the stars of heaven. And these stars are typical of the heavenly seed, the members of the Body of Christ, the Church. Who can number that seed? And yet *He calleth them all by their names*. Weak

one, discouraged one, forsaken one, He calleth *thee* by name.

And after the revelation of His acts, His might and power, His goodness and His mercy, there follows the Praise and Glory of His name. It is to be deplored that the majestic Hebrew word, which means "Praise ye the Lord" has not been maintained in our Bibles. This word is "Hallelujah." It is one Hallelujah after the other we find at the close of this book. He will be praised by all creation. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory and power be unto Him that sitteth upon the throne and unto the Lamb forever." May He receive even now the Hallelujah from our lips and from our lives.



**A Puritan  
on Christ's  
Coming**

The Editor holds in his hand an old folio printed in 1660. The title page informs us that it is a complete exposition of "The Parables of the Ten Virgins, by Thomas Shepard, late Worthy and Faithful Pastor of the Church of Christ, at Cambridge in New England." Pastor Shepard was one of the founders of Harvard College. His exposition, which is very lengthy, is one of the best in existence. At the close, writing on the word *watch*, he gives several reasons why the Church should be in this attitude. We quote him:

I. His Coming is the beginning of glory; Adam looked only for his happiness in an earthly Paradise, but you are heirs of an heavenly (Titus ii:13).

II. You have nothing else to look for; if only of the things in this world you might look for your portion here, it were another matter, but now, when called, justified, sanctified, sin warring against thee, and nothing but thy body and breath between thee and Christ: Oh, look for Him.

III. Sorrows in the country cry for it. We think within a few years the land will be out of heart, and want of clothes, or not money to buy or pay debts, and this and other evils will ensue: so for particular persons, what shall I do here-



after? True, but glory will pay for all at Christ's Coming.

IV. All the Saints looked for this long ago. The Corinthians (1 Cor. i:7); The Thessalonians (1 Thess. i); The Philippians (Phil. iii:20-21). Grace teacheth men to do so (Titus ii:13), and in Revelation xxii the Church cries out 'Come, Lord Jesus, come quickly.' Oh, wait for that time when He shall redeem, comfort, glorify, free from all snares and sins. Oh, teach it your children; speak of it one brother to another; some of you are poor and mourning, Oh, be comforted, 'tis for your sake Christ will come, and refresh, and wipe your tears away."

The preachers of New England today should read the sermons and treatises of the preachers of three hundred years ago. Most of them were ardent students of prophecy and believers in the visible and glorious return of our Lord.



**The Revival  
which Does  
Not Stop**

The revival that does not stop is the revival of Jewish Nationalism. Since 1921 nearly sixty new colonies have been founded in Palestine. The Jewish population is rapidly nearing the 200,000 mark. On Mount Scopus is located a fine Hebrew University. A great engineer is using the Jordan for the electrification of the whole land. The river which typifies death is used to sustain life. Even the Dead Sea is becoming a Sea of Life. And in the thirty years that have elapsed since the Jewish National Fund was created in response to the feeling that if the Jews were to return to their land, their land must be returned to the Jews, Palestine still wants more Jews, and the Jews want still more land.

This revival is the bright spot today. It is the surest evidence that the sands of the times of the Gentiles are running out. It is the surest evidence that all is getting ready for the coming of the Lord.



**Democracy or  
Theocracy**

Dr. S. P. Cadman, preaching in the Episcopal Cathedral of New York City, made some strange assertions. He said that in the principles of the Messianic

prophecies, as given by Isaiah, lay the spiritual sources of George Washington's fruitful service. Then he continued:

"Isaiah foresees a nation whose governance is based on a universal aristocracy of character, whose justice is upheld by an enlightened and virtuous democracy; whose rulers reign in righteousness; whose leaders, one and all, are sources of shelter and refreshment for a happy and contented people. This blessed estate is still to seek. Yet it is perceptibly nearer to us than it was to Isaiah, because of the illustrious Virginian and Colonial gentleman, who, though unseen by us, always is present with us and draws our souls to his as flame is drawn to flame.

"He was always true to his fundamental self and more careful of his conscience than of the world's ephemeral judgments. He had the courage of his Norman blood and the dogged stability of his Anglo-Saxon tradition to be what so few of us are—proudly independent of the prejudices and passions by which he was surrounded."

What ramblings of the natural mind! What blindness too! In a day when the "rule by the people and for the people" is threatened by collapse, when the whole world is trembling on account of lawlessness, when world distress and perplexity of nations will not down, this prophet of modernism tells us that Isaiah beheld a picture of our democracy.

Democracy cannot save the world. Nor did Isaiah behold a democracy. He saw a theocracy. He speaks of a heavenly King. He does not speak of George Washington, but of Him who is the Prince of Peace, "of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom to order it and to establish it." The One who judges in righteousness is the offspring of David; He, and not democracy, shall speak peace to the nations, "for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Joyously the great prophet announced "Behold a King shall reign in righteousness," and in his final prophecies Isaiah describes the glories of that coming Kingdom which will not be set up on earth through the ballot box, through legislation or through the efforts of the federation of "churches," but it will come with the coming of the King, our Lord Jesus Christ.

The prophets in Jeremiah's days continued to utter their dreams, their vain imaginations, misleading the people, till

finally the armies of Nebuchadnezzar hammered at the gates of Jerusalem. And so our prophets, whom the Lord has not sent, preach smooth things, even in a time of distress, when everywhere, in almost everything we can see "that day approaching."



**The Excellent  
Testimony of  
Lutherans** The Missouri Synod of the Lutheran Church has launched a vigorous attack upon Modernism. A strong and well worded pamphlet has been issued by them.

It points out the poisonous and pernicious propaganda of such men as S. P. Cadman, Harry E. Fosdick, Roy Smith, of Minneapolis, an ultra liberal Methodist, and Bishop Francis McConnell of the same sect. We read the following:

"It is a well known fact that Protestantism in this country has become honeycombed with modernism," the booklet said. "Many of the Protestant denominations have been split wide asunder by the modernistic teachings of their leaders. It is due to the grace of God alone that the Lutheran Church up to the present time has been almost miraculously spared the scourge of this insidious disease.

"Modernism, under Satanic direction, has the faculty of employing every possible modern means of bringing its faith-destroying teachings to the attention of the people. The radio sends forth the philosophic fulminations of modernistic preachers into millions of conservative Christian homes.

"Modernism's danger to the Church at large lies in the fact that it is a wolf in sheep's clothing. It attacks the fundamental truths on which salvation is based, not from the outside, but from the inside of the Church. It is probably unnecessary to tell the Lutheran clergy that modernistic religion in all its forms and phases is utterly irreconcilable with the revealed Word of God. Modernism, in spite of its pious asservations, undermines the very basis of Christian religion."

It is surely the truth, and nothing but the truth, that modernism undermines the very basis of Christianity. It is responsible, as we have often said in our pages, for much

of the moral slump in our country and for the corruption of the young. We are thankful to God for the firm stand of the Missouri Synod in contending earnestly for the faith once and for all delivered unto the saints.



**Priestly Assumption** Priestly assumption has been and is and ever will be the corruption of Christianity. It is this which our Lord Jesus Christ hates. He says so twice in His messages from the throne addressed to the seven churches. Nicolaitanism is the doctrine of a man-made, unscriptural and anti-christian priesthood as it is practised in Ritualism. The words of long ago, uttered by that prince of preachers, Dr. Spurgeon, are true and to the point. They are needed today when Rome increases everywhere in this country. Read them:

Step in where the ritualist has dressed himself in all his gaudy apparel, flaunting like a peacock before God Himself and you will say to him, "If thou knewest the gift of God,' thou would'st lay aside these fooleries and come before God sooner in sackcloth than in thy tag-rags, humbling thyself before the Most High as a poor, guilty sinner, most accursed of all the human race for having dared to call thyself a priest; for priest thou art not for thy fellow men, for one is priest, even Christ Jesus, and no other is priest, save only that all saints have a common priesthood which some cannot usurp to themselves alone, unless they dare to bring upon themselves the vengeance of Korah, Dathan and Abiram, who called themselves priests and were not: 'If thou knewest the gift of God,' poor simpleton that thou art, thou wouldst doff that priestly array, and bow before the great High Priest of our profession, and worship Him alone."

And that is just the reason—the poor simpleton—be he the Pope, a cardinal, a bishop or any other ecclesiastical pretender—he does not know the "gift of God." He is ignorant of the Gospel of the Grace of God.



**Mr. Smooth-It-Away** Many years ago Nathaniel Hawthorne wrote "The Celestial Railroad." It is almost prophetic of the modernism of today. It is a modernistic Pilgrim's Progress, following the route of Bunyan's never dying work.

The pilgrim who started on his way to the celestial city fell in with a Mr. Smooth-it-away. What a wonderful name for the Rev. Doctor Modernism! He is the gentleman who "smooths away." But when they come to the end of the journey he would not step across the line into the city but, with a hellish laugh, said: "We shall meet again."

Hawthorne finishes with these words:

And then did my excellent friend, Mr. Smooth-it-away, laugh outright, in the midst of which cachinnation a smoke wreath issued from his mouth and nostrils, while a twinkle of lurid flame darted out of either eye, proving indubitably that his heart was all of a red blaze. The impudent fiend! To deny the existence of Tophet, when he felt its fiery tortures raging within his breast. I rushed to the side of the boat, intending to fling myself on shore; but the wheels, as they began their revolutions, threw a dash of spray over me so cold—so deadly cold, with the chill that will never leave those waters until Death be drowned in his own river—that with a shiver and a heartquake I awoke. Thank Heaven it was a *Dream!*

The Riverside Press of Cambridge, which holds the copyright, has given us kind permission to print this production in our pages. The first instalment appears in the current issue. Please read the inside cover about it and fall in line with the plan outlined.



**Demanding  
More** Numerous requests are received that we continue in the publication of the Dispensational tracts. The five tracts which were printed in many thousands of copies and circulated free have done a great deal of good. The Lord's blessing has rested upon them in a remarkable way, because they contain the "meat in due season" for the household of faith.

We wish we were in a condition to publish the sixth, which is ready for publication, but we are unable to do so. We have a mailing list of those who have asked for twenty-

five, fifty, a hundred and more copies for free circulation, but that does not help us in meeting the printer's bill. We never go into debt, and each year is closed with every bill paid. As soon as finances permit we shall publish this new tract.



**Our Ministry** The Editor ministered in different places during January and February. Everywhere the Lord gave rich blessing. In **Lawrence, Mass.** we addressed German and English services. It was in this place our ministry started over fifty years ago. A monthly meeting has now been established in this city in connection with our monthly meetings in Boston-Cambridge.

Then splendid meetings were held in **Kingston-Forty Fort, Pa.**, also in **Danville, Pa.**, in **Scranton** and **Pittston**. These cities and towns are in the coal regions of Pennsylvania. There is a deep interest in all these places. Evangelist Frank L. Whitesell is carrying on a splendid work in the Kingston Tabernacle. The Editor will be with him again, the Lord willing, April 10 to the end of the week. We also had excellent meetings in **Buffalo, N. Y.**

Meetings during March included the **Third Presbyterian Church, Newark, N. J.** (February 28-March 4) and the **Moody Memorial Church, Chicago, Ill.** (March 13-18).



**Summer Conferences** Our two Summer Bible Conferences will be held, if it pleases the Lord, as follows: **Montrose Prophetic Conference** (August 8 to 14).

The **Stony Brook Prophetic Conference** (August 14-19). The speakers at Stony Brook, besides the Editor will be Drs. Mark A. Matthews, of Seattle, Wash., H. A. Ironside, of Chicago, Professor R. Fritsch, of Muhlenburg College, Allentown, Pa., George Douglas, of Flushing, Canon Dyson Hague, and others.

The study of Bible Prophecy has now become most fascinating on account of the world conditions and the nearness of His Coming. We expect record attendance in each of these conferences.



**The Associate Editor** Our youngest son, Frank, Headmaster of the Stony Brook School, has had successful services here and there. He preached in **Princeton, N. J.**, in the First Presbyterian Church, and addressed a well attended young people's meeting there. He spent several days in Juniata College, **Huntington, Pa.**, which resulted in great blessing to the hundreds of young people. Then he spoke in Blairs Academy, **Blairstown, N. J.**, and also in **Cambridge, Mass.**

Many of our readers may not know that Dr. Frank E. Gaebelin wrote a crushing answer to Prof. Elmer Barnes, who is a freethinker. It appeared in the December issue of the "North American Review."



Please do not overlook the **Scofield Bible Offer** on the third cover page.

## The Book of Psalms

### PSALM LXVI

This is another Song-Psalm. It rises even higher than the preceding Psalm. No expositor can tell us of any historical background. Some have supposed that this Psalm alludes to the defeat of the Assyrians under Sennacherib. Others refer it to the return from the Babylonian captivity, and others to the times of the Maccabees. Delitzsch on the Psalms makes the following remark: "On the ground of some deliverance out of oppressive bondage that has been experienced by Israel arises in Psalm lxvi the summons to the whole earth to raise a shout of praise unto God." We agree that it is the "deliverance out of oppressive bondage" experienced by Israel, which is related in the Psalm. But it is not a past experience. It is a future experience of deliverance. The Psalm, like so many others, can only be rightly interpreted on the ground of unfulfilled prophecy. It is closely linked with the sixty-fifth Psalm and is the outburst of redeemed Israel, that is, the remnant, having suffered and now been delivered, looks back over the past experiences and utters praise. But we shall find the same blessed voice, which spoke in the sixty-fifth Psalm is also heard in this Psalm. His voice is heard as the Song leader of His redeemed. His voice is now heard in the midst of the congregation (Psa. xxii:22; Heb. ii:12).

#### I. The Glorious Rule and the Power of God (Verses 1-7).

Shout aloud unto God, all the earth!  
 Sing the glory of His Name,  
 Ascribe to Him glory in praising Him.  
 Say unto God: "How terrible are Thy works!"  
 Because of the greatness of Thy power do Thy foes cringe before Thee.  
 In all the earth they worship Thee,  
 They shall sing unto Thee,  
 They shall sing unto Thy Name. Selah.  
 Come and see the works of God!  
 Terrible have been His acts concerning the children of men!  
 He turned the sea into dry land,  
 Through the river they passed on foot—  
 Then we rejoiced in Him.  
 He ruleth in His power for ever—  
 His eyes keep watch over the nations;  
 As for the rebellious—let them not exalt themselves! Selah.

Twice we find in this section the word "Selah." As we have pointed out before, this little word means to pause—to think and then to praise. And how much there is in this Psalm for us to pause over, meditate on, and then to praise Him!

It is the redeemed remnant of Israel speaking to all the earth, exhorting the nations to shout aloud, to sing the glory of His Name and to praise Him. The joy thus expressed is not only for their own deliverance and the complete defeat of their enemies, but also for the blessing which has now come upon all the earth. His terrible works are especially mentioned. This must be linked with Psalm xlviii:8. That Psalm, as we saw in our exposition, anticipates the coming of the King and the deliverance of His waiting people. And there they say, "Come, behold the works of the Lord, what desolations He hath made in the earth." These works are His judgment works and they will be terrible. When He strikes the earth in judgment and deals with the demon powers then in control and with the masses who fell in with the man of sin, it will indeed be indescribable. And so here they call to behold these works. "Come and see the works of God; He is terrible in His doings concerning the children of men." And all the earth is now to worship and sing unto His Name. Then because of His power His foes cringe before Him.

The third verse might also be rendered, "Because of the greatness of Thy power Thine enemies feign allegiance unto Thee." We must remember that while Israel will be then the nation born in a day, that is, the godly remnant becomes the nation, to whom is given the Kingdom (Matt. xxi:43), the Lord in His Return will find His enemies opposing Him. It is written in another Psalm, "Rule Thou in the midst of Thine enemies" (Psa. cx:2). And many are forced to submit and humble themselves before Him. But it will be only a feigned obedience; they cringe before Him because opposition would mean sudden judgment. This explains why at the close of the millennial reign of Christ nations will side with Satan, who will then be loosed for a little while (Rev. xx).



And as He once displayed His mighty power at the Red Sea and at Jordan, to bring His people out of Egypt, and out of the hands of their enemies, and bring them into the land of promise, so once more a river will be dried up. It is the other river, the River Euphrates (Rev. xvi:12).

Israel's restoration completed, He will rule in power and His all seeing eye will watch over the nations, whose King and Governor the Lord is. Here is His omnipotence and omniscience. Woe unto the rebellious! For He knows their doings, and swift judgment by His power will come upon them.

## II. Israel's Wonderful Praise and Worship (Verses 8-12).

Bless our God, all ye peoples!  
 And make the voice of His praise be heard.  
 Who hath set our soul in life;  
 And hath not suffered our foot to be moved.  
 For Thou didst prove us, O God,  
 Thou didst refine us as silver is refined.  
 Thou broughtest us into the net;  
 Thou didst put a heavy burden on our loins.  
 Thou madest men to ride over our heads—  
 We went through fire and through water;  
 But Thou broughtest us out to abundance.

Redeemed Israel continues to speak. Praising the Lord they relate their wonderful experiences of the past. All their sufferings and trials are now found unto the praise of His holy Name. They address all the peoples, to join into their praise and praise God with them. Their souls have been preserved and life has been given to them, and over all their wanderings He had watched. It is written in Malachi: "He is like a refiner's fire, and, like fullers' soap. And He shall sit as a refiner and purifier of silver" (Mal. iii:2, 3). And here they acknowledged that they passed through this experience, "Thou didst refine us as silver is refined." They went through the fire and water, but the Lord was faithful to His promise. "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" (Isa. xliii:2). How He kept

His Word as the faithful and covenant keeping Lord! And He is the same still and never leaves nor forsakes His people. What a praise He will get in that day from the delivered remnant of Israel!

### III. The King Himself Testifies (Verses 13-20).

I will go into Thy house with burnt offerings,  
 I will perform My vows unto Thee,  
 Which My lips have uttered,  
 Which My mouth spoke in my strait.  
 Burnt offerings of fatlings will I offer to Thee,  
 With incense of rams;  
 I will offer bullocks with he-goats. Selah.  
 Come, hear, and I will declare, all ye that fear God,  
 What He hath done for My soul.  
 I called unto Him with My mouth;  
 And He was extolled with My tongue.  
 If I regarded iniquity in My heart,  
 The Lord would not hear Me.  
 But God hath heard;  
 He hath attended to the voice of My prayer.  
 Blessed be God, who hath not turned away My prayer.  
 Nor His loving kindness from Me.

Once more, as it was in the preceding Psalm, a change is made in the personal pronoun. It is no longer "we" but an "I." No longer speaks the saved and restored remnant, but a person. He relates His experience and gives His testimony. Delitzsch says on this change: "From this point onwards the poet himself speaks, but, as the diversity and the kind of sacrifices show, as being a member of the community at large." But this is not a satisfactory explanation at all. Another says: "We have now with verse 13 the personal acknowledgment of God's mercy, first in the announcement on the part of the Psalmist of the offerings which he is about to bring, and which he had vowed in his trouble; and then in the record of God's dealing with his soul, which had called forth his thankfulness." This also does not satisfy. We believe the voice which speaks now is the voice of Him who offered Himself as the burnt offering, that is, the voice which speaks here is our Lord, the Redeemer of Israel. The best comment we have seen is the remark of the "Numerical Bible."

"It is not hard surely to recognize this voice, which, immediately upon Israel's tale takes up their praise to utter

it before God, as the fulfillment of His own "vows." We know these vows, the King's vows: King of Israel and still much more. And dull must be the eyes that do not see whose are these burnt offerings. The sweet savour of a perfect life presented to God in an infinite trial, in which the holiness of God searched out all the inward parts of such an One as had not His like among men, but whom He who commanded the sword to awake against Him, declared at the same time as His fellow (Zech. xiii:7). Now we understand how Israel's praise itself is discerned as the perfume of this blessed work, the fulfillment of His "vows." all the fullness of which is presently told out to us in familiar forms, as bullocks, rams, goats, specially connected with burnt, trespass and sin offerings. This is in fact, what all our praise is—what we ourselves are; *we* are but the fulfillment of *His* vows, all is but the fruit of His work. To owe our redeemed selves to Him shall be the fullness of our joy for ever."

And so in the concluding verses He speaks of His service, of the power which acted in His behalf and how God heard Him. God heard His prayers and saved Him out of death, that is, in resurrection. He had no iniquity in Himself, no sin, no vanity, nothing which clashed in the least with God's perfect holiness, and therefore He was heard. The right translation of Hebrews v:7 is: "Who in the days of His flesh when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him out of death, and was heard *because of His piety.*" Here, then, is a beautiful blending together of Christ with His redeemed Israel. Alas! that but so few believers know their identification with Him, in whom we have the fulness of blessing, whose work and all He is and has done belong to us. And so with Him all true believers can say, as Israel will say in the day of glory:

Blessed be God, who hath not turned away my prayer,  
Nor His loving kindness from me.

His loving kindness rests upon Him and because we are in Him, one with Him, God's lovingkindness rests upon us.

## **The Redemption of the Purchased Possession**

By A. C. GAEBELEIN

Ephes. i:13, 14; Rev. xii.

We find in these words a truth revealed which is quite often overlooked by readers of this great Epistle. It is this: The purchased possession, that which has been purchased for us, is yet to be redeemed. There is a future redemption of the purchased possession.

The divine statement includes this fact, that believers are sealed with the Holy Spirit of promise, and that He is the earnest of our inheritance until the time that the redemption of the purchased possession takes place.

And where do we find these words in this great chapter? If this chapter is at all to be divided, it must be divided into two parts. The first fourteen verses make the first part, and then follows the great prayer of the Spirit of God through the Apostle. The statement which is before us for consideration is found at the end of the first part, preceding the prayer of the Apostle.

And what precious truth this chapter up to the fourteenth verse contains! It is indeed God's highest revelation concerning believing sinners saved by Grace. There is nothing higher than that which is revealed here, and it is safe to say that God could not tell us anything better and more precious than what He has told us in this chapter.

Let us glance briefly at those glorious steps which lead up to our verse. They are just seven.

We can only name them, much as we should like to ponder over each. (1) We are chosen in Him before the foundation of the world. He thought of us and loved us before ever a single thing had been created. (2) Marked out for the Son-ship through Jesus Christ. According to the good pleasure of His will He has given us the place of a Son. (3) He has taken us into favor in the Beloved. In that beloved One we are beloved, forever, ac-

cepted in Him. (4) We have redemption through His blood, the forgiveness of offences, according to the riches of His grace. (5) Then we have the knowledge of the mystery of His will, according to His good pleasure which He purposed in Himself for the administration of the fulness of times, to head up all things in the Christ. (6) In Him we have obtained an inheritance. (7) And then the last step, the seventh, we are sealed with the Holy Spirit of promise, the earnest of that inheritance which we have obtained.

Now let me just say this little word on the last great fact. The authorized version reads "after that ye believed ye were sealed with that holy Spirit of promise." This translation is misleading and gives ground to an error which is becoming more and more widespread. It is the error that the Holy Spirit is not given at once when the sinner believes, but that the Holy Spirit is received in a definite experience, after we have believed. It is an error; the passage before us does not teach this but the very opposite, for it reads, "in whom also believing, ye were sealed with the Holy Spirit." Every one who has believed received the Holy Spirit in the act of believing. And this blessed gift, not an influence, but the person of the Holy Spirit, is both the seal and the earnest. A seal makes secure and denotes safety. By that seal we are owned by God. We are His property, we belong to Him. Then the Holy Spirit is the earnest of our inheritance, the pledge of it.

But the earnest (not the seal) is up to a certain time, and that time is when we come into the full possession of our inheritance, "until the redemption of the purchased possession, to the praise of His glory." This brings us to the whole matter before us.

1. In the first place what is "our inheritance" mentioned here? We find the word inheritance three times in this chapter. "In whom we have also obtained an inheritance" (verse 11). Then in the 14th verse, "The earnest of our inheritance." We find it again in the 18th verse. "So that ye should know what is the hope of His calling and what the riches of the glory of His inheritance in the Saints." The inheritance is, according to these

passages, twofold. Believers constituting the Church have an inheritance, and we are His inheritance. The inheritance we have is nothing less than the inheritance of the Christ. He made Him Heir of all things. He is the Heir of God. The same is said of us as believers. We are heirs of God and joint heirs with the Lord Jesus Christ. God has put us, according to the good pleasure of His will in Christ, in the place of sons, and because He has made us sons He has made us heirs. The inheritance of the first begotten from the dead is the inheritance of all who are by Grace constituted sons in Him. And what is His inheritance which we shall share in all eternity? We find in it the preceding verses, "having made known unto us the mystery of His will, according to His good pleasure which He purposed in Himself for the administration of the fulness of times; to head up all things in the Christ, the things in the heavens and the things upon the earth." In other words, He is the heir of all things, and these include both the heavens and the earth. All is put under His feet. And this glorious inheritance belongs to us; we shall share it with Him in all eternity. What mind and heart can grasp it! It is unspeakable and unfathomable. Our inheritance is often lowered in that people speak about the earth as being the inheritance. Certain passages from the Old Testament are quoted in support of this. "The meek shall inherit the earth," "the earth has He given to the children of men." But this does not at all refer to our inheritance, but rather to the inheritance of an earthly people in the millennium. Our inheritance assuredly includes the earth, but the heavens are the supreme place for the Church. As He is now far above all principalities and power and might and dominion, in the heavenlies; so will the Church occupy the heavenlies with Him, the glorified Head, and in the ages to come God will show in this very position and possession He has given to us, the exceeding riches of His Grace.

But here we read not only of an inheritance, which belongs to us, but it speaks of "the purchased possession." There is no difference at all between these two terms "our inheritance" and "the purchased possession"; they are one

and the same thing. The inheritance, the possession of the heavenlies and of the earth is acquired or purchased, and the purchase price is the blood of the Son of God. The precious blood of the Son of God has not only redeemed us and made it possible for us to share His inheritance to the praise of His Glory, but it has also purchased both the heavenlies and the earth. The heavenlies as well as the things on earth have been defiled by sin and need the purchase; the blood of the Son of God alone could accomplish that. In the same sense we read in the first chapter of Colossians of the reconciliation of all things, the things in heaven and the things on the earth.

It is an interesting fact that we find the same word "the purchased possession" as it is translated here at four other places in the New Testament. Twice in Thessalonians, once in Hebrews and once in 1st Peter. Each time it refers to the future.

1 Thess. v:9. "God has not set us for wrath, but (literally) unto acquiring salvation through our Lord Jesus Christ, who has died for us that whether we may be watching or sleep, we may live together with Him." The "acquiring of salvation" is future and corresponds to the "purchased possession."

2 Thess. ii:14. "Unto which He called you through our Gospel, unto an acquiring of the Glory of the Lord Jesus Christ."

1 Peter ii:9. "A people for an acquisition"; that is, a people formed for a possession corresponding to Isaiah xliii:2. "This people have I formed for myself, they shall show forth my praise." This is spoken, of course, concerning Israel. It also finds an application in the Church, the royal Priesthood. In the possession of our inheritance we shall make known His excellencies, His Glory.

Heb. x:39. The word is likewise found here also relating to the future, "the preservation of the soul," the same as salvation in the future sense.

2. And now we reach the main thought of the Scripture before us. The purchased possession, the inheritance, though it has been fully paid for, completely purchased,

is yet to be redeemed. While we said that our inheritance and the expression "the purchased possession" are the same, it is not so with "purchase" and "redemption." These are two different things. The purchase is by blood, but the redemption here is by power. The purchased possession is to be redeemed by power.

Now as this is so the inheritance must be in a state of alienation from God; some power has hold of it which has no right to it. If this were not the case it would be impossible to speak of a redemption by power. It is just like the possession of some land in a frontier state. A person purchases a large tract of land. It is his, he has a perfect title to it. But now he comes and looks over his purchased possession and he finds a number of people who have settled upon it. They have erected houses, and make a claim that it belongs to them, but they have no right to it at all. Either by law or by force they are to be evicted from the property to which they have no right. At a certain time the owner comes and claims his ownership and casts out these people. And even so that which the Lord has purchased and which belongs to Him and to the sons of God with Him, His inheritance and our inheritance, is possessed up to this time by evil, God-opposing powers, and they still have control of it till the hour of eviction comes. All things are indeed put under His feet, but we see not yet all things put under Him, though we see as a pledge that it shall be so, "Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor." The earth is the Lord's and the fullness thereof, and yet the earth is still in the grasp of that mighty being who showed to our Lord the kingdoms of this world, claiming them as his own and offering the same to the Lord. The father of lies spoke the truth then, for the kingdoms of this world are in his possession and they are still his. He is still the god of this age, the prince of the world. The enemies of Christ seen and unseen are not yet made His footstool, nor will they be till the power of God does it in that mighty act of a future redemption. Still there is the groaning of all creation, waiting for some-



thing better to come, waiting for the deliverance from the bondage of corruption, waiting to be brought into the glorious liberty of the children of God. The deliverance of groaning creation takes place when the sons of God are manifested, and that is the time of the redemption of the purchased possession. And we also who have the first fruits of the Spirit, groan within ourselves, waiting for the adoption, the redemption of the body. And the redemption of the body belongs to the redemption of the purchased possession.

And how is it with the heavens? Surely here we cannot speak of some evil powers holding possession and that it is necessary to redeem that possession by power? It is exactly this which is mostly before us in this epistle of the Heavens.

To some Christians this is almost impossible to grasp, and yet it is clearly revealed in the Scriptures that the heavens, the sphere above the earth and away beyond, is in the grasp of the evil tenants which under the headship of Satan form mighty principalities and powers and dominions. He himself as head reaches into heaven and has access to the very throne itself. He is not only the god of this age and the prince of this world, but also "The prince of the power in the air." How mighty he is as such, what powers are at his disposal, how vast his kingdom is, how numerous the fallen beings with him and how the demons fill the air, no saint has ever fully realized, nor shall we ever realize it, till the God of peace has Satan completely bruised under our feet.

Think for a moment of what the Scriptures say. There is the first and second chapter in the Book of Job. Some call it fiction. We call it one of the greatest revelations of the Word of God. There is the throne of God, and to that throne comes Satan as the accuser of the brethren. The New Testament verifies that this is still the case, and that at the present time this mighty being still accuses the saints of God before the throne of righteousness. And that is one of the reasons why the Lord Jesus Christ as our advocate appears in the presence of God for us.

Again we read the words of a prophet. "I saw the Lord

sitting on His throne and all the host of heaven standing by him on his right and on his left. \* \* \* And there came forth a spirit and stood before the Lord and said, I will persuade him [King Ahab]. And the Lord said unto him, Wherewith? And he said, I will go forth and I will be a lying spirit in the mouth of all his prophets" (1 Kings xxii:-19-23). And furthermore here in the Epistle to the Ephesians in the last chapter we read of the warfare of the Christian believer, which is not with flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against the wicked spirits in the heavenlies. This passage alone is sufficient evidence to show that the heavenlies are up to the present time tenanted by wicked spirits. They hold possession of the heavenlies and have control there. But Christ has triumphed over Satan and his wicked spirits and has purchased that heavenly possession. It belongs to Him and to His Church, and when the right time comes the redemption of that possession will take place and the heavenlies will be cleared from these usurpers.

3. This brings us to the third thought connected with this theme. *When and how will the purchased possession be redeemed by the power of God?* We are not left to speculation on this matter, for while we have here just a few words concerning this great event, we have in another part of the Bible a revelation which may be termed the complete history of the redemption of the purchased possession. There we have the when and the how we have asked completely answered. That book is our great New Testament Book of Prophecy, the Revelation. The parts in which the redemption of the purchased possession by the power of God is revealed are chapters xii and xx.

The twelfth chapter is one of the great chapters in this marvelous book. It is not only a great chapter, but also an important one. In examining any exposition of the Book of Revelation one does well to turn to this chapter and read what the expositor has to say on it. If he is straight here his book is well worth reading; if not he must be wrong in the greater part of the book. The great vision

is the woman travailing in pain to be delivered of a man-child; the catching away of that manchild, which the red dragon was ready to devour; the casting out of Satan after the manchild is with God and in heaven; the persecution of the woman and her seed by the serpent. The erroneous interpretation always concerns the woman. Many make her to be the Church, and then the manchild is a select company of the elect Church, overcomers, first fruits, or as some call it, the 144,000.

The woman has nothing to do with the Church. She typifies Israel, and this is easily verified from Old Testament passages. The manchild destined to rule the nations with a rod of iron is Christ, who, according to the flesh, came from Israel. Satan hated him and would have devoured him, but could not. The manchild is caught away, and then after He is in the presence of God all the other events come rapidly to pass.

We notice that a number of important things are passed over entirely in the beginning of this chapter. They are implied, of course. Nothing is said of the earthly life of Christ, nothing of His death and resurrection. They are implied in His being caught away unto God. There is nothing said of this present age and nothing of the Church, but she is likewise implied in this scene. The manchild does not stand for the person of Christ alone, but for the completed Christ, I mean by this the Christ, the Head and the Body, the Church united to Him in Glory. What is spoken of the Christ in resurrection is also spoken of His Church. The promise to rule the nations with a rod of iron is not only to Him but through Him also to those who overcome. "And he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers, even as I received of my Father" (Rev. ii:28). It is also significant that we do not read of the ascension here of our Lord. If the word were here that the manchild ascended, I doubt if then we could say the Church is implied, for the word ascension is never used in connection with the Church. But it reads "Caught away," and the very same word which is used here is used in 1 Thess. iv. "Caught up together

with them in clouds." What follows next is the war in heaven and the casting out of Satan. This will not take place till the complete Church, the Body and Bride of Christ, is taken up. Then Satan will be completely bruised under our feet. In spite of his malice, in spite of his power and accusations, in spite of his challenge to God and fearful attacks, there is not one member of that glorious body missing, all the redeemed are in the presence of the Lord, and then Satan is forced down onto the earth by Michael and his angels. In heaven there is a loud voice which declares: "Now is come salvation and strength, and the kingdom of our God, and the power of His Christ, for the accuser of our brethren is cast down, which accused them day and night before our God. And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto death. Therefore rejoice, oh ye heavens, and ye that dwell in them." Then Satan as the accuser has no more place in heaven, and the advocacy of Christ concerning His own, as He said in His highpriestly prayer, "I pray for them," has an end. They are all safe with Him in glory.

The heavenlies are thus cleared of Satan and his hosts when the Church is brought in, and the eviction is the redemption of the purchased possession. It takes place by the power of God through the mighty Being whose name is "Who is like God," Michael.

Satan the usurper cast out of the heavenly sphere goes down to the earth having great wrath. How fearful must be the wrath of that Being! Who of us can imagine it, what it will be? Surely the Lord would never leave His Church, His Bride on the earth, when that awful Being with that great wrath comes down. Indeed what we have said shows clearly that the great tribulation is impossible as long as the Church, the complete Church, is not yet in glory. For to have the great tribulation on the earth the old serpent must be cast out onto the earth.

The redemption of the purchased possession begins then with the rapture of the Church to be with Christ in His Inheritance in the Heavenlies. This is followed by Satan

being cast out of heaven. And then a few years more and the heavens open and the King of kings and Lord of lords appears. The Son in all His Glory is manifested bringing many sons with Him to Glory. It is then that we have the redemption of the purchased possession completed. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old Serpent, which is the Devil and Satan, and bound him a thousand years and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled, and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and the judgment was given unto them, and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years" (Rev. xx:1-5).

Then all of groaning creation will be delivered and Satan will no longer be the god of this age, the prince of this world, nor the prince of the power in the air. There will be peace on earth and Glory to God in the Highest. Christ will reign and His church with Him in the Glory above. What a time it will be when it comes. What singing in heaven and on the earth. Then shall He have His full inheritance, which we share, and also have His inheritance in us His Saints, and He will be admired in all them that have believed. And all this is near.

Just a little while longer and we shall hear His shout which calls us and all His redeemed into His presence, with bodies redeemed by His power, to enter into our inheritance, the purchased possession.

And now two things need to be mentioned in closing. Our conflict is with these evil spirits, the usurpers, both in the heavenlies and here on earth. May we be victors through the power of the Christ in us and His Spirit. The conflict is becoming hotter, especially for those who enter

into their privileges and realize in faith their place and future glory.

*Let us also walk worthy of our calling.* Let it be seen that we are sealed by the Holy Spirit and have Him as the earnest of our inheritance. A Christian who professes to have such an inheritance and who professes to wait for the redemption of the purchased possession, and who grasps after the honors of the world and runs after its riches is a sad spectacle indeed.

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## The Fig Tree

BY F. C. JENNINGS

As a Symbol or Type

A writer in the Jewish-Christian magazine, "The Chosen People," takes serious exception to the fig tree being in any sense a type of the Jewish nation. Very logically he insists yhat were that the case, since the Lord Jesus cursed the type, then the doom of the antitype must correspond with it, and the nation for ever lying under that curse, no fruit could be produced by it forever. But if so, he says, "There could not have been a Paul, there could not have been a Peter, there could not have been a Jewish Church at Jerusalem." He quite agrees that the olive and the vine are both clear types of the Jewish nation, but "the fig tree is nowhere in all Scripture used as such a type". Fully concurring as we do with the writer's emphatic refusal of that nation being forever abandoned, yet we have no question whatever that the fig is quite as much a symbol of that chosen people as the vine or the olive.

All trees, the outgrowth of the earth, are constantly used as symbols, either of the rulers of nations and thus representing the people of which they are the responsible head as Ezekiel xxxi: "The Assyrian was a *cedar*," or of the various ranks and orders, as Solomon in his wisdom spoke "of trees from the cedar tree that is in Lebanon to the hyssop that springeth out of the wall"; and some of us have

—not altogether unmoved—watched these extremes of cedar and hyssop being burned in the fire that consumed that type of our Lord, the red heifer of Numbers xix. Nor although we are not directly told that the cedar is a type of the highest, and the hyssop of the lowest, in the social scale, yet do we not for a moment question that truth. Were we to discard all of which we have not the actual word in Scripture, how great would be our loss; some of the most basic of truths would be shaken, if not eliminated, as, for instance, as has often been noted, the word Trinity.

Some will deny perhaps that the widow Naomi is typical of that nation, as is also the more youthful Ruth, only in quite another aspect. Who would submit to lose Joseph as a type of our Lord, because not didactically so told in Scripture? Thus, although it is not specifically said that the fig tree is a type of the Jewish nation, it does not follow *necessarily that it is not, and there may still be good ground for that assurance.* The three trees, olive, vine and fig, form a peculiarly significant trinity, as found in Jotham's parable (Ju. 9) having a kind of correspondence with man's tripartite being, spirit, soul and body. The olive, with its enlightening oil, speaking of the "spirit" by which man is lifted above the brutes, and capable of being a *witness* for God: the vine, with its wine giving cheer or joy to God and man (verse 13), and thus speaking of one of the characteristic of the "soul," while the fig completes the symbolic picture of the supply, in its sweetness and good fruit, for the need of the body in the food it thus gives, and as is so undeniably evidenced in the very incident to which our friend refers. For it was when our Lord *hungered*, that, seeing a fig tree afar off, with leaves on it, and knowing that these gave the promise of fruit, since in this tree they precede it, He was justified in expecting from it the food that He needed. We believe that there was a deeper than a superficial truth in that hungering, as there was in the thirst when He sat on Sychar's well: in neither case was it simply the natural refreshment of food that He desired, for so He plainly told the disciples when they pressed Him to eat, saying, "I have meat to eat that ye know not of." It

was a natural thirst that was typical of a spiritual, a natural well with its water typical of other water from other springs, a natural weariness typical of a spiritual, and here a natural hunger typical of a deeper, and a *natural tree that was typical of that nation*, which, like the race they so perfectly represented was indeed "afar off," and in their Pharisaic profession, gave Him a promise of food which they only disappointed.

But there is added, "For it was not the time of figs," and our writer deduces: "How could the Lord have cursed a tree for a condition for which it was in no way responsible"? But He did certainly curse it, and, to our mind, far from weakening, it strengthens the typical significance; for, although it was not yet the time for fruitage generally, that specific tree did by its foliage clearly promise it, and thus corresponded with the religious professions of the nation (the time not having come for mankind generally to give God food), that also promised the food His soul desired. Failing altogether, the curse follows, and the withering promptly follows the curse. Are we compelled, then, to follow the symbol to that logical conclusion as the writer supposes that nevermore shall that nation give fruit to God? He argues from the other end—insists that it has produced the fruit, and so denies the application. Paul's conversion and Peter's were fruit that show clearly how false the interpretation is. But we must ask our friend, was their new birth, the fruitage of either of these saints, due to their connection with the Jewish nation, *as under the legal covenant of Sinai*? Were they the offspring or fruit of *that* covenant? That barren fig tree we believe to be the nation under that covenant and claiming in its leaves to produce fruit for God by its relation with the Law. Did they, or did they not seek to be justified by the works of the law? Just as did Saul of Tarsus when "touching the righteousness that is in the law blameless"—was that "righteousness" fruit to God? Our friends know well enough that it was, even in his own later estimate, nothing but the vilest filth rather than fruit. That fruit of his conversion, then, did not come from that tree! Saul was indeed still a Jew



nationally, yet as the fig tree had withered in death under the curse, so had Saul met a corresponding doom, only it was in Christ who had borne all the curse for him. As crucified with Christ, Saul was as dead as was the fig tree when the disciples passed it next morning. That tree and the nation it represents: The Jew as standing before God in the flesh, and under the legal covenant of Sinai will never bring forth fruit to God: *never!*

But must the nation then come to its end as that Fig certainly did? Has God no purpose in maintaining it through all these centuries? Is there to be no resurrection to follow its burial in the dust of the earth (Dan. xii:2)? Far be it! Whilst fruit on this condition is impossible, it by no means follows that the nation has come to the same end. Its miraculous subsistence even in its scattered condition today is visible proof of its future restoration; but national vitality is not the same as that Life by which alone that nation, or any individual, can bring forth fruit to God. Nationally Israel is so clearly preserved for some worthy purpose as to make it a standing accusation of almost wilful blindness in any who deny it. "God hath not cast away His people whom He foreknew and who—as a nation—are still beloved for the fathers' sake. Thus the nation will show evidences of national resuscitation. Nor will the Fig be alone in that recovery; "all the trees" that have been similarly buried will also give the same evidences of nationhood recovered, as even in our day both Greece and Egypt have done.

But again in Luke xiii:6 we have a Fig Tree, but here we find it "in a vineyard," not quite the place that we should look for it; but has that no significance? Our Jewish-Christians own that the Vine and vineyard point to the nation; but even if they denied it, Isaiah's song (in chapter 5) to his well-beloved touching his vineyard would resist all denials. But the fruits from that vineyard were noxious grapes, and the vineyard is a ruin as certainly is the antitype, the nation. But in the days of Ezra and Nehemiah, a remnant is brought back from Babylon—a remnant characterized at first by lowliness, but alas, degeneracy, not

evolution, is the law that governs our poor race, and when the Lord came that lowliness had been exchanged for a Pharisaic pride that awoke His burning anger far more than all the natural depravity that the conscience condemns. Do we need to ask them of what the Fig Tree in the vineyard is a type? As surely as the Vineyard typifies the nation as a whole, so does that Fig Tree typify the portion of the nation that had been brought back from Babylon, and that still *was* the nation of the Jews. Not instantly is it cut down here; grace lingers over it with further care, as we know it did; but the end came at last. But let us not leave the Fig Tree to tell only of human sin—*that* never ends the story, we have brighter scenes to look at. In the first chapter of John's gospel we have three dispensational days. In the first, John "sees Jesus coming to him" (verse 29) and cries, "Behold the Lamb of God that taketh away the sin of the world." For this is the goal of John's mission "that he should be made manifest to Israel." But this manifestation is quite ineffective—there is no response! The next day John again sees Jesus, but not this time *coming to him*, but *walking away from him*, as the context—two disciples following—shows. Thus is introduced the present day, that we may call the Day of the heavenly gathering, in which no place on earth is named; but we disciples follow Him to an unnamed dwelling, and happy indeed for us if we do "abide with Him" all through this day. But we go on to the next, that we should naturally count to be the third, but the first verse of the next chapter speaks of the one that follows this as being the third, and we are compelled to make this the second. But what then of that we called "the first" verse 29? It is cancelled—not counted at all, for it is resultless.

But now we come to our subject: Jesus would—desired—this day "go into Galilee." His Heart longs for His treasure, Israel, (Matt. xiii:44) and the living remnant of faith is ever found in Galilee, so to Galilee His longing takes Him. But what occurs now? Philip findeth Nathanael, who was once known as Bartholomew, a word that means "son of my furrows" or "*outcome of my own work*," but now Nathanael

speaks a different tale for it means "*the grace of God.*" And where is that man with that changed name? "Under the fig tree!" Will the writer say here as he does in another connection, "The Lord might have said" under an "orange tree." Surely he will join with us in seeing a close connection between the Tree and the man beneath it, for both speak of that divinely quickened remnant that, when this day of gathering for heaven is over, will become the centre of God's gracious ways on earth. The same nation yet another, just as the writer himself, we believe to be the same man that he was in his unregenerate days, and yet another as being a new creation in Christ Jesus. That Fig Tree in John's gospel is not the Fig Tree that withered under the curse in Mark 11: and yet, in another sense, it is the same. Quite different in its relationship with God, but still quite the same nationally. We might even use the names and speak of the Fig Tree in Mark as "Bartholomew," Israel seeking to be justified by the works of the *law*; and the Fig in John as "Nathanael," or Israel depending solely on *grace*. Nor are we without further confirmation of this. The Lord salutes Nathanael as "an Israelite indeed in whom is no guile"; and in the light of Psalm 32, we know beyond all argument that the man in whose spirit there is no guile is the one who "has acknowledged his sin and his iniquity has not hid." We are not directly told in words, and some may refuse it, but some will not, that in Nathanael under the Fig Tree we see Israel restored and evidencing that restoration in outpourings of heart-confession. It is on such a spirit that the smile of the Lord ever rests, as it will in a day drawing near on the beloved remnant of Israel mourning for their sin "as the mourning of Hadadrimmon in the valley of Megiddo" (Zech. 12).

But to close our brief paper, let us drop all these hyphenated terms as Gentile-christian or Jewish-christian, and remember that in Christ there is neither Jew nor Gentile; and thus let us together consider Him as contrasting in every way with our miserable failures as Olives of Witnessing; as Vines of Joy-giving: as "very naughty figs" instead of Figs of sweetness and food; and see in Him, "The faithful and

true Witness" (Olive), the Source of all fruit-bearing, the true Vine (John xv:1) and the true Fig. But can we find Him as *that* in Scripture? Surely we can. Let us go to that sick chamber where the Jewish king, Hezekiah, lies prostrate with a burning ulcer—not a bad figure would he be in that condition of the nation he ruled over, nor of all Adam's race. But let a day pass and visit him again. Listen, he is actually singing (Isa. xxxviii:19). He has left his bed. He is healed! To what agency shall we attribute the miracle? To a plaister of Figs! But no Fig would avail for such a plaister as had been applied, until it had been bruised. Indeed the very word for "plaister" comes, as our Hebrew friends know well enough, from a root meaning "to bruise." A whole Fig, unbruised could not be spread. So only as the "Fig" "bruised for our iniquities" could our Saviour-Lord heal any of us, for it is "by his *stripes* we are healed" (see Isa. liii) and again our Hebraists will tell us that the word "stripes" is the bruise that results from blows. The Fig Tree is the Jewish nation, set aside as in Adam, but restored in the true Messiah, Christ.

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## Current Events In the Light of the Bible

**An Awful Record.** During the last year 12,045 persons were murdered in the United States. This means on each day, including the Lord's Day, 33 people were murdered. The figures were provided by Professor Kenneth E. Barnhart of Birmingham-Southern College:

His own Birmingham is the fourth most murderous city. Best is long-leading Memphis, where murder is called "involuntary suicide." Thirty cities ranking in this respect, together with the number of murders they have for each 100,000 of the population, are:

Memphis.....	58.8	Savannah.....	36.4
Atlanta.....	52.6	Jacksonville.....	34.5
Lexington, Ky.....	52.4	Macon.....	31.6
Birmingham.....	49.0	Mobile.....	30.7
Shreveport, La.....	41.4	Gary, Ind.....	30.6
Augusta, Ga.....	41.4	Hamtramck, Mich.....	30.1
Nashville.....	37.6	Tampa.....	28.4
Miami.....	36.8	Springfield, Ill.....	27.7

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El Paso.....	27.2	Little Rock.....	23.2
Charleston, S. C.....	25.9	New Orleans.....	23.0
Houston.....	25.2	Kansas City.....	22.7
Roanoke, Va.....	24.4	Pueblo.....	21.9
Norfolk.....	23.8	Knoxville.....	21.6
Winston-Salem.....	23.7	Petersburg, Va.....	21.2
Dallas.....	23.6	E. St. Louis, Ill.....	20.1

New York City's rate was 7.1, Chicago's 14.4. Rates for other large cities: Philadelphia, 7.7; Detroit, 13.3; Los Angeles, 6.6; Cleveland, 17.0; St. Louis, 16.8; Baltimore, 14.3; Pittsburgh, 10.0; Boston, 1.9. Boston's good record, Professor Barnhart believes, is due to Massachusetts's strict laws against carrying weapons.

We do not think that it was worse in the days of Noah of which the Word of God says: "The earth also was corrupt before God, and the earth was filled with violence" (Gen. vi:ii). And as it was in the days of Noah so shall it be when the Son of Man cometh.

**Hopeful Germany.** It is said that the aged President of the German Republic, Paul Von Hindenburg, is a believer. In a recent address which was spoken over the radio he said: "Let us face the coming days and their trials hand in hand. Let us not waver but trust God. The Lord has saved Germany from deep distress before. He will not forsake us now." It is true Atheism is rampant in Germany as it is in our land, but on the other hand there is a strong evangelical current throughout that land.

**Political Ostriches.** It used to be believed that the ostrich when pursued and hard pressed by an enemy stops suddenly and buries its head in the desert sand, as if this action would be its salvation. It is an exploded myth.

But what an ostrich does not do seems to be done by some of our United States Senators. They ridicule the idea that there is any Communistic menace in this country. One Senator said that Communism is not growing at all in this country and there is no danger whatever. Others have belittled the excellent and thorough investigation of Communistic activities conducted by Congressman Hamilton Fish, Jr. and embodied in Congressional Report No. 2290. These political leaders seem to be blind to the danger and

menace of Communism. They seem to be ignorant that Socialism and Communism is not only spreading among the working classes, but that is advocated by educators, professors in colleges and universities.

A few days after a certain Senator had made his statements through the press that Communism is not spreading, the answer was given by the explosion of a bomb in the Post Office of Easton, Pennsylvania. Several men were killed. Then other bombs were found. Somebody evidently tried to start terrorism involving the whole country. Anti-Fascists are under suspicion because the devilish plot was aimed at prominent Italians. But other clues point to Communists as being the instigators. The authorities, as we write this paragraph, are still searching to bring these human beasts and murderers to justice. Yet these self-secure lawmakers can tell us there is no danger. Do they not know the increasing demonstrations against law and government, against the church and religion, which take place from ocean to ocean? Do they not know that communism does everything to produce unrest and disorder? Recently when Finland voted to get rid of a prohibition law, which had plunged their country into lawlessness and crimes of every description, it was found out that Communists were working hard to have prohibition continued "because it produces unrest and is the best feeder for lawlessness." They also endorse pacificism as helping their communistic activities.

May there be a real American awakening and may those in authority see what is at stake in these days.

**England's Day of Prayer and Humiliation.** With the beginning of this year in hundreds of English churches congregations engaged in intercessory prayers for the welfare of their country in these days of crisis. Here are a few paragraphs from the call to prayer, formulated by the Society for the Propagation of Christian Knowledge.

"In the policy of our government for the restoration of credit and prosperity; Thy will be done."

"Because we have been selfish in our conduct of business,

setting our own interest or that of our class before the interest of others; forgive us our trespasses."

"Because we have indulged in national arrogance, finding our satisfaction in our power over others rather than in our ability to serve them; forgive us our trespasses."

"When our opportunity comes to win wealth for ourselves at the cost of poverty to others; lead us not into temptation."

This is good as far as it goes. But the sin of all sins is unconfessed, and that is unbelief. Much is being said in Great Britain and in America about a soon-coming religious revival. Much prayer has been offered up for ten and more years. But the great revival has not come. Faithful Gospel preaching continues and souls are saved in many places. But why is there not a sweeping revival like the revivals during the XVIII and XIX Centuries? Because, there is no confession of sins, no real humiliation, no return to the Truth of God, but a continued rejection of that truth under the garb of religiousness. If these are the days of Laodicea, as unquestionably they are, not sweeping revival will follow, but judgment.

**The Pope's Useless Appeal.** In an Encyclical of almost 10,000 words, Pius XI called for a unity in all Christendom that present day immorality and unbelief might be combated. He urged the unification of the Protestant and Eastern Catholic churches with the Roman Church under the authority of the Papacy.

Certain Protestants (?) especially in the Protestant Episcopal Church, who walk around in robes with a washline around their waists and a crucifix dangling, who celebrate low mass and high mass, who fall in line with the Romish idolatry, applaud the Pope's new bid. But Lutherans, Baptists, Presbyterians and other Reformed churches, besides Methodists have no use for this invitation. They know the history of the Papacy too well and do not forget the horrible crimes committed by Rome when thousands upon thousands of Protestants were cruelly tortured and murdered. Nor has heaven forgotten it. The judgment of Rome is written large in the Book of Revelation.

**Down It Came with a Crash.** A few weeks ago a part of the great Vatican Library came down with a crash, killing several people and ruining some of the great literary treasures stored in that edifice. Some day a greater crash will come for the whole Vatican and the entire seven hilled city.

“And a mighty angel took up a stone like a great millstone and cast it into the sea, saying: Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all \* \* \* and in her was found the blood of the prophets and of saints, and of all that were slain upon the earth \* \* \*. And her smoke rose up for ever and ever.” “Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities” (Rev. xviii and xix).

**Uninspired Prophecy.** Man wants to know the future, which to man is unknowable. Plenty of soothsayers and other frauds predict coming events during 1932. Among these foolish attempts is the “Moore’s Almanac,” which appears annually in London. Here are its forecasts:

The “renewal of world prosperity” and a wave of famine, disease and pestilence in Russia in the next two years was predicted in the “Old Moore’s Almanac” for 1932, just issued.

The famous almanac, which correctly forecast the formation of a British coalition government in its 1930 edition, predicted the following events:

More settled conditions in India and the downfall of some of the Nationalist leaders (presumably some such as Mahatma Gandhi) in the next year.

The illness or death of a member of British royalty in April.

A grave naval disaster at the end of May.

An outbreak of hostilities early next summer.

A British Government crisis in mid-July.

Important constitutional changes, reduction of taxation and expansion of British exports.

Sad it is that thousands swallow these guesses and fraudulent inventions, but for real prophecy they have no use and laugh at the Bible predictions.

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## Question Box

**No. 75.** Was not the Lord three full days and nights in the tomb; that is, 72 hours; from—Wednesday sundown to Saturday sundown?

The two disciples on the way to Emmaus on the first day of the week, told the Lord "today is the third since these things were done" (Luke xxiv:21). If He arose, as He did on the day after the Sabbath, and the first day of the week is "the third day according to the Scriptures" then He died on Friday. There is no question about it. We must take the Jewish method of reckoning, in vogue at the time; not our Western custom. The Jews reckoned a part of the twenty-four hours for the whole. There are other proofs that Friday was the day of the crucifixion, and that He rose the first day of the week, very early. But the great point is what is stated in 1 Cor. xv:1-4.

**No. 76.** What is meant by the mark of the beast in Rev. xiii:16; xiv:9; xv:2; xx:4?

The mark in the forehead is a symbol of manifested profession, of being a follower or adherent of the beast. The mark in the hand, is the evidence of being that in service rendered by the hands. Contrast the 144,000 having His Father's name written in their foreheads (Rev. xiv:1).

**No. 77.** Please explain time, times, and half a time.

It always refers to the last half of the seventieth week of Daniel; never to the first half. It means three years and a half. It is the period of the great tribulation, beginning with the setting up of the abomination of desolation in the midst of the week, and lasts until its end (Dan. ix:27). It is the only period in the world's history so marked off. It begins with Satan and his angels being cast out of heaven into the earth, persecuting the woman (Israel) and making war with the remnant of her seed, which, during that time of awful apostasy, keep the commandments of God, and have the testimony of Jesus Christ (Rev. xii:17). It is referred to as time, times, and a half, in Dan. vii:25; xii:7; Rev. xii:14. The same period is spoken of as forty-two months, in Rev. xi:2; xiii:5, and as twelve hundred and sixty days in Rev. xi:3; xii:6.

**No. 78.** Is 1 Chron. xx:3 correctly translated? If so, surely David could not have been acting under a divine command.

There is no question as to the translation, and we quite agree with our correspondent's judgment of David's conduct. The reason for it is probably found in ch. xix. But from ch. xxi we may fear that David had got out of fellowship with God. Knowing our own frailty may we not pray "lead us not into temptation, but deliver us from evil"?

**No. 79.** What is the difference between Christendom and the Church?

Christendom is the Christian world, in contrast to the heathen world. It is composed of those countries which profess the Christian faith. That faith, however, is always more or less corrupted, and its character changed by having become a worldly power. This is what the parables of the mustard seed and the leaven teach us (Matt. xiii:31-33). The Church is the body of Christ, composed of all true believers. It is represented by the parable of the pearl of great price (Matt. xiii:45, 46).

**No. 80.** Does the kingdom of the heavens mean apostate Christendom?

When Christendom becomes apostate it will have ceased to be the Kingdom of the heavens; it will simply be the tares gathered in bundles to be burned; the wheat having been gathered into the barn (Matt. xiii:30).

**No. 81.** Are the terms the "gospel of the Kingdom," (Matt. xxiv:14); "the gospel of the grace of God" (Acts xx:24); "preaching the Kingdom of God" (Acts xx:25; xxviii:31) synonymous or not? If not, what is the difference?

There is another expression which might be included in the above inquiry, viz., "the Gospel of the glory of Christ" (2 Cor. iv:4-6, R. V.). All Gospel from God is grace. The difference between the preaching of the Kingdom of God now and the Gospel of the Kingdom after the rapture of the Church is this: The believer now has part in the heavenly kingdom. Those believers, Jews and Gentiles, who survive through the tribulation, will have the earthly kingdom. For the heavenly kingdom, see Phil. iii:20, 21; Col. i:13; iii:4, etc. For the earthly kingdom, see Matt. xxv:34. In each case the sinner is saved out of the same condemnation, by the same finished work of Christ on the cross. But what he is saved into differs according to the dispensation. The Gospel of the glory is that Gospel that proclaims the glory of God shining in the face of the Man that once bore our sins upon the cross, without a veil over either His face or our hearts (2 Cor. iii).

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## Two Natures

Whether these are called "two natures," or "two principles," or "flesh and Spirit," or "the old man and the new man," or "the law of the mind and the law in our members," or "the two laws," the fact remains that there are two unlike, contrary and opposite things or tendencies in the one personality of the Christian. This doctrine has been pronounced by a preacher of high standing a "physiological impossibility." But even he will admit that it was not a

“physiological impossibility” for two entirely distinct natures to exist in the one personality of our Lord Jesus Christ. Why should it be impossible in the experience of His followers?

The truth is, that it is not only possible, but certain, as declared in all the best Confessions of Faith. For example, The Thirty-nine Articles of the Church of England contains the following:

Man “is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born in this world, it deserveth God’s wrath and damnation. And this infection of nature doth remain, yes, in them that are regenerated; whereby the lust of the flesh, called in Greek *phroneema sarkos* (which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh), is not subject to the law of God.”

The Westminster Confession is also very clear in its testimony upon the same important subject:

“This corruption of nature, [whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil], during this life, doth remain in those that are regenerated: and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin,” (Chap. vi. Sec. v).

“When God converts a sinner, and translates him into a state of grace, He freeth him from his natural bondage under sin, and by His grace alone, enables him freely to will and to do that which is spiritually good; yet so as that, by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil,” (Chap. ix. Sec. iv). This sanctification is throughout in the whole man, yet imperfect in this life: there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh, (Chap. ix. Sec. iv).

It is evident that these great Divines who, in their deep knowledge of the Scriptures, would outweigh a big hall full of flimsy modern theologians, did not regard the doctrine of the two natures as a “physiological impossibility.” They accepted and taught it as a most important and vital fact. Without it there is no understanding of the way of salvation, and no comfort for the heart of the believer. Many an earnest soul has been in despair, until the truth of the two natures has flashed upon him from the word of God.

“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” “It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I speak

unto you, they are spirit, and they are life" (John iii:6, vi:63). Do what you will with the flesh, or the nature which we brought into this world, it is utterly worthless. You may beautify and cultivate thorn trees a thousand years, but you will never gather from them any grapes; you may make thistles most attractive in their size and shapeliness, but they will never yield figs, simply because it is not their nature to produce grapes and figs (Matt. vii:16).

"I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." But there is something more deplorable still: "The fleshly mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. vii:18, viii:7). If it had said an *enemy*, there might be some hope of reconciliation; but *enmity* is the inherent, unchangeable quality of hostility to God, and cannot be subject to His law any more than the devil. The best of us "were by nature the children of wrath, even as others." (Eph. ii:3). The word *nature* in Greek, Latin and English means born that way, and as we say of a tiger that he is by nature, or born, blood-thirsty, ferocious and treacherous, so men are by nature justly exposed to the wrath of God.

But through His abounding grace in Christ Jesus our Lord, we are made "partakers of the divine nature" (2 Peter i:4), born again. It is needless to say that when we become "the children of God by faith in Christ Jesus" (Gal. iii:26), we do not cease to be the children of our earthly parents. Hence we have two natures, one derived from fallen Adam, stretching back to the gates of Eden, and the other derived from God through faith in His Son. As to our standing before God, the moment we believe on Christ, it can be said to us, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you" (Rom. viii:9). But the flesh is still in us, and we will not forget it, if we are wise.

A man's nature clings to him all the way, as shown both by experience and observation. Nay, the flesh is apt to manifest itself more openly towards the close of life, even after years of honest Christian confession. If one is naturally characterized by intense love of money, self-conceit, irrita-

bility and the like humiliating proofs of our common depravity, these traits are prone to come out strongly when nearing the end, after forty, fifty, sixty years of creditable conduct and usefulness. Nature never changes.

When, then, is the relief? "Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof" (Rom. xiii:14). Be in constant contact and communion with Him; and see that you do not encourage and strengthen the flesh which is still there. If the body of death annoys and troubles you, do not think of that, but keep your eye on Jesus with the joyful cry, "I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin" (Rom. vii:25). "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh has desires against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye may not do the things ye would" (Gal. v:16, 17).

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## **The American European Fellowship\***

The American European Fellowship for Christian Oneness and Evangelization invites your sympathetic and prayerful cooperation in preaching the Gospel to the Gentiles and Jews of Europe. Missionaries, native workers, and colporteurs are now serving under the leadership of the Fellowship in Poland, Czechoslovakia, Estonia, Roumania, Bulgaria, Hungary, France, Russia and other countries.

Several forms of activity are entered into, the main emphasis being upon direct evangelism through gospel services, tract and Scripture distribution and personal itinerant ministry. This is supplemented by Bible schools, the aiding of native evangelists and pastors in work amongst their people, and the distribution of spiritual magazines in native languages for the help of believers and the giving of

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\*A. C. Gaebelein, President. Send all communications to American-European Fellowship, 156 5th Ave., New York City.

the Gospel to the unsaved. To illustrate, we support a Russian magazine called "Vernost," which means "Faithfulness," under the editorialship of Rev. Alexander Dobrinin. This sound spiritual monthly now reaches Russian individuals and groups in thirty countries around the world. Many encouraging words of commendation and of blessing derived have reached Mr. Dobrinin from Russian refugees who are scattered earthwide. Some idea of the large number of such refugees can be realized when it is known that over 100,000 such refugees are in Harbin, China.

The distribution of Bibles, Testaments and Gospels reaches into the thousands and has brought the cooperation of the British and Foreign Bible Society, the Scripture Gift Mission of London, the American Bible Society, the Philadelphia Bible Society and American Tract Society. We have been greatly encouraged by the reports of the sacrificial labors of both our foreign and native missionaries, as they seek to enter into the life of the people and in a sympathetic, compassionate way import to them the Gospel.

We are pressing the establishment of Sunday schools wherever possible, so that the children may be brought to a knowledge of the Scriptures. We have combined with our spiritual program measures of relief ministry wherever it would aid in evangelism, and clothing and other relief has been forwarded where famine, earthquake and other distresses have existed.

While we would not want to overlook the faithful labors of any of our workers, there are several we would like to name, so that they might be remembered in earnest prayer.

Moses Gitlin reaches many thousands on his itinerant journeys over Poland. Pray that his ministry may mean the salvation of many and the strengthening of believers.

Misses Mott and Rhode are carrying on a helpful ministry in behalf of Jewish boys and girls and adults. To those desiring an attractive booklet called "The Testimony of a Professional Dancer," that gives the remarkable story of God's transforming grace in the life of Miss Rhode that took her from the stage and eventually planted her in Poland as

a missionary, we will be glad to send a copy free for the asking.

Mr. Isaac Sofer, a converted Hebrew, is seeking to take the Gospel to his own people.

Mr. and Mrs. Fred Stettler are in Lodz, Poland, a large industrial city, and are doing a splendid work, especially in sending out thousands of Gospel portions and literature.

Mr. and Mrs. Charles Lukesh, in Czechoslovakia, are doing the same ministry. While Mr. John Kovalchuk has located in Carpathian Russia, where a great need for the Gospel exists. He is likely to be joined by Dr. James Ewke, who will use his medical profession as a means of furthering Gospel testimony.

Over in Roumania Mr. and Mrs. Richard W. Hill, with a faithful corps of native workers, are seeking to evangelize there. While in Bulgaria Paul L. Mishkoff, Miss Pauline Dimkova and Constantine Marvakoff are doing a commendable work amongst their people. Mr. Marvakoff's ministry takes him among the Pomaks, of whom there are about 125,000. They are Mohammedans, and we consider it a real privilege to have begun Gospel work amongst them.

We have taken a particular interest in evangelizing the Jews, of whom many thousands and millions are to be found in eastern Europe. Surrounded as they are by deep poverty, antisemitism and radical teaching, there is an urgent imperative need for giving them the Word of Life.

Our most urgent appeal is for earnest prayer support for all branches of the work, so that our workers might be constantly held up before the throne of grace. We invite you to join in our prayer fellowship.

The "European Harvest Field" is a monthly journal of spiritual and missionary news, and we will be very glad to send a sample copy, which will state the objectives of the work and the personnel of those conducting the ministry, a group of godly pastors and business men forming the Board. This paper will enable friends to pray with sympathy and understanding concerning the needs, opportunities and difficulties that occur in a work of this kind. Dr. A. C. Gaebelein is the President, Mr. Alwyn Ball, Jr. and Pastor

Herbert Hogg are Vice-Presidents, Col. E. N. Sanctuary is Treasurer, and inquiries concerning the work may be addressed to 1213 North Franklin Street, Philadelphia, Pa., or 156 Fifth Avenue, New York City.

We are grateful to God for the opportunity of cooperating with the Christian public in the preaching of the Gospel in Europe through this medium, which has constantly 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.

In closing, may we ask, "Are we ready for this hour and opportunity presented by Europe's challenge for missionary work?" To judge by our spiritual forces, we ought to be. Schools and colleges, magazines, and Christian literature abound. Europe is not favored with Bible schools as we are. Think of it, in the city of Warsaw with a population of a million and a half, not one Christian Polish magazine until two years ago! In the United States there are 225,000 evangelical churches, 30,000,000 church members, 195,000 Sunday Schools, and 18,000,000 Sunday School scholars. In comparison, let us remind you that only 3 per cent of the 27,000,000 of Poland profess Christ; just one million of the thirteen millions of Czechoslovakia can be counted in the various Protestant churches; and three-fourths of Estonia is yet untouched with the Gospel. This is the state of almost all of Central and Eastern Europe.

God has blessed America with wealth that she might use it to spread the Gospel. Instead, she settled down at ease, surrounding herself with luxury, building magnificent churches with pipe-organs, stained glass windows and many unnecessary things. The church in America has spent \$12.00 on herself for every dollar she has given to foreign missions within the last year.

May God arouse Christians to see clearly that disobedience to the Lord's command, "Go ye into all the world, and preach the Gospel to every creature," will surely mean that we shall lose, not only our Christianity, but our prosperity and material welfare. For the following five reasons, the



Church in America ought gladly to obey the call to evangelize Europe in this her crisis hour, soon to pass forever.

First, the Gospel came to us in America from Europe. We are indebted to give it back.

Second, four-fifths of the white race, which race God has always used to evangelize the nations, are there.

Third, two-thirds of the Jews of the world are in Europe.

Fourth, Europe is in a crisis time, and according to prophecy, the crux of the situation is there.

And finally, the command of our Lord to "Go" has never been revoked. He is "expecting, until His enemies be made His footstool." The millions in sin are waiting for the light. "The whole creation groaneth and travaileth in pain together until now." Why delay longer?

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## The Celestial Railroad

BY NATHANIEL HAWTHORNE

### The Modern Pilgrim's Progress

Not a great while ago, passing through the gate of dreams, I visited that region of the earth in which lies the famous City of Destruction. It interested me much to learn that by the public spirit of some of the inhabitants a railroad has recently been established between this populous and flourishing town and the Celestial City. Having a little time upon my hands, I resolved to gratify a liberal curiosity by making a trip thither. Accordingly, one fine morning after paying my bill at the hotel, and directing the porter to stow my luggage behind a coach, I took my seat in the vehicle and set out for the station-house. It was my good fortune to enjoy the company of a gentleman—one Mr. Smooth-it-away—who, though he had never actually visited the Celestial City, yet seemed as well acquainted with its laws, customs, policy, and statistics, as with those of the City of Destruction, of which he was a native townsman. Being, moreover, a director of the railroad corporation and one of its largest stockholders, he had it in his power to

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give me all desirable information respecting that praiseworthy enterprise.

Our coach rattled out of the city, and at a short distance from its outskirts passed over a bridge of elegant construction, but somewhat too slight, as I imagined, to sustain any considerable weight. On both sides lay an extensive quagmire, which could not have been more disagreeable, either to sight or smell, had all the kennels of the earth emptied their pollution there.

"This," remarked Mr. Smooth-it-away, "is the famous Slough of Despond—a disgrace to all the neighborhood; and the greater that it might so easily be converted into firm ground."

"I have understood," said I, "that efforts have been made for that purpose from time immemorial. Bunyan mentions that above twenty thousand cartloads of wholesome instructions had been thrown in here without effect."

"Very probably! And what effect could be anticipated from such unsubstantial stuff?" cried Mr. Smooth-it-away. "You observe this convenient bridge. We obtained a sufficient foundation for it by throwing into the slough some editions of books of morality; volumes of French philosophy and German rationalism; tracts, sermons, and essays of modern clergymen; extracts from Plato, Confucius, and various Hindoo sages, together with a few ingenious commentaries upon texts of Scripture,—all of which, by some scientific process, have been converted into a mass like granite. The whole bog might be filled up with similar matter."

It really seemed to me, however, that the bridge vibrated and heaved up and down in a very formidable manner; and, spite of Mr. Smooth-it-away's testimony to the solidity of its foundation, I should be loath to cross it in a crowded omnibus, especially if each passenger were encumbered with as heavy luggage as that gentleman and myself. Nevertheless we got over without accident, and soon found ourselves at the station-house. This very neat and spacious edifice is erected on the site of the little wicket gate, which formerly, as all old pilgrims will

recollect, stood directly across the highway, and, by its inconvenient narrowness, was a great obstruction to the traveller of liberal mind and expansive stomach. The reader of John Bunyan will be glad to know that Christian's old friend Evangelist, who was accustomed to supply each pilgrim with a mystic roll, now presides at the ticket office. Some malicious persons, it is true, deny the identity of this reputable character with the Evangelist of old times, and even pretend to bring competent evidence of an imposture. Without involving myself in a dispute I shall merely observe that, so far as my experience goes, the square pieces of paste-board now delivered to passengers are much more convenient and useful along the road than the antique roll of parchment. Whether they will be as readily received at the gate of the Celestial City, I decline giving an opinion.

A large number of passengers were already at the station-house awaiting the departure of the cars. By the aspect and demeanor of these persons it was easy to judge that the feelings of the community had undergone a very favorable change in reference to the celestial pilgrimage. It would have done Bunyan's heart good to see it. Instead of a lonely and ragged man with a huge burden on his back, plodding along sorrowfully on foot while the whole city hooted after him, here were parties of the first gentry and most respectable people in the neighborhood setting forth towards the Celestial City as cheerfully as if the pilgrimage were merely a summer tour. Among the gentlemen were characters of deserved eminence—magistrates, politicians, and men of wealth, by whose example religion could not but be greatly recommended to their meaner brethren. In the ladies' apartment, too, I rejoiced to distinguish some of those flowers of fashionable society who are so well fitted to adorn the most elevated circles of the Celestial City. There was much pleasant conversation about the news of the day, topics of business and politics, or the lighter matters of amusement; while religion, though indubitably the main thing at heart, was thrown tastefully into the background. Even an

infidel would have heard little or nothing to shock his sensibility.

One great convenience of the new method of going on pilgrimage I must not forget to mention. Our enormous burdens, instead of being carried on our shoulders as had been the custom of old, were all snugly deposited in the baggage car, and, as I was assured, would be delivered to their respective owners at the journey's end. Another thing, likewise, the benevolent reader will be delighted to understand. It may be remembered that there was an ancient feud between Prince Beelzebub and the keeper of the wicket gate, and that the adherents of the former distinguished personage were accustomed to shoot deadly arrows at honest pilgrims while knocking at the door. This dispute, much to the credit as well of the illustrious potentate above mentioned as of the worthy and enlightened directors of the railroad, has been pacifically arranged on the principle of mutual compromise. The prince's subjects are now pretty numerously employed about the station-house, some in taking care of the baggage, others in collecting fuel, feeding the engines, and such congenial occupations; and I can conscientiously affirm that persons more attentive to their business, more willing to accommodate, or more generally agreeable to the passengers, are not to be found on any railroad. Every good heart must surely exult at so satisfactory an arrangement of an immemorial difficulty.

"Where is Mr. Greatheart?" inquired I. "Beyond a doubt the directors have engaged that famous old champion to be chief conductor on the railroad?"

"Why, no," said Mr. Smooth-it-away, with a dry cough. "He was offered the situation of brakeman; but, to tell you the truth, our friend Greatheart has grown preposterously stiff and narrow in his old age. He has so often guided pilgrims over the road on foot that he considers it a sin to travel in any other fashion. Besides, the old fellow had entered so heartily into the ancient feud with Prince Beelzebub that he would have been perpetually at blows or ill language with some of the prince's subjects,

and thus have embroiled us anew. So, on the whole, we were not sorry when honest Greatheart went off to the Celestial City in a huff and left us at liberty to choose a more suitable and accommodating man. Yonder comes the engineer of the train. You will probably recognize him at once."

The engine at this moment took its station in advance of the cars, looking, I must confess, much more like a sort of mechanical demon that would hurry us to the infernal regions than a laudable contrivance for smoothing our way to the Celestial City. On its top sat a personage almost enveloped in smoke and flame, which, not to startle the reader, appeared to gush from his own mouth and stomach as well as from the engine's brazen abdomen.

"Do my eyes deceive me?" cried I. "What on earth is this! A living creature? If so, he is own brother to the engine he rides upon!"

"Poh, poh, you are obtuse!" said Mr. Smooth-it-away, with a hearty laugh. "Don't you know Apollyon, Christian's old enemy, with whom he fought so fierce a battle in the Valley of Humiliation? He was the very fellow to manage the engine; and so we have reconciled him to the custom of going on a pilgrimage, and engaged him as chief engineer."

"Bravo, bravo!" exclaimed I, with irrepressible enthusiasm; "this shows the liberality of the age; this proves, if anything can, that all musty prejudices are in a fair way to be obliterated. And how will Christian rejoice to hear of this happy transformation of his old antagonist! I promise myself great pleasure in informing him of it when we reach the Celestial City."

The passengers being all comfortably seated, we now rattled away merrily, accomplishing a greater distance in ten minutes than Christian probably trudged over in a day. It was laughable, while we glanced along, as it were, at the tail of a thunderbolt, to observe two dusty foot travellers in the old pilgrim guise, with cockle-shell and staff, their mystic rolls of parchment in their hands and their intolerable burdens on their backs. The pre-

postèrous obstinacy of these honest people in persisting to groan and stumble along the difficult pathway rather than take advantage of modern improvements, excited great mirth among our wiser brotherhood. We greeted the two pilgrims with many pleasant gibes and a roar of laughter; whereupon they gazed at us with such woeful and absurdly compassionate visages that our merriment grew tenfold more obstreperous. Apollyon also entered heartily into the fun, and contrived to flirt the smoke and flame of the engine, or of his own breath, into their faces, and envelop them in an atmosphere of scalding steam. These little practical jokes amused us mightily, and doubtless afforded the pilgrims the gratification of considering themselves martyrs.

(To be continued)

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## Psalm cxxxvii

*(In the Scottish Dialect)*

By Babel's watirs doon we sat  
 Syne hid oor hairps amang the saughs  
 Wi' thochts o' hame oor cheeks were wat  
 For Zion's bonny hills an' haughs.

For there ilk menseless reevin' loon  
 Tae yet mair siccar gaur oor wrangs  
 Cried "Whesht yere haverin' greetin' droon  
 Gies ane o' Zion's daftest sangs."

Jehovah's psalms 'no for this kind  
 Thae frem'd His haly name misca'  
 Jerus'lem, should I no thee mind  
 May skaith an' wight baith me befa'.

Ma hand that dirled the thrummin' thairm  
 Should feckless hing doon by my side  
 My tongue should tine the airt tae chairm'  
 An' fouthless in my hause be dried.

A' that tae me an' muckle mair  
 Should heathen themes my airt employ  
 Or in my benmaist bore hae there  
 A hent o' ither greater joy.

Fie: Edom's bairns ma kith an' kin  
 May Gude reward yere splore an' glee  
 Wha ower Destruction's deavin' din  
 "Ding doon": skirled oot tae daunto me.

Waes me for Babel's hizzies; sune—  
 They'll tak' yere grushie, weel faured weans  
 An he'll be praised, the lave abune  
 Wha dauds their heids a-towre the stanes.

William Dearness.

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## A Message for Each Day

**March 1.** "In quietness and in confidence shall be your strength" (Isaiah xxx:15).

Sitting at His feet gives both quietness and confidence. It is the place of acknowledged weakness and herein is our strength. Satan tries hard to rob us in these days of quietness. Rest in the Lord.

**March 2.** "Rest in the Lord, and wait patiently for Him; fret not thyself" (Psalm xxxvii:7).

Resting in the Lord and waiting patiently for the Lord go together. They should not be separated. How blessed this day will be if we rest in His love and expect Him. Your fretting will drop out of sight.

**March 3.** "Without me ye can do nothing" (John xv:5).

This must be our constant confession and attitude. But do not stop with this. Think of the other side. With Him we can do all things.

**March 4.** "Behold, I am the Lord, the God of all flesh: is there anything too hard for Me" (Jer. xxxii:27).

What a question this is, asked by the Almighty One! Faith answers readily to it and trusts fully in Him who has created the Heavens and the earth.

**March 5.** "Our soul waiteth for the Lord" (Psalm xxxiii:20).

It is the true attitude of the soul of the believer, "Waiting for His Son from Heaven." Practice it to-day.

**March 6.** "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (John ii:15).

We are not of the world. The world loves its own. We are taken out of the world and sent back into it as His representatives. As He is, so are we in the world. Yet our conflict is with the world. He alone can give us the victory.

**March 7.** "I am among you as He that serveth" (Luke xxii:27).

Thus our Lord spake. Learn of Me for I am meek and lowly in heart. Let this mind be in you which was in Christ Jesus.

**March 8.** "Let all those that put their trust in Thee rejoice; let them ever shout for joy, because Thou defendest them" (Psa. v:11).

He is our shield covering us all the time. You can shout for joy when the arrows of the enemy fly.

**March 9.** "Endure hardness, as a good soldier of Jesus Christ" (2 Tim. ii:3).

How little hardness is known in these days of ease and comfort. If some is ours let us rejoice in it.

**March 10.** "To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the paradise of God" (Rev. ii:7).

What food it will be which can never be exhausted, which will last from eternity to eternity!

**March 11.** "He that hath My Word, let him speak My Word faithfully" (Jer. xxiii:28).

Take care how you treat the Word. God has magnified it above all His name. Use it faithfully. Hide it in your heart.

**March 12.** "What I say unto you I say unto all: Watch" (Mark xiii:37).

Remember this loving word of our Lord today, Watch! There is an enemy who hates to see the soul in a watching, waiting attitude. He knows if the soul does not watch his work is easy.

**March 13.** "Chosen in Him before the foundation of the world" (Ephes. i:4).

Take a few minutes to meditate on this verse. Before the foundation of the world our eternal position was decided. God's gifts and calling are without repentance. Rejoice in your eternal security.

**March 14.** "He knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing" (Deut. ii:7).

This world is indeed a great wilderness. But "He knoweth." He knows the wilderness the best, for the spotless and holy One passed through it and now He supplies all our needs according to His riches in glory.

**March 15.** "Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded" (2 Chron. xv:7).



“*Therefore*”—because He is our guide and our strength and if we trust in Him the hands will not be weak.

**March 16.** “He bringeth them unto their desired haven” (Psa. cvii:30).

Through storms and winds contrary, through evil days and good days, through failure and success He bringeth onward to the haven of rest—the Father’s house.

**March 17.** “Arise ye, and depart; for this is not your rest” (Micah ii:10).

How often we like to make our nests here and find a resting place in the wilderness. This is not your rest. Bye and bye He will speak from above. “Arise ye and depart!”

**March 18.** “He brought me to the banqueting house, and His banner over me was love” (Song of Sol. ii:4).

He brings us there now. We sit at His table and enjoy His love. What will it be when at last we enter that banqueting house above where we shall see Him face to face!

**March 19.** “Watchman, what of the night? The watchman said: The morning cometh and also the night” (Isa. xxi:11).

Blessed assurance. “The morning cometh!” The morning star first, the full dawn with the Sun of righteousness comes after. Between the two, the dark night of tribulation.

**March 20.** “Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting” (Psa. cxxxix:23, 24).

What deep exercise of soul these words make known. Can we repeat them this day as in His presence?

**March 21.** “The blood of Jesus Christ His Son cleanseth us from *all* sin” (1 John i:7).

Precious blood which never loses its power. Our cleansing by the blood of the Son of God from all sin is an accomplished fact. *It will not be so, it is so.* It cleanseth.

**March 22.** “Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy” (2 Tim. vi:17).

**March 23.** “Finally, brethren, pray for us” (2 Thess. iii:1).

Praying for all saints is Christlike. Do you pray heartily for them as well as for *your enemies*?

**March 24.** "And let us not be weary in well-doing: for in due season we shall reap, if we faint not" (Gal. vi:9).

This day may bring the due season.

**March 25.** "But we were gentle among you, even as a nurse cherisheth her children" (1 Thess. ii:7).

What tenderness these words express. The very love of Christ is manifested in them.

**March 26.** "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him" (1 Peter iii:22).

What a Saviour! What a Lord! He is *our* Saviour and Lord.

**March 27.** "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and Highpriest of our confession, Christ Jesus" (Heb. iii:1).

Consider Him, be occupied with Him, let nothing hide His person and His glory. And how much there is to consider in Him, who is altogether lovely.

**March 28.** "For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better" (Phil. i:23).

This is the homesickness of the believer. Far better indeed this to be absent from this body and present with the Lord.

**March 29.** "Occupy till I come" (Luke xix:13).

When He comes we do not know. He may come today and then our stewardship will be over. Be faithful.

**March 30.** "And the Spirit and the bride say, Come" (Rev. xxii:17).

The Spirit speaks through the bride, His "Come." We believe never has this "Come" been as strong and as loud as it is in these days.

**March 31.** "Surely I come quickly. Amen. Even so, come Lord Jesus" (Rev. xxii:20).

It is His answer. What assurance from the one who is faithful and true! I come quickly. Oh, answer to Him now. "Even so, come, Lord Jesus."

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“Freely as ye have received, so give,”  
 He bade who hath given us all;  
 How shall the soul in us longer live,  
 Deaf to their starving call,  
 For whom the blood of the Lord was shed,  
 And his body broken to give us Bread,  
 “*If we eat our morsel alone?*”

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## The Heart of the Lesson

BY ARTHUR FOREST WELLS

Mar. 6. John xiii:1-15. Golden Text, Matt. xx:28

### Daily Readings

Mon., Feb. 29, Luke xii:35-40. Tues., Mar. 1, Num. xxviii:16-25.  
 Wed., Mar. 2, Titus iii:1-11. Thurs., Mar. 3, 1 John i:1-10. Fri.,  
 Mar. 4, Ephes. v:22-33. Sat., Mar. 5, Josh. iii:1-5. Sun., Mar. 6,  
 John xiii:1-20.

### THE OUTLINE OF THE LESSON

I. Our Lord Washes the Disciples' Feet (John xiii:1-11). II. The  
 Spiritual Application of the Act of the Lord (John xiii:12-15).

### THE HEART OF THE LESSON

The Lord has now come into the private circle of his disciples. The passover is at hand; and His death is not far distant. He will therefore say some closing words to His immediate followers. However, before the lesson is presented, we are told of His love for them. Love is one of the dominant notes of these farewell discourses. Run through chapters 13 to 17 and see how often the word appears! Here it is said that He loved them unto the end or to the uttermost; or this last phrase might make the sentence read: He loved them with the last token of His love. While each of these renderings is different from the others, each is wonderfully precious; and each rendering shows that the Lord was acting in love. This is the important thing.

The next note of assurance is our Lord's consciousness of His authority and standing. The Teacher who is teaching this lesson is the Lord of heaven and earth, the Son of God. What a wonderful testimony it is to the faith of the Father in the Son that He can trust all things to Him! Let us stop, as stewards of God, to ask ourselves the earnest question whether we are faithful with such things as He has put at our disposal. We tremble when a single man secures great power in the earth; because we fear for his wisdom or his intention. But when we learn that all things have been given by the Father to the Son, we rejoice; for we know that they are safe in Him.

It is this great Lord who is now seen washing His disciples' feet. If others felt the force of the condescension, it was only impetuous Peter who spoke of it; and what he said, he said out of his ignorance. His heart was right; but his head was as yet unschooled in the fundamental requirement of fellowship with Christ. The Lord assured him, however, that experience would teach him. “What I do thou knowest not now; but thou shalt learn after these things.” And

when he yet for the moment objected to the Lord's condescension, the Lord warned him that, if He did not wash him, he would have no part with Him. This symbol introduces us again to the wonderful simplicity of the requirements of fellowship with God. We are reminded of that high passage in Micah vi:8, which reads, "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" The Lord does not ask us to understand enormous metaphysical abstractions to share in His blessings. He asks only for such things as faith, love, cleanliness, humility. According to John xxi:15-17, Peter may be restored if he have love, and love even of the lesser sort.

But we must never allow simplicity to be associated with carelessness. Cleanliness and humility are the notes of emphasis here. God will not permit us to neglect these; nor will He accept a substitute for them. "Follow after peace with all men, and the sanctification without which no man shall see the Lord" (Heb. xii:14). That is a New Testament counsel which is associated with a warning concerning profane Esau. Just before Joshua led the children of Israel into the promised land, he said to the people: "Sanctify yourselves; for tomorrow Jehovah will do wonders among you" (Josh. iii:5). The Lord said that Peter would understand this great truth afterwards. And so he did; for he was led to write: "As children of obedience, not fashioning yourselves according to your former lusts in (the time of) your ignorance; but like the Holy One Who called you, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy" (1 Peter i:14-16).

When Peter heard that being washed by the Lord was the requirement of having part with Him, he wanted to be bathed by Him. But Peter had already been bathed by the Lord, and needed only that which the Saviour illustrated here by foot-washing. So it is with us: we are saved by the washing of His blood once for all; but we need the cleansing afforded by His Word daily, moment by moment. The one gives us a part *in* Him; the other gives the measure of our part *with* Him.

The practical application of all this in daily living will be spelled out in items of humility, according to the conduct and doctrine of our Teacher and Lord.

### JESUS COMFORTS HIS DISCIPLES

Mar. 13. John xiv:1-18. Golden Text, John xiv:27

#### Daily Readings

Mon., Mar. 7, John xiii:21-38. Tues., Mar. 8, John xiv:1-31. Wed., Mar. 9, John xv:1-16. Thurs., Mar. 10, John xv:17-27. Fri., Mar. 11, John xvi:1-24. Sat., March 12, John xvi:25-33. Sun., Mar. 13 John xvii:1-26.

#### THE OUTLINE OF THE LESSON

I. The Father's House (John xiv:1-6). II. Knowing the Son and the Father (John xiv:7-11). III. Greater Works (John xiv:12-14). IV. Another Comforter (John xiv:15-18).

#### THE HEART OF THE LESSON

He who comes into possession of a Bible soon discovers the preciousness of this chapter, the fourteenth of John. It would be interesting to learn the reason for each such interest. Teachers of adult classes

might find it very profitable to ask a question touching upon this particular matter.

This lesson begins with what may be translated as three commands: "Let not your heart be troubled! Believe in God! Believe also in Me!" If we render the sentences in way, we are faced with a three-fold responsibility: we are to be calm; we are to have faith in God; and we are to have faith in the Lord Jesus Christ. But this rendering would leave us without an immediate reason for these duties; and we might ask, whether that interpretation is in harmony with the manner in which God deals with His children. Is it the way of God to tell us to do something without giving us the reason for it? Well, He has a right to do so! "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus? Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor" (Rom. ix:20-21)? And, before you answer the question we have asked concerning our text, consult also 1 Peter iii:14b-15a, where one command is followed by another, as follows: "Fear not their fear, neither be troubled; but sanctify in your hearts Christ as Lord." Peter, however, goes on to say, in the passage just cited, that we are to be "ready always to give answer to every man that asketh you a reason concerning the hope that is in you," and this encourages me to render the second and the third statements of John xiv:1 as indicatives. The text would then read: "Let not your heart be troubled: ye believe in God, and ye believe in Me." In this translation the disciples would have been reminded that, since they had faith in the Father and in the Son, their heart-commotion was incongruous, unbecoming to them as believers. It is our privilege to choose between these two renderings. We are either told that we must be calm and have faith in God and Christ Jesus our Lord; or we are reminded that, since we have faith in Both, the Father and the Son, our agitation of soul is unreasonable. Some may need one rendering; others may need the second.

But what right had the Lord Jesus Christ to command us not to be troubled? It is expressly said that, on one occasion (John xi:33), He troubled Himself, and that, on two others, He Himself was troubled, once in respect to His soul (John xii:27), and once in respect to His spirit (John xiii:21). It doesn't matter what the word trouble means (but see John v:4); because the problem before us is simply: What right had Jesus Christ our Lord to tell us not to permit a thing to exist in our lives, when He permitted it in His? Now, need I answer that question? Well, if I must, I gladly will. He was troubled that we might not need to be troubled. It is another form of the blessed Gospel. He died, that we might not have to die. And we live, because He lives. Beloved, believing as you do in the Father and the Son, let not your heart be troubled!

Verse 27 should be studied also. "Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful." Here is the same word, "troubled," agitated, put into commotion. And it is associated with a word of very dark color, namely, "fearful." Of three words, in the New Testament, that mean "fear," two have a sorrowful meaning, and this is the worse of the two. One need only to take a holy peep into Revelation xxi:8 to see what condemning meaning this statement is forced to convey. This particular word appears also in Matthew viii:26, Mark iv:40 and 2 Timothy i:7. Such fearfulness is foreign to faith. It is, as Satan's production, the definite

opposite of the Lord's blessed gift of peace. Since you believe in God and in the Lord Jesus Christ, keep calm, cherish His peace.

### JESUS DIES ON THE CROSS

Mar. 20. John xix:17-30. Golden Text, 1 Cor. xv:3b

#### Daily Readings

Mon., Mar. 14, John xviii:1-14. Tues., Mar. 15, John xviii:15-27. Wed., Mar. 16, John xviii:28-40. Thurs., Mar. 17, John xix:1-16. Fri., Mar. 18, John xix:17-30. Sat., Mar. 19, John xix:31-37. Sun., Mar. 20, John xix:38-42.

#### THE OUTLINE OF THE LESSON

I. The Crucifixion of Our Lord (John xix:17-22). II. The Soldiers at the Cross (John xix:23:25a). III. The Women at the Cross (John 25b-27). IV. The Death of Our Lord (John xix:28-30).

#### THE HEART OF THE LESSON

The last verse of this lesson brings to the completion the accomplishment of God's promise of redemption by the death of His Son. This promise, first made in Genesis iii:15, and reaffirmed in such wonderful passages as Isaiah liii:1-12, was repeatedly referred to in the teaching of our Lord. Let us trace through the Gospels for some of the main passages bearing upon this matter.

John the Baptist introduced Jesus as "the Lamb of God, That taketh away the sin of the world" (John i:29). He said nothing about His death; but, of course, that is implied in the statement. Our Lord Himself followed this testimony with the declaration that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him may have eternal life" (John iii:14-15). If we are right in placing the third chapter of the Gospel according to John so early in the ministry of our Lord, it shows how very soon the Cross occupied His attention in His public utterances. He spoke of it before others mentioned it.

The next passage, which we note, is a hint, clothed in the following words: "Can the sons of the bridechamber mourn, as long as the Bridegroom is with them? but the days will come, when the Bridegroom shall be taken away from them" (Matt. ix:15). Here the Cross is not mentioned. With this we might associate Matthew xi:6, "Blessed is he, whosoever shall find no occasion of stumbling in Me." Compare Matthew x:17-18, which comes after the next verse.

The next passage may be Matthew xii:40: "For as Jonah was three days and three nights in the belly of the sea-monster; so shall the Son of man be three days and three nights in the heart of the earth." Here, too, the Cross is not yet mentioned; but death is implied, although Jonah did not die.

Then, after Matthew x:17-18, we have the first mention of the Cross by name in Matthew x:38, which reads: "And he that doth not take his cross and follow after Me, is not worthy of Me." Here, again, we must read between the lines to see His Cross.

This was not yet a definite declaration of our Lord's own death by crucifixion; but we soon read this: "From that time began Jesus Christ to show unto His disciples, that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up" (Matt. xvi:21). We follow up this statement with the testimony that comes to us from the Mount

of Transfiguration, which appears in Luke ix:30-31 as follows: "Moses and Elijah, who appeared in glory, and spake of His exodus which He was about to accomplish at Jerusalem." Compare Matthew xvii:9, 22-23, where the fact of betrayal is mentioned. We are inclined to emphasize two words in the Lukan passage just quoted, namely, "exodus" and "accomplish." The former is an interpretation of the death of the Lord Jesus Christ in the light of the grandest event of prior Hebrew history, the Divine deliverance of Israel from Egypt. The latter word reminds us of John x:17-18, the next passage: "Therefore doth the Father love Me, because I lay down My life, that I may take it again. No one taketh it away from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to take it again. This commandment received I from My Father." Confer Matthew xx:18-19.

In Matthew xx:28 we have another Divine commentary on Christ's death, for He Himself said there, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

John xii:24 records this assurance from the Saviour, "Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." This is followed by the promise of verse 32, "And I, if I be lifted up out of the earth, will draw all men unto Myself." The one passage speaks of His death; the other speaks of His resurrection—although it is generally associated with His death.

The next passage we note is Matthew xxvi:2, where the Lord's declaration is given us in these words: "Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified." There we have the word "crucifixion" for the first time. This is followed, in verse 12, by this statement: "For in that she poured this ointment upon My body, she did it to prepare Me for burial."

Then comes the institution of the sacramental Supper in Matthew xxvi:26-27, in which He speaks of His body and His blood. And here we must read chapters xiii to xvii of the Gospel according to John in which He repeatedly refers to His going away. And, while these references pertain especially to His ascension, we know that His death and resurrection were recognized by Him as necessary antecedent facts.

We follow the Lord now into the Mount of Olives, where He said to His disciples, "All ye shall be offended in Me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. But after I am raised up, I will go before you into Galilee" (Matt. xxvi:31-32).

From this place we watch Him in Gethsemane, where He said, "My soul is exceeding sorrowful, even unto death" (Matt. xxvi:38). And then, in the same place, made sacred by His threefold prayer, He said, in the spirit of that prayer, "Or thinkest thou that I cannot beseech My Father, and He shall even now send Me more than twelve legions of angels? How then should the Scriptures be fulfilled, that thus it must be" (Matt. xxvi:53-54).

And now we come to this solemn passage, which speaks of the accomplished redemption in which every one of our lawful hopes is founded, John xix:28-30: "Jesus, knowing that all things are now finished, that the Scripture might be accomplished, saith, I thirst. There was set there a vessel full of vinegar: so they put a sponge full of vinegar upon hyssop, and brought it to His mouth. When Jesus therefore had received the vinegar, He said, *it is finished*; and He bowed His head, and gave up His spirit."

## JESUS RISES FROM THE DEAD

Mar. 27. John xx:1-23  
Golden Text, 1 Cor. xv:20

## Daily Reading

Mon., Mar. 21, John xx:1-10. Tues., Mar. 22, John xx:11-18.  
Wed., Mar. 23, John xx:19-23. Thurs., Mar. 24, John xx:24-31.  
Fri., Mar. 25, John xxi:1-14, Sat., Mar. 26, John xxi:15-25. Sun.,  
Mar. 27, 1 Cor. xv:1-20.

## THE OUTLINE OF THE LESSON

## THE HEART OF THE LESSON

John begins his resurrection story with Mary Magdalene's visit to the tomb in which our Lord had been laid. John does not tell us just why she came; but Mark does. He says that she was one of a group of women who bought spices that they might anoint Him (Mark xvi:1). I have written the personal pronoun "Him," because Mark used it. But what content of meaning shall we give to it? What titular content shall we give to it here in respect to the estimation of these women of the Lord Jesus Christ? Well, John says that Mary called Him "the Lord" and "my Lord" (John xx:2, 13). At a first glance, especially in view of their very apparent love for Him, we might be ready to give that title its full meaning here; but we are not certain that that would be right, since Mary used the same title when she addressed Him Whom she thought to be the gardener (John xx:15). We must not give these women too much spiritual credit for coming to the sepulchre that morning, for their coming was in unbelief. Did they not come, on the third day, with spices to embalm Him Who had said that He would raise Himself up in three days (John ii:19, 21)? We are reminded now of Luke vi:46, where the Lord Jesus Christ says: "And why call ye Me, Lord, Lord, and do not the things which I say?" It is right for us to call Him Lord (John xiii:13); but we must mean it. When Mary recognized Jesus, she called Him "Teacher" (John xx:16).

But now I want to forget her unbelief for the moment, and take her statements in John xx:2 and 13 at their face value. In both of these verses, she is talking about the Son of God, first to two of His disciples, and then to two angels. If God were to put a microphone into the house and business and amusement-hall of every Christian—mark the things that I have cited, how often would such instruments pick up either the phrase "the Lord" or the phrase "my Lord" in the conversations of a single day? How much is He in our thoughts? And how much do we welcome Him to dwell there as Lord? May I ask you to think again of Luke vi:46? He is *the* Lord of the Church; but He is *my* Lord of the individual. As He is the Redeemer through His death: so He is the Lord through His resurrection. Easter means nothing to us, if it does not make us recognize, as an act of obedient faith, the Lordship of Jesus, God's Son.

This combination of the testimony of the resurrection of the Lord Jesus Christ and our recognition of His authority in our lives, besides guaranteeing our own resurrection or change (1 Cor. xv:51-52), has two immediate results for the Christian: peace and gladness (John xx:19-21). And I judge that the peace is the ground and the strength of the joy. Well may we say with those first witnesses of the Resurrection, "O joy" (Matt. xxviii:9)! All our hopes would have been vain, if Christ had not been raised from among the dead; but since He has been raised from among the dead for His own glory and as the First fruits of all the believing dead (1 Cor. xv:20), we know that our labor is not in vain (1 Cor. xv:58); yes, we have the proof of a living hope of an incorruptible, heavenly inheritance (1 Pet. i:3-5).



# OUR HOPE

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## Editorial Notes

### A Great Testimony

The beginning of each New Testament book reveals the Person of our Lord, as well as something about His work and the blessing we have in Him. In Matthew we behold Him as the Son of David, with a perfect legal title to the throne of His father David, the throne He does not yet occupy, but which He will receive when He comes again. In the first chapter of Mark, He is revealed as the perfect servant, ever doing the Father's will, serving in perfect obedience, and calling His own, "Come ye after me, and I will make you fishers of men." In the beginning of Luke, the Gospel of His perfect manhood, we hear of Him as the Virgin-born Son of God, and in the opening chapter of John we have His fullest glory made known, as the eternal Word, the Creator of all things, the omniscient and omnipotent Jehovah. As we begin reading Acts we see Him as the risen One, ascending into heaven; and here too we find the promise of His Return, as well as the gift of the promised Comforter. In the first chapter of Romans we find the testimony that He is the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, and that the Gospel of Christ is the power of God unto salvation to every one that believeth. First Corinthians in its first words tells us that those who believe on Him are sanctified in Christ Jesus, called saints, and that all believers are called into His fellowship, while in Second Corinthians we learn of the comfort and the deliverance provided in Him, and that "all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us."

Galatians' opening message is that "He gave Himself for our sins, that He might deliver us from this present evil age, according to the will of God and our Father."

How rich and full is the message of the first chapter of Ephesians. In Him we are blessed with every spiritual blessing, accepted in the Beloved, in whom we have redemption through His blood and in whom we have obtained an inheritance, who is the Head over all things, under whose feet all things are put. Philippians shows that He controls the lives of His own, that He must be glorified in the lives of His people—"for to me to live is Christ, and to die is gain." Once more His fullest glory shines forth in the first chapter of Colossians, as the image of the invisible God, Head of Creation and Head of the Church, in whom all fullness dwells. In the opening words of First Thessalonians He is the hope of His Church, which waits for His Son from heaven, whom He raised from the dead, Jesus, who delivereth us from the wrath to come. And Second Thessalonians tells us at once that He is coming from heaven with His mighty angels to execute the judgments and the vengeance of God, but at His manifestation He will also be glorified in His Saints and admired in all that believed, for each will share His glory. In the first chapter of First Timothy we read that He came into the world to save sinners, and that He is our hope, while in Second Timothy the opening message is that "He hath abolished death, and hath brought life and immortality to light through the gospel." Titus tells us that in Him there is the hope of eternal life, which God, who cannot lie, promised before the world began. In that beautiful little private letter of Paul to Philemon the Lord is mentioned ten times, and Paul's request, "put that to my account," reminds us also of our Lord and His work.

The first chapter in Hebrews reveals Him as the Son, the express image of God, who made purification of sins and sat down on the right hand of the Majesty on high, "being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they." James tells us that He will give the crown of life to them that love Him, and Peter's first testimony is that we are

begotten again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved for us in heaven. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue." This is the assuring statement concerning Him in Second Peter. In John's three epistles we read of our blessed family relation as the children of God, in fellowship with the Father and the Son, as well as the doctrine of Christ in which the believer must abide. Jude's testimony tells us that we are preserved by Jesus Christ to be presented faultless before the presence of His glory with exceeding joy. There is no need to point out that the first chapter of the last book of the Bible, Revelation, makes Him known as no other chapter in the Bible does. Every reader knows that. Oh, the blessedness and completeness of this final vision of Him! We see Him as the faithful witness, the first-begotten from the dead, and the Prince of the kings of the earth. We behold Him in His matchless, majestic beauty between the candlesticks, who was, who is and who is to come. And then we join with adoring hearts in the glory song, "Unto Him that loveth us, and hath washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever and ever, Amen." May the Spirit of God make Him, who thus has the first place in all things, constantly real to our hearts, that we too may walk in His fellowship.



Both these sentences: *It is finished* and **It is Finished**— *It is done*, are the utterances of our Lord Jesus Christ. Both are recorded by the beloved disciple John. "It is finished" is written in the Gospel; "It is done" we find in the Revelation penned by the author of the Gospel. The one "It is finished" was spoken long ago from the Cross. The other

cry, "It is done," will yet be given by Himself. So let us see what these two deep and blessed sentences mean.

All the Evangelists tell us that before our Lord bowed His blessed, thorn-crowned head on the Cross, He cried with a loud voice. But only John gives us the information of what He said in that loud cry. It is finished! It was not the utterance of One who had shed the last drop of blood, whose energy was now gone and who fainted away in death. Some have said that He died of a broken heart, and others that He died of something else, perhaps of exhaustion. The loud cry "It is finished!" is the answer to all these guesses. It was not the cry of a defeated One, over whom death had conquered. But it was the cry of a victor, One who conquered death. He gave Himself on that Cross. He laid down His life. "No man taketh it from Me"—no Roman power, no Pontius Pilate nor any other power could take His life. "No man taketh it from Me, but I lay it down Myself. I have power to lay it down, and I have power to take it again" (John x:18).

He had passed through the awful three hours on that Cross shrouded in darkness. What transpired then between Him and the God of Holiness no saint has ever, nor will ever, fathom. True it is, we know it was then when He who knew no sin was made sin for us. True it is we know that He drank that awful cup to the last drop. True it is He was forsaken of God, for that other loud cry denoting the deepest soul agony came out of that darkness—"My God, My God, why hast Thou forsaken Me?" But to know all that took place the finite mind cannot discover nor understand.

The hours had passed. The darkness was gone. The great transaction was done. No longer speaks He of God, but of the Father and then the loudest cry—"It is finished!" May not this great cry with a loud voice have brought conviction to the Roman Centurion? He had seen criminal after criminal dying that terrible death. They writhed in the intolerable pain, they cursed and shrieked till their strength became less and less and finally they swooned away, and after a few death struggles they were gone. But here

was One who did not curse; He blest. One who did not curse His enemies, but who invoked forgiveness instead. One who does not shriek in pain and whose cries of agony become less and less till finally He faints and life is ended. No, this One shouts and in His shout announces His triumph. He declares not that He is finished, but that "it is finished." But little we know of what this cry, this majestic word of victory and conquest means. We know the sin-bearing was finished. We know the peace, which only could be made in the blood of the Cross was finished. We know the righteous and holy character of God was vindicated. We know that on account of that marvelous, supernatural atoning work He finished, we, who have trusted on Him, believed on Him, accepted Him, are now justified and have peace with God. We know that in virtue of His most blessed work on the Cross we are no longer children of wrath, but children of Glory. We know that His finished work has closed for us forever the doors of eternal perdition and opened the gates of everlasting glory. We know "there is power in the blood" not only to wash all our sins away, but power over sin, power to live a life of victory.

But all this is but a stammering. We do not yet know all that that loud cry "It is finished" means in its fullness. And if we could ask the saints above if they fully understand in the presence of the Lord, they would tell us, not yet do we fully know; we wait still to behold the glories of His victory.

And John, who has given us in the Gospel the cry of the finished work, gives us in the last Book of the Bible, in the Apocalypse, that coming cry which the Lord Jesus will utter—"It is Done!"

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem coming down from God out of heaven, prepared as a bride for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell in them, and they shall be His people, and God Himself shall be with them, and be their God. And God

shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are faithful and true. And He said unto me, *It Is Done*. I am Alpha and Omega, the beginning and the end \* \* \*” (Rev. xxi:1-6).

“It is done!” will be spoken by Him, by the same who cried “It is finished.” In the beginning of Revelation He speaks as the Alpha and Omega, the First and the Last, the Lord-Jehovah who is, who was and who is to come. And now the same One announces “It is done.” From the moment He bowed His head on Calvary’s Cross and His subsequent glorious resurrection, the eternal purposes of God in redemption are being accomplished. His Spirit has come and does the great work of gathering the body of Christ, the Church, which seems to be almost finished. Then comes, according to the purpose of God, the home-gathering of that body, according to 1 Thessalonians iv:16-18, and after that the period of tribulation and judgment, when the Lord as Judge will deal with this earth and its awful conditions. It is at the end of these judgments we hear the first “It is done!” under the seventh vial (Rev. xvi:17). Then comes His glorious manifestation, the establishment of His kingdom when all things are put under His feet. A new heaven and a new earth appear and God brings His tabernacle here to dwell in the midst of His people, His family purchased by His own blood. *Then*, yes only then, shall we know what His precious work on the Cross means, when all is done that God had planned before the foundation of the world. *It is finished—it is done!* The words of suffering and glory.



According to Bullingerism, the Church  
**When Did the** did not begin on the Day of Pentecost.  
**Church Begin?** The Church did not start in the beginning  
of the Book of Acts, but at its close.  
Then with this unscriptural theory as a starting point the

late Dr. Bullinger and his echo-men build up a system which makes the greater part of the New Testament not Christian teaching, but Jewish-kingdom truths. The four Gospels are Jewish and a believer should have nothing to do with them. So is the Book of Acts down to its end. So is the Epistle to the Romans, that noble showing forth of the Gospel of Grace, and Galatians, that marvelous defense of the Gospel, the Epistle to the Corinthians, the Epistle to the Hebrews, the Epistles of Peter, the Epistles of John, the Epistles of James and Jude. The entire Book of Revelation also is Jewish and not a word in it has any relation to this age. The prison Epistles are the only parts of the New Testament which belong to the Church and therefore a believer should only study these Epistles. And because Ephesians and Colossians have nothing to say about Baptism and the Lord's Supper, these two blessed ordinances instituted by our Lord, are not to be tolerated in the Church; they belong to the kingdom. And yet Dr. Bullinger remained with these perverted teachings in the Church of England and held on to its authority. And so do the Presbyterian, Baptist and other Bullingerites.

Well, when did the Church begin? Certainly on the Day on which the Holy Spirit came from heaven to earth. In the twenty-third chapter of Leviticus are recorded the feasts of Jehovah. These feasts, as believed by all intelligent and spiritual teachers, have a prophetic meaning. *Passover*, the first feast, points to the Cross; the feast of *unleavened bread*, to the blessed results of the finished work of Christ. The next feast was called the feast of the *first fruits*, when on the morrow after the Sabbath the first sheaf was brought into the presence of the Lord. In the New Testament our Lord risen from among the dead is spoken of as the First fruits (1 Cor. xv:23). So this feast is prophetic of His resurrection. Then fifty days after came *Pentecost*, the feast of weeks (Pentecost means fifty). On that day there was brought into the presence of the Lord a new *meal* offering. If there is a new meal offering there must be also another meal offering. Of this we read in Leviticus, chapter ii). This meal offering is typical of the holy humanity of our Lord. No leaven

was to be in that meal offering, because He was sinless. But into the new meal offering brought to the Lord on the day of Pentecost leaven was to be put. This new meal offering, consisting of two cakes (yet being one offering), is typical of the Church, the body of Christ, composed of both Jews and Gentiles. It is a prophecy, giving in this type the beginning of the Church on Pentecost. Leaven is mentioned because the Church, though a redeemed body, has sin still in it.

We also read that on Pentecost the Baptism with the Spirit took place. Scripture does not teach that there are many and repeated baptisms with the Spirit, but only *one* Baptism. Of this Baptism we read: "For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor. xii:13). On Pentecost the Holy Spirit united all believers present into one body, the Church, and since that day, all who believe share in that Baptism and are added to the same body, which began on that day. So Pentecost is the birthday of the Church. Any other view distorts Scripture.

One might also ask the question: "If the Church did not begin on Pentecost, how is it that it is written in Acts viii:3 'Saul made havock of the Church' and that later in referring to that time Paul could write that he persecuted the Church, when there was no Church?"

Beloved readers, in these days of confusion beware of anything which instead of uniting the people of God, divides them into little groups. The Spirit of God never divides but always unites the children of God.



**A Misquoted Text** Frequently Christians speak about "hastening the coming of the Lord." They say that if they support missionary efforts and are active in Christian work they are hastening His coming.

The text upon which they rely for this endeavor is found in Peter's second Epistle: "Looking for and hastening unto



the coming of the Day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt away with fervent heat" (2 Peter iii:12). This text certainly does not support any such thought that a believer by his sacrificial service can hasten the coming of the Lord. In the first place, the coming of the Lord for which the true Church waits, His coming for the Saints (1 Thess. iv:17-18), is not at all in view here. It is the Day of God, which is not the coming of our Lord. Four days are mentioned in Scripture: (1) Man's Day, which is now, and will continue to the end of our age. (2) The Day of Christ, which will be in connection with the Church glorified, when all the saints shall be with Him. (3) The Day of the Lord, His visible, personal and glorious return to this earth to be the King over all and to have all things put under his feet, and (4) The Day of God, which follows the Day of the Lord, when God will be all in all.

And, in the second place, no creature can hasten God to accomplish His eternal purposes; nor can a creature delay that accomplishment. No Jewish believer living in the Old Testament, praying earnestly for the birth of the promised seed, could hasten the promised event of the Virgin-birth. "When the fulness of time had come (the appointed time) God sent forth His Son, born of a woman" (Gal. iv). And so there is an appointed time, a set time, fixed before the foundation of the world, when He will come again. Nothing we do can change that time. So do not speak of "hastening the coming of the Lord."



When one thinks of the present-day **The Worship of** astronomers, scientists, geologists and **an Astronomer** others of the infidel class of Einstein, whose bold face still makes the Fosdick Riverside Church front a disgrace to all Christendom, and of some of the greater scientists of the past, one realizes that there is no upward swing in the world of scientists. One of the greatest astronomers and philosophers was Kepler. He is in a class with Sir Isaac Newton, both far above this

brother of Dr. Fosdick. Kepler was born in 1571 and discovered great and wonderful things in the heavens. What would he discover today had he use of the big telescopes? His great work was, besides many others, his—*Harmonice Mundi*—Harmony of the world. We quote his last remarks in this master work:

“Thou who by the light of nature hast kindled in us the longing after the light of Thy grace, in order to raise us to the light of Thy glory, thanks to Thee, Creator and Lord, that Thou lettest me rejoice in Thy works. Lo, I have done the **work** of my life with that power of intellect which Thou hast given. I have recorded to man the glory of Thy works, as far as my mind could comprehend their infinite majesty. My senses were awake to search as far as I could, with purity and faithfulness. If I, a worm before Thine eyes, and born in the bonds of sin, have brought forth anything that is unworthy of Thy counsels, inspire me by Thy Spirit, that I may correct it. If by the wonderful beauty of Thy works, I have been led into boldness, if I have sought mine own honor among men as I advanced in the work which was destined to Thine honor, pardon me in kindness and charity, and by Thy grace grant that my teaching may be to Thy glory and the welfare of men. Praise ye the Lord, ye heavenly harmonies. Praise God, O my soul, as long as I live. From Him, through Him, and in Him is all, the material as well as the spiritual.”

How refreshing are such words in a day when the devil leads pseudo scientists to attempt the denial of a Creator? How refreshing the humility of a real scientist in contrast with the boasting, sneering infidels which try to poison the minds of the young in our schools?



**God is Not  
Mocked**

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap” (Gal. vi:7). History gives hundreds, yea thousands of illustrations how this law of a righteous God works. One of the monstrous characters of the Sixteenth Century was King Philip II. He was one of the greatest Romish beasts. He was responsible

for the cruel death of tens of thousands of innocent Protestants. It would shock our readers if we were to give the details of the Satanic tortures which were used by this monster on old and young, men, women and tender children. How did he pass out of life? Motley, in his "History of the United Netherlands," gives us the historical information:

"By the middle of July (1598) a low fever had attacked him, which rapidly reduced his strength. Moreover, a new and terrible symptom of the utter disintegration of his physical constitution had presented itself. Great boils, from which he had suffered on the breast and at the joints, had been opened after the usual ripening applications, and the result was not the hoped for relief, but swarms of vermin, innumerable in quantities, and impossible to extirpate, which were thus generated and reproduced in the monarch's blood and flesh."

"The details of the fearful disorder may have attraction for the pathologist, but have no special interest for the general reader. Let it suffice, that no torture ever invented by Torquemada or Peter Titelman to serve the vengeance of Philip and his ancestors, or the Pope, against the heretics of Italy or Flanders, could exceed the acuteness, which the most Catholic king was now allowed to endure" (vol. III, p. 503).

Just like that other monster King Herod, who was also eaten of worms. We do not know if Rome has made Philip II, the beast, a saint, but we know that the physical worms are a faint picture of the worm that never dies.

May the Atheists of our times learn lessons from history. If they read history they can read there, as they can read in all creation, that there is a God and that God is not mocked. The whole world is fast coming to the time when this text will find a most startling fulfilment.



**That New Hymnal** The Methodists are getting out a new hymn book. The man who is at the head of this movement has made the following remarks: "Many of our older people have a great fondness for hymns which exalt Christ, and

which contain images about 'the blood of Christ' for instance, which do not appeal to the younger generation. The younger group tends to place the emphasis on hymns that stress ideals of social service, or humanitarianism."

Well that shows what may be expected of this new hymn book. "There is a fountain filled with blood" will probably be omitted and other solid Gospel hymns as well.

Poor Methodism! How thou art fallen! Nowhere is the apostasy so much in evidence as in this denomination. For what a terrible shipwreck this system is heading! May the true children of God be obedient to God's call: "Come out of her my people, that ye be not partakers of her sins" (Rev. xviii:4).



The Editor conducts two summer Bible **Our Summer Conferences** conferences. He could take up several others, but we have declined all invitations. Montrose, Pennsylvania, comes first. This is the tenth Conference the Editor has conducted and the date is August 8 to August 14.

The character of this Conference is: Interpretation of Bible Prophecy. The Editor speaks twice daily and conducts each afternoon a Fellowship meeting in which Bible questions are answered. We also expect to have with us to assist in the meetings two Evangelists, our brethren Frank L. Whitesell of Kingston, Pa., and Thomas T. Edwards of Fleischmanns, N. Y. The program is a rich one this year and we expect a record attendance.

The Stony Brook Prophetic Conference will be held from August 14 to 19. Besides the Editor the following brethren, widely-known Bible teachers and scholars, will speak throughout the Conference: Mark A. Matthews, D.D., Pastor of the First Presbyterian Church, Seattle, Wash.; Professor R. Fritsch, D.D., of Muhlenberg College (Lutheran), Allentown, Pa.; Canon Dyson Hague, D.D., Rector of the Church of the Epiphany, Toronto, Can.; H. A. Ironside, Litt.D., Pastor of the Moody Memorial Church, Chicago, Ill.; George Douglas, Pastor of the First Baptist Church, Flushing, L. I., N. Y.

We advise our friends who plan to come to register as early as possible. We wish to say that the dining room will be under new management and the prices for rooms and board have been reduced.



**Memorizing  
Scriptures**

Every child of proper age should be taught to memorize certain Scriptures. Scripture passages learned in early childhood remain for life. The Editor had this experience in his life.

Mrs. Helen Gould Shepard has published Scripture passages suitable for memorizing. They are printed in neat and attractive leaflets in English, and also in ten or more foreign languages. Thousands of children have committed these passages to memory, and great good is being done through them. They deserve a far wider distribution and should be used everywhere.

If our readers wish to have a set of these leaflets please write us about it. They will be furnished to Sunday Schools, as long as the schools promise that the children will be encouraged to commit the verses to memory.



**Everywhere  
Blessing**

Very marked blessing rested upon all the meetings held by the Editor. God gave power upon the ministry of His Word. We believe this is the case because we are enabled, by His grace, to give to the household of faith the meat in due season which, next to the Gospel, is the message of the coming of our Lord, and the prophetic Word. In **Boston** and **Lawrence, Mass.**, in **Buffalo** and in **New York City**, in **Scranton** and **Pittston, Pa.** we had most encouraging meetings and blessed results.

In **Newark, N. J.** we held a Conference in the Third Presbyterian Church which was well attended and helpful to many. As we have to go to press early each month we cannot say anything about the **Chicago** Conference in the Moody Memorial Church and other places we visit during the second half of March.

Our Conferences in April will include **Baltimore, Md.**, Northminster Church, April 3-8; **Kingston, Pa.**, April 10-15.



**Summer School  
for Preachers**

The Calvary Baptist Church of New York City is inaugurating a Summer School for preachers, to be held in their Church on West 57th Street, June 27 to July 15. Leading teachers have been engaged, among them Dr. A. T. Robertson, of Louisville, Ky.; Dr. R. B.

Kuiper, of Michigan; Dr. A. A. McRae, of Philadelphia; Canon Dyson Hague and others. The registration fee is \$3 and all other information, programs, cost of lodgings and board for the three weeks, etc., may be obtained by addressing Pastor W. H. Houghton, 123 West 57th Street, New York City.



**Half a Century** Scores of people have told us in different places what a blessing the Editor's Autobiography has brought to them. Especially pleased were we that so many young people have become interested in this book, and that it has proved an inspiration to them to devote themselves to whole hearted Christian service. We have also put free copies into the hands of young preachers. You should obtain a copy for your home.

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## The Book of Psalms

### PSALM LXVIII

The preceding Psalm began with the words of part of the Aaronitic blessing, and the Psalm which follows, the sixty-eighth, has for its beginning the words which were used of old when the ark set forward and the hosts of Israel advanced (Num. x:35). It is a great millennial Psalm, in fact it is one of the greatest prophetic utterances of the Old Testament, celebrating the victory of the Lord and the blessing which has finally come upon the delivered, faithful remnant of Israel. Professor Delitzsch says: "It is a Psalm in the style of Deborah, stalking along upon the highest pinnacle of hymnic feeling and recital; all that is most glorious in the literature of the earlier period is concentrated in it; Moses' memorable words, Moses' blessing, the prophecies of Balaam, Deuteronomy, the Song of Hannah re-echo here." It would be impossible to write a complete, or exhaustive exposition of such a prophetic anticipation of the victory of the Lord and His triumph over all. Because it is such a prophetic foregleam of the Lord's conquest and glory, the Psalm is filled with the seven names of God. *Jehovah, Adonai, Ha El, Shaddai, Jah, Jehovah Adonai* and *Jah Elohim*. The so-called higher criticism has attempted an explanation of this remarkable inspired poem. Some have declared that it was written between the time of Alexander the Great and the

time of the Maccabees. There is absolutely no evidence whatever for such a conception. Others refer this Psalm to the victorious campaign of Joram against faithless Moab; and still others hold that it must belong to the days of pious Hezekiah. But all these interpreters ignore the inscription, "A Psalm of David, a Song." Just when David composed it by the Spirit of God we cannot say for certain.

### I. The Presence of God in Victory. (Verses 1-6.)

"Let God arise, let His enemies be scattered!  
 And let them that hate Him flee His Presence!  
 As smoke is driven, Thou wilt drive them away;  
 As wax melteth before the fire the wicked shall perish  
 From the Presence of God.  
 But the righteous shall rejoice;  
 They shall exult before God,  
 And shall leap for joy.  
 Sing unto God, sing forth His Name!  
 Cast up the way for Him that rideth in the deserts;  
 His Name is Jah, and rejoice before Him.  
 A Father of the fatherless and a Judge of the widows  
 Is God in His holy habitation.  
 God setteth the solitary into families;  
 He bringeth out into prosperity the prisoners,  
 But the rebellious dwell in a parched land."

It is a great introduction to the whole Psalm. As already stated, the first verse quotes Numbers x:35. It was the Lord who dwelt of old in the midst of Israel, in the pillar of cloud; He led His people and the enemies scattered. This first verse is an answer to the prayer, which the remnant of Israel will pray, when surrounded by their enemies. "Arise for our help, and redeem us for Thy mercies sake" (Psa. xlv:26). The answer will be His glorious manifestation. He will arise and have mercy upon Zion (Psa. cii:13) and deal with their enemies. Theirs will be a sudden end. Their dispersion in that coming day will be like smoke driven away by the wind; they will perish as wax melteth before the fire. Then when the Lord ariseth and judgeth, the groans of the righteous cease forever; they will sing and shout and leap for joy.

The great triumph begins. Singing is the prominent feature. Singing in the Word of God is always connected with redemption. The first song is found in Exodus after

the Lord had dealt with the Egyptians at the Red Sea. There have been songs of deliverances in the past, but the greater songs are still to come, and they will come when the King is revealed in His glory. The singers go before, as it was in the days of Jehoshaphat's great victory. They began to sing and to praise before the battle, and when they came to Jerusalem they came with psalteries and harps and trumpets, singing unto the Lord (2 Chron. xx:22, 28). The way is prepared for the great victor. He rides through the deserts. It means the dry parched places down at the Dead Sea. The deserts—Araboth, as it is in the Hebrew, stand symbolically for His conquest of death. He comes riding in His mighty power, the all conquering One, before whom the desert will bloom like a rose. He comes and brings blessing, for He is the Father of the fatherless. He brings relief from the curse; prisoners are set free, while the rebellious suffer their just reward.

## II. A Historical Retrospect. (Verses 7-12.)

“O God, when Thou wentest before Thy people—  
 When Thou didst march through the wilderness-Selah.  
 The earth trembled, the heavens also dropped at the  
 presence of God,  
 Yon Sinai, at the presence of God, the God of Israel.  
 Thou didst send a plentiful rain, O God, on Thy heritage,  
 And when it was weary Thou strengthenedst it.  
 Thy flock has dwelt therein;  
 Thou has prepared in Thy goodness for the poor, O God.  
 The Lord giveth the Word;  
 The women that publish the good news are many.  
 Kings of armies flee—they flee;  
 And she that tarrieth at home divideth the spoil.”

Here is a retrospect, a review of their past history, when the nation was led forth. The theophany at Sinai is mentioned first. The words of Moses in Deuteronomy xxxiii:2: reveal this glorious manifestation of the God of Israel. “The Lord came from Sinai and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints, from His right hand came a fiery law for them.” Deborah in her inspired song looked back to the same event (Judges v:4-5) and finally Habakkuk in his prophetic ode, centuries later wrote: “God came from Teman, and the Holy One from Mount Paran. His glory



covered the heavens, and the earth was full of His praise" (Hab. iii:3). But while this theophany is past it is also a prophecy of that future God-manifestation in the Return of the risen Son of Man. Thus He led them forth from Sinai and showered upon them His gracious gifts. He ministered to their need and established them as His sheep in the land. The poor and afflicted were provided for. Then He gave His Word, the Word of His power, and that defeated their enemies, and women, the weaker vessels, published the glad tidings of the victory won. This refers evidently to the song leaders of Exodus xv:21, Miriam and all the women; Deborah in her prophetic song, and the celebration of David's victory over Goliath (I Sam. xviii:6). God's power scattered their enemies. The armies of kings had to flee, and women were sufficient to take the spoil (Judges v:30). But what was done in their past history will be repeated on a larger scale, when the Lord arises and is manifested in His power and glory.

### III. Israel Seen as Redeemed. (Verses 13-19.)

"Though ye have lain among the sheep folds  
 (Ye shall be as) wings of a dove  
 Covered with silver,  
 And her feathers with green tinted gold.  
 When the Almighty scattered kings on her account,  
 Thou didst make it snow-white as Zalmon.  
 The mount of God, is it mount Bashan?  
 A many peaked mountain as Bashan?  
 Why do ye look with envy, ye mountain peaks?  
 On the Mount that God hath desired for His abode?  
 Yea, Jehovah will dwell there forever.  
 The chariots of God are twenty thousand,  
 Thousands upon thousands.  
 The Lord is among them, as in Sinai, in the sanctuary.  
 Thou has ascended on high,  
 Thou hast led captivity captive,  
 Thou has received gifts for man,  
 Yea even for the rebellious,  
 That Jah Elohim might dwell there.  
 Blessed be the Lord, day by day doth He load us  
 (with good),  
 The Mighty One, our salvation. Selah.

These verses belong to the most difficult in the entire Book of Psalms. If we were to give the opinions of commentators we should have to fill all our pages, and then we should know but little more and might be unable to ex-

tricate ourselves from the labyrinth of human learning and opinion. It is evident that the words are addressed to the remnant of Israel, who enter into the fullest blessing when the Lord comes and scatters their enemies.

The word "pots" as given in the authorized version, we must change to hurdles, or sheepfold. It is found in Genesis xlix, when Jacob spoke of Issachar "Crouching down between two hurdles." Deborah in her prophetic song also uses it. "Why abodest thou among the sheepfolds to hear the bleatings of the flock?" This was addressed to Reuben. Reuben did not go out to battle. Evidently in both passages the word is used to describe an indifferent, and inactive and selfish condition. It has the same meaning here. Israel was undecided and inactive.

Next the dove is mentioned covered with silver and green gold. It should be read as a joyous exclamation—"Wings of a dove covered with silver and green tinted gold!" The dove, as a sacrificial bird, is a type of Christ. However, in Solomon's Song the dove is used as a type of Israel, for the Lord addresses Israel as "O my dove." The dove then applies to both, Christ and Israel. Silver stands for redemption and the green gold for glory. Christ has purchased redemption and glory. Under His wings Israel, once lying indifferent and unredeemed, has now found redemption and glory. Then God on account of Israel redeemed scatters kings, the kings which come against Israel's land at the close of the times of the Gentiles.

This is followed by another interesting sentence. "Thou didst make it snow-white as Zalmon." Zalmon is a mountain and means, dark, shady. Zalmon was covered with big trees (Judges ix). But this dark looking mountain is seen covered with snow. It is a beautiful description, poetic, of what Israel will experience in that day. They will pass out of darkness into light. They will become a righteous people, whiter, even than snow. It will be a blessed fulfillment of Isaiah i:18.

Then the Mount of God is mentioned, that is Zion. It is not Mount Bashan. Bashan is the snow-covered range of Lebanon on the border land of the Gentiles. It typifies

the world powers. But Mount Zion is and will be God's mountain. There He will make His glorious resting place. There will be His holy angels and His chariots.

In the 18th verse we have a description of Him who is enthroned and dwells in the Mount of God, the Redeemer and the Hope of Israel. As is well known, this verse is quoted in Ephesians iv:8. He had first descended into the lower parts of the earth, which does not mean hades, but He left the Father's bosom and descending became obedient unto death, the death of the Cross. Then He ascended into glory and led captivity captive. He received gifts as Man. But we must notice two facts. Here is the statement that He received gifts and not a word about communicating gifts to men. In Ephesians the Holy Spirit tells us more.

There we read that He has given gifts unto men. What He has received as Man He communicates to His own.

Then in the second place the Holy Spirit leaves out in Ephesians "even for the rebellious," because this refers especially to Israel and has no place in the Church Epistle. Thus the Lord Jesus Christ, the center of all, is prominently before us in this Psalm. In the approaching day of His glory, He will descend from above and claim His crown rights over all. No doubt He will then dispense His gifts also. Who can tell what all these gifts will be?

#### IV. His Victory Over the Enemies. (Verses 20-23.)

"Our God is the God of Salvation,  
With Jehovah the Lord are the issues of death.  
Verily God will smite the head of His enemies;  
The hoary scalp of one that goes on in trespasses.  
The Lord said, I will bring again from Bashan;  
I will bring them again from the depth of the sea,  
That thou mayest dip thy foot in blood;  
The tongue of thy dogs hath its portion from the enemy."

The head of the enemies, the hoary scalp, is none other than the man of sin, the false Messiah, the Antichrist. He will be overthrown in the day of the King's glory.

Then the Lord will bring again from Bashan and from the depths of the sea.

This is a favored text with some of the restitutionists and so-called reconciliationists. They force Scripture out of

its connection and then try to prove a universal salvation and the restoration of the wicked. Surely the Lord will bring again. But this bringing again has to do with Israel's restoration. He will gather His scattered people, from Bashan, from every corner of the world, and from the depths of the sea, that is from all the nations, for the sea is the type of nations. The dogs, when the wicked are overthrown, will find their portions from the enemies.

#### V. The Wonderful Procession. (Verses 24-27.)

“They have seen Thy processions, O God.  
The procession of my God, my King in the Sanctuary.  
The singers went before; the players on stringed  
instruments after;  
In the midst the maidens, playing on tabrets.  
In the congregation, bless ye God; the Lord, from  
the fountains of Israel!  
There is little Benjamin, their ruler; the Prince of  
Judah, their company;  
The princes of Zebulun, the princes of Naphtali.”

A great procession is now seen. “They,” the people living in that day, “have seen Thy procession.” The Lord, the King, heads the procession. They sing after Him in holy praise. The singers come first and afterward the players on the stringed instruments, and, as of old in Exodus (Chapter xv) the women are there. The maidens in the midst sing the praises of the Lord, their Redeemer-King. Then follows little Benjamin, now made great; the princes follow.

God loves display. When the King is revealed in His glory there will be a wonderful manifestation, and a great celebration on earth will take place.

#### VI. The Conversion of the World, and the Kingdom. (Verses 28-35.)

“Thy God hath commanded thy strength;  
Confirm, O God, that which Thou hast wrought for us.  
Because of Thy Temple in Jerusalem, Kings shall  
bring presents unto Thee.  
Rebuke the beasts of the reeds,  
The assembly of the bulls with the calves of Thy people—  
Every one submitting with pieces of silver.  
Scatter the nations that delight in war.  
Dignitaries arrive out of Egypt,  
Ethiopia quickly stretches out her hands unto God.

Sing psalms of the Lord. Selah. Of Him that  
 rideth upon the heavens,  
 The Heavens which are of old.  
 Lo, He uttereth His voice, a mighty voice.  
 Ascribe ye strength unto God; His majesty is  
 over Israel.  
 And His strength is in the clouds.  
 Terrible art Thou, O God, out of the sanctuaries—  
 The God of Israel. He it is who giveth power and  
 might unto the people.  
 Blessed be God!

Here is a charming prophetic picture of the glorious consummation in the kingdom, and the conversion of the world. Israel, once weak and undone, has now strength from God. All God has wrought for them in redemption is now confirmed and made known. All His gracious promises as to the glorious kingdom are now fulfilled. There will be a new temple in Jerusalem, the house of prayer for all nations. To that temple the kings come with their presents of gold and frankincense, but not myrrh. The bitterness of death, gone. The Gentiles are rebuked; they bring tribute to the King of kings. The peoples that delighted in war are now scattered; there will be a war-less world. Egypt and Ethiopia fall in line and join the worshiping hosts. Praise, nothing but praise follows. His majesty and glory are revealed in the heavens above and in the earth beneath. What a glorious vision of what will be when the King is revealed!

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## God's Answer to Modernistic Thought and Prevailing Infidelity

BY THE EDITOR

Three thousand years ago the inspired pen of David pictured a world revolution.

“Why do the nations rage, and the peoples imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His anointed (Christ), saying, Let us break their bands asunder and cast away their cords from us” (Psa. ii:1-3).

The first reported prayer meeting of the Church, which began on Pentecost, applied this passage to the rejection of the Lord Jesus Christ by Jews and Gentiles (Acts iv:24-29).

The present age had a significant beginning. It began with the rejection of God's Anointed, His Son and our Lord. Inasmuch as this age lieth in the wicked one, and Satan is the god of this age, this rejection continues throughout the age and it assumes in its close the aspect of world revolution, out and out opposition to God, to His Anointed and to His Word. While the final world revolution is not yet here all is preparing for it. The world and its politics ignore God and His revealed purposes. Christendom is in revolt against the Christ of God. It may speak of Jesus, but it disbelieves His Deity, His supernatural person, His bodily presence at the right hand of God. And while the Romish "Church" claims loyalty to Him, it displaces Him and His Saviourhood, obscuring Him by man made ordinances, by the worship of saints and by pagan customs and observances.

But the full world rebellion is only in the making. It will break out at the very end of the age. How near it is may be learned from the increase throughout the world of Atheism; from the onward rushing apostasy in declining Christendom. It may be learned from the attitude of the nations of today.

That such a world rebellion is not a theory, that it is ahead of our times, may be learned from the fact that when it is here it will be ended by the enthronement of the King, our Lord, upon the holy hill of Zion.

### **God's Present Answer**

And while all this is going on, and has been going on throughout this age, while the world and Christendom is getting ready to write its final page of history, heaven is silent. The Lord looks on and sees the mad, the sinful actions of His creature, the creature of the dust. He laughs and He holds them in derision. But this has a deeper meaning than mere laughter and irony. He lets man go

on in his endeavors so that man may learn the fruitage of his rebellious and unbelieving heart.

What is going on in the world today is really the answer of God to the modernistic religious thought and the prevailing infidelity. God permits such world conditions as are existing today to rebuke man on account of his unbelief and to reaffirm His own truth. A few illustrations will suffice.

God bears witness in His Word that this age is an age of restlessness, of conflict and not of peace. The greatest prophet, our Lord, gave His infallible forecast, that this age would not bring peace, but the sword. He said that during this age, down to its end, nation would lift up sword against nation, kingdom against kingdom. Other Scriptures show that wars will persist to the end of the age and at its close there will be the greatest outbreak. Furthermore, the Word of God gives also a revelation as to the manner in which a world of war will become a world of peace, how nations will lay down arms and learn war no more. Not by human endeavors, not by pacts of nations, by a nine power pact, by world courts or disarmament schemes. World peace comes with the enthronement of Christ as King, the Prince of Peace. He will speak the word of peace and make wars to cease unto the ends of the earth.

But Christendom ignores all this. They have no use for prophecy. They sweep aside all God has said and then as deluded Pacifists, as all the modernistic infidels are, they invent scheme after scheme; they do things contrary to God's plan and try, without Christ and without God, to bring in a better day for the world.

What is God's answer? Look to the Far East. Behold the horrors of war again! Look at restless Europe and its nations hating each other, filled with jealousies and the spirit of revenge! Look at the failure, the ignominious failure, of such an idealistic, yet unscriptural, attempt as the League of Nations! God permits all these things as an answer to infidelity baptized and unbaptized. He permits it to confirm His Word and show man that His Word and His purposes stand and cannot be overthrown by man.

Look at it from another side. Unrighteousness, immoral-

ities and every form of wickedness increases. Drunkenness and every other form of the fruit of the flesh, down to the most unspeakable corruption, once rampant among pagans (Rom. i) are sweeping over what is called "our Christian Civilization." Man tries to curb it. He brings in all kinds of legislation to make man more righteous, to stop certain evils. But the more legislation the more the evidences of increasing crime and demoralization.

There is only one power in the world which can effect a change and *only one*. That power is the Gospel of Jesus Christ, for it is the power of God unto salvation to every one who believes. That Gospel is written not in the teachings of Jesus, but solely in the blood of His cross. There is the power of God for man's salvation, the power for personal regeneration and the power for a life of righteousness.

But that Gospel is not believed any longer. A number of years ago a well known Y. M. C. A. worker and evangelist came out with the statement that the evangelistic method of preaching the cross was too slow a scheme. Society has to be saved, and he and others hailed the prohibition legislation as the method by which the world would become better and be ultimately saved. And others substituted legislative measures for the preaching of the cross of Christ and its unlimited power to save.

And God permits the increase of crime, the corruption among the young, the increase of all kinds of moral evils as a rebuke to Christendom, which abandons the highest and the best He has given to man. And in permitting it all, with heaven's silence, He shows man that the rejection of His Gospel is bringing now its awful harvest. And there are other dreamers, who dream their dreams of world brotherhood, cementing nations together, bringing them to a realization of oneness as a great family. This is also revealed in Scripture. We know there is coming a Kingdom. In that kingdom poverty and unemployment, want and nakedness, all the social evils of today will no longer exist. But that kingdom is not created by man. It is set up from above. It comes with the coming of the King, who will fill earth's empty throne.



But that is not believed. The Gospel is abandoned, the teaching of God's Word as to the Kingdom to come is even sneered at, and then such men as Sherwood Eddy and scores upon scores of others, see salvation and the kingdom in socialism. They can even laud the Soviet Republic, the foundation of which is steeped in the blood of millions of innocent victims, as showing progress in the right directions. One of these apostates, an enemy of the cross of Christ, yet miserable hypocrite he is! still maintaining the name of honor "Christian," came back from Russia declaring that they succeed better (those murderers) in putting the kingdom of God in the earth than we do with all our churches. What horrible blindness!

But what happens? Rejecting God's true Kingdom and its coming King, instead of the world becoming settled and content, lawlessness increases. Communism lifts its slimy head and threatens well ordered governments. It sows its dragon seed in the hearts of the young and forges ahead with its program of world revolution and its satanic cry, "No God! No Church! No Religion! No Law!"

God permits these lawless conditions as an answer to the unbelieving rebellious spirit of man. And as these hundreds of preachers and our colleges and universities turn to socialism as the remedy of the world's ill, God will permit the leader to come who is yet to plunge the world into great tribulation, that lawless one, the masterpiece of Satan.

Reader! make your applications of other world conditions as the *permitted answers of God* to modernistic religious thought and infidelity. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

### The Coming Answer

But this is not God's final answer. Heaven will not always be silent. God will not always laugh and hold the puny efforts of man in derision. He will break the silence of the ages. "Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens above, and to the earth, that He may judge His people" (Psa. 1:3-4).

And this coming answer from above is written in this Psalm which gives us the picture of world rebellion.

“Then shall He speak unto them in His wrath, and vex them in His sore displeasure.” That will be God’s final answer. It will be an answer by judgment. Now God speaks to the world still by His Son; He speaks through Him in love. But in the future He will speak to the world in His wrath, through Him whom He has appointed to be the Judge, His Son, our Lord.

He will speak in judgment, revealing His wrath and His sore displeasure. It is for the world, and nowhere will His wrath and sore displeasure be felt more than in professing, apostate Christendom. God’s true Church, composed of all true believers, born again and members of His body, is exempt from these judgments. The true Church will no longer be on earth when God gives this answer to world rebellion. We are delivered from the wrath to come. Our future is not to taste of wrath, but “the obtaining of the glory of our Lord Jesus Christ.”

God’s answer will be given in judgment in a twofold way. There will be judgments in the earth before Christ as the Kingly Judge appears. These judgments which precede His coming are written in symbolical language in the Book of Revelation. When the Church is gathered home the Lord Jesus Christ receives the seven sealed book and He begins to break its seals. As a result the apocalyptic riders will gallop over the earth. They will bring as judgments a false Christ, a satanic counterfeit of the true Christ, new and universal wars, pestilences unheard of before, famines and world wide distress. But the judgments become severer when the seven apocalyptic angels sound their dreadful trumpets. Then prosperity will cease from the earth; thrones will crash; governments will disappear; all law and order will be abandoned; anarchy is triumphant, and worse than that, demons will be permitted to come out of the pit of the abyss to torment man. Judgment after judgment will strike down from above. All hope of better times are abandoned. Despair takes hold of everything.

The ungodly world and the Christ rejectors reap their harvest.

And the wrath of God will be complete when the seven angels, who follow the trumpeting angels, pour out their vials. What all these judgments will be is hard even to imagine.

Modern religious thought and infidelity deny the supernatural. Like the Sadducees of old they do not believe in good and in fallen angels. But when these judgments come there will be a manifestation of the supernatural, and God permits demons to torment. Like of old when the sorcerers of Egypt had to confess "this is the finger of God," by these judgments the infidel world will have to acknowledge the finger of God.

Then draws near the day itself on which the Judge appears. Then the modernistic infidel clergy with Atheists, college professors and presidents of universities, evolutionists of every description, infidel Jews, the reds and the pinks, with the kings of the earth which are left, and all others will hide themselves in the dens and the rocks of the mountains and say to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb; for the great day of His wrath is come, and who shall be able to stand" (Rev. vi-15-17).

The stone then strikes, the political conditions of the earth as they prevailed during the times of the Gentiles pass away. He comes to judge nations and modernistic religious thought, and with it all forms of infidelity will pass away forever.

### **What Follows**

Then follows all the Scriptures predict. God will put His Son as King of kings and Lord of lords upon Zion's holy hill. There His theocratic throne will be established. His return is the conclusive evidence that He is, what He always was, the Son of God, the One who died on the cross and who became the Firstbegotten from among the dead. He will ask for His inheritance, and the Father gives unto Him the

nations for His inheritance and the uttermost parts of the earth for His possession.

There will be no need then of a League of Nations, nor of naval or nine power pacts, no need of a world court, the Prince of Peace will Himself teach nations to learn war no more. Peace on earth becomes a blessed and glorious fact through His redeeming power. Righteousness will become the foundation of all and it will be the true righteousness, not enforced through legislation, but produced and kept by the power of His grace. Nations will be regenerated. All evils with us now, the curses of sin, will be abolished, and all the world will worship the Lord.

Blessed are you, my reader, if you are the Lord's and know Him as your Saviour Lord. You and I can look on in calmness what is going on in the world today. We know, yes, we *know* that He shall call us to meet Him face to face 'ere He speaks in His wrath to this fast closing age.

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## Great Multitudes of People

BY FRANK E. GAEBELEIN, Litt.D.

Not only was the Lord Jesus Christ "bruised for our iniquities" upon the Cross, but His whole life was a living ministry in behalf of humanity. Just as the last dark hours on Calvary are, in their atoning work, the climax of His first advent, so the last three years of His public ministry are the culmination of the days, months, and years of His earthly walk.

No one can read the Gospels with intelligence and with a receptive spirit and fail to be impressed by the intense activity of those last three years. On the Cross He poured out His blood for many for the remission of sins; during the triennial in Galilee and Judea He poured out His life in teaching and healing. The four evangelists, each in his own way, but each with simple directness, place before us the picture of those days of perfect love manifest in compassionate deeds and life-giving teaching.

For the public leader of fine and sensitive spirit one of the hardest of trials is the constant notoriety that is the penalty of greatness. And surely this was among the burdens that our Lord carried for us. In purity of character and fineness of perception, He was so far above even the greatest saint that we can but faintly comprehend what the daily notoriety, the enforced contact with hordes of sinful and spiritually blinded humanity, cost His sensitive Spirit.

Matthew is the kingly gospel. It portrays Christ as the Messiah, the promised King of Israel. Thus its author selects, under the guidance of the Spirit, those incidents that combine to reveal the picture of the divine Son of David. Now the necessary corollary of Kingship is prominence. The Sovereign is ever in the public eye. And considering Matthew's particular purpose in writing his Gospel, it is not surprising that we find him emphasizing our Lord's constant contact with the multitudes. No less than fifty times in his twenty-eight chapters does Matthew use the Greek *ochlos*—multitude, and ten times the word *laos*—crowd.

Luke, the gospel of His humanity, likewise emphasizes Christ's unceasing contact with people. Having the largest vocabulary of the evangelists, Luke uses four words for multitude, crowd, people, etc. (*ochlos*, *plethos*, *sunodia*, and *urias*) and uses them a total of over seventy times. What a testing this reveals! Surrounded by crowds, multitudes thronging Him, people pressing about Him, our Lord, as Luke shows us, was continuously the center of the searching eyes of those who would only too gladly seize upon the tiniest flaw in His character, the smallest defect in His teaching. And what a tribute to His spotless person is the fact that at His trial no shred of discreditable evidence was brought forth! The long years of scrutiny on the part of keenly hostile critics proved fruitless; only the deliberate lies of false-witnesses could bring even a semblance of legality to that travesty of justice before the high priest.

Mark also, in the brief compass of his sixteen vivid chapters, uses the various words for crowds and people often—well over forty times, in fact. John, however, writes with

a different purpose. He is more concerned with the deeper side of Christ's life and teachings, and therefore does not stress so strongly the every-day events. Moreover, his is the Gospel that records the personal discourses of our Lord, particularly those with individuals like Nicodemus and the Samaritan woman. Thus it is doubly significant that John mentions the multitudes more than twenty times.

Consider now that pitiless publicity, as the Gospels reveal it to us. Wherever He went, there were the multitudes. Five thousand He fed, and they straightway misunderstood Him and wanted to make Him King—not according to God's plan but to satisfy their own selfish desires. Scores and hundreds did He heal, and as He healed virtue went out from Him; He paid the price. As He went from place to place they followed Him, these clamoring crowds—humanity, made in the divine image but debased through sin—a spectacle infinitely sad to the heart of the Saviour-God. Insistent in their selfish clamor they left Him not even the shore to stand upon, but forced Him to take refuge in a boat. When He would rest His weary body or replenish His Spirit, He had to steal away to some mountain-top apart. Only the house of Mary, Martha, and Lazarus was a haven as His hour drew near.

From the very beginning the crowds were hostile. When He taught publicly in the synagogue of His native Nazareth, the people first listened gladly. But His declaration of His identity with the Messiah of Isaiah's great prophecy (Isaiah lxi) and His searching words turned their narrow minds. "All they in the synagogue," writes Luke, "were filled with wrath." So they sought to throw Him from the brow of the hill. In Gadara, He healed the poor demoniac. But some pigs were lost. And the Gadarenes, though they saw the demoniac clothed and in His right mind, urged the Healer to leave. They were fearful for their pigs!

To be sure, sometimes the crowds heard Him gladly, but their favor was fickle, and they were easily swayed by the false leaders. Finally they escorted Him in triumph through the streets of Jerusalem. Less than a week later they were shouting in a frenzy of fury, "Away with Him! Crucify

Him! Crucify Him.” Of all the hundreds whom He healed, there was not one to support Him in His time of trial. Not only the multitudes upon whom He had looked with compassion, whom He had fed, and whose burdens He had made light—not only the multitudes, but even His chosen disciples forsook Him and fled. In those dark hours, He saw the utter iniquity of the human heart.

We hear, these days, much of the divine nature of man, the brotherhood of man and the fatherhood of God. “All men are divine; the kingdom of heaven is within each one of us,” we are told. “The divine spark is there. Only fan it and it will flame up into godliness.”

Our Lord knew differently. He saw humanity in those years of His ministry. He saw the rich, the poor, the educated, the ignorant. He walked with them, taught them, wept over them, prayed for them, loved them with divine compassion. Yet this is His estimate of the human heart: “Out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witnesses, railings.” And when He died for us, He had no false illusions about the loveliness of fallen humanity. He knew the degradation and weakness not only of the mob but of the individual. *Yet He loved us and gave Himself for us because He knew what miracles of beauty His atonement would work in the heart of man.* Fallen though we are, He counted our souls precious. Washed by His redeeming blood, clothed upon with His spotless righteousness, the sinner saved by grace becomes a Son of God, a fellow-heir with Christ. This is the wonder of the ages, the supreme miracle of grace. Before it the marvels of science and all the beauties of art fade into insignificance.

Finally, consider the loneliness of the Lord Jesus Christ. True, as Son of God He was always in fellowship with the Father. But, through the great mystery of the incarnation, He was also human and thus subject to “like passions” (i. e. sufferings) as ours. Crowds do not mean companionship. Multitudes do not warm the discerning heart. In his essay on “Friendship,” Sir Francis Bacon says, “But little do men perceive what solitude is, and how far it

extendeth: for a crowd is not company and faces are but a gallery of pictures, and talk but a tinkling cymbal where there is no love." Christ loved the multitudes, but they did not truly love Him. And so that reciprocity of love that dispels bleak loneliness was almost impossible for His human nature in so far as the crowds that surrounded Him were concerned. Indeed, even His nearest and dearest—the twelve, His family, His close friends—showed an almost complete blindness to the real heart of His message and ministry. Therefore, He tasted the cup of loneliness, carried the burden of misunderstanding, and, as He went about doing good, endured the complete isolation of the perfect One amid the imperfect and the impure. His life was one of separation, not physical perhaps, but, what was far more real, separation of Spirit.

Does He call us to that separation, that lonely walk today? The world in 1932 A. D. has no whit more use for Christ than it had in 30 A. D. And those who are indwelt by His Spirit must in the inner reality of heart and soul remain apart from the multitudes of the world. Thus, in our small way, we too share the suffering of His loneliness in the midst of the multitude. But He found solace. "He went into a mountain apart to pray." He communed with the Father. So, too, we in our loneliness will find Him an ever-present Friend, interested in our needs, responsive to our every trial. "But my God shall supply all your need according to His riches in glory by Christ Jesus" (Philippians iv:19).

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## Current Events In the Light of the Bible

**The Terrible Records of Youth.** Brooklyn, New York, used to be called "the City of Churches." Twenty-five years ago and less, it was known as a law abiding city. How is it today? We give the report as it recently appeared covering the year 1931.

Sixty-seven per cent of Brooklyn crime during 1931 was committed by persons under twenty-five years of age, according to the annual



report of the County Court in Brooklyn, made public yesterday. The report was compiled by County Clerk John N. Harman, with the cooperation of Chief Clerk John L. Gray, of the County Court, and his assistant, Deputy Chief Clerk Frank L. Schulz.

Of the 1,596 persons sentenced in Brooklyn last year, 44 per cent were under twenty-one and 23 per cent were between twenty-one and twenty-five years of age. Fifty-four women were sentenced in 1931, as compared with thirty-eight in 1930. The total number of indictments returned last year was 2,555, while 2,396 were found in 1930. Four defendants were sentenced to death in the electric chair in 1931 and two in 1930.

Grand larceny headed the list of crimes, with a total of 551 defendants sentenced. Fifty-four persons were accused of murder, first or second degree, and forty-three of manslaughter. Eleven persons were sentenced to life imprisonment in Sing Sing prison and 204 others were sentenced to terms ranging from two to forty years. Robbery was a close second to grand larceny, with a total of 475; burglary was next, with 444, and assault, 239.

The men who have abandoned the Gospel of Jesus Christ and who see the *only* salvation for this country in the Eighteenth Amendment, constantly say that the condition among the young people is improving morally. They either lie or are ignorant. The drinking, the cigarette smoking among young girls and boys, and that child of the pit, Atheism, are increasing. Yet these false prophets, with their lying message of an age getting better, say youth of today is no worse than in other days. The same conditions prevail everywhere in this country. Let the Gospel rejection continue, let these political parsons, these pacifists and world reformers go on with their programs of social uplift, with their socialistic-communistic propaganda, let them continue to deny the only power of salvation in the world, and this country will be plunged in a few years into an unspeakable chaos.

**The Communist Threats of Violence.** A few months ago there appeared in "Pravada," the leading communistic organ of Moscow, a poem. It was reprinted in "Novy-Mir," the communistic daily of New York City. Here it is:

The bullets burn blacks and whites  
With the same fire.  
Well, but what next? . . .

We will utterly destroy  
The golden tower of terrible New York!  
Our angry fingers tickle till the blood comes,  
The fat, terrible throat.

We  
 Will destroy  
     Down to the seventh generation  
 The decadent supports of the floors.  
 In vain its maidens will fall on their knees  
 Before our sharp and shining knives!  
 Out of the midst of Red hatred  
 We will catch their bloody dogs  
     And scalp them!

The iron framework of its mansions and towers  
 Will melt in the fire  
 And become smaller than sand!  
 Its corpse  
     Is melting in our fire.  
     There will be no remnants for the funeral,  
 A blazing black torch  
 He will light the last front for us!

**Jewish World Conditions.** It does not look bright for the Jews in Europe. For them the shadows of the coming great tribulation are lengthening. In Poland Anti-semitism seems to increase as it does in Roumania and other Eastern countries. Should Adolf Hitler become the leader in Germany severe anti-semitic riots will follow, for he is a sworn enemy of the Jews.

“Trusting and Toiling,” the organ of the “Mildmay Mission to the Jews” (London) gives a good review of happenings among the Jews during the past year. We quote it:

The world economic crisis of 1931 has heavily affected the Jews. The diamond industry in Antwerp was severely hit. Poland has recorded a heavy number of Jewish suicides owing to want. Jewish societies have even been formed to counteract the suicide evil. The havens of refuge open to the Jews have been fewer. Poland now has about 40,000 Jewish emigrants annually, but the quota in the U. S. A. has been stiffened. Brazil, Canada and South Africa have also less room for Jewish immigrants. Spain since the Revolution has been more liberal in policy, and there are overtures afoot that some Jews should return thither. Zionism is exceedingly alive. The gloom caused by the Passfield White Paper has been largely dispelled. The Seventeenth Zionist Congress was held at Basle on June 29. Dr. Weizmann resigned, and Mr. Sokolow is now the Zionist leader. Crowds visited Herzl's grave again this year on the anniversary of his death. American Jews have shown increasing practical participation in Zionism. Five thousand Jews entered the Holy Land in 1930, and immigration thither has been at about the same rate in 1931. Jewish thought too, is very active; it is noted that there are now 428 Jewish newspapers regularly appearing in the world.

The difficulties caused by the Arabs in Palestine seem to be somewhat less. Several colonies have been attacked, but with only temporary and partial success. The Jews have bravely reconstructed colonies previously destroyed by their enemies, such as Beertuviah.

At the Wailing Wall, Arabs have sometimes annoyed Jews at prayer by their Zikr ceremony, or by stone throwing, but in the main it has grown quieter, and the Passover services there passed off without incident. It is interesting that Dr. Ticho, a Jewish doctor, once wounded by Arabs, was called upon by the Emir Abdullah to attend the eyes of his father. The Arabs have grown tired of strikes and Balfour Day was without incident. A Moslem Congress to be held in Jerusalem shortly is said to have a Pan-Arab dream still in mind, so the menace is not removed.

There have been some terrible anti-Semitic outbreaks which seem to be a growing sign of the times. A number of towns and a great number of continental universities have been the scene of anti-Jewish violence; they are too many to cite here. Certain governments have made a decided stand against this, but the evil seems to appear again and again. Students, Jewish and Gentile, have banded together to try and oppose the evil in the universities. Just recently a terrible series of outbreaks has occurred in Poland and the violence was of a very dastardly character towards the weak. The blood libel too has appeared here and there, as at Nürnberg.

As to Palestine itself, Sir John Chancellor reached the end of his term of office as High Commissioner in June, and General Sir Arthur Wauchope has now taken his place. Dr. Weizmann gave in his Annual Report, the population of Jews in Palestine as being about 175,000, nearly double what it was nine years ago.

The most significant event is the onward march of Zionism. The prophets of postmillennialism predicted an ignominious failure, but their prophecies have miscarried. Zionism is one of the greatest signs of the times, heralding the approaching end of the times of the Gentiles, the night of Jacob's trouble, and the day dawn.

**The War in the Orient.** We have received many inquiries about the Japanese-Chinese war, which has been raging for several months. Our friends want to know if this war will have any meaning in the fulfilment of prophecy. Others ask "Will it precipitate another world conflagration?"

We have not said anything before about this event because we wanted to wait for developments. Japan is the aggressor and it looks to the writer as if this war is a war for national aggression and expansion pure and simple. Public opinion is on the side of the Chinese nation and against Japan. Many rumors are afloat in the European press that Japan has a secret alliance and treaty with the Soviet Republic and that before long Russia will enter into the conflict. Of course these rumors are unconfirmed. They are denied by both Japan and Russia. But these denials mean nothing, for no one can believe an Atheistic

people nor can one believe a heathen nation too well known for her trickery.

Should Japan win and expand, the so-called "yellow peril" will become reality. Far seeing men, not these miserable, wishy-washy, silly religious pacifists, but men with common sense, clear thinking and true patriotism, warn against this peril. They see a possibility of Japan attacking the Philippine Islands on which she has her eyes, and some go so far as to warn about a possible invasion of the West Coast. They advocate therefore more adequate national defense and not a gradual disarmament and reduction in our naval forces. We hope there is enough common sense and patriotism left that their suggestions may be heeded.

One thing is sure, there is a *real war on*. Thousands have been killed, many more thousands have been wounded and crippled; women and children have been ruthlessly slain; there has been destruction of property amounting to hundreds of millions of dollars. And at this writing it seems not only to go on but to increase in fury.

Yes, a real war is on, Rev. Mr. Modernistic-Bible Denying Pacifist. All your dreams of a war-less world, peace by disarmament, nine-power pact, naval reduction, etc., are proved to be nothing but dreams. Japan has shown that all her solemn promises were nothing but scraps of paper. She has violated her pledges as a member of the League of Nations.

And amid the roar of canon, the groans of the dying thousands, the moans of the wounded and the wails of thousands of women and children, the League of Nations met to produce more scraps of paper. The whole proceedings have been rightly pronounced a tremendous failure. In fact the League of Nations becomes a laughing stock.

No doubt this new war is also a sign of the end and a confirmation of the Word of God, which tells us so clearly that wars and political upheavals continue throughout this age and no better day can come till the true King fills the Throne over all the Earth.

**Child Life in Soviet Russia.** An enlightening article in

the *Koelnische Zeitung* (Cologne Gazette) reveals child conditions in Russia. The Soviet State educates the children, and the great aim is to impress upon the mind of the child as early as possible that "there is no God." This is the fundamental of primary education. Instead of hymns the youngest children are taught "songs." They are associated with pictorial representations of God as in reality a Capitalist in silk high hat and long frock coat looking down from above. We have a number of these horrible cartoons blaspheming God and everything else religious.

The first stage in the formation of the Russian child mind is that of the kindergarten. The kindergarten plays so important a part in Russia, because the Russian child must go to school only after it has reached the eighth or ninth year.

Family life, owing to the participation of woman in outside vocations, and owing further to the lack of living-quarters, is quite disintegrated.

In almost every street one will see a "kindergarten" sign. There the children play in really nice rooms and learn to read and write. And in the kindergarten the formation of the child mind along Bolshevik lines is made to begin with the assurance in the simplest letters of the alphabet that there is no God.

Many children bring to the Bolshevik kindergartens and primary schools certain religious preconceptions imbibed in the homes of their parents. Effective combating of such parental ideas has led to the introduction of a kind of instruction which is in fact anti-religious propaganda. Through the children it is planned to influence parents and guardians.

By this means, as the Bolsheviks believe, they can make some headway against the deeply religious tendencies which still persist among the masses of the Russian people.

The reading lessons of the children take on thus a strongly marked hostility to religious ideas. These lessons are directed against "priestly morals and their class nature," against "religion and the maladies it fosters," against "the slave," meaning by this the connection between religion and the servitude of the peasants in the old bad days, the whole concluding with a course in "words and acts of the pastors."

Pains are taken to impress upon the children the view that religion was but a device to keep the people in a state of ignorant stupidity, and that the Church was an institution which took the last coin out of the pockets of the poor.

But will this go on forever? Will God permit such rank and vicious Atheism? Is there no answer coming from above? Every reader of God's Word knows the answer to these questions. God will soon send the answer from above and Atheism will learn that God is, that He is Judge and that His righteous judgments will fall upon the wicked.

**The Federal Council of Churches a National Menace.**

The Executive Secretary of the Reserve Officers Training Corps Association, Lieutenant Colonel Orvel Johnson, made recently some very pertinent remarks in an address given in Washington, D. C. He charged the Federal Council of Churches of Christ in America with being the greatest menace to the Corps, so very necessary for our national defense. According to the "New York Herald Tribune" he said:

"This is only true because the good church people do not realize to what extent they have been misled and misrepresented by the few who have succeeded in controlling the small gatherings called 'church study conferences,' at which political subjects are acted upon."

"To just the extent the Federal Council of Churches succeeds in inducing our young men to refuse to properly prepare for and to perform the full obligation of citizenship, they have helped them on the road to Communism, the first step of which is atheism. How to protect the Protestant churches from the pacifist preachers is one of the greatest problems in America at this time." Colonel Johnson said it was "absolutely necessary" to increase the number of student officers when economic conditions should permit.

"The pacifists and radicals in this country fully realize the fact that if they can destroy the R. O. T. C. they have destroyed our whole scheme of national defense."

The leaders of this religious-political organization, which has the name of our Lord attached to it, are outspoken modernists. They are pacifists and they think they can save the world by their modernistic inventions.

In the same meeting, John B. Chapple of the "Ashland (Wisc.) Daily Press" assailed communism and remarked: "Strange it is to the uninitiated that these so-called peace leaders—men like Norman Thomas, Kirby Page, Sherwood Eddy, Harry Ward, John Dewey, John Haynes Holmes and others are all so enthusiastic about militaristic Russia, while at the same time decrying even the slightest defense for America." These men are apostates, unbelievers in the supernatural revelation of the Bible and true Christianity. They are the enemies within.

**Soviets Use the Apocalyptic Horsemen.** In commemoration of the tenth anniversary of the tenth organization of the Red Army's Cavalry the Soviets issued a special stamp. The stamp outlines in a rough way the map of the Soviet Union and four riders are shown in a mad race. The first rider carries a big red banner. We suppose the designer did not go to the Book of Revelation for inspiration. Yet it is significant that four horsemen are used. The horsemen in Revelation mean (1) deception and Antichrist; (2) bloody war and universal anarchy; (3) famine and (4) pestilences and death. How all this fits in with the Red Republic! But the actual seal judgments are not yet here. When the Lord breaks them in the presence of the gathered saints the above order will be followed: A false Christ, universal anarchy, such as advocated by Russia, famines and pestilences. But these are only the beginning of sorrows, the preface to the great tribulation.

**Still Another Guess.** A few months ago we reported in our columns that a Swedish Scientist advanced the hypothesis that life originated in pools of water at the North Pole. Now comes another, and what has he to say?

"A five inch long fossil, something like a billion years old, recently extricated from the rocks on an island in the Baltic Sea, was exhibited before the annual meeting of the American Association for the Advancement of Science as a long-sought-for missing link in the remote ancestry of man." It is a kind of a scorpion, a fish-like creature, named the Ostracoderm. Well, what next? Rain water, sea water, different slime pits and mud lakes, have been pointed out as the places where billions of years ago life began. But where did the waters and slime pits come from? But now it seems the monkeys are no longer in it. The missing link is a fish scorpion.

Shakespeare said: "What fools these mortals be." The Bible puts it in this way, "Thinking themselves wise they became fools." Such the learned scientists are. Denying the Truth they accept any fable and any lie. The greatest evidence that man has a darkened mind is not found in

the underworld of gangsters, but in our universities, colleges and theological seminaries.

**The Approaching Collapse of the League of Nations.** When the agitation was on to force the United States into the League of Nations, the Editor published his lecture on the proposed league giving his reasons from a Biblical viewpoint why our country should have nothing to do with such a political movement. The last few months show that the League of Nations, this pet child of Pacificism and Modernism, is a complete failure, and is now, through the Far Eastern situation, approaching a complete collapse. Before many days the place of meeting over in Switzerland may be for rent.

The *National Republic*, an excellent monthly, which every American should read, in an enlightening article on the collapse of the League, speaks as follows:

Full confirmation of this has been given by two crises which have tested the value of the League. First Soviet Russia, after signing the Kellogg treaty renouncing war as an instrument of national policy, invaded China in 1929 and by the use of armies forced that weak republic to its knees in a dispute over a Russian railway, running for hundreds of miles over Chinese soil. Despite an appeal by China the League did nothing: among all the signatories of the Kellogg treaty, only the United States and Roumania made any protest in behalf of the pact thus insolently trampled upon. In the making of this protest President Hoover received no support whatever from the elements in this country which were proclaiming the Kellogg pact as a cure for war! Encouraged by this precedent, Japan has now proceeded to do what Soviet Russia did, in violation of the Washington agreement, the Kellogg pact which our insincere or credulous pacifists have been telling us outlawed and ended war, and the League covenant.

If the League of Nations covenant were more than a scrap of paper, the League would have been forced under article XVI to blockade Japan, which is an act of war. If this should fail, it would be the duty of the League under its constitution to summon armies and fleets from the member nations and go to war. If the United States were a member of the League, it would be subject to these orders. The young men of America would then, if the League were to observe its commitments, be called to foreign battlefields to fight.

But the League itself now admits the impossibility of executing its own professed purpose, by using the only means which would make its decisions binding. Public opinion in some of the nations belonging to the League would not approve this drastic course. Some of these nations are not at all aroused over Japan's imposition upon China, having indulged in such impositions in past years themselves.

Suppose America had joined the League, as China did, and had placed dependence, as China has, upon the power of the League to defend it from injustice? Suppose, after signing the Kellogg pact, we



had taken the advice of those who insist that since this pact had abolished war, there was no longer any excuse for the United States having any defensive force? In other words, suppose we were as weak and as trustful as China has been, and had thus invited the aggression which China's weakness and unwarranted trust in the League has invited? What reason is there for believing that we would be any better off today than China is—compelled to choose between a long and bloody war, and the sacrifice of her sovereignty?

What perversity it is that causes so many people to ignore all the facts, all the teachings of human history, and all the realities of world conditions, and become willing to risk the safety and welfare of their own country on grandiose theories utterly disconnected with common sense, is a cause for wonder. Even the complete collapse of the League in the first great emergency it has confronted will teach people nothing. But the lesson will not be lost upon the American people as a whole, and those who think more of the abstract notion of world peace, or of profits from foreign investments, than they do of the peace, the security and the prosperity of their own country and countrymen, will hereafter have a less respectful hearing.

**The Methodist Federation for Social Service.** This organization seems to be committed to the socialistic propaganda. Its leading spirit is Harry F. Ward. He is a radical, one of the "pinks" advocating revolutionary activities. He is identified with the "American Civil Liberties Union." The joint Legislative Committee investigating seditious activities in the State of New York, defines the American Civil Liberties Union thus, "American Civil Liberties Union, in the last analysis, is a supporter of all subversive movements, and its propaganda is detrimental to the interests of the state. It not only attempts to protect crime, but encourages attacks upon our institutions in every form."

This Methodist leader of the Federation for Social Service says in his book, "The New Social Order," that the system under which our government is living is doomed to go, and whether or not the new order comes peaceably or through violence depends upon the so-called middle and property class. This class according to Ward, must bow to the inevitable and allow the so-called proletariat of the world to establish the new social order for which Ward is working, or a violent revolution will result. Ward is an ardent exponent of the doctrine of syndicalism, which means, "The ownership and operation of each industry by the workers of that industry—the political state is to be abolished." He is at present in Russia probably to receive orders there. Mr.

George B. Lockwood in an article in *The National Republic* of February on "The Enemy within the Gates of Methodism," says:

"Harry F. Ward, head of the Methodist Federation for Social Service, now in Moscow, drinking deep from the head-springs of bolshevism, has been active as a director of the American Civil Liberties Union, which chiefly occupies itself with the defense of revolutionary radicals who fall within the toils of the law. On this board he sat alongside some of the revolutionary communist leaders of the country. The executive spirit and guiding spirit of this A. C. L. U. is Roger Baldwin, who calls himself a 'philosophical anarchist.' He was a delegate to the communist controlled International Anti-Imperialist League at its convention in July, 1930, in Frankfort, Germany. He admitted helping New York communists frame a telegram to Count Karolyi which induced him to refuse to appear in New York City under the auspices of the socialists, on the ground that they were not sufficiently revolutionary. The American Civil Liberties Union has accepted subsidies from the communist-socialist controlled Gartland fund, which spent a million and a half dollars financing the I. W. W., the revolutionary communist party and its official journals, the Lane pamphlet which has been used to foment opposition to military training in American schools and colleges, and even handed \$250 to the Wyoming conference of the Methodist Episcopal Church to urge the disarming of America in the face of the open threats by the revolutionary organizations to which it gave most of its money, to overthrow American government by force and violence. Ward is connected also with Union Theological Seminary, of New York."

**"But take ye heed; behold I have foretold you all things"** (Mark xiii:23). This is our great comfort and our peace in the midst of the ever increasing darkness of our passing age. Our Lord knew it all beforehand and all He has predicted is coming to pass. The troubles will increase. Darkness will increase. Atheism will increase. But our Lord is on the way. The Dawn and Sunrise of the Age of Righteousness and Peace will surely come.

## **Watch! Be Ye Also Ready**

What are the signs of thy coming,  
His Disciples so longed to know;  
Anxious, they questioned the Master,  
So many years ago.

Then, He told them of the end time,  
What signs would surely be;  
Distress in every nation,  
These things we now can see.

Are these the signs of thy coming,  
That loom over sea and land,  
And darken the earth with sorrow;  
Is the day so near at hand?

We know not the day or the hour,  
That secret is with our Lord,  
But all we need He has left us,  
To read in His Holy Word.

Sweet as a silver trumpet  
Comes the message to our ear,  
Watch, be ye also ready,  
For the time is drawing near.

And should He come at midnight  
Or in the silence of the dawn,  
Are we ready, watching, waiting,  
To meet Him when He comes?

—Mrs. Catherine De Neve.

## Glimpses into the Apocalypse

BY HENRY CAMPBELL

(Continued)

Who, that is a lover of this Book, would ever tire of recounting the many marvellous and mysterious things with which it is packed? Sometimes they are the "unseen things above, of Jesus and His glory," and then our hearts are glad within us. Sometimes they are dark and awful spiritualities happily holden from our mortal eyes, such as "Satan's throne" (Rev. ii:13), under whose sombre shadow abominations grow up, an aerial Seat of Dominion, of actual location—once it hovered over ancient Pergamos—before which fallen angels flit, and human spirits lost beyond recall, abide in grief. Sometimes it is our old earth, out-spread square-wise; like an immense plain, at whose four corners four angels hold in leash, like dogs, the winds of judgment. Its cities appear, and we seem to be able to recognize them though we have never seen them before just as Peter, John, and James recognized Moses and Elias with the Lord in that glory of His, which men call the Transfiguration. Two of these are specially marked for us: one strangely called in spiritual nomenclature, "Sodom and Egypt;" conglomeration, as it were, of all ancient evil, where also our Lord was crucified; the other, that mystical metropolis of the Gentiles, so full of import for a Christless civilization, unconscious of the voices of angels crying ever and anon over it from heaven, "Babylon the great is fallen, is fallen" (xviii:2). Earth's moving waters at their task of pure ablution are revealed; but where open blue and flashing green sparkled and rolled our oceans, we behold the horror of a ghastly *crimson* sea, a sickening sight; while afar that ancient river, the river Euphrates winds away into the distance, to whose stricken banks and dried-up sandy bed mysterious "kings of the east" are to come in war and cross in invasion.

But to quiet all fears and set finally all things in a golden light which comes from above to lighten the whole world,

there is disclosed coming down the steeps of heaven the Lamp of God, the Celestial City, New Jerusalem. Within it is another river, but so different a one from the last, a river of pure water clear as crystal, the River of Eternal Life, proceeding out of the Throne of God and of The Lamb: down hill it flows for the whole height of this Cubical City, 15,000 miles through the street of it, from end to end, until it apparently outpours into space over the new earth spinning below, a cataract leaping from so far on high, like an Alpine waterfall:

“It never finds the valley, but midway  
Hands beautifully lost upon the day.”

Chapter upon chapter, each more entrancing than the last, the Book grows into a collection of illuminating “signs,” which John beheld, great signs, or signals rather. The Christ of God is signalling from heaven by these signs the future of our dark night, now so far spent by two thousand years, but which in His immense Calendar of Time and Eternity is computed briefly as “things which must *shortly* come to pass.” Every now and again Saint John though caught up into heaven (a wonder in itself)! though companioned by holy angels, must cry out at some new marvel that waves before his eyes, “some great wonder in heaven” (xii:1); must halt his inspired narrative to utter afresh the phrase—“and I saw *another* sign in heaven, great and marvellous” (xv:1).

Let us now linger for a little while on one or two of these beautiful things which God has given us through Jesus Christ to read for our eternal welfare, and be thankful.

#### THE RIGHT HAND OF GOD

*And I saw in the right hand of him that sat on the throne a book written . . . (Rev. v:1)*

We would begin our labor of love in the Fatherhouse itself, the place which He has gone to prepare for us, and take that scene which is a shimmer of endless glory set forth in chapter 5 of the Book, that chapter which is led up to

by the whole of the preceding chapter, that awful revelation of God's presence, which carries with it a compelling reverence and holy fear for those who read and hear the words of the prophecy of this Book and keep them.

The throne of God has been set. His outline revealed. And now He moves. The glory about the throne parts. Out of the light unapproachable, Majesty is stretched forth as a mysterious hand. There, more "upon" it, than "in," it (for the Greek preposition adopted here gathers mystery about the whole expression) is revealed/a scroll close-sealed, sealed seven times over, written within and without, so full is it of momentous matters: a book of divine secrets, a book of Doomsday of a kind, a Book of Books, for though mirrored in St. John's own volume as a book within a book, it was largely from which the latter was taken.

Is there anything in the whole literature of the world to compare for a moment with the gesture of this hand? In itself it is a marvel of godly fear and holy reverence, so wondrously is it sketched; in its action all is eloquent of matchless sovereign grace. It offers without reserve, without stipulation, this volume of His purposes to anyone who should be able to step thus close to the glory as to take it thereout from off that hand of fire to break the seals, and read the writing in that blazing book. What a challenge! A strong angel with a loud voice, "Who is worthy to open the book and to loose the seals thereof? Who? For four cherubic immortalities, themselves mysteries, stand there before the throne: beyond them are four and twenty kings, symbolical sovereigns and priests, seated in state before the throne; and tier upon tier, mounting back to the vault of heaven, ten thousand times ten thousand and thousands upon thousands of angels float, peopling eternity; all with adoring gaze upon the throne, upon that hand thrust forth, and the sun-burst about the book! The challenge echoes answerless. Cherub, seraph, angel, spirit, creature, stir not. Naught moves, for who indeed is worthy? And the apocalypticist at anxious gaze now, with wondrously extended powers of vision which enable him to look beyond into the earth, and even beyond that again into the dread place

of the dead, records the result of his vain search, "No man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." And so he falls to weeping, thinking in concern how this wondrous offer of God, man's divine destiny, must lapse for want of a champion! His tears are the only ones we read of as falling in heaven, save those which God Himself wipes away forever.

But happily it is grace that rules the scene that rests beneath the emerald-hued rainbow (another wonder in heaven). There is after all "One above all others" (O how He loves.) The glory which enveloped the seat of God Almighty, which discloses His presence and yet conceals it, must have parted for a fraction, for now John sees in the midst of the throne suddenly revealed in front of it a Radiant Figure fresh from the bosom of the Father, our Lord Jesus, our loving Saviour, presented in symbolical form, as the Eternal Lamb of God who taketh away the sins of the world, once crucified in shame and agony, now alive for evermore, "*And He came and took the book out of the right hand of Him that sat upon the throne.*"

O visioned story! All heaven fell to worship in adoration at sight of Him, amid harping sweet and outpoured incense of white prayers. A new Song breaks out never to grow old or mute, for it declares Him worthy who makes all things new. That mighty hand, beneath which He humbled Himself even unto death, now endows Him with all power and dominion and rule and majesty for the conduct of all things here below. In that right hand is seen the meaning of the early typological hint, "Only in the throne shall I be greater than thou" (Gen. xl:40).

O watchman, watchman! Cometh soon the day when we shall breathe in all this brightness:

"When from Thy radiant throne on High  
 Thou didst my fall and ruin see,  
 Thou camest on earth for me to die,  
 That I might share that throne with Thee.  
 Loved with an everlasting love,  
 My hopes, my joys, are all above.

## A Message for Each Day

**April 1.** "My Grace is sufficient for thee; for My strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. xii:9).

Precious comfort in the midst of trials and difficulties as well as infirmities. "My Grace is sufficient for thee." A sufficient grace for every child of God. God's strength becomes a perfect strength in our weakness, when it is prayerfully owned before Him.

**April 2.** "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John xiv:27).

Precious legacy He has left us, His own peace. It is a permanent possession. Well may we be without fear, if faith listens to His Word—"Let not your heart be troubled."

**April 3.** "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever" (John xiv:16).

This promised Comforter, Paraclete, the One who stands alongside of us, while we are absent from home has come. He indwells every believer. He will not leave us and cannot be grieved away. O, think of it today. "I am indwelt by God the Holy Spirit."

**April 4.** "There is a friend that sticketh closer than a brother" (Prov. xviii:24).

And what a friend He is? A friend who loved us and gave Himself for us. A friend who loveth us and bears our burden. A friend omnipotent and rich.

**April 5.** "Let not sin, therefore, reign in your mortal bodies, that ye should obey it in the lusts thereof. Neither yield your members as instruments of unrighteousness unto sin, but yield yourselves unto God . . ." (Rom. vi:12, 13).

Dead with Christ, dead unto sin. Alive with Christ, alive unto God. The practical consequence, "Let not sin reign." You have power over sin. Reckon yourself dead to it. "Yield yourselves unto God—most precious privilege."

**April 6.** "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage" (Matt. xxii:9).

"Write, blessed are they which are called unto the marriage supper of the Lamb." The call still is heard. The outcalling of a people for His name goes on still. We may be His messengers to bid to the marriage.



**April 7.** "In those days there was no king in Israel, every man did that which was right in his own eyes" (Judges xxi:25)

And those days were days of confusion. There was no King. The days of "judges" are types of our day when the King is absent. When the King comes confusion will cease. Order will be restored.

**April 8.** "Be patient therefore, brethren, unto the coming of the Lord" (James v:7).

Patience is the offspring of faith. There is great need of patience in these days. The eye upon the Lord and His imminent coming, all impatience and worry must take wings and leave us.

**April 9.** "Be it known, therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it" (Acts xxviii:28).

Thus spake Paul unto the Jews who believed not. And now this salvation of God which has been sent to the Gentiles, and still offered to the Gentile world, is also much rejected by them. What will be the next thing in order? The acceptable year of the Lord, the day of grace will close and the day of vengeance will begin.

**April 10.** "And He said, I beseech Thee show Me Thy Glory" (Exod. xxxiii:18).

We shall see Him as He is, we shall be like Him. Wonderful future of glory! Glory is manifested excellency. We shall show forth Himself, for we shall be transformed into His image. Keep your eternal destiny in constant view, and thus walk in separation.

**April 11.** "Hitherto have ye asked nothing in My name; ask and ye shall receive, that your joy may be full" (John xvi:24).

Prayer in His name finds an answer. In all things, in everything, we can ask and shall receive according to our need.

**April 12.** "How precious also are Thy thoughts unto me, O God! How great is the sum of them!" (Psa. cxxxix:17)

We have God's thoughts in God's Words in the holy Scriptures. We can enter into all His thoughts and find great joy in them. Are God's thoughts precious unto you? You will show it by a love for the Word and obedience to it.

**April 13.** "Why are ye troubled? And why do thoughts arise in your hearts" (Luke xxiv:38).

What tenderness and love of the risen Christ these words breathed! O, troubled heart, He asks you, "Why are ye troubled?" Can you ever doubt Him, who died for you?

**April 14.** "Whoso trusteth in the Lord, happy is he" (Prov. xvi:20).

Trusting means to cast yourself entirely upon His person. Surely great peace and joy follows.

**April 15.** "Blessed is that servant whom his lord, when he cometh shall find so doing" (Matt. xxiv:46).

Are you the faithful servant who waiteth for his lord? Or are you the unfaithful servant who saith, "My lord delayeth His coming" and acts in that spirit?

**April 16.** "And she had a sister called Mary, which also sat at Jesus' feet, and heard His Words" (Luke x:39).

Here we are to rest and to learn at His feet. The place is the lowly one, the place of dependence, but the place of nearness. Oh, how God's Spirit woos us to take that place and how the life in us wants it. And oh! how the flesh tries to keep us from it.

**April 17.** "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. xiii:28).

As heirs of God and joint heirs with our Lord Jesus Christ on the way to that Kingdom which we are to receive and to reign over it, let us go along the path which leads to that glory. It is the path of faith and lowliness, patience and suffering.

**April 18.** "And when I see the Blood I will pass over you" (Exodus xii:13).

It is the blood which has redeemed us, and it cleanseth us from all sin. We can never, *never* make too much of the blood.

**April 19.** "Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light" (Col. i:12).

The Father alone could do it. He did it in, and through, His only begotten Son. As surely as Christ is in heaven so are we there. People talk of "going to heaven"—we are already there. Let us thank the Father for it.

**April 20.** "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners: of whom I am chief" (Tim. i:15).

Thanks be to God for His unspeakable gift. He came, the true God, and the eternal life, to save sinners, and He has saved us and has brought us to God. What a day it will be when we shall all stand, saved and glorified, in His presence!

**April 21.** "And hath redeemed us from our enemies; for His mercy endureth forever" (Psa. cxxxvi:24).

Thus Israel will praise Him in the earth. We know that we are redeemed, delivered from the power of darkness, and translated into the Kingdom of the Son of His love.

**April 22.** "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints" (Jude 14).

Enoch is a type of the Church. His walk with God must be our walk. His testimony of the coming Lord our testimony. His end our blessed and glorious hope.

**April 23.** "The Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. . . . So they being sent forth by the Holy Spirit, departed unto Seleucia" (Acts xiii:2-4).

The Holy Spirit is the one who separates and sends forth. This is His right still. How awfully He is grieved, and quenched in this day, in the midst of professing Christendom, which professes with the lips, "I believe in the Holy Spirit." May we give Him the right of way with us.

**April 24.** "That ye would walk worthy of God, who hath called you unto His Kingdom and Glory" (1 Thess. ii:12).

To walk worthy of God, what a walk this is! It is a walk in love.

**April 25.** "When He shall come to be glorified in His saints, and to be admired in all them that believed in that day, because our testimony among you was believed" (2 Thess. i:10).

Glorified in His saints, and admired by angels innumerable, and Israel, and the nations, in all them that believed. What glory He will receive then, and how the whole universe will witness the glory of Him who is worthy.

**April 26.** "If God be for us, who can be against us?" (Rom. viii:31).

Triumphantly we can challenge all about us, the enemy himself, Who can be against us? God is for us. God, the omnipotent God, the God who gave His only begotten Son, is on our side.

**April 27.** "And as he lay and slept under a juniper tree, behold, then an angel touched him, and said to him, Arise and eat" (1 Kings xix:5).

Discouraged, Elijah had said, "It is enough." It was unbelief. All discouragement is unbelief. In mercy God met him, and told him by an angel to arise and eat. This is our need whenever discouragement seizes us. Arise and eat. He, Christ is our bread and our meat. May we feed on Him.

**April 28.** "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed" (1 Cor. xv:51).

Our blessed hope. A mystery hid before, but now made known. Let us ever keep it before us day by day—we shall all be changed in a moment, in the twinkling of an eye.

**April 29.** "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (2 Peter iii:11).

This is in view of the passing away of all things. How insignificant all present things are. Let us take heed to be ever in holy conversation and godliness.

**April 30.** "Now unto Him that is able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen" (Jude 25).

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## The Celestial Railroad

(Continued)

BY NATHANIEL HAWTHORNE

### The Modern Pilgrim's Progress

At some distance from the railroad Mr. Smooth-it-away pointed to a large, antique edifice, which, he observed, was a tavern of long standing, and had formerly been a noted stopping place for pilgrims. In Bunyan's road-book it is mentioned as the Interpreter's House.

"I have long had a curiosity to visit that old mansion," remarked I.

"It is not one of our stations, as you perceive," said my companion. "The keeper was violently opposed to the railroad; and well he might be, as the track left his house of entertainment on one side, and thus was pretty certain to deprive him of all his reputable customers. But the foot-path still passes his door, and the old gentleman now and then receives a call from some simple traveller, and entertains him with fare as old fashioned as himself."

Before our talk on this subject came to a conclusion, we were rushing by the place where Christian's burden fell from his shoulders at the sight of the Cross. This served as a theme for Mr. Smooth-it-away, Mr. Live-for-the-world, Mr. Hide-sin-in-the-heart, Mr. Scaly-conscience, and a knot of gentlemen from the town of Shun-repentance, to descant upon the inestimable advantages resulting from the safety of our baggage. Myself, and all the passengers indeed, joined with great unanimity in this view of the matter; for our burdens were rich in many things esteemed precious throughout the world; and, especially, we each of us possessed

a great variety of favorite Habits, which we trusted would not be out of fashion even in the polite circles of the Celestial City. It would have been a sad spectacle to see such an assortment of valuable articles tumbling into the sepulchre. Thus pleasantly conversing on the favorable circumstances of our position as compared with those of past pilgrims and of narrow-minded ones at the present day, we soon found ourselves at the foot of the Hill Difficulty. Through the very heart of this rocky mountain a tunnel has been constructed of most admirable architecture, with a lofty arch and a spacious double track; so that, unless the earth and rocks should chance to crumble down, it will remain an eternal monument of the builder's skill and enterprise. It is a great though incidental advantage that the materials from the heart of the Hill Difficulty have been employed in filling up the Valley of Humiliation, thus obviating the necessity of descending into that disagreeable and unwholesome hollow.

"This is a wonderful improvement, indeed," said I. "Yet I should have been glad of an opportunity to visit the Palace Beautiful and be introduced to the charming young ladies—Miss Prudence, Miss Piety, Miss Charity, and the rest—who have the kindness to entertain pilgrims there."

"Young ladies!" cried Mr. Smooth-it-away, as soon as he could speak for laughing. "And charming young ladies! Why, my dear fellow, they are old maids, every soul of them—prim, starched, dry, and angular; and not one of them, I will venture to say, has altered so much as the fashion of her gown since the days of Christian's pilgrimage."

"Ah, well," said I, much comforted, "then I can very readily dispense with their acquaintance."

The respectable Apollyon was now putting on the steam at a prodigious rate, anxious perhaps, to get rid of the unpleasant reminiscences connected with the spot where he had so disastrously encountered Christian. Consulting Mr. Bunyan's road-book, I perceived that we must now be within a few miles of the Valley of the Shadow of Death, into which doleful region, at our present speed, we should plunge much sooner than seemed at all desirable. In truth,

I expected nothing better than to find myself in the ditch on one side or the quag on the other; but on communicating my apprehensions to Mr. Smooth-it-away, he assured me that the difficulties of this passage, even in its worst condition, had been vastly exaggerated, and that, in its present state of improvement, I might consider myself as safe as on any railroad in Christendom.

Even while we were speaking, the train shot into the entrance of this dreaded Valley. Though I plead guilty to some foolish palpitations of the heart during our headlong rush over the causeway here constructed, yet it were unjust to withhold the highest encomiums on the boldness of its original conception and the ingenuity of those who executed it. It was gratifying, likewise, to observe how much care had been taken to dispel the everlasting gloom and supply the defect of cheerful sunshine, not a ray of which has ever penetrated among these awful shadows. For this purpose, the inflammable gas which exudes plentifully from the soil is collected by means of pipes, and thence communicated to a quadruple row of lamps along the whole extent of the passage. Thus a radiance has been created even out of the fiery and sulphurous curse that rests forever upon the valley—a radiance hurtful, however, to the eyes, and somewhat bewildering, as I discovered by the changes which it wrought in the visages of my companions. In this respect, as compared with natural daylight, there is the same difference as between truth and falsehood; but if the reader have ever travelled through the dark Valley, he will have learned to be thankful for any light that he could get—if not from the sky above, then from the blasted soil beneath. Such was the red brilliancy of these lamps that they appeared to build walls of fire on both sides of the track, between which we held our course at lightning speed, while a reverberating thunder filled the Valley with its echoes. Had the engine run off the track,—a catastrophe, it is whispered, by no means unprecedented,—the bottomless pit, if there be any such place, would undoubtedly have received us. Just as some dismal fooleries of this nature had made my heart quake, there came a tremendous shriek, careering along the valley as if a thousand devils had burst their lungs to utter

it, but which proved to be merely the whistle of the engine on arriving at a stopping place

The spot where we had now paused is the same that our friend Bunyan—a truthful man, but infected with many fantastic notions—has designated, in terms plainer than I like to repeat, as the mouth of the infernal region. This, however, must be a mistake, inasmuch as Mr. Smooth-it-away, while we remained in the smoky and lurid cavern, took occasion to prove that Tophet has not even a metaphorical existence. The place, he assured us, is no other than the crater of a half-extinct volcano, in which the directors had caused forges to be set up for the manufacture of railroad iron. Hence, also, is obtained a plentiful supply of fuel for the use of the engines. Whoever had gazed into the dismal obscurity of the broad cavern mouth,—whence ever and anon darted huge tongues of dusky flame,—and had seen the strange, half-shaped monsters, and visions of faces horribly grotesque, into which the smoke seemed to wreath itself, and had heard the awful murmurs, and shrieks, and deep, shuddering whispers of the blast, sometimes forming themselves into words almost articulate, would have seized upon Mr. Smooth-it-away's comfortable explanation as greedily as we did. The inhabitants of the cavern, moreover, were unlovely personages, dark, smoke-begrimed, generally deformed, with misshapen feet, and a glow of dusky redness in their eyes as if their hearts had caught fire and were blazing out of the upper windows. It struck me as a peculiarity that the laborers at the forge and those who brought fuel to the engine, when they began to draw short breath, positively emitted smoke from their mouth and nostrils.

Among the idlers about the train, most of whom were puffing cigars which they had lighted at the flame of the crater, I was perplexed to notice several who, to my certain knowledge, had heretofore set forth by railroad for the Celestial City. They looked dark, wild, and smoky, with a singular resemblance, indeed, to the native inhabitants, like whom, also, they had a disagreeable propensity to ill-natured gibes and sneers, the habit of which had wrought a settled contortion of their visages. Having been on speaking

terms with one of these persons,—an indolent, good-for-nothing fellow, who went by the name of Take-it-easy,—I called him, and inquired what was his business there.

“Did you not start,” said I, “for the Celestial City?”

“That’s a fact,” said Mr. Take-it-easy, carelessly puffing some smoke into my eyes. “But I heard such bad accounts that I never took pains to climb the hill on which the city stands. No business doing, no fun going on, nothing to drink, and no smoking allowed, and a thrumming of church music from morning till night. I would not stay in such a place if they offered me house room and living free.”

“But, my good Mr. Take-it-easy,” cried I, “why take up your residence here, of all places in the world?”

“Oh,” said the loafer, with a grin, “it is very warm hereabouts, and I meet with plenty of old acquaintances, and altogether the place suits me. I hope to see you back again some day soon. A pleasant journey to you.”

While he was speaking the bell of the engine rang, and we dashed away after dropping a few passengers, but receiving no new ones. Rattling onward through the Valley, we were dazzled with the fiercely gleaming gas lamps, as before. But sometimes, in the dark of intense brightness, grim faces, that bore the aspect and expression of individual sins, or evil passions, seemed to thrust themselves through the veil of light, glaring upon us, and stretching forth a great, dusky hand, as if to impede our progress. I almost thought that they were my own sins that appalled me there. These were freaks of imagination—nothing more, certainly—mere delusions, which I ought to be heartily ashamed of; but all through the Dark Valley I was tormented, and pestered, and dolefully bewildered with the same kind of waking dreams. The mephitic gases of that region intoxicate the brain. As the light of natural day, however, began to struggle with the glow of the lanterns, these vain imaginations lost their vividness, and finally vanished with the first ray of sunshine that greeted our escape from the Valley of the Shadow of Death. Ere we had gone a mile beyond it, I could well-nigh have taken my oath that this whole gloomy passage was a dream.

(To be Continued)



## The Heart of the Lesson

BY ARTHUR FOREST WELLS

### GOD IN CREATION

April 3. Gen. i:1-ii:3. Golden Text, Gen. i:1

#### Daily Readings

Mon., Mar. 28, Gen. i:1-25. Tues., Mar. 29, Gen. i:26-ii-7. Wed., Mar. 30, Psa. viii:1-9. Thurs., Mar. 31, Heb. ii:5-18. Fri., Apr. 1, John i:1-18. Sat., Apr. 2, Col. i:9-23. Sun., Apr. 3, Rev. xxi:1-9.

#### THE OUTLINE OF THE LESSON

I. The Original Creation (Gen. i:1). II. The Ruin of the Original Creation (Gen. i:2a). III. The Activity of the Spirit of God (Gen. i:2b). IV. The Six-day Creation (Gen. i:3-31). V. God's Rest (Gen. ii:1-3).

#### THE HEART OF THE LESSON

The Bible begins and ends with an apocalypse, an unveiling. As God revealed to John the Apostle the facts of the last book of the Bible, so did He reveal to Moses the facts of creation, which preceded and included the origin of man. No one will ever be able to consistently deny the truth of our text, not only because it is true to the facts involved in it, but also because no witness other than God Himself was present to testify concerning them. Even if the arguments of infidelity were plausible they can never be convincing for the simple reason that no witnesses can be found to uphold its denial. "By faith we understand that the worlds (ages) have been framed by the word of God" (Heb. xi:3).

The text begins with a statement of the creation of the universe, the heavens and the earth. This work is majestically ascribed to God, Whose existence is not argued, but stated. When Paul was asked to talk to materialistic philosophers at the Areopagus, he did not begin by proving that there is a God, but preached Him to their consciences (Acts xvii:22-31). It is only the fool who said in his heart, not with his head, "There is no God" (Psa. xiv:1). No definite date is given for this act of creation. We do not therefore know how long ago this "beginning" was, nor must we identify the age of man and the present condition of the earth with the date of the original creation of the universe. The first verse of Genesis is really its first complete chapter. It includes the mention of at least four facts: (1) God; (2) His creative act; (3) The scope of creation, "the heavens and the earth"; (4) The time element, "in the beginning."

What might be called the second chapter of Genesis is almost as brief as that which we have called the first chapter. It includes the first two clauses of Gen. i:2, and describes the chaotic condition that came upon the *earth*, sometime after its creation, for some unknown, or at least here unrevealed cause. The fourth word in Gen. i:2 should be rendered "became," as in Gen. xix:26, not "*was*." The "waste-and-void" condition was not the result of the nature of the original creation. The Lord expressly says through Isaiah that the earth was not created "a waste" (Isa. xlv:18). The described chaos was the effect of a cause subsequent to its creation.

The third clause of Gen. i:2 describes the dateless activity of the Spirit of God over the ruined earth. This datelessness characterizes the account both of the beginning and the duration of this moving or brooding of the Third Person of the Trinity. We are not yet able to

begin a human calendar. The description of this work of the Holy Spirit may be reckoned as the third chapter of Genesis. As the statement of Gen. i:1 is majestic, so this declaration of Gen. i:2c is hopeful. There was no man present to make the world a better place in which to live! but the Spirit of God was there. It was His presence that guaranteed the deliverance of our globe from its former ruin. "Not by an army, nor by power, but by My Spirit, saith Jehovah of hosts" (Zech. iv:6).

We come now to what we may redesignate as Genesis chapter four, which describes the six-day recreative and creative work of God, and the account of His rest on the seventh day. This includes the text from Gen. i:3 to Gen. ii:3. Here we have the revelation of the creation of light, or the division of light from the darkness, and the calling forth of the heavenly bodies that rule the earth. Here we have also the separation of the upper and the lower oceans, atmosphere and seas, with their birds and fishes. Furthermore, we see here the unveiling of the account of the formation of the dry land with its vegetable and animal kingdoms, and the creation of man. Note the places where the word "create" appears in our lesson; and observe what is said of the character of each day's work. Having finished so great a task, God rested, not because He was tired, but because His work was done, and because He wanted to give us a day out of every seven for rest.

In this magnificent account of creation and God's rest there is spiritual lesson for us. Like the universe, we too were created perfect. But, like the earth, we too fell. And, as the Spirit came in hope for the material creation, so the God of grace appeared to redeem us from Adam's fall and our trespasses. And then, as God rested, so shall we (Matt. xi:28-30; Heb. iv:9).

#### HOW SIN BEGINS

April 10. Gen. ii:15-17; iii:1-8. Golden Rule: Matt. xxvi:41.

#### Daily Readings

Mon., April 4, Gen. ii:8-25. Tues., April 5, Gen. iii:1-24. Wed., April 6, Gen. iv:1-26. Thurs., April 7, Gen. v:1-24. Fri., April 8, Gen. vi:1-22. Sat., April 9, Gen. vii:1-24. Sun., April 10, Gen. viii:1-22.

#### THE OUTLINE OF THE LESSON

I. Man's Commission to Dress and to Keep the Garden, Gen. ii:15. II. The Restricting Commandment concerning the Trees of the Garden, Gen. ii:16-17. III. The Personality of Satan, Gen. iii:1. IV. The Activity of Satan, Gen. iii:1. V. Eve's and Adam's Entrance Into Temptation, Gen. iii:2-6. VI. The Consequence of the First Human Sin, Gen. iii:7-8.

#### THE HEART OF THE LESSON

This lesson, about the origin of sin, begins with a declaration of the location and function of man in the garden of Eden. Adam is introduced to us as a gardener, God's servant in the beautiful earth which He had just recreated. It is important for us to see this, because it was in such perfect environment that sin was permitted to enter our race. There are those who seek, without Christ Jesus our Lord, to make this world beautiful, or, as is often said, "a better place to live in." This is in itself a worthy objective; but these blinded altruists seem never to have learned that man once had a perfect habitat, and that it was in spite of such an advantageous beginning that sin got its universal hold on the hearts of men. It should therefore be clear that

good environment is in itself no guarantee against irreligion and immorality.

The first recorded communication from God to man was in the form of a license and a prohibition concerning the trees and a tree, respectively, of the garden. This commandment is well known; so we need not speak of it in particular. But it is important that we make a note of it; for it became the occasion of man's first sin. There is a teaching, extant among liberalists of all sorts, which would make sin to be more of a defect of human nature than guilt due to disobeying God, a defect which may be removed by culture and education. But such a theory is a violation of the truth of our text, which, in the light of the course that man took, lays the foundation for the Scripture-teaching that "sin is lawlessness" (1 John iii:4). Sin, as we shall immediately see, began by a deliberate disobedience to the will of God. Salvation from it is not by human training, but by the obedience and blood of Christ, accepted through obedient faith (Rom. v:19; John iii:36 R. V.).

The next thing to occupy our attention in this lesson is the note concerning the person and activity of Satan. Compare 2 Cor. xi:3; Rev. xii:9; xx:2. Let it be noted that the Scriptures authoritatively introduce an exposure of the being and scheming of the devil; they do not waste time in arguing his existence and treachery. Many try hard to persuade their consciences that there is no personal devil; but God's revelation will not be silenced by such denials. We rather rejoice that we have a Redeemer-Advocate to save us from his devices (1 John ii:1-2; 2 Cor. ii:11) and power (Heb. ii:14). Satan began his wrecking campaign by a subtle intrusion into the life of Eve with a question that was intended to cast doubt, in the mind of the woman, as to God's unselfish goodness. And then, in a moment, for which he had prepared himself and the woman, he flatly contradicted what God had said to Adam. Here we have a clear outline of the tactics of the devil. They are: to raise insinuating questions concerning the Word of God; to mix evil with the good; to contradict God. These principles he seeks to apply through one or more of only three temptations, which, in the inspired language of John, are "all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life" (1 John ii:16). "And when the woman saw that the tree was good for food (here entered the temptation, 'the lust of the flesh'), and that it was a delight to the eyes (here entered the temptation, 'the lust of the eyes'), and that the tree was to be desired to make one wise (here entered the temptation, 'the vainglory of life')." Compare these major temptations of Eve and Adam with those of the Lord Jesus in the wilderness, Matt. iv:1-11.

There are many details for which we lack space; so we pass on to note the reason for the fall of our first parents. The lesson deals especially with Eve (1 Tim. ii:14). Eve made two basic mistakes. She really made but one, namely, her unbelief to what God had said. But we are dealing with the two expressions of this infidelity. First, she continued to listen to Satan. The emphasis here must be upon the word "continued". We cannot be blamed for having birds fly over our heads; but we would be at fault, if we permitted them to build nests in our hair or hat. The office-superior of one of our members listened to the former head of one of our divinity schools as he sought to show that the Book of Genesis is not genuine. When he spoke of this radio lecture to our friend, the Christian answered: "I would not listen to a man who tried to tell me that the Word of God is not true." This man has just come out of a life of worldliness, and he is standing on solid ground. Had Eve dealt with Satan accordingly

she would not have fallen. But she continued to listen to the devil, and then gave her first expression of her mistrust of the Lord by changing and adding to His Word. She said "lest" instead of "surely," and added the thought of "not touching the tree of knowledge." So did sin begin—through unbelief; so does it yet express itself—through unbelief, which is disobedience and lawlessness.

The result of this combined action of Eve and Adam was separation from God for themselves and for their children and children's children. They fell by faith in Satan. Through the grace and gracious provision of God, they were quickly taught to change the object of their faith, and believe in God. This, too, is the way of our salvation. Note, then, that man fell by faith, and that he can be saved only through faith; he fell by distrusting God and believing Satan, he is saved by distrusting Satan and believing God. Thus hell or heaven is entered by faith: the one satanic, the other Divine!

#### THE CALL OF ABRAM

April 17. Gen. xii:1-9. Golden Text: Gen. xii:2d.

#### Daily Readings

Mon., April 11, Gen. ix:1-28. Tues., April 12, Gen. xi:27-xii:9. Wed., April 13, Gen. xii:10-xiii:4. Thurs., April 14, Gen. xv:1-21. Fri., April 15, Gen. xvi:1-16. Sat., April 16, Gen. xvii:1-27. Sun., April 17, Gen. xxii:1-19.

#### THE OUTLINE OF THE LESSON

I. The Call of Jehovah to Abram, Gen. xii:1. II. Jehovah's Promise to Abram, Gen. xii:2-3. III. Abram's Response to Jehovah's Command and Promise, Gen. xii:4-9.

#### THE HEART OF THE LESSON

This lesson has its roots in the eleventh chapter of Genesis, verses 10 and 27. In this connection there is a point of interest in the rendering of the tense of the first verb of Gen. xii:1, whether it should be rendered "Jehovah said" or "Jehovah had said." If we read "had said," then we would have to date Abram's call back in chapter eleven. But the simpler rendering "said" might mean as much. But the thing of first importance here is the glorious fact of God's intervention in human affairs. We are here at the threshold of a new dispensation, a dispensation, which in one sense is past, but which in another sense abides to this day; for Paul wrote: "And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, (saying,) In thee shall all the nations be blessed. So then, they that are of faith are blessed with faithful Abraham" (Gal iii:8-9). Whatever the meaning of this manifestation of God, be it remembered that our whole salvation was contingent upon His coming to us. "For the grace of God hath appeared to all men, bringing salvation" (Titus ii:11, see also iii:4). This dispensation of the promise and the gospel originated, not with Terah or Abram, but with the Lord Himself.

It should be noted that this was an intervention of grace. The Lord's previous manifestations—at least the last two, namely, the Flood and the Scattering at Babel—were in the nature of judgment. We might almost say that the former were for reformation, but this was for regeneration. The point to observe is that Jehovah, in the call to Abram, was not judging or removing the sinner, but calling out from the world unto Himself those that would believe on Him. This is,

in a sense, the nature of the gospel to Abram. It is restated for us in 2 Cor. vi:17-vii:1; "Wherefore Come ye out from among them, and be ye separate, saith the Lord, And touch no unclean thing; And I will receive you. And will be to you a Father, And ye shall be to Me sons and daughters, saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." Or, in the words of our Lord, as recorded in Matt. xi:28, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." That is, the new note in the call of Abram is not the threat: "Sin will be judged" (yet this is not lacking as is seen in the mention of the curse v:3); but the gracious invitation: "Come unto Me." This is the first of seven communications of Jehovah to Abraham; and each was a call to a new venture of faith. Isaac received two communications, which were of the nature of comfort. Jacob received five, and all of his were in the line of correction. Here we are studying a call of grace, which was a call to separation unto the Lord.

It has often been noticed that the calls of God are quite the opposite of the inclinations of man. Thus He sometimes chooses the second or fourth-born rather than the first-born of the family to receive His special commission. It seems, according to Gen. xi:2, that the general movements of the nations lay toward the east, that it was in the east that they thought they saw "the path of values." But God's call to Abram was just the reverse; He commanded the patriarch to go westward. So the Wise-men, had to turn their faces away from the rising sun of the natural world toward the Son of God, virgin-born in Bethlehem (Matt. ii:1-12). And Paul, forbidden to preach in Asia, and not suffered to go into Bithynia, was called to Macedonia (Acts xvi:6-9). Well may we combine the thought of the origin and program of Jehovah's call to Abram, and compare it with the statement of Paul in Gal. i:12, where he says of his commission: "Neither did I receive it from man, nor was I taught it, but (it came to me) through revelation of Jesus Christ."

God's contrary-to-nature and gracious call to Abram was attended by the promissory note of His manifold benediction. This must have been music to this Chaldean's ears; but does it not ring in ours the same way? These things were all future for him. He had to accept them in a hopeful faith. Much of this benediction is already history for us, very blessed history too. Much of it is evident before our eyes today; for every time we hear of the great Hebrew populations of our eastern American cities, we should be moved with adoration to God for His faithfulness in keeping His word to this patriarch. Abram had to leave all; but see what he received! Peter once put this problem very bluntly to the Lord Jesus Christ. He said: "Lo, we have left all, and followed Thee; what then shall we have?" The Lord's gracious answer followed: "Verily I say unto you, that ye who have followed Me, in the regeneration when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix:27-28). I think we ought to get some comfort and encouragement for continued faithfulness from both of these Scriptures. The least that we can say on the basis of this lesson-text is that God accompanies His commands with necessary resources and promises of rewards.

The major portion of the verses of our lesson deal with Abram's response to God's call; and they all have just one refrain, namely, that he believed God. It is this practical portion that has been given us for our example.

## ABRAM'S GENEROSITY TO LOT

April 24. Gen. xiii:1-18. Golden Text: Rom. xii:10b

## Daily Readings

Mon., April 18, Gen. xiii:5-18. Tues., April 19, Gen. xiv:1-24  
Wed., April 20, Gen. xviii:1-33. Thurs., April 21, Gen. xix:1-38.  
Fri., April 22, Gen. xx:1-18. Sat., April 23, Gen. xxi:1-21. Sun.,  
April 24, Gen. xxi:22-34.

## THE OUTLINE OF THE LESSON

I. Abram and Lot Return from Egypt, Gen. xiii:1, 3-4. II. The Possessions of Abram and of Lot, Gen. xiii:2, 5. III. Insufficient Pasture, Gen. xiii:6. IV. The Strife of the Herdsmen, Gen. xiii:7. V. Abram's Magnanimous Offer, Gen. xiii:8-9. VI. Lot's Choice of the Plain of the Jordan, Gen. xiii:10-11a. VII. Lot's Separation from Abram, Gen. xiii:11b. VIII. Abram's Dwelling in Canaan, Gen. xiii:12a. IX. Lot's Removal to Sodom, Gen. xiii:12b-13. X. Jehovah's Promise to Abram, Gen. xiii:14-17. XI. Abram's Dwelling in Hebron, Gen. xv:18.

## THE HEART OF THE LESSON

Abram had had an earnest lesson taught him in Egypt by God. Lot must have witnessed this; but if so, he seems not to have benefited by it. As for Abram, the record shows that he came back to his altar, where he called on the name of Jehovah. Altars had a very prominent place in Abram's life; indeed, they are the things that form the outline of his life. We think of Abram as a pitcher-of-tents rather than as a builder of houses or cities. This is true; and we know the reason for it. "He looked for the city which hath the foundations, whose Builder (or, Architect) and Maker is God" (Heb. xi:10). But it would be wrong to infer that Abram did no building. He did; He built and rebuilt altars. May we not say that he was a pitcher-of-tents because he was a builder-of-altars? In the building of them he told the story of his consecration; and in their rebuilding he told the story of his reconsecration to Jehovah. It was at the altar that he secured the nourishment for his spirit. At least six altars or rebuilt altars are mentioned in his life: The Altar at Shechem, Gen. xii:6-7; The Altar at Bethel, Gen. xii:8; The Return to the Altar at Bethel, Gen. xiii:3-4 (he had no altar in Egypt!); The Altar at Hebron, Gen. xiii:18; The Altar of the Assuring Offering, Gen. xv:9-21; The Altar of Testing in Moriah, Gen. xxii:9. I don't recall that Lot ever built an altar. Is this a point of importance? Let us see.

Not only were both men rich; but their riches increased. If this is not the first Scripture-instance of a need of expansion, it is one of the first on record. Too close quarters brought on a strife between the herdsmen of Abram and of Lot. All this was serious enough in itself; but the trouble was aggravated by the presence of the Canaanites and the Perizzites in the land. Whether we think of this fact as touching upon the reason why pastures were scarce for Abram and Lot; or whether it be thought of as a note of warning that the heathen, before whom the dirty linen of these herdsmen had been washed, might seize the occasion as good for attack upon these foreigners, we may not be able to tell. The teacher may get a lesson out of both interpretations.

Abram—out of the magnanimity that had been nourished at the altar, don't forget—suggested a solution quite apart from any negotiation with his heathen neighbors. I am reminded here of the teaching of the apostle Paul that it is a shame for God's people to go to the courts of the world to settle their quarrels (1 Cor. vi:1-8). His un-

selfish proposal showed how much Gospel-power he had in his life. Read Phil. ii:1-16 to see the force of this statement. Abram said in effect to Lot: "There is enough land for both of us beyond our present borders; let us extend our boundaries. And, if it is necessary for us to separate, let us do it as brothers. You take your choice of the fields; and I will take what is left." There could be no further quarrel on that basis. The main issue had already been solved, through the graciousness of Abram; only the details of the future program needed now to be worked out. If but half of the citizens of the land were Christian brothers, we could live like that now!

It is now Lot's time to act—although I do not say that it was not as much his duty to make a gracious proposal as it was Abram's. Lot is the carnal man; as Abram is the spiritual. Let's see how the carnal man acts in his choices. To him the Plain of the Jordan was like the Garden of Jehovah. (It is interesting to see that the Revisers spelled the word "plain" with a capital "P" and the word "garden" with a small "g"!)

We do not doubt that that plain was beautiful; but we are remembering that the carnal man is speaking and choosing, and we are weighing the spiritual factors involved in the choice. We know already that he ultimately moved to Sodom and became its mayor. In our last lesson we learned that the natural movements of men in Bible times were toward the east; whereas the Divinely inspired movements were toward the west. Lot, we see, is acting true to the form of the carnal program. He is setting his face toward the east. And this, quite apart from the corrupt nature of Sodom, was a backsliding step; for he had come from the east with the faithful Abram. The results of this recession from the heights of Canaan are told in Gen. xviii:20-xix:38. It meant the loss of just about everything he had.

But now a word again about Abram. How did he fare? He had another communication from Heaven. Through it Jehovah assured him that the land was all his for ever, and that his seed would be as numerous as the dust of the earth. Note that it is expressly said that this message came to him after that Lot was separated from him. This reminds us of the passage of John xiii:31-32, which reads: "When therefore he (Judas, the betrayer) was gone out, Jesus saith, Now is the Son of man glorified, and God is glorified in Him; and God shall glorify Him in Himself, and straightway shall He glorify Him." The resignations of the carnal are sometimes, if not always, the occasions of the incoming of God's special blessings. "And Abram moved his tent, and came and dwelt by the oaks of Mamre, which are in Hebron, and built there an altar unto Jehovah."

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## Book Reviews

By FRANK E. GAEBELEIN, LITT.D.

**The Progress of World-Wide Missions.** By Robert Hall Glover, M.D., F.R.G.S. Richard R. Smith, Inc., New York. Cloth, 371 pages. Price \$2.50.

This is the third and revised edition of a work originally published in 1924. Since its first appearance, the book has found a large sphere of usefulness in colleges, seminaries and Bible institutes, as well as among individuals. Its great value lies in its combination of a comprehensive and authoritative survey of the course of Christian Missions with a thorough-going loyalty to the Gospel emphasis that is the only

sure dynamic for world-wide evangelization. Dr. Glover's book is devoid of the controversial element, but its calm recital of the history of missions is in itself a stirring argument for the abiding power of the Redeemer and the certainty of His promise that, if He be lifted up, He will draw all men to Him.

Beginning with definitions of missions and missionary motives, Dr. Glover covers the growth of Christian missions from the apostolic days down through the Middle Ages and the Reformation to their world-wide extension in more recent times. The later part constitutes the bulk of the book, and is divided into chapters on India, China, Japan, the Near East, Africa and the other great fields. The survey is interdenominational and eminently fair in its judgments. Maps, questions at the ends of each chapter, and a comprehensive index greatly add to the value of the book.

We cordially recommend this inspiring compendium of missionary facts and history. It should quicken the faith of those who read it.

**The Epistle of Paul to the Ephesians.** By Charles R. Erdman. The Westminster Press, Philadelphia. Cloth, 130 pages. Price \$1.00.

This recent addition to Dr. Erdman's series of commentaries is a helpful treatment of the great Ephesian Epistle. Expository skill and clarity of expression are characteristics of Dr. Erdman's writing, and they are much in evidence in this book. There is a lucid introduction, presenting with admirable balance the problems of background, date, and occasion of the Epistle. The analysis, particularly difficult in the case of this wonderful letter, is logical and helpful. The expository sections have sufficient body to avoid superficiality, while, on the other hand, an unduly technical treatment such as would appeal only to trained scholars is wisely avoided. The author is to be congratulated on this worthy addition to his long list of valuable books.

**Steps on the Ladder of Faith.** By James M. Gray, D.D., LL.D. Fleming H. Revell Company, New York. Cloth, 175 pages. Price \$1.50.

According to its title page, this volume by a leader of long and honorable experience in Christian work is "written for the instruction and information of young people." Those who know and have heard Dr. Gray cannot but recognize his teaching gifts. In their direct simplicity and straightforward sincerity these chapters are an excellent example of these gifts. Dr. Gray knows the value of concise expression, judicious use of Scripture, and apt illustration. With a definiteness that admits of no misunderstanding he succinctly discusses key topics like the Existence of God, the Nature of God, the Revelation of God, the Atonement, a personal Devil, the study of the Bible, and the Recognition of Believers beyond the Grave. While the treatment of these subjects is perforce brief, it is by no means shallow. Best of all, the true evangelistic note is in evidence throughout the book.



# OUR HOPE

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## Editorial Notes

**Seeing the Unseen** Moses made a great choice by faith. He chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. He esteemed the reproach of Christ greater riches than the treasures of Egypt. It was faith which enabled him to do this and faith was "seeing Him who is invisible" (Heb. xi:25-27).

Seeing the Unseen! The unseen was a person, the Lord Himself. But in order to see the unseen by faith we must have faith. How is it obtained? Faith cometh by hearing, hearing cometh by the Word of God. When we hear and in hearing, through the Grace of God, we believe and are born again, we receive faith, the gift of God. Paul in writing to the Ephesians, in his prayer, says, that "the eyes of their understanding" might be opened; but the true rendering is "the eyes of your heart." We have physical eyes by which we see physical things. But the new nature we have received as believers has spiritual eyes, and these spiritual eyes can see spiritual things and can behold the unseen. Seeing the unseen is an impossible task for the unsaved, the unregenerated worldling and nominal Christian. Seeing the unseen with a spiritual eyesight belongs to the child of God only.

But we must keep our spiritual eyesight clear. We must take care so that no cataract forms, dimming our sight. The Editor has a very good prescription for the eyes of your hearts, dear readers. Use it and it will prevent spiritual blindness. Use it and you will not need the spectacles of creeds, new theories, new inventions and new opinions. It

is the daily prayerful reading and study of God's Word in all its parts. Do not omit anything. Do not follow the unscriptural suggestions that the Old Testament is not for Christians and that the greater part of the New Testament should also be dispensed with. Such Bible reading blinds the spiritual eyesight. The whole Word of God is our telescope to behold the unseen.

Meditate on all God has spoken; see all things in the light of the unseen; let the Spirit of God make the unseen real to you; then no spiritual cataract will trouble you. And above all let no worldly ambition, worldly attainments, no worldly care blot out the unseen. It will surely do it if you are worldly.

And the unseen One whom we must constantly see by faith is our ever blessed Lord. Moses had no Bible, but he had the traditions of his fathers. He knew the promises of that seed. Through these promises he saw the unseen, the coming One.

How much richer we are than Moses! We see as in a glass (the complete Word of God) the glory of the Lord. We behold Him in all His past, present and future glory in both Testaments, the One who is altogether lovely. Our physical eyes have never seen Him, but still we see Him and may see Him more and more, that glorious unseen one.

Of this Peter wrote: "Whom having not seen, ye love; in whom, though now you see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Pet. i:8). As we read of Him, meditate on Him through the indwelling Spirit of God, the things of Christ, the glory of Christ, the love and the power of Christ, all unseen, will become visible to our hearts. In the degree as we advance in the spiritual vision of our Lord our joy and our glory will be increased. Then we walk in fellowship with the unseen One, have communion with Him and our prayers and our praise will constantly increase, while the power of the unseen which we behold will become the power of our lives.

The modern religionist who follows the swamp light of modernism, which leaves the body of Christ in the unopened

grave, ridicules the belief that Christ is in His glorified humanity, the Man in Glory, at the right hand of God. It is the conclusive evidence that this unchristian product of the twentieth century has no faith. He has no faith because he was never born again and therefore as a natural man the spiritual things are foolishness to him. He cannot see the unseen.

Different it is with the child of God. We, the children of God, look up and see the unseen One in His glorious exaltation, angels, principalities and powers being made subject to Him. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor" (Heb. ii:9). We look unto Jesus, the unseen One, as the author and finisher of the faith.

We also see by faith the unseen inheritance promised unto us. Of the patriarchs it is written: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. xi:13). And so we see the unseen promises, the better promises, the promises of the heavens, with all their glories, we see them afar off. We too are persuaded of them, and then we fall daily more in love with them. We take them in our arms, we "embrace" them, rejoice and glory in them. Faith pictures that coming inheritance; we see the unseen, and by doing it we maintain our true character as pilgrims and strangers.

True it is today "we walk by faith and not by sight." But it will not always be so. There is a day coming when faith ends, when sight begins, never to end. Then we shall see the unseen. We shall behold with the eyes of our redemption body the God of Glory, the Father; the Lord of Glory; the Heaven of Glory; the Throne of Glory; the unseen Beings of Glory, the angels of God. What a day that will be! Perhaps we all have just a few steps more to the glorious seeing of the unseen.



**Things Seen**      “While we look not at the things which  
**and**                    are seen, but at the things which are not  
**Things Unseen**    seen; for the things which are seen are  
temporal; but the things which are not  
seen are eternal” (2 Cor. iv:18).

Everybody believes that all seen things are temporal, only for a season. We call seen things our own, but they are not our own forever. They are in our possession for a little while. We brought nothing into the world and it is certain we can carry nothing out of it. All is passing. Even heaven and earth, as they are now, shall some day pass away. But there are eternal things, the unseen things.

Here is the great difference between the people of the world, including the many thousands who have the form of godliness and know nothing of its power, and the true believer. The worldling and the professing believer looks to the things which are seen. That is the element in which he lives and has his being. He is governed by the material things; he reaches out after them. He takes pride in them. In material, seen things he seeks his joy and satisfaction. In them he trusts; they are real things for him, the things worth the while. And when these seen things begin to vanish, what then? Then the joy and satisfaction is gone. Despair takes hold. What a solemn witness it was when recently two multi-millionaires committed suicide. And hundreds of others have done this and will do it in days of depression, when riches take wings and fly away.

But the true believer, the child of God, does not look to things seen. While he is in the world, and must occupy it “till He comes,” he is not of the world. While he must give attention to temporal things, he no longer lives for them or in them. He knows the unseen things are eternal. He knows there are riches which cannot perish, which cannot take wings. The sphere of his mind is the unseen. His affection is set upon the things on high, where Christ sitteth at the right hand of God. He is governed by the things unseen. They shape his life and conduct. They are his comfort, his joy and his peace. He hopes and waits for the unseen, the eternal things. If losses come in temporal things,

the unseen things lift him above all circumstances. If he loses all material possession, he takes it as a blessing from a loving Father's hand and rejoices in the possession of Christ and the promised glory, the inheritance above, which is incorruptible, undefiled and which passeth not away.

Oh! how we need the life in the unseen, for the unseen! The shaking times are coming! The age is not slowly advancing, but rushing to its predicted end. Let us keep step with the world conditions, the collapse of things seen, by a greater faith and a greater realization of the unseen.

The modernistic religion of the hordes of deniers of the faith is only occupied with seen things. They have no heaven of glory, no face to face meeting with Christ, no heavenly inheritance to preach. They concentrate on temporal things. They constantly talk of temporal affairs, how to better earthly conditions, how to improve the world. And the more they try to patch up things, the worse it is getting. The unseen is no longer in their thoughts. They have dismissed it from their thoughts and their preaching.

"Is it not astonishing the great audiences Dr. . . . of your city has. He preaches to thousands, among them hundreds of young men and women. They flock to him. How can you explain it, for he does not preach the cross?" This question was put to the Editor. We answer with one verse of Scripture:

*"They are of the world; therefore speak they of the world and the world heareth them"* (1 John iv:5).



The hymn which begins "When the mists have rolled away" was written years ago by a Mrs. Annie Herbert Barker. Several weeks ago a radio announcer said: "We shall now sing that great old hymn, 'When the mists have rolled away', and we dedicate this number to Annie H. Barker, wherever she may be."

She was sitting then in the Marin County (California) Poorhouse, and listened to the singing of her hymn, which has brought cheer to thousands. A few days later she passed

away, in her eighty-eighth year. And now the mists have rolled away for her. How mysterious are God's providences! How unexplainable now the sufferings, the wants, the afflictions and the privations of the saints of God! But all will be explained in that coming day, when we shall know as we are known.



**Well Said**

In examining excerpts from "Easter Sermons" as they appeared in the New York dailies we found that most reports gave expression to the modernistic conception of the resurrection of our Lord, that He lives by His character and by His example. Nothing was said about the literal physical resurrection.

A notable exception was the sermon of Bishop Manning (Protestant Episcopal) who preached in the Cathedral before thousands.

"If Jesus is not risen, if He is not on the throne of God, then the new paganism is right; we have no revelation from above, no divinely given law of right and wrong, our lives are no more than those of the beasts that perish. If there is no Christ in Heaven then, in simple honesty, we must close our churches and cathedrals, pull down the altars erected in His name, cast aside the Christian gospel of faith and hope and purity and love. Then indeed we have no guidance for this life and no hope for the hereafter.

"But thanks be to God, we have the great triumphant fact which Easter tells, the fact that Jesus, Who rose from the dead, now lives and reigns in Heaven, and will reign forever and forever. Carry with you then from this service the faith, the courage, the power, of the Easter message. Let it ring in your ears and in your heart all the year through.

"The forces of evil and unbelief and godlessness are strong, but Christ, who speaks to us today, is stronger. Take your stand openly, and do your part for Him who says to us this Easter day from the throne of God, 'I am the light—I am the resurrection and the life—All power is given unto Me in Heaven and in earth, and, lo, I am with you always, unto the end of the world.' "

This indeed is well said. No tongue can overstate the importance of the literal physical resurrection of Christ. If there is no such resurrection, as modernism holds, then there is no Christianity, no Hope and no God.



Another throng gathered in the church building which is adorned by Saint Einstein, the apostle of the pantheistic infidelity. The highpriest of Modernism, Dr. Fosdick spoke. Here are some of his words:

“Petty and merely egoistic conceptions of immortality are incredible to the intelligent. Nothing has done more to belittle faith in life eternal than the wretched egotism with which it has been associated, as though, in this colossal and amazing cosmos the great matter at issue is whether or not I, John Smith, must go on living with myself, John Smith, much as I am now, forever and ever. Far from being credible, that seems to me so dreadful a thing that, taken by itself alone, the old hell could hardly be much worse. Half the difficulty among intelligent people in this whole matter of immortality springs from the poverty and selfishness of such imaginations about it. Nevertheless, it is unwise ever to give up a great thing because it is caricatured.

“Suppose that we mean by life eternal what the greatest souls have commonly meant. Suppose that what we are interested in is spiritual life, and its endless possibilities in goodness, beauty and truth. Suppose that we believe that this universe does not preserve its lowest—dirt—and then throw its best—spirit—away. Suppose, moreover, that we see that spiritual life is always associated with personality, is a function of personality, so that the fortunes of spiritual life and the fortunes of personality are tied up together.

“Suppose we rise, then, into conviction that in a universe which creates and preserves spiritual life, personal life also will have high destiny, but a high destiny infinitely beyond the mere perpetuity in time of a little, limited ego. That is a great faith and a high philosophy of life which makes the future an inspiring adventure into the unknown and unimagined possibilities of spiritual life. As Peter Pan cried, to die will be an awfully big adventure.”

Well what does it all mean? The Octopus, when pursued by enemies ejects a dark, ink-like fluid so that it is trailed by muddled waters. Here are words clear as mud. Jude foretold it all when he wrote “Great swelling words” and “clouds without water.” But these great swelling words bring no comfort, no hope and no peace to the heart of men. These imposing clouds contain no refreshing.



At the close of Chronicles is recorded an awful statement. “They mocked the messengers of God, and despised His words,

**No Remedy**

and misused His Prophets, until the wrath of the Lord arose against His people, till there was no remedy" (2 Chron. xxxvi:16). There had been a great revival under King Josiah. The temple had been repaired, and when the copy of the law was discovered and publicly read there was humiliation, confession of sin, and the King led in turning to the Lord, making a covenant before the Lord to walk after the Lord. Many reforms were made and the Passover was also kept. But as it was so often before in the history of Israel times of revival and return to the Lord were followed by times of declension. Indeed after the great revival of Josiah the times announced by the Prophets set in. Heroic Jeremiah, that splendid type of an out and out conservative, tried to stem the tide of infidelity produced by the false religious leaders of his day, the pacifists, who continued to grind out their "peace-peace" when there was no peace. He did not succeed in arousing the conscience of the nation. They continued to despise the Word of the Lord, ridiculed and mocked God's true messenger. Then came the time when there was no remedy. Another revival had become impossible; all that was left was the judgment wrath of the Lord. And so it came.

Much in Israel's history is repeated in the history of Christendom. Has the time come when there is no remedy left for conditions? Will these depressing world conditions be followed by a world-wide revival? Or is judgment coming? For many years bands of Christians have cried to God for a great revival. There has been no answer. Modern infidelity has increased at an alarming rate. The words of the Lord are despised. The coming generation is swinging toward the modernistic religious perversions and is traveling toward Atheism. There is no sign of humiliation anywhere; no sign of repentance. The supernatural, the unseen, is ruled out. Materialism is king. Crimes and lawlessness increase. Criminals become more arrogant and defy law and government. The one remedy, the Gospel of the Lord Jesus Christ, is completely set aside by modernistic Christendom. Can there be another revival? The end of the age is here and as it was at the end of the House



of Judah, there will be no other revival. Judgment is coming. The clouds of judgment are gathering over the whole world. Let us not raise a false hope, but speak out and warn the people.



**What He  
Will Own** Till our Lord calls His saints home He will graciously continue to own the faithful preaching of His Word and use the preaching of the Gospel, written in the Blood of the Son of God, in the salvation of sinners. The Church, the Body and the Bride of Christ, will have to be completed some day. Its membership was known to God before the foundation of the world. They were written in His book before any of them existed (Psa. cxxxix:16). The Holy Spirit will continue His work in gathering the flock of God and will finish His work some day. Before judgment comes the Body of Christ must be completed. Inasmuch as judgment is rapidly advancing the Body of Christ must near its completion. In the days when the great mass of professing Christians reject the Gospel and thousands have become Gospel-hardened, the Lord will bless every effort we make in the preaching of that Gospel by which we are saved. So let us be faithful in bearing witness to the Friend of sinners, who still invites to come unto Him. Our loyalty to Christ, loyalty to His Word has not only His approval but it will be backed up and used by the Holy Spirit. The time is short. Let us witness to Him and to His truth in the face of all the modern denials.



**As to Tithing** Many good people seem to be agitated over this question. Some say that tithing, giving the tenth, is compulsory, and in order to have the fullest blessing one must obey the commandment given in the last book of the old Testament, the Prophet Malachi. They do not divide the Word of Truth rightly. That was not spoken to the Church but to Israel. There is nothing said in the New Testament about tithing and there is nothing said about keeping the "Sabbath Day." The Church is not under the Law; it has no Sabbath Day

to keep nor tithing law to fulfill. Christians who go back under the Law are obliged to keep all the other laws given to Israel. Both Sabbath keeping and the tithing system originated in greater part with the Seventh Day Adventistic unscriptural cult.

Now if a Christian adopts the rule to give the tenth to insure systematic giving that is another matter. But if he makes it a law which he keeps and expects on account of his lawkeeping temporal blessing, he is on the wrong track. We know of cases when Christians conscientiously gave the tenth and expected as a result great temporal prosperity. The very opposite came. Loss and poverty came, and some almost suffered the shipwreck of their faith. Our Christian giving must be practiced under the leadership of the Holy Spirit. We must ask Him, "Lord what will Thou have me to do?" And if He wants us to give the fifth or one-half we should be willing to do so.

As some one has truly said: "One-tenth to offer unto the Lord, when the ten-tenths belong to Him! Did He not give Himself, and all that He had, to purchase such worthless sinners as you and me, and redeem us unto God? And shall we withhold anything from Him, or count aught that we have as our own? As His purchased possession, all we are and all we have, are His." "Ye are not your own, for ye are bought with a price, therefore glorify God in your body" (1 Cor. vi:19).



Thousands upon thousands of people have  
**What Defiance!** been earnestly praying to God that the  
 stolen child might be speedily restored to  
 the grief-stricken father and mother, Col. and Mrs. Lind-  
 bergh.

A certain infidel preacher of New York City, whose radical utterances have before shocked Christians everywhere, and produced great applause in the camp of Atheism, made this call to prayer an object of his defiant, infidel ridicule. Said he:

"The Lindbergh kidnaping stirred a sentiment of sympathy which was a credit to the American people, but it also stirred

an excitement of hysteria which shows America at its worst. In our hysteria we become savages again. What are we to think, for an example, of the hysterical resort to prayer to God for the finding of the Lindbergh baby? This was superstition of the craziest and crudest type. For it is only the primitive man who believes in a God so small that he can have personal part in the incidents and accidents in the life of a single individual on this tiny planet."

Here surely infidelity has gone to seed. What defiance these words contain! Some day this man and others with him will begin to pray, saying "to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb, for the great day of His wrath is come, and who shall be able to stand?" (Rev. vi:16-17).

But the saddest part is that the President of the Church Federation of America, Bishop McConnell of the Methodist Episcopal Denomination, can fraternize with this man and speak from his "pulpit" and in his so-called "Church." We wonder how it is that thousands of true believers in the various denominations can follow such a leadership.



In a magazine called "Christian Faith and **A Post-Millennial Life**," published in Reading, Pennsylvania, **Lullaby** a Methodist Bishop writes that there is "nothing new in the present regrettable situation" of our evil times. He gives a review of what has been before, and places the events of the past alongside of what is going on in the world today. He shows that always better times followed. And so he says:

"In like manner all the shallow talk of parsonettes, occupying great pulpits in the United States, and the gabbling of professorettes in the famous universities of our country, will be hushed by the coming of another great revival of religion. And when these men and their teachings have passed away, a better day will appear and the Kingdom of Christ will speedily advance. While they last they will damage many souls, and that is to be regretted; but in the end their mischief-making folly will be fully exposed."

The Editor differs from these statements of an unscriptural post-millennialism. Post-millennialism ignores the foundational teachings of the Bible as to the different ages, or dispensations. According to this belief the world is getting better all the time. We have heard some say the present century is the best and more glorious than all preceding centuries. If things do not look good, as in our own days, they say it is only temporary and there will be soon an upward swing for the better. What the Holy Spirit has revealed as to the character of the present age and its end, these teachers and preachers believe not.

It must be getting better and "the kingdom" is constantly coming in bettered conditions. The predicted apostasy, tribulation, lawlessness, increase of unrighteousness and finally judgment, all great revelations of God's Word, are ignored.

But we challenge the statement of this Bishop writing for "Christian Faith and Life."

The past has no record of conditions like those of our times. There has been distress before, perplexity and all that goes with it; there has been infidelity and its corresponding moral corruption. But the world-wide character was lacking in the past. Nor was there ever such a world-wide defiance of God and the Truth of God as there is today. The Bishop mentions certain liberalists of the past and speaks of infidelity as it was and the come-back through revivals. That was true of men who made no Christian profession. The Methodist Bishop certainly should know that in his own denomination as well as others, men by the hundreds, posing as Christian leaders and teachers, are nothing less than infidels, for they deny the supernatural Revelation of the Bible and reject the Lord Jesus Christ, the Son of God, Virgin born, who died for our sins, and was raised physically from among the dead. Such a world-wide and ever-increasing apostasy is unknown in the past. Nor is there a record of a nation in the past like our nation, which boasts of progress and leadership, and is now the foremost nation in crimes of violence and lust. Nor does the past record a world-wide revolutionary movement, advocating world

revolution, a movement of which the slogan is "No God! No Religion! No Church!" Much else could be added to this.

No, Mr. Bishop, you are wrong with your "Nothing new in the present regrettable situation." What is going on in the world is, so it seems, beyond man with his legislative and reformative measures to stop. It cannot be arrested. All that is going on in the world, in every continent, is predicted in the Bible. What is soon to come is also written there. It will not be the speedy advance of the kingdom. It will not be world conversion. Never before was the world so far from conversion as it is in May, 1932.

There is coming greater distress and greater perplexity and greater political upheavals and greater apostasy. The "unchristianizing" process will go on till finally it will be capped by that great tribulation which our Lord predicted would precede His visible and glorious return.

At best the Bishop's words are but a lullaby, as we hear it from all who reject prophecy. Be not alarmed! It is getting better after a while and there will be a big step towards bringing in the kingdom.

The Kingdom will surely come. Not man's kingdom, but *His* Kingdom. It will come when the King returns and not before. World conditions are divinely predicted conditions, and they tell us now as never before in history "the Lord is at hand."



**Know These Things Clearly** The late Church of England Bishop Ryle of Liverpool was a great scholar and a great believer in prophecy. He has left a most excellent testimony couched in simple, yet burning words. Here is one which we have taken from one of his books:

Settle it down in your mind that Christ's kingdom is yet to come. His arrows are *not* yet sharp in the hearts of His enemies. The day of His power has *not* yet begun. He is gathering out a people to carry the cross and walk in His steps. But the time of His coronation has not yet arrived.

But just as the Lord Jesus, like the nobleman, "went to receive a kingdom"; so like the nobleman, the Lord Jesus intends one day "to return."

The words of the angels (Acts i:11), shall have a complete fulfilment,

“This same Jesus which was taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” As His going away was a real, literal going away, so His return shall be a real, literal return. As He came personally the first time with a body, so He shall come personally the second time with a body. As He came visibly to this earth and visibly went away, so when He comes the second time He shall visibly return. And then, and not till then, the complete kingdom of Christ shall begin. He left His servants as “a nobleman”; He returns to His servants as “a king.”

*Then* He intends to cast out that old usurper the devil, to bind him for a thousand years, and to strip him of his power (Rev. xx:1).

*Then* He intends to make a restitution of the face of creation (Acts iii:21). It shall be the world’s jubilee day. Our earth shall at last bring forth her increase. The King shall at length have His own again. At last the ninety-seventh Psalm shall be fulfilled, and men shall say, “The Lord reigneth: let the earth rejoice!”

*Then* He intends to fulfill the prophecies of Enoch, John the Baptist, and St. Paul, “To execute judgment upon all the ungodly” inhabitants of Christendom—“to burn up the chaff with unquenchable fire”—and “in flaming fire to take vengeance on them that know not God, and obey not the Gospel” (Jude 15; Matt. iii:12; 2 Thess. i:8).

*Then* preceding His visible coming, he intends to raise His dead saints and gather His living ones. And when He comes He will gather together the scattered tribes of Israel, and set up an empire on earth in which every knee shall bow to Him, and every tongue confess that Christ is Lord.

When, how, where, in what manner, all these things shall be, we cannot say particularly. Enough for us to know that *they shall be*. The Lord Jesus has undertaken to do them, and they shall be performed. The Lord Jesus waits for the time appointed by the Father, and then shall they all come to pass. As surely as He was born of a pure virgin, and lived on earth thirty-three years as a servant, so surely He shall come with clouds in glory, and reign on the earth as a king.

Reader, I charge you to establish in your mind among the great verities of your religion, that Christ is one day to have a complete kingdom in this world—that His kingdom is not yet set up—but that it will be set up in the day of His return. Know clearly whose kingdom it is not: not Christ’s, but the usurper Satan’s. Know clearly whose kingdom it is to be one day: not Satan the usurper’s, but Jesus Christ’s. Know clearly when the kingdom is to change hands, and the usurper to be cast out: when the Lord Jesus returns in person, and not before. Know clearly what the Lord Jesus is doing now: He is sitting at the right hand of the Father—interceding as a High Priest in the holy of holies for His people—adding to their number such as shall be saved by the preaching of the Gospel—and waiting till the appointed “day of His power,” when He shall come forth to bless His people, and sit as “a priest upon His throne” (Zech. vi:13). Know these things clearly, and you will do well.

Know these things clearly, and then *you will not cherish extravagant expectations* from any church, minister, or religious machinery in this present dispensation. You will not marvel to see ministers and missionaries not converting all to whom they preach. You will not wonder to find that while some believe the Gospel, many believe not. You will not be depressed and cast down when you see the children of the world in every place many, and the children of God few. You will remember that “the days are evil,” and that the time of general conversion has not yet arrived. You will thank God that any are converted at all, and that while the Gospel is hid to the wise and prudent,

it is yet revealed to babes. Alas! for the man who expects a millennium before the Lord Jesus returns! How can this possibly be, if the world in the day of His coming is to be found as it was in the days of Noah and Lot? (Luke xviii:26-30).

Know these things clearly, and then *you will not be confounded and surprised by the continuance of immense evils in the world.* Wars, and tumults, and oppression, and dishonesty, and selfishness, and covetousness, and superstition, and bad government, and abounding heresies, will not appear to you unaccountable. You will not sink down into a morbid, misanthropic condition of mind, when you see laws, and reforms, and education, not making mankind perfect. You will not relapse into a state of apathy and disgust when you see Churches full of imperfections, and theologians making mistakes. You will say to yourself, "The time of Christ's power has not yet arrived—the devil is still working among his children, and sowing darkness and division broadcast among the saints—the true King is yet to come."

Know these things clearly, and then *you will see why God delays the final glory,* and allows things to go on as they do in this world. It is not that He is not able to prevent evil—it is not that He is slack in the fulfilling of His promises—but the Lord is taking out for Himself a people by the preaching of the Gospel (Acts xvi:14; 2 Peter iii:9). He is longsuffering to unconverted Christians. "The Lord is not willing that any should perish, but that all should come to repentance." Once let the number of the elect be gathered out of the world—once let the last elect sinner be brought to repentance—and then the kingdom of Christ shall be set up, and the throne of grace shall be exchanged for the throne of glory.

Know these things clearly, and then *you will work diligently to do good to souls.* The time is short. "The night is far spent. The day is at hand." The signs of the times call loudly for watchfulness, and speak with no uncertain voice. The Jews are cared for as they never have been for eighteen hundred years. The Gospel is being preached as a witness in almost every corner of the world. Surely if we would pluck a few more brands from the burning, before it is too late, we must work hard and lose no time. We must preach—we must warn—we must exhort—we must give money to religious societies—we must spend and be spent far more than we have ever done yet.

Know these things clearly, and then *you will be often looking for the coming of the day of His appearing.* You will regard His coming as a glorious and comfortable truth, around which your best hopes will all be clustered. You will not merely think of Christ crucified, but you will think also of Christ coming again. You will long for the days of refreshing and the manifestation of the sons of God (Acts iii:19; Rom. viii:19). You will find peace in looking back to the cross, and you will find joyful hope in looking forward to the kingdom.

Once more, I repeat, know clearly Christ's present position. He is like one who is "gone into a far country to receive a kingdom, and then to return."



**A Woman Speaks** A certain woman connected with "Smith College," where infidel Professor Barnes used to teach, said recently: "I personally think that the best form of Christianity is Socialism. In Socialism may be found the true application of the principles of Christianity, and that cannot

always be found in the Church. I don't think the Church is Christian enough. What is the use of having Christian ideas if you can't put them into practice? The Church offers little opportunity for actual application, while Socialism does."

Poor woman teacher! She is ignorant of what true Christianity is and she knows nothing about the true Church either. It shows the increasing trend in many of our educational institutions towards Socialism. It surely is coming. And it will not stop with Socialism, but the goal is a radical, atheistic communism. When it comes it will bring the harvest of the seed sown by the destructive critics who have denied, and who are denying, God's Holy Word and God's Holy Son. Unbelief in the Bible leads to unbelief in the Son of God our Saviour. Then the Gospel is abandoned. The dreamers of making the world a decent place to live in become blinded and the blind leaders of the blind grope on towards the precipice. And finally they will crash down in world revolution, bloodshed and universal anarchy, and beyond the blackness of darkness for ever.



**Continued  
Blessing**

In all places where it was the privilege of the Editor to minister the Gospel and the truth of God, the Lord has given great blessing and great encouragement. We do not expect anything else in these days. We can count on the power of the Holy Spirit as we, and all other true servants of the Lord, minister the Word of God in fearlessness. We also know something of the wrath of the enemy and how he tries to hinder, and expect a great deal more in the future. But Christ has all power and so we fear nothing.

In the **D. L. Moody Memorial Church**, H. A. Ironside, Pastor, in Chicago, we had splendid gatherings during the week. On Lord's Day morning the audience was over 3,000. In all other places we visited the Lord gathered in His people, many of them like perplexed and hungry sheep, and He graciously fed them. We have not space to relate all the blessing He gave in different states and places.

We have calls for this month to come to **Danville, Pa.**, May 19-23 (our second visit this year); to **Millersville and Lancaster, Pa.**, and for next month **Denver, Colorado, and Chicago.**

May the Lord graciously guide and provide.



**Evangelistic Notes**

Our readers will find in the current issue for the first time "Evangelistic Notes." They will be furnished by a young and successful Evangelist and Radio speaker. Our brother F. L. Whitesell, is heart and soul with us in faith and in practice. We are sure these notes, which will contain the Gospel, will add to the value of our magazine.



**Incorporated**

Our readers may have noticed that the word "Incorporated" appears now after our name. We have done this to insure the continuation of the testimony of "Our Hope" should our Lord delay His promised coming. In that case the day may come when the Editor might not be able to continue as he has done for almost forty years editing this magazine. If that should happen in His providence all is now arranged that the publication of the magazine will be continued by responsible and consecrated hands.

Incidentally we might mention that any gifts you send to sustain "Our Hope," to increase its circulation, to make possible the publication of books and their free circulation, as well as to our ministry can now be legally deducted from your income tax.

We need your continued prayers and your support, as we feel the hard times increasingly. Especially pray that the subscription list of the magazine may be increased, and that we may be enabled to publish more dispensational tracts for free circulation. The demand for them comes from everywhere.

**The Summer Conferences**

The Editor conducts this coming summer, D. V., two Summer Bible Conferences. The first one will be held again in **Montrose, Pa.**, August 8-14. We expect the largest attendance this year, for we have received many inquiries.

Some want to know where Montrose is in Pennsylvania, and how it can be reached. Montrose is in Susquehanna County, some thirty miles south of Binghamton, N. Y., and about the same distance from Scranton, Pa.

The best way to reach Montrose is by the **Lackawanna System**. It is far better reached by this system than by the Lehigh Valley. Going from New York, New Jersey or the western part of the State, go to **Alford, Pa.**, on the main line. Then take the branch line to Montrose, a trip of only thirty minutes. We will send you a time table for information. The Editor will give daily lectures, and two Evangelists, Mr. F. L. Whitesell and Thomas T. Edwards, will also participate. Full programs will be sent out as usual during the coming month.

The second Conference is in **Stony Brook, L. I.**, August 14-19. Stony Brook is reached by the **Long Island R. R.** and also by boat from Bridgeport, Conn., to Port Jefferson; from there by bus to Stony Brook.

The program this year is very rich. Besides the Editor the following speakers are expected:

**Mark A. Matthews, D.D.**, of Seattle, Pastor of the largest Presbyterian Church in the world.

**H. A. Ironside, Litt.D.**, Pastor of the Moody Church, Chicago, Ills.

**Canon Dyson Hague, D.D.**, Rector of the Church of the Epiphany, Toronto.

**Prof. R. Fritsch, D.D.**, professor in Muhlenburg College (Lutheran), Allentown, Pa.

**George Douglas**, Pastor of First Baptist Church, Flushing, L. I.

Programs will soon be mailed. Make reservations early by addressing our manager, Gilbert Moore, Stony Brook, L. I.

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Continue to pray daily for the Editor and the testimony he is still enabled to give. Be our fellow helpers in prayer.

## The Book of Psalms

### PSALM LXIX

This is a great Messianic Psalm. Next to the twenty-second Psalm it is the most quoted in the New Testament Scriptures. The leading New Testament quotations are the following: Verse 4 in John xv:25; verse 9 in John ii:17 and Rom. xv:3; verses 22-23 in Rom. xi:9-10; verse 21 in Matt. xxvii:34, 38; Mark xv:23, 36; Luke xxiii:36; John xix:28-30; verse 25 in Acts i:20. Like the forty-fifth Psalm, this Psalm bears the inscription "*Shoshannim*," lilies. We find here deep revelations of His sufferings, His soul agony and the vicarious character of His blessed work.

#### I. Hated Without a Cause. (Verses 1-6.)

"Save me, O God!  
 For the waters are come in unto my soul.  
 I sink in deep mire, where there is no standing;  
 I am come into deep waters—the flood overfloweth me.  
 I am weary with my crying, my throat is parched;  
 Mine eyes fail while I wait for my God.  
 They that hate me without a cause  
 Are more than the hairs of my head,  
 They that would destroy me—wrongfully mine enemies—  
 are powerful;  
 Then I restored what I took not away.  
 O God, Thou knowest my foolishness  
 And my trespasses are not hid from Thee.  
 Let not them that wait on Thee  
 Be put to shame in me, Lord, Jehovah of Hosts.  
 Let not those who seek Thee  
 Be confounded in me, God of Israel.

That the foundation of this Psalm is also a personal history of David, one of his experiences in suffering, must be assumed, though the exact time when he wrote this Psalm cannot be ascertained. The quotation of the words "they that hate Me without a cause are more than the hairs of My head" in John xv:25 is the evidence that our Lord in His sufferings is here prophetically in view. We hear His cry as the waters come unto His holy soul. We behold Him going into the depths of the waters of sorrow and judgment for us. He sinks into the mire and floods overflow Him. We hear His cries "when He had offered up

prayers and supplications with strong crying and tears, unto Him that was able to save Him from out of death" (Heb. v:7). It is all descriptive of His vicarious suffering. But more than that is here. He restored what He had not taken away. This brings into view the trespass offering, which reveals the glorious fact that in the vicarious sufferings of Christ more than that is restored which the enemy had taken away. He owns the foolishness and trespass of lost sinners as His own. Augustine in his exposition of this Psalm found great difficulty in verse 5 in his attempt to explain everything in this Psalm as a prophecy of Christ; he escapes from the difficulty by saying that the words apply to the members of Christ, and not to the Head. And those that seek the God of Israel, those that wait on Him, trust in His promises of redemption, will not be put to shame. His atoning work meets all their need.

## II. Bearing Reproach. (Verses 7-12.)

"Because for Thy sake I have borne reproach;  
 Shame hath covered my face.  
 I have become a stranger to my brethren,  
 And an alien to the children of my mother.  
 For the zeal for Thy house hath consumed me,  
 And the reproaches of those that reproached Thee  
 Are fallen upon Me.  
 While my soul fasted I wept,  
 And it became a reproach to me.  
 I made sackcloth also my garment,  
 And I became a proverb unto them.  
 They that sit in the gate talk of me;  
 And the songs of them that drink strong drink concern me.

Much in this prophecy was fulfilled in His three years' ministry among His people. It brings before us the strife and contentions from the side of His enemies when He walked in His loveliness amongst them. He bore reproach and the reproaches fell upon Him, while shame covered His face. He suffered among His own, who cast Him out, refused Him as their Messiah and Lord, so that He became a stranger to them. Similar words we found in Psalms xxvii:10; xxxi:11; xxxviii:11.

Verse 9 is quoted in the second chapter of John's Gospel. He cleansed the temple, His Father's house, and said those

significant words: "Take these things hence, make not My Father's house a house of merchandise." It was then that His disciples, who knew these Psalms, were reminded of this verse. They remembered that it is written, "The zeal of Thine house hath eaten Me up." This is the more remarkable, as often these disciples did not understand the prophetic Scriptures and their eyes were holden not to see the sufferings of the Christ in Scripture.

### III. His Own Prayer. (Verses 13-21.)

"But as for me, my prayer is unto Thee, Jehovah,  
 In a time of acceptance:  
 O God in the multitude of Thy loving-kindness, hear me,  
 In the truth of Thy salvation.  
 Deliver me out of the mire, and let me not sink;  
 Let me be delivered from them that hate me,  
 And from the deep waters.  
 Let not the waterflood overflow me,  
 Nor let the deep swallow me up;  
 And let not the pit shut her mouth upon Me.  
 Answer me, O Lord! for Thy loving kindness is good,  
 Turn unto me according to the multitude of Thy  
 tender mercies.  
 And hide not Thy face from Thy servant,  
 For I am in trouble, answer me speedily.  
 Draw near to my soul and redeem it;  
 Because of mine enemies, set me free.  
 Thou hast known my reproach and my shame and  
 my dishonor;  
 Mine oppressors are all before Thee.  
 Reproach hath broken my heart, and I am overwhelmed;  
 I looked for sympathy and there was none,  
 And for comforters, and found none.  
 They gave me also gall for my food,  
 And in my thirst they gave me vinegar to drink.

These verses give us a glimpse into the secret prayer life of our Lord. How many times He was alone whole nights and days in the desert places and in the mountains. The Gospel records tell us that He prayed. What He prayed is not revealed. But here we learn what He must have prayed, for these words are the prophetic, the pre-written soul agonies of the Holy One.

Here again we read of His deep distress, but also of the assurance of His deliverance and of His victory. The deep and the pit in which He was to go, and into which He went, could not hold Him. He was saved out of it, though He

went there to save and to deliver. His comfort was that God knew and saw all the reproach, the shame, the dishonor heaped upon Him. All that His oppressors did against Him was known to God.

Some teach upon the statement of verse 20 the idea that our Lord died of a "broken heart." But He did not. It is not His physical heart which is mentioned here. Our Lord's life was not surrendered and given because weakness forced Him to die; He gave His life, and the loud cry on the cross ere He dismissed His spirit is the evidence of it. And in all He stood alone. He looked for sympathy and comforters but there were none.

Verse 21 is quoted in all the four Gospels. While hanging on the Cross He knew that all Scriptures as to His vicarious suffering were being fulfilled. But then He remembered this verse, and that the Scriptures might be fulfilled He said, "I thirst."

#### IV. The Retribution. (Verses 22-28.)

"Let their table become a snare before them  
 And their very welfare a trap.  
 Let their eyes be darkened, that they see not;  
 And make their loins continually to shake.  
 Pour out Thine indignation upon them  
 And let the fierceness of Thine anger take hold of them.  
 Let their habitation be desolate.  
 Let there be no dweller in their tents.  
 For they have persecuted Him whom Thou has smitten,  
 And they talk of the sorrow of Thy wounded ones.  
 Add iniquity unto their iniquity;  
 And let them not come into Thy righteousness.  
 Let them be blotted out of the book of the living,  
 And with the righteous let them not be written."

Here is a revelation of the retribution which is to come upon the enemies of Christ and the enemies of His people. The eleventh chapter in the Roman Epistle applies these words to the Jewish people. And how literally they have been fulfilled in their history up to the present time. But these words also have a wider application. All the enemies of Christ, who reject Him, are included.

"The time yet comes in which the eyes darken, and that in which was men's confidence is removed. Then the "loins" begin to "shake." The dread of the unseen, never

anything else but a dread, comes upon them. God begins to be manifested, but in wrath which lays hold upon the guilty. Presently a desolate camp in the desert, a "wall" as the idea is—a mockery of protection for the feebleness that sought once to it for shelter, but is gone; the tents there, but empty—becomes the figure of their doom; themselves, where are they?"\*

#### V. His Exaltation and Victory. (Verses 29-33.)

"But I—poor and suffering;  
Thy salvation, O God, shall set me on high.  
I will praise the Name of God with a song,  
And magnify Him with thanksgiving.  
And it shall please Jehovah more than an ox,  
A bullock with horns and cloven hoofs.  
The afflicted see it and rejoice;  
Ye that seek God, your heart shall live.  
For Jehovah heareth the needy,  
And His prisoners He has not despised.  
Let heaven and earth praise Him,  
The seas and everything that moveth therein.  
For God will save Zion, and build the cities of Judah,  
And men shall dwell there and possess it;  
And the seed of His servants shall inherit it,  
And they that love His Name shall abide therein."

Blessed words these! The afflicted One, the One who passed through the deep waters, the hated and despised One, who carried our sorrows and griefs, is now seen exalted. Saved out of death by His glorious resurrection He is set on high. All that the New Testament reveals so fully (Eph. i:19-23; Phil. ii; Heb. i) is indicated in the one sentence, "Thy salvation, O God, setteth Me on high." The victory is won. Sin and Satan defeated, death and the grave conquered. All is now praise. God is glorified. The kingdom has come at last and heaven and earth praise Him. The sea also joins in with all its living creatures. Israel, Zion, has its inheritance, and His seed inherits it all. They that are His abide in the glorious inheritance.

What a precious Psalm it is! It begins with the cry of the One who bore our sins in His body, who suffered for our sake. It ends with the glorious results of His atoning work.

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\*Numerical Bible;

## These Two Agree in One

BY F. C. JENNINGS

How strong and beautiful are the moral links between the two women—she of Luke vii, and she of John xii; far apart in many respects, they yet join hands in many. The host is Simon the Pharisee in one, and it is still Simon, only he is “the leper” in the other (Mark xiv:3). Early in the Lord’s ministry is the one incident, at the very close is the other. Unnamed is the scene of the first, but probably in the north, Bethany in the south is the scene of the other. Separated thus, yet they are morally united—“*they agree in one*” as we shall see. The poor sinful creature of Luke, has just found Him. She has discerned His Deity through the veil of His humiliation, and finding that God—the very God—is not against, but actually *for* her, in this glorious One, the fountains of her being are unloosed: all the hardness of her heart is broken up, and the gentle showers of penitence flow in tears upon His untended Feet. What does she know of Him? How much and yet how little! Nothing does she know of His redeeming work—no intelligence has she in His truth, for she has not “sat at His feet and heard His word”; but she knows *Him*, she has found *Him*, and all she has is straightway *His*.

Turning to John how great is the difference! It is again a supper, but not now made by a self-satisfied Pharisee, but “in the house of Simon the leper”—necessarily a healed leper, and, as the leprosy of Scripture was incurable by human agency, we must conclude that, as Lazarus reclining there, was evidence of His power over death, so this Simon the leper was evidence of His power over leprosy. These two men too in their names “touch” each other, but here it is in the way of contrast. The Pharisee merely “desired him that he would *eat with him*,” but He is not the “guest of honor” at that meal. But at the supper in Bethany it is made expressly for Him. Nor are we ever told of what was *on* the table, but always of those *around* it, for it is they who give Him to eat. No lukewarm religious Pharisee—complacent

and self-satisfied—ever did, ever could, or ever will “make Him a supper.” But a leper—a healed leper, who owes that healing to Him was and is still a very suitable provider of a feast for the Friend of publicans and sinners. And in that scene in John, what a worthy company for the Son of the God of all grace! But of all, who is the one to give Him the most acceptable ministry, both as to intelligence and affection? It is she who breaks once more that box of very precious ointment on His feet, and again wipes then with the hair of her head. How closely do these women “touch” in these actions! They “agree in one” aim to exalt Him. For as the pardoned sinner in Luke seems to say: It needs but to know Him truly even but for an hour, and you will give joyfully all that you have, and will “count all things but loss for the excellency of that brief knowledge,” so Mary—the well-known Mary of Bethany says: “Yes, He is worthy of the same worship at the end as at the beginning, when after sitting at His feet and hearing His word, my heart has been flooded with light as to His love, measured only by His death and resurrection; and thus in *my* box of ointment is a significance not to be found in that of my dear sister of Luke vii.” Aye, and the Lord discerns the deeper meaning of the act, for let Judas object, and he shall be silenced with the words, “against the day of my burial hath she kept this”—“she is anointing my body for the burial.” But is there not a wonderful secret in that anointing? Bodies were wrapped in linen clothes and with sweet spices to speak of the affection of the sorrowing friends, but who ever heard of anointing with ointment? Surely there is a far sweeter story than death and the tomb in that anointing for His burial. Anointing always speaks of hope, cheer, and some special ministry or activity lying ahead. In that Jewish aspect of sickness as chastening, which we find appropriately enough in the most Judaistic of the Christian writers of the New Testament, the sick one is to call for the elders of the Assembly, and they will pray over him, and anoint him with oil in the name of the Lord. What follows? Is that because of the hopelessness of the case? Has Jezebel the truth of it when she gives her “*extreme unction*,”



because death is certain? O how far from it! "The prayer of faith shall save the sick and the *Lord shall raise him up.*" Let us throw the light of that resurrection on Mary's very costly spikenard, and does not that light send its cheering ray far beyond Joseph of Arimathea's tomb? Indeed it does; and as we read of "the Spirit raising up Jesus from the dead" (Rom. viii:11), so do we see a symbol of that Holy Spirit in the ointment, and Mary's assured faith in His resurrection is told out by her broken alabaster box. Not to a hopeless death and burial, but to an assured resurrection did that ointment witness—O think what a cheer that must have been to Him, and is it not beyond measure beautiful to us? It corresponds thus, I think, with the angel's ministry in Gethsemane, for that too reminded Him of the impossibility of the tomb to retain Him. Luke xxii-43 with Ps. cii:25-27.

Ah, my beloved fellow-believer, the evening shades of unbelief and worldliness have drawn their curtains over the professing Church, and low burn the lamps of His witnesses today; but still we too may "*help those women who labored*" thus to exalt Him. What mattered it that one had only known Him for an hour, and the other for years: each could only give Him all. What matters it that you know Him well, and I alas, but dimly: that you are an aged disciple, and I but a babe in Christ, yet even so, you cannot get higher than His feet, and there by grace, may I be too, and we will join hands and hearts as do these two dear women with their alabaster boxes of very precious ointment. Do you say: "Alas, I have no such alabaster box of ointment of spikenard." Never mind, a *broken and contrite heart He will not despise!*

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## Current Events In the Light of the Bible

**Continued Agitation for World Revolution.** Tenaciously the Soviets continue in their program of world revolution. Recently sixteen Russian spies well supplied with funds attempted to enter Roumania to spread terror there. The plot was nipped in the bud. The Roumanian authorities

said they believed that the prisoners had been commissioned to organize a campaign of terrorism against prominent persons, in what police called the biggest Soviet espionage plot in years. Czecho-Slovakia also has had evidences of Russian spies in its Republic. Japan is suffering in the same way. In our own land the Soviets are more busy than ever before. Those in authority claim that the recent bomb outrage, by which several men were killed, was engineered by the Reds and that its aim was to produce terrorism here. During a mass meeting held in New York City by fifty patriotic groups against these agitations, the speakers rightly branded Communism as a movement which strikes at the foundation of government, the home, the family and religion, and each of the three representatives warned the audience that there were more Reds in the country than most persons realized. It was also pointed out that Communism has its admirers and advocates among the educators and cultured men of different institutions.

Representative Eslick said there were thirty or forty organizations working hand in hand with the Communist party in this country and that he was going to introduce a bill in Congress to deny mail and interstate commerce privileges to their publications.

"If the Communist declares his loyalty to the Red flag and for the destruction of our government by force and revolution, if he be an alien, I would deport him right now," said the Tennessee Representative.

"If he be an alien naturalized I would revoke his naturalization, take from him his citizenship and send him along with the unnaturalized outlaw.

"If he should be an American citizen proclaiming allegiance to the Soviet flag and for the destruction of our government by revolution, when he proclaimed this publicly I would make his words the overt act of law, declaring it to be a felony, and send him to the penitentiary, where he belongs."

Can it be stopped? According to Scripture the present age ends in lawlessness with a lawless one as the head. It seems as if the attempts of Sovietism are a strong way preparer for the end of lawlessness. It will prevail till He

appears, who will destroy the lawless one with the brightness of His Coming.

**The Failure of True and Righteous Government.** The power of the Criminal World rising up against a Government which is founded upon justice is simply appalling! For a number of years we have been cursed with a new industry, the bootlegging industry. That has given birth to gangsterdom, and out of that has come that horrible crime kidnaping. Strange it is that hundreds of cases happening in a year left everybody indifferent till the child of a prominent man was stolen. It filled the whole land with horror. What followed is almost unbelievable. Not only was money promised for the return of the child, but the beastly criminals were actually promised immunity. Furthermore, connections were made with the underworld and the Government acknowledged thereby its weakness if not defeat.

One of the best Canadian dailies is the *Toronto Globe*. We quote one of its editorials and recommend it for reading to the President, the Senators, the Congressmen, the Supreme Court, to all judges and all other officials.

United States law enforcement appears to have gone underground. Never before in any country has there been presented the spectacle of an appeal to recognized crime leaders to apprehend criminals. The Lindbergh kidnaping case has brought to light a condition suspected, but not altogether credited. The law is impotent. Different branches of officials are in disagreement as to procedure. Every move is given the fullest publicity. Police officers submit to categorical interviews by the press. Desperate, the harassed parents of the lost child turn to the underworld. In their frame of mind they are willing to take any course holding promise that the baby may be discovered. Contact with the underworld has been established. The law stands aside. The gangster takes command.

What a commentary on conditions in a great country, a country boasting of its progress, its civilization! What an impression the rest of the world will gather from this official recognition of failure to cope with the criminal! The strength of the underworld now stands out in a clear light. It is recognized; established; emboldened. A precedent has been set up, of which the gang leaders will be quick to take advantage. Smiling, conscienceless thugs have secured a standing. In future what can helpless Government agencies do but make further appeals for help to the lowest element in the life of the nation?

It is an amazing situation; an evidence of serious decadence in public morals. Also, it is an evidence that, while evil elements at the bottom have grown in influence, the higher agencies of law enforcement have been weakened by a wrong system of law enforcement. Incidents in New York, Chicago and other large cities have shown

that the courts were corrupt. Elective judges and public prosecutors, who must go back to the general ballot box for endorsement, have yielded to the inevitable temptation. The result has been corruption at the top; and increasing boldness among those who were busy below, in the dark. Now their leaders are out in the open, more impudent than ever; appealed to that criminals may be captured.

A dark picture; but not without its shade of light. If the public conscience of the United States has not become altogether callous toward an insufferable condition of lawlessness on the one hand, and this proof of official helplessness on the other, there may be a revolt against the whole sorry business. It is unbelievable that there is not in the United States an element of the population with sufficient moral fiber and public spirit to demand that such truckling to the underworld must cease. This incident well may be the turning point. The self-respect of a nation demands that there be an overhauling of the system of law enforcement.

**Meher Baba Has Arrived.** Meher Baba has come to America to break down all religious barriers, destroy American materialism and amalgamate all creeds into a common element of love. He has some job on hand!

He is a follower of Zoroaster, and they call him the "God-Man." It is claimed that he has performed, and does perform, the same miracles which our Lord performed. He claims to have realized his mission on earth when he first met an Indian Saint Baba Jan, who lived 130 years. For nine months after that meeting he was in a state of coma during which time he did not sleep nor eat. At the end of that time he had attained the super-conscious state in which he merged into God. And now he has come back to the universe to carry out his mission of redeeming the world.

Just another satanic agent and antichrist. But he will find plenty of silly women and filthy dreamers to follow him. And as modernistic infidels have pronounced that Indian Gandhi another Christ, so will this fellow also be put alongside of our ever blessed Lord.

**Young People's Relationships.** Under this title, "Young People's Relationships," "A Manual for Leaders" has been published by the Pilgrim Press of Boston and Chicago. It is issued under the auspices of the "Conference on Preparation for Marriage and Homemaking," instituted by the *Federal Council of Churches*. The writer of this manual is

Benjamin S. Winchester, of the Federal Council of Churches.

Among the members of the Conference on Preparation for Marriage and Homemaking, we find the following names: *Samuel McCrea Cavert*, Federal Council of Churches; *Daniel A. Poling*, head of the Christian Endeavor Society; *John W. Elliott*, Baptist Publication Society; *Blaine E. Kirkpatrick*, Epworth League. Their names with others appear on one page of this pamphlet.

To say the very least, some of the contents of this brochure of sixty-six pages are shocking. Under the problem of sex we find some seventy-five questions, which nearly all relate to sex. Here is a specimen under "Some problems for girls":

No. 17. I have a friend who holds me so close when we dance that I can feel the form of his body. Sometimes he holds me so tight to him, he really groans. I ask him why he does so and he says, "I love to dance." Is dancing in itself wrong?

We apologize for quoting this in our pages. But the next question, No. 18, is of such a nature that we dare not quote it on account of its vile suggestiveness.

On page sixty-four is part of the report of the Committee on Marriage and Homemaking of the Federal Council of Churches on Birth Control. This is given under the title "*The View of the Church.*" Under this head we find a subtitle, "Consideration Relevant to Sex Ethics." This is an excerpt from the report of the sub-committee on Social Hygiene. It condemns prostitution. And here as a "*view of the church*" we find a condemnation of youth indulging with *friends*. But in the next paragraph a remedy is suggested. We quote it:

"Youth has another possible form of sex satisfaction, namely, indulgence with *one* friend. This excludes promiscuity, and it may become the intimate expression of love."

Astonishing! If this is not the road to free love, then what is it? And astonishing that the leader of the *Christian Endeavor* should allow the use of his name on such a pamphlet!

What young people need is the Gospel of the Lord Jesus Christ. We do not mean some kind of *a Gospel*, but *the*

Gospel, which is the power of God unto salvation. That Gospel is written in the Cross of Christ, who died for our sins. That Gospel can give peace to the human heart, but it also offers a new nature and a new life. It has power not only to wash our sins away, but to give power over sin. Young people are being robbed today of this Gospel, the only power for righteousness, by certain religious leaders, some of them the leaders of this religious-political machine, which functions in the Capital of our Country, Washington, D. C. These men have no more use for that Gospel. And as God's greatest gift to man, the Gospel of Jesus Christ, is rejected, immoralities and all deeds of violence increase year after year at a frightful rate. The young people become, as predicted in the Bible, "disobedient to parents, lovers of pleasure more than lovers of God, incontinent," and everything else. The moral conditions in high schools and certain higher institutions are unspeakably vile. But it all comes back to a false religious leadership with its denials of the real essentials of Christianity.

And how long will thousands of true Christian believers continue to be unequally yoked in certain organizations with unbelievers? *Come ye out from among them!*

**Some Professors of Columbia University.** Prof. Wm. H. Kilpatrick, professor of education at Columbia University, and a disciple of Prof. John Dewey, a member of radical organizations of so many types that it would be difficult to know whether to classify him as a red, a pink or a dupe, recently denounced the Daughters of the American Revolution, the American Legion and the R. O. T. C. as "professional patriots." He overlooked a big bet, for he could add greatly to his list if he desired to smear all patriots and patriotic movements in the United States who believe much as those above mentioned. No doubt the attacked organizations will be grateful for the recognition given them by the "pink" professor. An appropriate reply might be that it is better to be classified as a "professional patriot" than a "professional pink" or a "radical dupe" receiving public money for his hire as a professor but preaching against those things which have made his position possible.

Kilpatrick denounced "flag-saluting in schools," the "teaching of military science in colleges" and "the glorification of war in history." It is decidedly wrong, according to the Columbia University "confessor" for American youth to salute Old Glory or to learn about the heroic deeds of the George Washingtons, Roosevelts, Pershings, and others who made our nation possible and defended its rights. It might be well for Dr. Butler, head of the institution, to come out in the open and let the American public know where he stands on these matters. The American public and government have been harangued by his army of pinks long enough, and unless the Doctor speaks up, the public will begin to believe that he is operating a haven for such incumbents.—*National Republic*.

**And Some of the Senators are Still Sleeping.** Some of our lawmakers are still talking in their sleep of a false security, that Communism and revolution is nothing but a strawman. They are sure that there is no danger. We wonder if they ever will be aroused.

A few weeks ago in New York City the "National Students League" was in session. According to Joseph Cohen (a Jew, of course) a student in Columbia University, the league is a "students' revolutionary organization." This Jew got up and said: "We have concluded that the way out for the students is the revolutionary way out, and that no other way exists for the American students."

Then arose one Arnold Johnson, a student in the *Union Theological Seminary*, that hotbed of the most subtle infidelity and also communistic and socialistic propaganda. This theological student said: "We students have been the victims of the educational institutions in which we have been prisoners. We have nothing to lose but the chains of drugged minds."

Union Seminary, with its president Coffin, certainly has put supernatural Christianity into a "coffin." But there is coming a resurrection day. Then followed a professor of the Columbia University who lauded the Soviets to the sky and praised their educational system. Others followed doing the same. Wake up ye leaders of the nation!

## Under His Shadow

BY J. M. MARKWICK

On the morning I left England for China, the Rev. J. Hudson Taylor, Founder and Director of the "China Inland Mission," in bidding me farewell, said to me: "My young brother, you will be 'Under the Shadow of the Almighty' where ever you go." Constant meditation on these words induced the following lines. I may say that the first line of the second stanza was impressed on my mind when beholding my soldier-guards and my chair-bearers prostrating themselves before one of the many wayside shrines to ask pardon for being compelled to guard and carry "so notorious a foreign devil" as the Si-au Fu authorities had declared me to be. The reference to weariness in the third stanza is to the dying condition in which I was supposed to be.

My companion and I had volunteered for Relief Work in Shau-Si Province, but the rapacious Governor insisted that we give over to him all the Relief Funds in our possession and those which we had power to withdraw from the Provincial Bank. He wished to confiscate these funds to his own personal use, and as we firmly refused to comply with his demands he expelled us from the city under strong guard at 3 A. M. on August 8 (1878).

*"He that dwelleth in the secret place of the Most High shall abide"*  
(Psa. xc:1).

"Under the Shadow of the Almighty" Grace,  
Abiding with God in His own "Secret Place;"  
How goodly my portion, how happy my case,  
With Jesus, my Leader, to run my life-race;  
HERE—in the body—Daily Blessings I trace,  
THERE—in the Glory—I shall look on His Face!

No need for an Image, to call to my view  
My Saviour, Who said: "I am always with you;"  
Whatever He promised, He surely will do,  
So I can in safety my journey pursue,  
His "Goodness and Mercy" are evermore true,  
And His Power will preserve me all the way thru.



Since all my afflictions my Captain will share,  
 Distress and aught else are made easy to bear;  
 Tho weary, so weary, I will not despair,  
 For wherever I am, Jehovah is there;  
 What ever may happen I'm still in His Care—  
 Yes! under God's Shadow, I'm safe ANYWHERE.

Aug. 10, 1878.

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## Prayer, God's Requirements

"Oh come, let us worship and bow down; let us kneel before Jehovah our maker" (Psa. xcv:6 R. V.).

(But), "If I regard iniquity in my heart (care for; heed), the Lord will not hear" (Psa. lxvi:18 R.V.).

"Jehovah is far from the wicked; but he heareth the prayer of the righteous" (Prov. xv:29 R.V.).

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts (desires) thereof" (Rom. vi:12).

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John ii:15).

"Ye ask, and receive not, because ye ask amiss that ye may spend (it) in your pleasures" (James iv:3 R.V.).

"Lovers of pleasures more than lovers of God" (2 Tim. iii:4).

"He that turneth away his ear from hearing the law (the Holy Spirit inspired word, 2 Peter i:19-21 R.V.), even his prayer is an abomination" (Prov. xxviii:9 R.V.).

"Thou has magnified thy word above all thy name" (Psa. cxxxviii:2).

"Heaven and earth shall pass away, but my words shall not pass away" (Matt. xxiv:35).

"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard" (Prov. xxi:13).

"Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you" (Luke vi:27, 28).

"And when ye stand praying, forgive, if ye have ought against any one" (Mark xi:25 R.V.).

"And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us" (1 John v:14).

"But let him ask in faith, nothing doubting" (James i:6 R.V.).

"In the name of the Lord Jesus, giving thanks to God the Father through him" (Col. iii:17 R.V.).

"If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you" (John xv:7 R.V.).

"For without me ye can do nothing" (John xv:5).

"In everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. iv:6).

"Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help (us) in time of need" (Heb. iv:16 R.V.).

"Not my will, but thine, be done" (Luke xxii:42).

—Arranged by A. L. Bradley.

## A Message for Each Day

**May 1.** "We will rejoice in thy salvation, and in the name of our God we will set up banners; the Lord fulfill all thy petitions" (Psa. xx:5).

It is *His* salvation in which we rejoice. He is the author and finisher of it; therefore we can rejoice. Banners are the signs of victory. He giveth us the victory. He answers our prayers—saved, victory and having access to the throne of grace.

**May 2.** "Then I said unto you, dread not, neither be afraid of them" (Deut. i:29).

The sons of Anakim, the giants, Israel feared. The fear was unbelief, and unbelief is fear. What have we to fear or to dread, knowing the Lord is on our side?

**May 3.** "Ye shall not fear them, for the Lord your God shall fight for you" (Deut. iii:22).

This is a positive command. The devil and his host hate us and are against us. The Lord fights for us. Take courage—the battle *is* the Lord's.

**May 4.** "Take ye good heed unto yourselves therefore" (Deut. ii:4).

It does need from our side watching and praying. Take heed that the enemy may not get an advantage over you. Do not put yourself back upon his territory. Resist him.

**May 5.** "For there is nothing hid which shall not be manifested; neither was anything kept secret, but that it should come abroad" (Mark iv:22).

A day of manifestation is not very far off. The hidden things will soon be brought to light. Oh, live every minute as if the next will reveal all in the light of God.

**May 6.** "And he went on his way rejoicing" (Acts viii:39).

This is all the Word has to say on the life and experience of the saved eunuch. This should be the sum and substance of the believer's life and experience—"rejoicing."

**May 7.** "He hath done all things well" (Mark vii:37).

If the people who saw the Lord acting and working thus confessed Him, how much more should we, who are on the other side of the Cross, praise Him thus! There is a day coming when, standing in His presence, we shall say: He hath done all things well.

**May 8.** "Thy faith hath saved thee; go in peace" (Luke vii:50).

Yes, go in peace! Peace which cannot be taken away, for He is our peace, May His peace rule heart and mind.

**May 9.** "The Lord appeared unto Abram, and said unto him, I am El Shaddai; walk before Me and be thou perfect" (Gen. xvii:1).

Our God is the El Shaddai, the all-sufficient one. Some one has said El Shaddai means "The God who is enough." And so He is. Oh, for a perfect walk before Him! A walk of faith.

**May 10.** "But the Lord was with Joseph and showed him mercy" (Gen. xxxix:21).

O never doubt, child of God, the presence of the Lord with you! It is all mercy which is from His side for you; and that which tries and seems hard will be shown by and by to be the greatest mercy.

**May 11.** "Save thy people, bless thine inheritance; feed them also, and lift them up forever" (Psa. xviii:9).

It is a prayer for Israel. But in it we can read our blessing. We are a saved people, past, present and future. We are a blessed people. We are a people fed and shall be lifted up forever. All of Him.

**May 12.** "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also Christ" (1 Cor. xii:12).

As the human body, so the body of Christ. Many members but one body. His own life in every member. Are you enjoying your union with Him our glorified head?

**May 13.** "God set the members every one of them in the body as it hath pleased Him" (1 Cor. xii:18).

Every member in the body of Christ has a special place and special service. What is your place and your service? Find it out and then in dependence on Him fill that place.

**May 14.** "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. xvi:13).

The evil day is upon us, and never before does it need watching and standing fast in the faith as now. May we be kept by the power of God.

**May 15.** "My meditation of Him shall be sweet; I will be glad in the Lord" (Psa. civ:34).

His name is sweet to our hearts. It is like an ointment poured forth. To sit before Him with His Word, which makes Him known, and meditate is indeed sweet and produces the gladness and joy in the Lord.

**May 16.** "And Abraham called the name of that place Jehovah-Jireh" (Gen. xxii:14).

The Lord provided another sacrifice. Full and rich, perfect and complete provision He made, and in it all our need for time and eternity is supplied.

**May 17.** "All that the Lord speaketh that I must do" (Num. xxiii:26).

Thus spake wicked Balaam. He was forced to do what the Lord said. May we yield Him, in the liberty into which He has brought us, the willing and ready obedience.

**May 18.** "Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me" (Psa. cxxxi:1).

O, for the lowly mind! How easy it is to be haughty and have eyes lofty. It is the dust where we belong before Him. There He can bless and satisfy us, while the rich He sendeth away empty.

**May 19.** "Be thou exalted, Lord, in thine own strength; so will we sing and praise thy power" (Psa. xxi:13).

The Lord exalted in power and glory is soon to be revealed. What a time of singing and praise will come with His glorious manifestation.

**May 20.** "When I see the blood I will pass over you" (Exod. xii:13).

The precious blood, it shields and covers us. We are saved by it, washed and cleansed and eternally safe.

**May 21.** "The Lord saved Israel that day out of the hand of the Egyptians" (Exod. xiv:30).

We are saved, not only from the judgment, but we are saved out of the hand of the enemies. The death of Christ has overthrown all our enemies.

**May 22.** "Jehovah-nissi" (Exod. xvii:15).

"The Lord is my banner." It speaks of victory. But the word banner means "pole" as well. It is used in the passage of the brazen serpent lifted up. The pole, the cross, is our victory.

**May 23.** "Bless the Lord, O my soul; and all that is within me, bless His holy name" (Psa. ciii:1).

The more we know, the more we shall praise Him. When at last we shall see Him we will render perfect praise.

**May 24.** "Behold I send you forth as lambs among wolves" (Luke x:1).

Lambs among wolves. May we prove to be lambs indeed, with the meekness and patience of the Lamb of God upon us.

**May 25.** "Be of good cheer" (John xvi:30).

Blessed words from Him who is the same yesterday, today and forever! If you are not of good cheer—downhearted and oppressed—it is because of unbelief.

**May 26.** "Who hath sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. 1:22).

Sealed, yes, forever sealed by the Spirit. He in our hearts is the earnest of an inheritance until the redemption of the purchased possession.

**May 27.** "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. v:1).

Satan is the great capturer. He never likes to see the people of God free. Hence if one realizes in faith his freedom in Christ, he even attempts to entangle him over again in bondage. Therefore, stand fast in the liberty.

**May 28.** "O bring Thou me out of my distresses" (Psa. xxv:17).

This is the right way how we should expect deliverance in trouble. Do not wait on man and expect the solution of your difficulties. The Lord is able and will do it and you shall praise Him.

**May 29.** "The word which I have spoken shall be done" (Ezek. xii:28).

Even so it will be. God is not man that He should lie or a son of man that He should repent. Every word shall be done.

**May 30.** "And being fully persuaded that what He had promised He was able also to perform" (Rom. iv:21).

**May 31.** "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Unto Him be glory in the church by Jesus Christ, throughout all ages, world without end. Amen" (Eph. iii:20, 21).

The time is short:

If thou would'st work for God, it must be now;

If thou would'st win the garlands for thy brow,

Redeem the time.

—*Dr. H. Bonar.*

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## Question Box

**Question 82.** Please explain 1 Corinthians xi:27-29.

To eat and drink unworthily is to fail to discern that the bread represents the dead body of the Lord Jesus, in death for us; and that the cup represents His blood shed for our sins. If I do not discern this when partaking, I partake unworthily, and am guilty in respect of the body and blood of the Lord, represented by the bread and wine; for, if I partake thoughtlessly in that way, there is no self-judgment. The symbols are made a common thing; dishonor is done to the body and blood of the Lord; all of which would indicate an unjudged state of soul. The remedy is to judge ourselves and so partake of that which represents the Lord in death for us. Eating and drinking judgment, means that eating and drinking without self-judgment will bring the Lord's judgment; that is, sickness and perhaps death. It is not being

unworthy to partake, but partaking unworthily—not discerning what the symbols signify.

**Question 83.** As the dates in Daniel xii all reach beyond the great tribulation, on to the very end of the age, and as Daniel was told he should stand in his lot “at the end of the days,” does not this strongly evidence that there will be no resurrection of *dead* saints until the great tribulation is past? (See Reb. xi:18). And that the “taken,” or caught away saints at the coming of the Lord will be only the living ready ones, who will be translated in mortal bodies like Elijah?

A precarious foundation for conclusions like these to rest upon, in the face, too, of plain statements of Scripture to the contrary. In that way we could argue away our best blessings. But let us look into each particular of the inquiry.

The dates in Daniel xii do reach to the end of the age, at which time Daniel will stand in his lot. So will we, as well as all the redeemed. But standing in our lots is not resurrection. That must take place before; but Daniel xii says nothing of it. We must go to the New Testament for that. When Christ our life shall appear, then shall we also appear with Him in glory (Col. iii:4). That will be our lot at the end of the age and David's too. But that is not resurrection; it has taken place some time before. The first thing to take place is the gathering of the wheat into the barn; then the tares are burned up in the judgments that ensue in the time of the great tribulation; then the righteous (the wheat) shine forth as the Sun in the kingdom of their Father. Gathering the wheat into the barn is the resurrection of the dead in Christ and the change of the living, and all together being caught up to meet the Lord in the air. The shining forth as the Sun is the appearing with Christ in glory. The first takes place before the last week of Daniel begins; how long before no one knows; nor is it intended to be known by and of us. The last takes place after the week is passed. This is the order stated in the parable of the tares in Matthew xiii, with which the order of events in 2 Thessalonians ii perfectly corresponds. Note it carefully, verse 1. The rapture of the first epistle (iv:17). “The coming of the Lord and our gathering together unto Him.” Verses 3-7, The Rise of Antichrist in the last week of Daniel. Verse 8, The appearing of the Lord in glory, when Daniel and we appear with Him. That shows how Daniel will stand in his lot at the end. It is better to learn from Scripture than to make deductions from passages that do not speak of that which we deduce from them. What Daniel's lot would be, and how he would reach it is not stated in Daniel xii.

But the living ready ones, and the dead ready ones will all be caught up at the same time, not at different times (1 Cor. xv:20-23, 51-53; 1 Thess. iv:16, 17). The corruptible will put on incorruption; that is the resurrection of the dead saints; the mortal will put on immortality; that is the change of the living saints. Then both together will be caught up to meet the Lord in the air. It cannot be too deeply impressed on our minds that this special resurrection of the dead in Christ, out “from among the dead” (Phil. iii:11, Greek) is outside the scope of Old Testament prophecy. At present the prophetic clock

is stopped, for Christ has been rejected, and it will not begin again until after the rapture has taken place. The proof of this is that not only does a search of the Old Testament fail to find a hint of the first resurrection and the rapture, but when it is revealed through Paul he says, "Behold, I show you a mystery" (1 Cor. xv:51), that is, a secret now told out for the first time. Exactly as in 1 Thessalonians iv:15, he writes, "For this we say unto you by the word of the Lord." It was a new revelation. You will not find it, therefore, in Daniel xii.

There is no resurrection of dead *saints* in Revelation xi:18. It doubtless alludes to death and hades giving up the dead which are in them (Rev. xx:13), which is the resurrection of the last judgment.

The "taken" of Matthew xxiv:40 are those taken away by judgment on the earth, not taken to heaven. As the flood took away the unbelievers of that day, so the coming judgments on the earth will take away the unbelievers of the coming day. It is what we read of in Matthew xiii:41 and 49.

The "ready" ones. The only thing that can possibly make us ready or fit for resurrection or change and translation to heaven is being "in Christ"; as we read, "The dead in Christ," no others, "shall rise first." When Paul was caught up into the third heaven, he did not say, "I, Paul, a devoted servant of Christ, was caught up because I was ready." Oh! no. If he spoke of himself he was the chief of sinners; less than the least of all saints; not worthy to be called an Apostle. What was his readiness then for the third heaven? Being in Christ. "I knew a man in Christ . . . caught up to the third heaven" (2 Cor. xii:2). That is the only readiness for being caught up when the Lord comes.

In mortal bodies? No, indeed. "Flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption." We shall be changed into immortality (1 Cor. xv:50-54). This passage proves also that Elijah was changed when he was translated.

**Question 84.** Please explain the difference between teaching and prophesying. It would seem that women were permitted to prophesy (Acts xxi:9; 1 Cor. xi:5), but not to teach (1 Tim. ii:12). Yet in Rom. xii:6 and 1 Cor. xii:28, prophesying is mentioned before teaching, as though it were a superior gift.

So it is a superior gift, and why should not women have it? "Covet earnestly the best gifts." "Covet to prophesy." We are not told to covet to teach. Prophesying is speaking on God's behalf the message to the heart and conscience of the hearer that God gives by the Holy Spirit at the time. It requires spirituality, which may be the reason of its rarity today (1 Cor. xiv:3 and 24). Prophesying in the early Church was doubtless revelation and inspiration (1 Cor. xiv:29, 30). That we have not now that Scripture is complete. But we still have the Holy Spirit in the Church and men speaking what He gives at the time. Teaching is the word of knowledge. No man can teach who is not a student of the word. The only restriction on women prophesying is that it be in private, not in public meetings (1 Cor. xiv:34). This was doubtless Philip's daughter's sphere of ministry. It is at least as important as public preaching, if not more so.

**Question 85.** Could it be gathered from 1 Corinthians

xi:5-16 that the woman praying or prophesying should wear a covering as well as have long hair?

Yes, that is what verses 5 and 6 state. A woman's head uncovered in public is all one as if she had her hair cut off. If the angels do not see God's order in creation observed in the world, He does want them to see it in the Church (verse 10).

**Question 86.** Have we who are saved any Sabbath, or a day set apart, seeing we are free from the law?

Yes, we have, thank God, a day set apart, not only free from the law, but free from the claims of business and work, at least to a great extent, so that we may enjoy fellowship of saints, worship and service in the Gospel on that day, as well as gather our children around us and teach them about Christ, for which some of us have so little time on week days.

But it is not set apart by legal enactment, but by the resurrection of the Lord on that day. Doubtless that is how the first day of the week came to be called "the Lord's day" (Rev. i:10). It was not the "day of the Lord" that John spoke of, for it relates exclusively to the vision of the Christ in the midst of the candlesticks—the seven churches—the things that are. When the day the Lord is the subject it is a separate vision entirely, for which John became in the Spirit a second time, and his standpoint was changed from earth to heaven. The Church will never see the "day of the Lord" while on the earth, but only after translation to heaven; and that in connection with a throne and not with candlesticks. Compare Revelation i:13 with iv:1-3. Therefore the Lord's day is the first day of the week, when the assemblies gathered together to break bread (Acts xx:7). The seventh day sabbath was a day of rest at the *end* of the week. To enter into rest on that day depended on having perfectly kept the law the previous six days. God rested the seventh day because His work was good. We have broken up that rest forever by our sins. But Christ has put away our sins and made rest for us. So that we begin the week with rest made by Him. That is a great privilege. Let us value it highly.

**Question 87.** Is it true that to the Church is committed one, and only one, mission, namely, to evangelize the world? Matthew xxviii:18-20 and Acts i:8 are given as proof of it. Are these passages pertinent? If it be true, why do the epistles to the Church never once speak of this as her responsibility, save in an indirect way as Christ's witness in the world?

The Church, as such, does not evangelize; individuals gifted by the Lord do, or should do. The Church does not teach; it is taught by teachers. Evangelists find in the above Scriptures, and others, such as Romans x:14, 15, their commission, which, with the possession of the gift to preach, makes them responsible to "go" (Mark xvi:15). It is the privilege of the Church to have fellowship with such in prayer and expenses. The epistles contain the material which the evangelist and the teacher are to use. The Acts gives us examples. Compare Acts xiii:2-4 with xiv:26, 27; also xv:36, xviii:26, etc. We must not fall into the egregious error of some that the commissions of the Lord, just before His ascension, do not apply to this dispensation.



## Evangelistic Notes

By EVANGELIST F. L. WHITESELL

Pastor, Wyoming Valley Bible Tabernacle

### The Face of Jesus Christ

A biography of the Lord Jesus Christ can never be written, for He is Eternal. For centuries books have appeared under the title, "The Life of Christ"; and their contents are bold evidence of the impossibility of the task attempted by human authors. One who wrote by Inspiration of God, declared concerning His three years of Heavenly ministry on earth, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John xxi:25).

Though "He humbled Himself" to redeem lost humanity, living an incomparable life of Beauty and Holiness on earth, not even a complete "biography of service" was permitted; for the Gospel narratives are *portraits*. The so-called "Harmony of the Gospels" found in the back of many Bibles containing "helps," are an evident failure because they are not consistent with the *purpose* of Divine Revelation. Each of the accounts recorded by the Evangelists gives a different, though not conflicting, view of the Lord of Glory.

If a biography of the Lord Jesus Christ had been given, perhaps we should worship Jesus the man, instead of the Christ of God! But because the four portraits of His Person are on record, we are delivered from the snare of the materialistic religionist who flatters the "Manhood of the Master" and in the same breath rejects His Deity!

The face of man oft veils the counsels of the human heart, and even conceals much of his depravity; yet concerning some we read, "The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe to their soul! for they have rewarded evil unto themselves" (Isa. iii:9). So the face frequently reveals the sins which men commit against their own souls.

In 2 Cor. iv:6, the text of this message, we read, "God

\* \* \* hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

So there is a section of humanity that is changed—transformed by supernatural Power, and their view of “the face of Jesus Christ” changes the very look on *their faces*.

On the face of man we see expressed the varied emotions of the hidden soul, if we have eyes to see. Through the human countenance we look as through a crystal into the heart of the inner man. To those of Spiritual discernment the faces of others reveal the life that men fain would hide. As we behold the sea of faces in the uncounted multitude, we are lost in the maze of varied expressions. We see there expressed, love or hatred, vice or virtue, joy or sorrow, perplexity or peace, with all their many shades and manifestations.

On the faces of the most artful and refined oft times we see traces of secret sin. And if we, whose finite minds have been touched by the Spirit of God, may see these things, what will be seen on the Judgment Day by the God Who fashioned the countenance of man? Surely man’s face mirrors his mingled emotions and desires, and thoughtful people are spared many unfortunate experiences by the warnings that flash across the mirror of the soul!

But “in the face of Jesus Christ,” as revealed in His wonderful Word, we see “the brightness of God’s glory, and the express image of His person” (Heb. i:3). His face reveals marvelously! His Word shows the Glory of His face, and in that Word the self-revealing One manifests the glory of His Person! That man “hath not seen Him, neither known Him,” who dares to say that Jesus Christ is not God.

If we now could behold the Face of Jesus Christ in Glory, we should see the very expression of God written thereon—the unveiling of the “Mystery of Godliness,” for in Him “God was manifest in the flesh” (1 Tim. iii:16), and “in Him dwelleth all the fulness of the Godhead bodily” (Col. ii:9). We would not see merely the expression of Godlikeness, as on the face of every saint who walks with God; but the *express image* of God—for He is the Eternal God! What a privilege to behold His Face!

And "God, who commanded the light to shine out of darkness, hath shined in our hearts"—with a more all-searching brightness than the light of the noonday sun, with a more soothing and quieting splendor than the light of the fairest moon—*so God shone in our hearts* when we were born of His Spirit. "IN OUR HEARTS"—not simply *into* our hearts, as a shaft of sunlight falls upon one spot in a darkened room, through a window—but IN our hearts, as though these fainting hearts were the *very dwelling-place of God Himself!!!* And (praise His Name!) this is the Truth of the matter: God *very God* dwells IN our hearts by His Spirit—"Christ in you, the Hope of Glory" (Col. i:27). What Grace that He should "make known what is the riches of the glory of this mystery among the Gentiles"! This is true of every soul that is Born Again, for "if any man have not the Spirit of Christ, he is none of His" (Rom. viii:9).

When God sent us a "new heart" from Heaven, He came along IN that heart to *abide with us for ever!* (John xiv:16). O, that the Church could grasp this all-important Truth, so essential to the life of abiding happiness! Why will men resist this Doctrine, when it means *all* in this life and in that which is to come? "*Know ye not \* \* \* that Jesus Christ is in you, except ye be reprobates*" (2 Cor. xiii:5). *Jesus Christ is in you!*—let it ring down the corridors of your Blood-bought soul and through every secret place in your heart!—Jesus Christ is in you, *except ye be reprobates!*

Never again let your voice rise with that unScriptural petition, "Lord, give me Thy Spirit," if you have been Born Again; for He gave you His Spirit *when you were born of the Holy Spirit*, to abide with you for ever! Nevermore let a weaker one hear you pray, "Lord, baptize me with the Holy Ghost," lest you beguile some unstable soul; for you were instantly baptized by the Holy Spirit into the Body of Christ, when you by faith accepted the Lord Jesus Christ as your personal Saviour. And there is no "second baptism" taught in Scripture—"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we

be bond or free; and have been all made to drink into one Spirit" (1 Cor. xii:13).

"Jesus Christ is in you, except ye be reprobates"! And since you have "Christ in you, the Hope of Glory," God desires that His Glory may shine out to others from your enlightened heart "to give the light of the knowledge of the glory of God in the face of Jesus Christ." And He does not intend that this should be limited to a few Believers; "*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, even as by the Spirit of the Lord" (2 Cor. iii:18). O, for more open-faced Christians, who look for "the Glory of the Lord" in the Bible! There is a transforming Power in the Book of God that baffles human reasoning!

### I. His Face Toward His Beloved

During the ministry of the Man of Galilee, as recorded in the portraits given by the four Evangelists, we behold His Face *toward* some, and against others. And this is an added proof that He is the One of Whom it is written, "The eyes of the Lord are upon the righteous, and His ears are open unto their cry." And again, "The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth" (Psa. xxxiv:15, 16).

When He turned His blessed face toward the multitudes that thronged Him, He preached the Gospel that voiced the compassion written unmistakably upon His countenance. But at that time, with all His compassion, He could not save them—no, not until He had carried the shame and reproach of their sin "without the gate" (Heb. xiii:12). In His compassion, however, He looked forward to Calvary, where He would purchase their Redemption whose lost and pitiable condition caused the sad lines of Divine pity to be written upon His face. And because that Redemption was not yet accomplished, it was necessary that He should limit the teaching of the Beatitudes to a few disciples. Though He *saw* the multitudes, "his disciples came unto Him: and He opened His mouth, and taught THEM" (Matt. v:1, 2). Because the multitudes were in their "natural" state, they

could not receive His Word (1 Cor. ii:14), so He manifested the Glory of the Father through many mighty *works*, which revealed His heart of Eternal Love.

I am sure we should understand better the happy state of the godly, if we could have watched the light of glory that shone from His face when He said, "Blessed are the poor in spirit," and as He pronounced glad favor upon the sorrowful, the meek, the hungry, the merciful, the pure in heart, the peacemakers, and upon those who are "persecuted for righteousness' sake." And I am certain we should have shouted had we seen the boundless Joy that swept His countenance when He concluded that happy benediction with "Rejoice, and be exceeding glad: for great is your reward in Heaven: for so persecuted they the prophets which were before you."

The face of Jesus Christ was toward His disciples in their spiritual limitations, and in their many weaknesses. He whose "mercy endureth for ever toward Israel," will never leave nor forsake those who forsake all to follow Him. He never leaves the least of His sheep; and will He forsake those who bid farewell to temporal comforts to follow Him?

Again we see His face toward the poor, unclean leper, whose blasted hopes and broken heart brought him to the feet of Jesus, "beseeching Him, and kneeling down to Him, and saying unto Him, If Thou wilt, Thou canst make me clean" (Mark i:40). Look on His face now, as He, "moved with compassion," puts forth His hand and touches the wretched man; see the undying Love overspread that countenance of "God manifest in the flesh"; look closer—for He is about to speak; now!—see the radiance of "His eternal power and Godhead" shine forth from His eyes and glorify His face, for He is saying, "*I will; be thou clean.*" Who can utter the Joy that lingers on His face as the man, now "perfectly whole," goes forth with an exulting heart "to blaze abroad the matter"—too much overjoyed about the miracle to obey the Lord's cautious command not to publish it.

Marvel of marvels! is that look of *wonder* on the face of Jesus Christ as He listens to the centurion's great confession

of faith, "Lord, I am not worthy that Thou shouldest come under my roof: but speak the Word only, and my servant shall be healed." Surely He Who "declareth unto man what is his thought" (Amos iv:13), knew the very heart of this centurion; yet the inerrant record says, "When Jesus heard it, He marvelled, and said unto them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel" (Matt. viii:5-13). This is one instance in which the Son of God marvelled; but was it not an evidence of His true humanity?

Our hearts are filled with an increasing wonder as we see His compassionate face turned toward the sick, the blind, the deaf, the maimed, the halt and the lame. Herein we get a fleeting glimpse into His millennial Kingdom, when "the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity" (Isa. xxxiii:24).

If we could have seen His sinless face turned toward the children, we should not wonder why they were attracted to Him. On His face there was not a single shadow of selfishness, pride, or envy; bitterness could have found no place there. The wanton expression of the lust for power, pelf, or pleasure, could not be seen there—for these are things that fill the place of beauty with ugliness. He came not to seek His own, but another's wealth. "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 be rich" (2 Cor. viii:9). And when the little children came to Him, that boundless Love for others must have drawn them with an irresistible attraction, as they saw the expression on the Face of the Christ of God!

And when the disciples, whose carnality did not permit them to see as He saw, rebuked those who brought the children unto Him, "Jesus called them unto Him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke xviii:16). It does not show wisdom, but the lack of it, when parents or others forbid little children to accept the Lord Jesus Christ as their personal Saviour. It is proof of a carnal heart.

What a lesson for those disciples when the Lord Jesus

followed his statement by another striking one, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." In that saying is briefly comprehended the true Christian attitude. He did not merely say "become as children," but "as LITTLE children" (Matt. xviii:3). Little children have not fallen into the snare of doubting their parents. If we would please God, we must not doubt *any* of His Word; for "without faith it is impossible to please Him" (Heb. xi:6). A certain teacher sarcastically remarked that "some people take their theology in capsule form." That is exactly the way that we must accept the Holy Bible—we must *swallow it whole!* "All Scripture is given by inspiration of God"—and that is sufficient evidence for the trusting child of God.

When the multitude came to the Lord Jesus in a desert place, He looked upon that sea of humanity, "and was moved with compassion toward them, because they were as sheep not having a shepherd" (Mark vi:34). "And when the day was now far spent," and the disciples would have sent the people away fasting, His Face expressed another flash of the Love of the Father when he manifested His "power and Godhead" in multiplying the loaves and the fishes sufficiently to feed "five thousand men," beside women and children.

And lastly, we see His face turned in tears toward the grave of Lazarus. It is there we learn that He was "touched with the feeling of our infirmities," for the shortest verse in the Bible declares that "Jesus wept" (John xi:35). Then, as He came to the grave, "groaning in Himself," we see the expression of pain on His adorable face—distressed because of the Enemy who had the power of death, whom He later vanquished by His death on the Cross (Heb. ii:14, 15).

If the sorrowing sisters of Bethany could have seen His face through their tears, they would have seen the Glory of God in every line, for it was God Eternal who commanded, "Lazarus, come forth"!

## II. His Face Against the World

Though "the face of Jesus Christ" was turned in Love

and compassion *toward* the Flock of His Love—His own beloved, the same Face was as definitely turned *against* the world with its Satanic system.

His face was against “the prince of this world” when tempted by him in the wilderness. Could we have beheld Him as He encountered the snares of the Devil, we should have seen on His Face the expression of the *unyielding nature* of the Creator of heaven and earth. And surely the perfect anger of the Righteous Lord Who “loveth Righteousness” was written on His Face when He said, “Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve” (Matt. iv:10).

His face was sternly set against every manifestation of Satanic power. He pitied the poor victims of Satan. But when His enemies rose up against Him in the bitterness of the spirit of Darkness, the Righteous Wrath of God Almighty was written on “the Face of Jesus Christ.”

Again we behold a marvel! for His face must have expressed wonder again when His own countrymen “limited the Holy One of Israel” by their hardened hearts; for “He marvelled because of their unbelief” (Mark vi:6). And among His own familiar kinsfolk and acquaintances, He could do no mighty works because of their unbelief.

In the synagogue, when He was about to heal the man with the withered hand, there was anger on His face. The people who think of Christ as being always gentle and loving toward His enemies, should have seen His face then, “When He had looked round about on them with anger, being grieved for the hardness of their hearts.” Then, quick as a flash, the look changed to that of the strong love of God when He said to the man, “Stretch forth thine hand.” His enemies saw His glory when the man obeyed, “and his hand was restored whole as the other” (Mark iii:5).

It was not the “scourge of small cords” that frightened the religious merchants from the temple, but the very *Godness* of God eternal shining from the face of Jesus Christ like a menacing, two-edged sword. It was God who said “Take these things hence; make not my Father’s house an house of merchandise” (John ii:13-17).



It was by no means a soft look on His face when He said, "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." And surely one could not fancy Him smiling sweetly when He continued, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" But to appreciate more of the fulness of His righteous anger on that occasion, the full context should be read in Matthew xxxiii.

His face was the only face that man has ever seen, on which the depth of love was written. And yet the depth of the anguish of His heart was mirrored there when He concluded with that greatest of lamentations, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. xxiii:37)!

And at the last, during the closing scenes of that heavenly ministry on earth, again we see His deity shine forth. When His murderers came out against Him "with lanterns and torches and weapons," it was "God manifest in the flesh" who said, "I AM"! And when they saw the face of God in Christ, "they went backward, and fell to the ground" (John xviii:6). It was He who spake to Moses centuries before—the "I AM"—the God of Abraham, the God of Isaac, and the God of Jacob!

If we could have seen His face during the darkest hours of earth, when He hung on that rugged cross of Calvary for your sins and mine, I am sure we should understand more of the depth of His love for a race of hell-bound sinners.

And may we heed the depth of entreaty written on His face when He gave those parting words on Olivet, "Ye shall be witnesses unto Me" (Acts i:8). Let us hear His voice as through His Spirit He pleads with us to tell the story of His love to the wandering sheep for whom He laid down His life!

\* \* \* \* \*

Some day we must all behold His face in judgment; for it

is written, "We must all appear before the judgment seat of Christ" (2 Cor. v:10).

On the crowning day His beloved ones will behold His face *toward* them in the judgment for works, and He will justly reward the faithful. Though some, perhaps many, will not receive a reward (1 Cor. iii:14, 15), yet all will rejoice in His redeeming grace, basking forever in the sunlight of His glorious face!

Others will behold His face at the great white throne judgment (Rev. xx:11-15), and none of them will stand! Let no moral sinner think to stand then in his self-righteous rags in the presence of the One into whose hands all judgment is committed (John v:27), for before His face the earth and the heaven will flee away when He sits upon that final judgment throne. Every Christ-rejecting sinner will be there, and, when the final doom is pronounced, they will go away from before His face into "the lake of fire," which is the second death. And when all the lost are "cast into the lake of fire" (Rev. xx:15), they will remember forever that such was their choice while here on earth, because they would not accept God's *only way of salvation!* The first time you meet the Lord Jesus Christ, it must be with all your sins upon your soul. Where will it be—here in grace, where your sins will be washed away in the blood that He shed for you, or there before that awful judgment where hope will be forever gone? His face will be *toward* you here if you take Him as your Saviour, but *against* you there if you reject Him now. He is not willing that you should perish! Take Him as your Saviour!

"Human mind cannot conceive it,  
My Redeemer's face so fair;  
But I know they need no sunshine,  
But His smile up there."

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In the next issue of "Our Hope," the writer will present a section entitled "Echoes of Redemption," giving the actual testimonies of people who have been saved by the grace of God through the preaching of the Gospel by radio. This will appear every month in addition to the monthly evangelistic sermon.

## The Celestial Railroad

BY NATHANIEL HAWTHORNE

(Continued)

At the end of the valley, as John Bunyan mentions, is a cavern, where, in his days, dwelt two cruel giants, Pope and Pagan, who had strewn the ground about their residence with the bones of slaughtered pilgrims. These vile old troglodytes are no longer there; but into their deserted cave another terrible giant has thrust himself, and makes it his business to seize upon honest travellers and fatten them for his table with plentiful meals of smoke, mist, moonshine raw potatoes, and sawdust. He is a German by birth, and is called Giant Transcendentalist; but as to his form, his features, his substance, and his nature generally, it is the chief peculiarity of this huge miscreant that neither he for himself, nor anybody for him, has ever been able to describe them. As we rushed by the cavern's mouth we caught a hasty glimpse of him, looking somewhat like an ill-proportioned figure, but considerably more like a heap of fog and duskiness. He shouted after us, but in so strange a phraseology that we knew not what he meant, nor whether to be encouraged or affrighted.

It was late in the day when the train thundered into the ancient city of Vanity, where Vanity Fair is still at the height of prosperity, and exhibits an epitome of whatever is brilliant, gay, and fascinating beneath the sun. As I purposed to make a considerable stay here, it gratified me to learn that there is no longer the want of harmony between the townspeople and pilgrims, which impelled the former to such lamentably mistaken measures as the persecution of Christian and the fiery martyrdom of Faithful. On the contrary, as the new railroad brings with it great trade and a constant influx of strangers, the lord of Vanity Fair is its chief patron, and the capitalists of the city are among the largest stockholders. Many passengers stop to take their pleasure or make their profit in the Fair, instead of going onward to the Celestial City. Indeed, such are the

charms of the place that people often affirm it to be the true and only heaven; stoutly contending that there is no other, that those who seek further are mere dreamers, and that, if the fabled brightness of the Celestial City lay but a bare mile beyond the gates of Vanity, they would not be fools enough to go thither. Without subscribing to these perhaps exaggerated encomiums, I can truly say that my abode in the city was mainly agreeable, and my intercourse with the inhabitants productive of much amusement and instruction.

Being naturally of a serious turn, my attention was directed to the solid advantages derivable from a residence here, rather than to the effervescent pleasures which are the grand object with too many visitants. The Christian reader, if he have had no accounts of the city later than Bunyan's time, will be surprised to hear that almost every street has its church, and that the reverend clergy are nowhere held in higher respect than at Vanity Fair. And well do they deserve such honorable estimation; for the maxims of wisdom and virtue which fall from their lips come from as deep a spiritual source, and tend to as lofty a religious aim, as those of the sagest philosophers of old. In justification of this high praise I need only mention the names of the Rev. Mr. Shallow-deep, the Rev. Mr. Stumble-at-truth, that fine old clerical character the Rev. Mr. This-to-day, who expects shortly to resign his pulpit to the Rev. Mr. That-to-morrow; together with the Rev. Mr. Bewilderment, the Rev. Mr. Clog-the-spirit, and, last and greatest, the Rev. Dr. Wind-of-doctrine. The labors of these eminent divines are aided by those of innumerable lecturers, who diffuse such a various profundity, in all subjects of human or celestial science, that any man may acquire an omnigenous erudition without the trouble of even learning to read. Thus literature is etherealized by assuming for its medium the human voice; and knowledge, depositing all its heavier particles, except, doubtless, its gold, becomes exhaled into a sound, which forthwith steals into the ever-open ear of the community. These ingenious methods constitute a sort of machinery, by which thought and study

are done to every person's hand without his putting himself to the slightest inconvenience in the matter. There is another species of machine for the wholesale manufacture of individual morality. This excellent result is effected by societies for all manner of virtuous purposes, with which a man has merely to connect himself, throwing, as it were, his quota of virtue into the common stock, and the president and directors will take care that the aggregate amount be well applied. All these, and other wonderful improvements in ethics, religion, and literature, being made plain to my comprehension by the ingenious Mr. Smooth-it-away, inspired me with a vast admiration of *Vanity Fair*.

It would fill a volume, in an age of pamphlets, were I to record all my observations in this great capital of human business and pleasure. There was an unlimited range of society—the powerful, the wise, the witty, and the famous in every walk of life; princes, presidents, poets, generals, artists, actors, and philanthropists,—all making their own market at the fair, and deeming no price too exorbitant for such commodities as hit their fancy. It was well worth one's while, even if he had no idea of buying or selling, to loiter through the bazaars and observe the various sorts of traffic that were going forward.

Some of the purchasers, I thought, made very foolish bargains. For instance, a young man having inherited a splendid fortune, laid out a considerable portion of it in the purchase of diseases, and finally spent all the rest for a heavy lot of repentance and a suit of rags. A very pretty girl bartered a heart as clear as crystal, and which seemed her most valuable possession, for another jewel of the same kind, but so worn and defaced as to be utterly worthless. In one shop there were a great many crowns of laurel and myrtle, which soldiers, authors, statesmen, and various other people pressed eagerly to buy; some purchased these paltry wreaths with their lives, others by a toilsome servitude of years, and many sacrificed whatever was most valuable, yet finally slunk away without the crown. There was a sort of stock or scrip, called Conscience, which seemed to be in great demand, and would purchase almost anything.

Indeed, few rich commodities were to be obtained without paying a heavy sum in this particular stock, and a man's business was seldom very lucrative unless he knew precisely when and how to throw his hoard of conscience into the market. Yet as this stock was the only thing of permanent value, whoever parted with it was sure to find himself a loser in the long run. Several of the speculations were of a questionable character. Occasionally a member of Congress recruited his pocket by the sale of his constituents; and I was assured that public officers have often sold their country at very moderate prices. Thousands sold their happiness for a whim. Gilded chains were in great demand, and purchased with almost any sacrifice. In truth, those who desired, according to the old adage, to sell anything valuable for a song, might find customers all over the Fair; and there were innumerable messes of pottage, piping hot, for such as chose to buy them with their birthrights. A few articles, however, could not be found genuine at Vanity Fair. If a customer wished to renew his stock of youth, the dealers offered him a set of false teeth and an auburn wig; if he demanded peace of mind, they recommended opium or a brandy bottle.

Tracts of land and golden mansions, situate in the Celestial City, were often exchanged, at very disadvantageous rates, for a few years' lease of small, dismal, inconvenient tenements in Vanity Fair. Prince Beelzebub himself took great interest in this sort of traffic, and sometimes condescended to meddle with smaller matters. I once had the pleasure to see him bargaining with a miser for his soul, which, after much ingenious skirmishing on both sides, his highness succeeded in obtaining at about the value of six-pence. The prince remarked with a smile, that he was a loser by the transaction.

Day after day, as I walked the streets of Vanity; my manners and deportment became more and more like those of the inhabitants. The place began to seem like home; the idea of pursuing my travels to the Celestial City was almost obliterated from my mind. I was reminded of it, however, by the sight of the same pair of simple pilgrims at whom we had laughed so heartily when Apollyon puffed

smoke and steam into their faces at the commencement of our journey. There they stood amidst the densest bustle of Vanity; the dealers offering them their purple and fine linen and jewels, the men of wit and humor gibing at them, a pair of buxom ladies ogling them askance, while the benevolent Mr. Smooth-it-away whispered some of his wisdom at their elbows, and pointed to a newly erected temple; but there were these worthy simpletons, making the scene look wild and monstrous, merely by their sturdy repudiation of all part in its business or pleasures.

One of them—his name was Stick-to-the-right—perceived in my face, I suppose, a species of sympathy and almost admiration, which, to my own great surprise, I could not help feeling for this pragmatic couple. It prompted him to address me.

“Sir,” inquired he, with a sad yet mild and kindly voice, “do you call yourself a pilgrim?”

“Yes,” I replied, “my right to that appellation is indubitable. I am merely a sojourner here in Vanity Fair, being bound to the Celestial City by the new railroad.”

“Alas, friend,” rejoined Mr. Stick-to-the-right, “I do assure you, and beseech you to receive the truth of my words, that that whole concern is a bubble. You may travel on it all your lifetime, were you to live thousands of years, and never get beyond the limits of Vanity Fair. Yea, though you should deem yourself entering the gates of the blessed city, it will be nothing but a miserable delusion.”

“The Lord of the Celestial City,” began the other pilgrim, whose name was Mr. Foot-it-to-heaven, “has refused, and will ever refuse, to grant an act of incorporation for this railroad; and unless that be obtained, no passenger can ever hope to enter his dominions. Wherefore every man who buys a ticket must lay his account with losing the purchase money, which is the value of his own soul.”

“Poh, nonsense!” said Mr. Smooth-it-away, taking my arm and leading me off, “these fellows ought to be indicted for a libel. If the law stood as it once did in Vanity Fair, we should see them grinning through the iron bars of the prison window.”

This incident made a considerable impression on my mind, and contributed with other circumstances to indispose me to a permanent residence in the city of Vanity; although, of course, I was not simple enough to give up my original plan of gliding along easily and commodiously by railroad. Still, I grew anxious to be gone. There was one strange thing that troubled me. Amid the occupations or amusements of the Fair, nothing was more common than for a person—whether at feast, theatre, or church, or trafficking for wealth and honors, or whatever he might be doing, and however unseasonable the interruption—suddenly to vanish like a soap bubble, and be never more seen of his fellows; and so accustomed were the latter to such little accidents that they went on with their business as quietly as if nothing had happened. But it was otherwise with me.

Finally, after a pretty long residence at the Fair, I resumed my journey towards the Celestial City, still with Mr. Smooth-it-away at my side. At a short distance beyond the suburbs of Vanity, we passed the ancient silver mine, of which Demas was the first discoverer, and which is now wrought to great advantage, supplying nearly all the coined currency of the world. A little further onward was the spot where Lot's wife had stood forever under the semblance of a pillar of salt. Curious travellers have long since carried it away piecemeal. Had all regrets been punished as rigorously as this poor dame's were, my yearning for the relinquished delights of Vanity Fair might have produced a similar change in my own corporeal substance, and left me a warning to future pilgrims.

(To be continued)

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## The Heart of the Lesson

BY ARTHUR FOREST WELLS

ISAAC AND HIS WELLS

May 1. Gen. xxvi:12-25.

Golden Text, Prov. xv:1

Daily Readings

Mon., April 25, Gen. xxii:20-xxiii:20. Tues., April 26, Gen. xxiv:1-27. Wed., April 27, Gen. xxiv:28-49. Thurs., April 28, Gen. xxiv:50-67. Fri., April 29, Gen. xxv:1-18. Sat., April 30, Gen. xxv:19-34. Sun., May 1, Gen. xxiv:1-25.



## O U R H O P E

705

## THE OUTLINE OF THE LESSON

I. Isaac the Sower (Gen. xxvi:12-14). II. Isaac the Well-digger (Gen. xxvi:15- 2). III. Isaac the Altar-builder (Gen.xxiii:23-25a)  
IV. Isaac the Tent-pitcher (Gen. xxv:25b).

## THE HEART OF THE LESSON

Isaac, the heaven-given son of Abraham, typifies in a measure the Lord Jesus Christ. This typology centers upon the three facts of sonship, sacrifice and heirship. Compare Gen. xviii:9-15 with Luke i:26-28; Gen. xxii:1-19 with John iii:16; Gen. xxiv:36, xxv:5 with Heb. i:2. There is another sense in which Isaac represents the children of God. See John iii:3-8; 1 Peter ii:24 (Isaac was spared from death by the substitution of the ram) Rom. viii:17.

Our lesson introduces him as a sower of the land, a digger of wells, a builder of altars, and a pitcher of tents. The Scripture uses the plural here only in reference to the wells which he dug again or anew. "And Isaac sowed in that land." The land referred to was the Philistine country. In a time of famine he had started out, like his father before him, and his son's sons after him, to go to Egypt. But God met him at the borderland, between Canaan and Egypt, and forbade him to go to the land of the Nile. He commanded him to "dwell" in the land which He would designate, and to "sojourn" (temporarily) in Gerar, where he then was. "Go not down into Egypt; dwell in the land which I shall tell thee of; sojourn in this land."

If we are right in making a distinction between God's command to *sojourn* in that land, and Isaac's determination to *dwell* there, although it was his by Divine grant, then we are ready to understand Isaac's lapse into dishonesty, a shame which he may have suffered a long time (verse 8). We need not disobey God and go into Egypt in order to fall into and in temptation. Such backsliding can occur in the very domain which is ours by Divine right, if we do not use our privileges according to the good pleasure of God. "All things are lawful for me; but not all things are expedient. All things are lawful for me; but I will not be brought under the power of any" (1 Cor. vi:12). Ananias and Sapphira committed their awful sin not in the world but in the Church (Acts v:1-10).

But Isaac did not spend all his time in Gerar telling lies about his wife. As already noticed, he lived the life of a farmer there. "Isaac sowed in that land." And we read that "Jehovah blessed him," so that he "waxed great, and grew more and more until he became very great." This prosperity was material. We have to wait until we see him in Beer-sheba in order to detect evidence of spiritual growth. But we must not depreciate this material blessing; for it was God-given, given by God in faithfulness to His covenant with Isaac, and in view of the obedience of his father, Abraham. "If we are faithless, He abideth faithful; for He cannot deny Himself" (2 Tim. ii:13). There is great comfort in that truth for us. But let us show Him that we appreciate it by a life of consecration to His will. "Let us hold fast the confession of our hope that it waver not; for He is faithful that promised: and let us consider one another to provoke unto love and good works" (Heb. x:23-24).

Although Isaac sought to change a sojourn into a settling-down, he was made to see that his dwelling-place was not to be on the borderland, but in the interior of the promised country. He learned this lesson by a wonderful Divine overruling of his enemies' wrath. And strangely enough, this enmity and its overruling stood in direct con-

nection with the good things he had been doing, namely, sowing and well-digging. His wealth had become the occasion of the Philistines' envy, and very likely fear also (verse 16). The envy sought to make his presence in Gerar uncomfortable; and the fear urged him definitely to depart. Isaac seems to have been reluctant to respond to this plea for removal, for he removed only as far as the valley of Gerar. Trouble, however, followed him until he came to the place that he called Rehoboth, and then Beer-sheba. Thus we are taught that the place of the believer's peace is not at the borderland but in the center of the promised land, not in or near the world but near to the heart of God. Isaac reached this place of blessing when he builded his altar and pitched his tent. He became a sojourner in the earth after he builded his altar.

“There is a place of quiet rest,  
 A place where sin cannot molest;  
 There is a place of comfort sweet,  
 A place where we our Saviour meet;  
 There is a place of full release,  
 A place where all is joy and peace:  
 Near to the heart of God.  
 O Jesus, blest Redeemer,  
 Sent from the heart of God,  
 Hold us who wait before thee,  
 Near to the heart of God.”

The Lord Jesus Christ came to open again the Well of Living Water (John vii:37-39), which sin had closed; and as His followers, it behooves us in these times of “modernistic” unbelief to make available again for the people at large the wells of our historic faith, wells from which our fathers drank by grace.

#### ESAU SELLS HIS BIRTHRIGHT

May 8. Gen. xxv:27-34. Golden Text, 1 Cor. ix:25

#### Daily Reading

Mon., May 2, Gen. xxvi:26-35. Tues., May 3, Heb. xii:1-13. Wed., May 4, Heb. xii:14-29. Thurs., May 5, Col. iii:1-17. Fri., May 6, Mark viii:11-21. Sat., May 7, Matt. vi:19-34. Sun., May 8, Phil. iii:1-21.

#### THE OUTLINE OF THE LESSON

I. The Nature of Esau and of Jacob (Gen. xxv:27). II. Differences of Parental Love (Gen. xxv:28). III. Esau Sells His Birthright to Jacob (Gen. xxv:29-34).

#### THE HEART OF THE LESSON

Our lesson opens with a domestic scene which is an epitome of the intercourse of the world. Every participant in this story has a different nature; but together they make one picture, not a good one, but such as can be expected from sinners. The happenings here are quite homely—I use the word in a good sense. Any one who has seen a home with as much as two boys in it can visualize them readily. We need not stay longer, therefore, to describe them; nor do we want to: for the emphasis here is on the spiritual facts of the case. More

than in any other place on earth, the commonplaces of the home are the sphere where spiritual destinies are accepted. The staying at home, the going-out and the coming-in, it is these simple things that become the occasion of the formation of world events. The application of this truth can be broadened to world intercourse. Among the institutions in the world, the Church holds the greatest place of spiritual power. But who can close his eyes to the great importance of the parts played by men and women in the centers of the world's exchange, where men and women who have gone abroad into the ways of business and society meet those who have stayed at home. The counters of trade reveal not only the likes and dislikes of people, but their characters also, and their spiritual intentions. Every now and then someone erects a sign like this, "Go to Church Sunday." We need such signs. But let them be followed by such as these: "Be a Christian in Business," "Honor God in Your Amusements." Brethren, what you do after a baseball game, or what you do after you have cooked a meal, may decide your spiritual destiny. It was so with Esau, who had returned from a hunt; and with Jacob, who had come from the kitchen. You may or you may not raise your hand on Sunday; but your attitude to the sermon will be felt Monday.

The truthfulness of the Bible appears again in this narrative, which testifies against the unloveliness of this home, a home that was so important in the history of God's people. If the Bible had been written by man, and for his praise, such scenes would most likely have been omitted from the record. But the Spirit of Truth will hide nothing that should be known. But there is another thing that such openness reveals, that our faith has a higher origin than the religious nature of man. Jacob may be voted the best of this quartet; but even he fell far short of being sufficient for the high moral and spiritual plane which is ours in Christ Jesus. No, it is not in man; but in the God of grace, the God who is willing to be the God of Jacob (Psa. xlv:7, 11), it is in Him that we find our strength.

Jacob must be given ample credit for his interest in the spiritual blessing which the birthright transferred. This statement proceeds, of course, on the basis that he gave this patriarchal blessing a spiritual interpretation. This is the first mention of the birthright in the Bible, and there is nothing here to indicate that it was of a spiritual nature. The actual blessing in Genesis xxvii:27-29 does not sound a clear spiritual note. But Hebrews xii:16 describes the despiser of the birthright a profane person. The Latin word "profanus" means "before the temple" and seems to refer to something relative to the ground outside of it. The Greek word is related to the word for "threshold." If we distinguish between the fact of blessing and the content of blessing, we will be led to ascribe to Jacob a real interest in sacred things. Even if the content was more related to earth than to heaven, Jacob believed in the value of God's benediction of life. He believed in its reality. Do we believe as much when the minister pronounces the benediction at the close of a church service? Do we believe that there is such a thing as a blessing? Isaac did; for he said to Esau, in respect to his action toward Jacob: "Who then is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, (and) he shall be blessed" (Gen. xxvii:33). These are the arresting words: "Yea, he shall be blessed." Something had passed over to Jacob, and that something was not to be recalled by Isaac.

Esau, however, was a type of "profane" persons, persons who despise heavenly birthrights, who are willing to sell the then for the now, the unseen for the seen. Esau represents, in this transaction, the natural

man who has neither mind, nor heart, nor will for spiritual things (1 Cor. ii:14). Alas, the world has many such. I am writing this on the day when income tax statements are due. These income tax reports, how they reveal the Esaus! A friend spoke to me about one of them recently. This man's income ran away up into the thousands of dollars; but his benevolences, as reported to the government, amounted to only about one hundred and twenty-five dollars! Some day these Esaus are going to discover the error of their selfish way; but it may be too late then. Esau discovered his error, but only after it had come to be too late! "God is not mocked: for whatsoever a man soweth *that* shall he also reap" (Gal. vi:7).

### JACOB AT BETHEL

May 15. Gen. xxviii:10-22  
Golden Text, Gen. xxviii:15

#### Daily Readings

Mon., May 9, Gen. xxvii:1-17. Tues., May 10, Gen. xxvii:18-29.  
Wed., May 11, Gen. xxvii:30-40. Thurs., May 12, Gen. xxvii:41-xxviii:9. Fri., May 13, Gen. xxviii:10-22. Sat., May 14, Gen. xxix:1-12. Sun., May 15, Gen. xxix:13-35.

#### THE OUTLINE OF THE LESSON

I. Jacob at Luz (Gen. xxviii:10-11). II. Jacob's Dream (Gen. xxviii:12-15). III. Jacob's Response (Gen. xxviii:16-22).

#### THE HEART OF THE LESSON

In view of the fact that Jacob was a homebody (the Hebrew word in Genesis xxvii:27 is "perfect" and is rendered "quiet" or "harmless"), in distinction from his brother who was a man of the open spaces, this journey must have been a hardship for him, especially so, because of the reason which seemed to necessitate his flight from home. The text speaks of the place of his first night's resting as a city by the name of Luz; but the description is that of a man making his bed out under the open heavens.

Here he dreamed, not of home, but of heaven. That is an interesting commentary, perhaps, on the character or habits of Jacob. Yet I want to remember that the dream was a result of a Divine intervention, and not simply a subconscious overflow of Jacob's conscious life. The dream has two parts: the part which he saw, and the part which he heard. Both emphasize the heavenly element. He saw a ladder. This was set up on the earth. The top of it reached to heaven. This suggests the thought of a bridge from earth to heaven, rather than from heaven to earth. But it proved to be both. This ladder was filled with the angels of God. They were in motion. Religious imagination could easily have pictured them first descending and then ascending; for it would hardly have guessed that the angels of God had already been with Jacob. So little does the natural man know of the "ministering spirits" (Heb. i:14). And I judge that most people even now who have a vague recollection of this scene, think of the angels as descending and then ascending to and from this cheater. Well, even that conception has its comfort; for it argues for a method of communication between heaven and the sinner. But the picture is that of the angels of God going up and then coming down. "And, behold, the angels of God ascending and descending!" What inference are we to draw here? That the angels of God had been with Jacob right

along. The very best of us knows very little about the glories of grace in the spiritual world. God is more kind than any one of us knows. Jacob, in spite of his faults, had put his trust somehow in God. This faith God had already honored. He had sent His angels to him. (Confer Gen. xxxii:1-2.)

But the vision spoke not only of angels of God. It spoke of Jehovah Himself: indeed, it introduced Jehovah to him. But it does not say that Jacob saw Jehovah. Yet we do read that Jehovah stood above the ladder. This rendering is in accordance with other Scripture, as for example, Acts vii:55-56, where we have close to the last words of Stephen: "But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened and the Son of man standing on the right hand of God." This vision was granted to a man who was about to be stoned to death. But Jacob's vision was for a man who had the most important part of his life before him. This reminds me of a reported experience of a late American Christian. It is said that one day, in his youth, he entered a prayer-meeting. A man arose and declared that it was a good thing to have the Lord Jesus Christ in the hour of death. Another testified that it was good to have the Lord Jesus Christ in life. This greatly impressed the young Christian and strengthened him. We bless Him for being the "Lord of both the dead and the living" (Rom. xiv:9). He was and is such to Stephen, as the record shows. He was such to Jacob, as we see from our text and from Matthew xxii:32 where the Lord Jesus quoted Exod. iii:6 in reference to the God of the living dead, as "the God of Abraham, and the God of Isaac, and the God of Jacob." But let us not overlook the marginal reading of Genesis xxviii:13, which makes the verse read: "And, behold, Jehovah stood *beside* him." If we may adopt this rendering, then we may understand that Jacob was in the company not only of the angels of God but also of God Himself. This certainly does seem to be the right rendering; for in verse 16 Jacob says: "Surely Jehovah is in this place; and I knew it not."

The Lord's communication here reminds us of the fundamental facts that underlie Roman viii:32, where we read: "He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?" The point of similarity to which I refer is the distinction between the personal and the impersonal, the gift of God's Son Himself and the things which God gives us with Him. Of the eight items of this blessing, the first is God's introduction of Himself as Jehovah, the God of Abraham, and of Isaac. The second is that in which Jehovah promises to be Jacob's Companion. The other six items are the blessings which He promises in addition to Himself.

Jacob responded to this vision and revelation first with a confession of his spiritual unconsciousness. (Trace this thought through the Bible.) Then he came to the conclusion that he had been lying at "the gate of heaven." Well, any place can become the gate of heaven to the man of faith. Let us not overlook that blessed fact. Then he consecrated the place, and gave it a new name. He called it Beth-el, The House of God. His faith was growing. He started at the gate; now he is in the house (see 2 Pet. iii:18). Then Jacob consecrated the tithe of his possessions. Or did Jacob, in his reference to the tenth propose a contract with God in answer to God's gracious covenant with him? I am in a strait between the two interpretations. It does not give Jacob much credit to make him say to God in effect: "If Thou wilt give me so many dollars, I will give Thee a like number of dimes." But Christians who do not do as well as Jacob vowed to do here had better keep very silent about his benevolences.

## JACOB AND ESAU RECONCILED

May 22. Gen. xxxiii:1-11.

Golden Text, Ephes. vi:32

## Daily Readings

Mon., May 16, Gen. xxx:1-24. Tues., May 17, Gen. xxx:25-43.  
 Wed., May 18, Gen. xxxi:1-22. Thurs., May 19, Gen. xxxi:23-xxxii:2.  
 Fri., May 20, Gen. xxxii:3-12. Sat., May 21, Gen. xxxii:13-32. Sun.,  
 May 22, Gen. xxx:1-20.

## THE OUTLINE OF THE LESSON

I. Jacob Sees Esau Coming (Gen. xxx:1a). II. Jacob's Further Preparation for the Meeting of Esau (Gen. xxxi:1b-2). III. Jacob and Esau Meet (Gen. xxxi:3). IV. Jacob and Esau Reconciled (Gen. xxxi:4-11).

## THE HEART OF THE LESSON

This lesson begins in the twenty-fifth chapter; but it has its big roots in the twenty-seventh and twenty-eighth. The scheming of Jacob in the twenty-fifth prepared for his cheating in the twenty-seventh. And the despising, by Esau, of his birthright in the twenty-fifth opened the way for his wrath against Jacob in the twenty-seventh. This chapter also records the counselled flight of the latter. Regardless of the fact that God had revealed, before the birth of these twins, that the elder would serve the younger (Gen. xxv:23), Jacob's first expression showed that he believed God had to be managed or helped in reference to the birthright. Subsequent events proved that he applied this philosophy to other divine acts. But chapter twenty-eight reveals God's absolute sovereignty and unconditional grace. Jacob's life was an eclipse that centered around the two foci of these two facts: God's sovereign grace and his (Jacob's) works. Of course, we know who and which won. This victory is for our encouragement.

The text opens with a description of Jacob lifting up his eyes and seeing Esau coming with four hundred men. I judge that he saw the four hundred men more than he saw his brother. However, before we proceed to discuss the sequel, let us pause here in the presence of this company ourselves. Its appearance has a word to say to us. And that word is this: mountain-top glories are frequently, if not always, followed by testing commonplaces. Let one example suffice. The story of the Transfiguration is followed by the account of the epileptic boy (Matt. xvii:1-21). Here the story of the Wrestling Angel is followed by the account of the appearance of Esau with four hundred men, rough men, I suppose.

This relationship is not accidental. The connection of the latter with the former may be of our own making; but that of the former with the latter is divine. It was Jacob's fault that Esau appeared with four hundred men; but it was divine grace which prepared him for the meeting. We made ourselves to be such that it is necessary for us to pray: "And forgive us our debts"; but God Himself made us to be such that we can pray: "Our Father who art in heaven, hallowed by Thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth" (Matt. vi:12a, 9b-10).

But grace reaches farther into the past than yesternight. It did so in Jacob's life. The experience at the Jabbok (Gen. xxxii:22-32) had been preceded by the divine command, back in Paddan-aram, to return to Canaan, with the assurance of Jehovah's companionship (Gen. xxxi:3). If the way was to be rough, it was not to be less sure. Jesus Christ our Lord once told His disciples to enter into the boat,

and to go before Him unto the other side. A storm met them on their sailing; but so did the Lord Himself. The record shows that they arrived safely at their destination (Matt. xiv:22-34). The command of the Lord guaranteed a safe crossing of the waters. So it was with Jacob; and so it is, and will be, with us. But God's grace had gone before Jacob by more days than we have here indicated. He had assured his safe return to the land of promise, when Jacob was leaving it. Indeed, He had made provision for it before he was born. And we have reason to believe that His grace had planned his safe return back in eternity.

But Jacob's philosophy, namely, that God had to be managed or helped, blinded him to the power and peace of grace. When he saw Esau and his four hundred men, he forgot his blessing and his new name; and he acted like the Jacob of old. Ah, have not we, too, received a new name? Have not we been called saints (Rom. i:7)? Do not read, "called to be saints." We are not only to be, we are already saints, if we have faith in and through the Lord Jesus Christ. Since we are saints, why do we so often live like sinners?

But God is better than we think. Jacob sought by craft to appease Esau; but it was God who did the appeasing. We must ascribe this reconciliation neither to Jacob's craft nor to Esau's magnanimity. It is due to God's grace. Jacob's shrewd planning was therefore useless. By this we do not mean to teach that it was not necessary for Jacob to repent of seeking to take God's affairs into his own hand; nor was Esau absolved of the need of repenting for his groundless hatred against his brother. "Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving each other, even as God also in Christ forgave you" (Ephes. iv:31-32).

#### JOSEPH THE DREAMER

May 29. Gen. xxxvii:1-11.

Golden Text, Rom. xii:17b

#### Daily Readings

Mon., May 23, Gen. xxxiv:1-17. Tues., May 24, Gen. xxxiv:18-31.  
Wed., May 25, Gen. xxxv:1-15. Thurs., May 26, Gen. xxxv:16-29  
Fri., May 27, Gen. xxxvi:1-43. Sat., May 28, Gen. xxxvii:1-17. Sun.,  
May 29, Gen. xxxvii:18-36.

#### THE OUTLINE OF THE LESSON

I. The Residence of Jacob's Family (Gen. xxxvii:1). II. The Occupation of Joseph (Gen. xxxvii:2a). III. Joseph's Account of His Brethren (Gen. xxxvii:2b). IV. Jacob's Love for Joseph (Gen. xxxvii:3). V. Joseph Hated by His Brethren (Gen. xxxvii:4). VI. Joseph's Dream (Gen. xxxvii:5-9). VII. The Attitude of His Father and Brethren because of this Dream (Gen. xxxvii:10-11).

#### THE HEART OF THE LESSON

The narrative now opens the way for the introduction of Joseph, to whom the birthright was transferred (1 Chron. v:1-2). So we read: "These are the generations of Jacob: Joseph." But the royal line passed over to Judah. So the Lord Jesus Christ came from Judah. Yet Joseph was the royal type of Christ. We must remember this as we comment upon his biography. It is well, also, that we keep another thing in mind, namely, Joseph's moral character and wise conduct in Egypt.

Joseph is introduced as an apprentice to some older brothers who were shepherds. Joseph was a shepherd. Later in life it was to be

his privilege and responsibility to shepherd a great nation and its dependent neighbors. He fed them, and ruled them in subordination to his Pharaoh. The Lord Jesus Christ is the Good and the Great and the Chief Shepherd (John x:11; Heb. xiii:20 1 Peter v:4). He, too, feeds and rules.

While he was about his early duties, he was grieved to learn that the half-brothers, with whom he had been asked to work, fell short of the moral standard of his own soul. How it must have crushed him to live far away from the home of his father with men whose spirits as well as bodies were coarse. For I take it that Joseph carried with him the finer qualities of Abraham, Isaac, Jacob and Rachel. I am not seeking to minimize the grace of God in this man, but to give him such credit of character as is due him because of God's provision in him to be the man of the hour that he proved to be. Joseph was a man of faith, like Abraham; a man of reserve, like Isaac; a man of wisdom, like Jacob; a man of beauty, like Rachel. Let us not think of Joseph as a telltale who meddled in the business of others and then tattled about them. Subsequent history shows that he certainly knew how to mind his own business, and how to control his tongue. No, here is the case of one who reluctantly reported shameful doings of his brothers, doings that embarrassed his pure heart, doings that should be stopped by the one in authority, who, in this case, was his own father. We have no definite account of what response either Jacob or the brethren made to the revelation of the shameful conduct that had been practised within the pale of the family circle. But there may be a reflection of their respective attitudes in the expression of the father's love and the hatred of his brethren; although other reasons are given for both. Well may our youth learn from Joseph here, and from him in a subsequent chapter, not to compromise with immorality, but to resist it, and if necessary to witness against it.

We now read that the lad of seventeen had an important dream. We well remember that his father's active life began with a dream, every item of which came to pass. Jacob's dream came to him as a consolation after his discovery of his brother's hatred against him; Joseph's dream became an occasion for more hatred against him from his brethren. Joseph was hated by his brethren because of his father's love for him and because of the revelation which he was led to give concerning himself. We know now three things of Joseph: His father loved him, he revealed his own future glory, and he witnessed against his brethren. The response was hatred from his brethren. Need we be told now that the Lord Jesus Christ had a similar experience? Trace through the Gospels for these things; and you will see how clear the parallelism is.

But hatred of brethren did not keep the prophecy from coming to pass. Nor can the Word of God be bound by binding preachers (2 Tim. ii:9). Nor could the enemies of Jesus Christ our Lord keep Him from being King (Matt. ii:1-12). In the presence of a wrathful high priest our Saviour confessed to be the Messiah, and then added: "Nevertheless I say unto you, henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven" (Matt. xxvi:64). They then vent their blasphemous hatred upon Him; but Peter, writing years later, is inspired to write of Him, "Who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto Him" (1 Peter iii:22). Paul wrote of the future saying, "God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii:9-11).



# OUR HOPE

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## Editorial Notes

**The Stars He Holds** Millions of stars are seen in the heavens! Great mysteries are connected with these heavenly bodies. They are the creations of our Lord; they are the work of His fingers (Psa. viii:3). The great astronomers tell us that there are so many stars in the unreachable depths of the heavens that no figures of the human mind can express their numbers. Yet of Him who created all, it is written: "He telleth the number of the stars; He calleth them all by names" (Psa. cxlvii:4). What a great God He is! He knows the number of the uncountable stars and He has a name for each. And the stars in return praise Him. "Praise Him, sun and moon; praise Him all ye stars of light."

But there are other stars. In the great and glorious vision in the last book of God's Word, the Lord Jesus Christ is seen amidst the seven golden candlesticks. He is in the midst as the Son of Man. But the vision makes it clear He is more than the Son of Man. He is the "Ancient of Days." He is clothed with a robe down to His feet. While this denotes priestly dignity, yet we see Him not exercising priestly functions. As the Priest-King and Judge He is about to enter upon His work as Judge. The golden girdle is symbolical of His righteousness. Then we read of His all searching flaming eyes; the fiery burning feet; the voice like the sound of many waters; the two edged sword; the face, once marred and smitten, but now like the sun. All is symbolical of His majesty and glory.

Then we read that "*He had in His right hand seven stars*"

(Rev. i:16). What do these seven stars mean? We find an answer in the same chapter. "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candle-sticks. The seven stars are the angels of the seven churches; and the seven candle-sticks which thou sawest are the seven churches" (Verse 20). Most commentators explain the seven angels represented by the seven stars as being the messengers of the different churches, or the pastors and the bishops presiding over them. But they have another meaning.

The stars in heaven are used elsewhere in Scripture to typify true believers, because true believers belong to the heavenly places. God promised to Abraham descendants like the dust of the earth. He promised him a marvelous natural off-spring. But when He spoke to His friend at another time He said: "Look now toward heaven, and tell the stars, if thou be able to number them, and He said unto him, So shall thy seed be. And He believed the Lord, and He counted it to him for righteousness" (Gen. xv:5, 6). The seed like the stars is typical of his heavenly seed, those from all the nations of the world, who become by faith the spiritual seed of Abraham. The stars are shining during the night and so are true believers the light-bearers during the night. And so we find the true meaning. The golden candle-sticks represent the visible, the professing Church; the stars represent the true believers in the Church. And true believers are called "angels" because like the angels, true believers are linked with that which is above, and like angels they are God's servants and messengers. And furthermore when they are addressed in the church message they are exhorted to hear what the Spirit saith. Only true believers have an inward ear to hear the Spirit's voice.

And here is our great comfort, the comfort so much needed in these days of confusion and perplexity. He holds the seven stars in His right hand. His right hand is the hand of power. That hand was pierced on the cross and now that hand of Love and power holds all His own; He holds them fast; none can pluck them out of His hand. And as He knows the stars by name, so He knows us by name.

It was true from the beginning of the Church on earth. Beginning on the day of Pentecost, in which the Church was born, the apostolic age started, represented by Ephesus. He held all true believers then in His right hand. Then follow the different church periods, persecution times, the times of corruption of doctrines, the times of the Romish apostasy, the reformation period and the present day currents in Protestantism, conservatism and modernism. All this is prophetically seen in these throne messages of our Lord. In every century, no matter how dark it was, the Holy Spirit did His work. In every century men and women believed in the Gospel of Christ and were saved by grace; in every century the body of Christ was built up by adding members to it. And all these true believers He held in His right hand. He held them fast. Countless thousands were cruelly tortured under pagan Rome, and later under that which is worse, papal Rome. He held them fast. Not one was lost.

Today with all its perplexities, its undiminishing, steadily increasing apostasy, with its satanic delusions and satanic perversions of the Truth of God, He continues to hold His own, His children, His fellow priests and fellow-heirs in His right hand. They can in nowise perish, simply because He has all power.

So let us rejoice and praise Him! Earthly things perish, but what we are in Christ, what we have in Him, what we shall be with Him and possess with Him can never perish. He keeps! He holds us fast!

And because we know that He holds us fast and His own divine power keeps us for eternal glory, we cling closer and closer to Him. While we are in His mighty grasp, our faith too lays hold on Him and we answer His love and His power by confidence and trust in Him. We are anchored in Him and to Him.

Such anchor of the soul!  
 My faith lays hold of Thee;  
 Thou canst not drag, not part, though fierce  
 The storm upon my sea.

No power of wave or wind  
 Can loose His stedfast grasp  
 Of our tossed vessel in the storm,  
 Or faith's sure chain unclasp.

In evil days of storm  
 This anchor holds us still;  
 Firm fastened to the mercy seat  
 We dread no power nor ill.

We cannot drift nor sink,  
 In life, in death secure;  
 We ride upon the breaker's crest,  
 And still feel calm and sure.



**The Hope of His Calling** In the first prayer recorded in the first chapter of Ephesians the first petition is, that "the eyes of your hearts being enlightened, that ye may know what is the hope of His calling" (Ephes. i:18). As believers we receive spiritual eyes in our hearts when we are born again and with these eyes we behold spiritual and unseen things. What then is "the hope of His calling"? Some have said that it is the hope of being saved at last. But a true believer knows he is saved, and as in possession of eternal life, the gift of God, he is also safe forever.

The hope of God's calling is revealed in Romans.

"And we know that all things work together for good to them that love God, to them that are the called according to his purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren" (Rom. viii:28-29).

The hope of God's calling is that we shall be like His Son, the One whom He raised from the dead, Whom He seated at His own right hand, and gave Him glory. His eternal purpose is that all who accept Him as Saviour are to be like Him in glory, share His glorious inheritance with Him, be His fellow-heirs, and be with Him in eternal fellowship. What a glorious calling! What a glorious hope! What a glorious destiny!

This glorious destiny can only become real to us by the indwelling Spirit. He gives us this spiritual eye sight to understand and hold fast this glorious calling. Then comes the blessed result. We shall not only know this hope and this destiny, but we shall live according to that destiny, "denying ungodliness and worldly lusts and living soberly,

righteously and godly in this present age, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii:12, 13). The vision of faith as to this hope and destiny will also carry us above all earthly circumstances, give us victory.



**His Inheritance**

The second petition in this prayer is that we might know "the riches of the glory of His inheritance in the Saints." How few believers have read this aright! We think mostly of the great inheritance we have in Him, but forget that we are His inheritance. We have our inheritance in Him and He has His inheritance in us. We are His seed, the travail of His soul. We are the joy which was set before Him in His suffering, the joy for which He endured the cross and despised the shame.

And how do we give Him His inheritance? He receives His inheritance through us as we appropriate in faith that which He has purchased for us; when we lay hold in faith of the spiritual blessings we have in Him; when we walk with Him; when we live in separation from the world; when we worship and adore Him in the Spirit; when we honor Him by our testimony and by our lives in making known His excellencies.

But His full inheritance which He has in His own, comes to Him in the day of His glory. Then He shall be glorified and admired in all them that believed. The greatest glory of Christ in the Day of His great and glorious manifestation will not be that His enemies will all be overthrown and made the footstool of His feet, it will not be that kingdom which He receives from the Father's hands, but it will be in bringing with Him many sons into glory. Each member of His body glorified will shine out the glory of Himself.



**To Know His Power**

The third petition is that we also might know "the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from

among the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come; and put all things under His feet, and gave Him to be the head over all to the Church.”

We do not need to consult a commentary to find out what is the “exceeding greatness of His power,” what is “the mighty power” which is with us, which God has put on our side. It is the power which God displayed in the resurrection of Him who bore our sins in His own body on the cross. It is the power which carried Him through the heavens and exalted Him to the right hand of God. This is the power which is “to us-ward.” It is to us-ward in conflict and in every trial. It is to us-ward in defeating every foe. It is to us-ward to accomplish God’s eternal purpose in our complete redemption. For this His true Church waits. It is rapidly nearing. In that coming day, when the descending Lord will give His shout, the same power which raised Christ from the dead, will raise all His Saints from among the dead; the same mighty power will change living believers in a moment, in the twinkling of an eye. The same power which carried the First begotten from the dead through the heavens will carry us there and bring us into the very place where He is.

Oh! that every member of God’s family may possess this three-fold knowledge and live according to it.



**His** At the close of the seventy-eighth Psalm,  
**Skilfulness** which gives such a blessed review of the Lord’s gracious and merciful dealings with His people Israel, we read: “He guided them by the skilfulness of His hands.” In this guidance, He never erred. His hands are directed by His perfect knowledge of all things; He knows the present, He knows the future. His understanding is perfect. His hands are the hands of love and they are the hands of power. He never makes a mistake. As He guided Israel so He

guides His people still, and He expects us to trust His skilfulness.

When things do not turn out as we expect, when prayers are not answered as we hoped they would be, when disappointments come, when our ways are beset with difficulties, we must learn to say in faith—it is well—it is His skilfulness. When all is dark, then we trust His skilfulness to bring us out into the light.

Some day we shall learn fully His marvelous skilfulness with which He has guided us through our little lives. His skilful guidance and His all-wise providences will be some of the marvels which we shall discover in that coming day.



“Be not afraid!” Blessed words, coming **Be Not Afraid** from such lips! How often He must have uttered them to those who came with fear and trembling hearts into His presence. If the Holy Spirit had recorded all He said while here on earth He would have recorded this assuring word many more times than we have it in the Gospels. It was His cheering word in the dark night when they were tossed upon the waves, toiling and rowing with the wind contrary. Then He came walking on the sea and hushed their fears.

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

They gazed upon Him in His transfiguration glory upon the holy mountain. The glory cloud overshadowed them and out of that cloud there came the Father’s voice, declaring Him as His beloved Son. And He, who is the center of the glory, touched them and said, “*Be not afraid.*” Put it together, dear reader! The storm rages now as never before. Dark night with disaster covers the earth. In the midst of it all to the believing heart He gives the unspeakably blessed assurance, Be not afraid. In the presence of death, the conquered foe, we hear His voice again. There is nothing to fear. He hath the keys of death. Oh! death, where is thy sting? Death is swallowed up in victory!

(1 Cor. xv:54-56). "Be not afraid." And higher still. We shall see Him in a greater glory than the glory the disciples witnessed. We shall come into His presence and behold Him in His majesty. Fear will be unknown then, for His perfect love has cast out fear and His comfort will fill every redeemed soul. "Be not afraid." . . . "Let not your heart be troubled, neither let it be afraid" (John xiv:27). This was still His message to His own before He went to die in our stead. And on the glorious resurrection day He said unto them "Be not afraid" (Matt. xxviii:10).

Take in the blessed message of these three words. It is but the heart-beat of His mighty love. Loved by Him who is the Lord of all, Lord over Creation, over death, and the Lord of Glory, who hath pledged Himself to bring us home to Glory, what have we to fear! I am His and He is mine! That is enough to hush our fears and should silence them forever. The world should fear and tremble. The world should be afraid. Fear and distress has come upon them and ere long it will deluge this earth. But we must not fear their fears; we have no share in them. To fear, to be afraid is but to mistrust Him and His love for us. We are in His hands.

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

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



The fact that the Editor believes that our **Three Days and Three Nights** Lord died on Friday has brought us several letters from our readers trying to set us right on this matter. It seems some of our good and zealous brethren have written tracts trying



to prove that Christ died on Thursday. They do this in a well meant attempt to shield the New Testament statement of our Lord as to His being three days and three nights in the heart of the earth, and to silence by their new mode of reckoning certain modernists, who have used Matthew xii:40 as an evidence against inspiration and who hold it up as one of the glaring discrepancies of the Bible.

But both our zealous brethren and the modernists err in this respect. They lose sight of the Hebrew method of reckoning time. Part of a day, even if an hour only, counted for them twenty-four hours. The evening and the morning, or any part, was counted as a whole day. Our Lord was crucified on Friday; His body was all the next day, that is, the Jewish Sabbath, in the grave; He arose early on the day after the Sabbath. That space from Friday afternoon to the morning of the day after the Sabbath was counted three days and three nights, according to sanctioned Biblical reckoning, which no scholar would contest at all. That the Lord Jesus arose on the first day of the week is fully established by Scripture; equally certain it is that the first day of the week is the *third* day. If this is true, as it is, then our Lord died on Friday.

All Bible teachers who know anything about dispensational truths know that the feasts of Jehovah recorded in Leviticus xxiii have a great prophetic meaning. All are agreed that the "Feast of Firstfruits" is typical of the resurrection of our Lord. Now the first sheaf was brought into the presence of the Lord *on the day after the Sabbath, that is, the Jewish Sabbath*. This type was fulfilled when our Lord having died on Friday (the first day), rested in the grave on the Jewish Sabbath (the second day) and arose on the day after the Sabbath (the third day). In the use of day, the nights are included.

But here is an astonishing fact. The Editor is perhaps better acquainted with Jewish literature and Jewish attacks on Christianity, the claims of Christ and the authenticity of the New Testament, than any of the other Bible teachers. As far as he knows no Jewish antagonist has ever attacked the words of our Lord as to the three days and three nights

not having been literally fulfilled. They have never seen a difficulty here. Why not? Because they knew their customs too well to raise an objection, which a Gentile scholar could so easily meet. The difficulty is raised by well meaning men who ignore historical facts.

In our July issue we shall publish an article on this question by the late Sir Robert Anderson, K. C. B. Dr. Anderson was a godly outstanding scholar, besides being one of the great Englishmen of his generation, chief of Scotland Yard and one of the advisers of Queen Victoria. We hope his statements and our editorial note will deliver some of our readers from the new conception.



**A Saddening Request** A Christian mother writes: "Will you kindly pray for my son and daughter. Both are to finish college this summer. It seems the more education they acquire, the less they care about the things of the Lord."

This good mother is not the only one; there are hundreds of fathers and mothers who have the same story to tell. Numbers have told us how their boys and girls came back from colleges and universities sneering at the faith of their parents. Said one prominent citizen to the Editor: "When my two daughters went to a woman's college they had faith in the Bible, believed in its divine revelation. The college succeeded in making infidels out of them."

It seems many educational institutions have men and women teachers who deliberately try to inject their atheism into the minds of the young. They fairly hate true Christianity. The bootlegger and the gangster are angels in comparison with these instruments of the devil. Then they have a by-product, which is communism. They are the "pinks" which are the enemies within our gates. The worst type of these "educators" are those who receive pay from so-called "Christian Institutions" founded and supported by Christians, who sail under the name of "Christian Educators." Judas, the betrayer of our Lord, is a saint in comparison with these twentieth century hypocrites.

How can we save our boys and girls? The *Stony Brook*

*School* is an answer. Give us the boys between the ages of eleven and seventeen to give them a sound, evangelical Christian education, along with a fine academic training, and when they know the Lord and know their Bibles, they can not be swayed by the imbecile reasonings of infidel professors and professorettes, and the latter worse than the former. The school has functioned just ten years. The results have been wonderful. In some instances our graduates have rebuked publicly professors who sneered at Christian doctrine. Even modernists have acknowledged the excellent character and superior training of the Stony Brook graduates. Send your boys there and they will be made safe through the grace of God in our Lord Jesus Christ against the wiles of the devil in the higher institutions.

We are sorry that we do not know of a girls' school of the same caliber as the boys' school in Stony Brook.



**Mis-named  
Buchmanism** The Buchman cult claims to be a "First Century Movement." But that is a wrong name for this movement. What characterized the first century Christianity was sound doctrine (see Acts ii:42; Rom. vi:17; 1 Tim. i:10, iv:6, 13, 16; v:17, vi:1-3; 2 Tim. iii:10, 16, etc.). Sound doctrine is almost entirely lacking in Buchmanism. The cross and the precious blood does not hold the rightful and prominent place which belongs to it in this movement. Very little is made of the finished work of Christ. The great positional truths of what a believer is in Christ and possesses in Him, so blessedly revealed in the Ephesian and Colossian Epistles, are almost entirely unknown. The teaching concerning the Holy Spirit is also sadly deficient. Several years ago Mr. Buchman was asked by a well known Christian Editor if he believed in the new birth and Mr. Buchman answered: "Yes, I believe we must be born again *every day*." The absence of a real doctrinal basis is probably the reason why modernists, evolutionists, critics and even "Christian Scientists" fall in line with it. Real Bible study is not done, in fact, the Bible, and Bible doctrines are not given the prominent place.

Some time ago we asked a young group leader what place they gave in Buchmanism to "that blessed hope." He declared that they never mentioned it, more than that, they avoided it, because it was controversial. But "that blessed hope" was one of the cardinal beliefs of the first century Christianity, and Buchmanism seems to have no use for it.

In much of its experimental workings it is akin to the Freudian psycho-analysis. It makes sex prominent. There is one kind of sin upon which stress is laid, the sin of the lust of the flesh.

Besides the lack of sound doctrine, a real turning to the Word of God, the teaching and unfolding of it, so eminently necessary for a true Christian experience, the Buchman cult over-emphasizes Spirit guidance, which comes dangerously near to the supposed spirit control in Spiritism. Strange stories are told of this supposed guidance. A number were recently cited by a writer on this movement. We select one: One woman testified thusly on guidance: "I was told inwardly to take a Fifth Avenue bus and then at a certain street word came for me to get off. Before my eyes was a display of furs at great reductions. I bought a thousand dollar coat for three hundred dollars." Another case was told the Editor of a young man who had his suitcase packed to journey to a certain distant city. Asked what he would do there, he said, he did not know. "But do you know anybody there?" "No," he replied, "but the Spirit told me to go there."

"Time" gives the following report of the session of the Buchmanites in Briar Cliff Manor: "The first thing after breakfast came the quiet time. Reporters watched the group members assemble in the sunny ballroom, get out pencil and paper 'to take down what God says': One young man got up and said, 'God told me—go and see Al Capone and change him.'"

But the movement is not for the slums. It does not reach out for the poor and the ignorant. It is not a Salvation Army, but it is for the rich, the intellectuals and the cultured. It functions almost entirely among the wealthy, and is certainly a strange movement in our strange days.

**An Interesting Find** A few weeks ago at Tabka, near Tiberias, on the way to Capernaum, a fourth century Church building was discovered.

The Church commemorated the miracle of the loaves and fishes. The corner stone has this interesting reading: "On this stone stood Jesus of Nazareth when He blessed five loaves and two small fishes and caused them to yield a hundred fold."

On the wall above the stone is a wonderfully designed and preserved mosaic panel depicting in vivid black, red and yellow, a basket, several loaves of bread and two fishes.

This find is another remarkable confirmation of the story of the Gospel. Some day the earliest manuscripts of these records may be discovered, which would be the final death-blow to the infidel assertions of rationalistic theologians that the greater part of the four Gospels is legendary.



**The United States** The question is often asked, "Has the Bible Prophecy anything to say about the United States?" Some delusive sects and delusive, man-made theories think it has.

Notable among these delusions is that mad-house speculation that the United States belong to the "lost tribes of Israel." This crazy notion goes by the name of "Anglo-Israelism."

The United States are not mentioned in prophecy. The prophetic earth covers the territory of the Roman Empire and certain parts of western Asia and parts of Africa, notably Egypt. Distant nations and the isles of the sea are mentioned, but nothing definite is said about our land. It will suffer greatly also in the coming judgment and reap what it has sown.

The great historian Macaulay stated more than a century ago: "Your Republic (the U. S.) will be pillaged and ravaged in the twentieth century, just as the Roman Empire was by the barbarians of the fifth century, with this difference, that the devastators of the Roman Empire came from abroad, while your barbarians will be the people of your own country and the *product of your own institutions.*"

Still more interesting is a forecast written by William Kelly over a generation ago. Mr. Kelly was not only a great scholar, but a godly man. On page 110 of his lectures on the "Minor Prophets" he says:

"As to America, I conceive that the young giant power which has grown so fast will sink still faster, probably through intestine quarrel, but assuredly somehow before the Day of the Lord comes. They will break up into different fragments. Their prime object is to maintain political unity. This is their great ambition, and though it may appear to stand and advance, as everything ambitious is apt to prosper for a time, it will be all blown down before long. For it is a remarkable fact that there is no place in prophecy for a vast influential power, such as the United States would naturally be, if it so long retained its cohesion. Is it conceivable that there should be such a power existing at that day (the day of His return) without any mention of it? Can the omission be counted for save by its dissolution? However, I particularly wish every one to understand that this is merely drawn from the general principles of the Word of God."

Are Macaulay and William Kelly correct in their observations? The near future will show.



**Shorter  
Sermons**

An agitation has been started by the Church Federation to have shorter sermons and more ritual. They call it worship. More singing and chanting; more standing up and sitting down; more responsive readings; more forms and shorter sermons. They are short enough already, as most of them are really sermonettes of about twenty minutes, and when that limit is reached the people get restless in the modern church and look at their watches.

But not ritualistic exercises, chanting and responsive readings (some suggest reading from poets) can bring to man what he needs as a sinner. It is written: "For after that in the wisdom of God the world knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. i:21). The apostolic exhortation is

“Preach the Word.” It is to be preached in season and out of season (2 Tim. iv:1-4). And in this passage in Paul’s last Epistle, filled with prophecy as to the last days of the present age, the reason is given why modern Christendom demands shorter sermons.

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.”

Believing no longer, as it is in modernism, that the Bible is the revelation and the Word of God, rejecting sound doctrine, these nominal believers, who have only the outward form of godliness, do not care to have long sermons. They object to doctrinal statements; they do not like to hear about “being born again”; they openly say “that preaching about the blood is distasteful to us”; all the great doctrines, the foundation truths of true Christianity, are no longer wanted. Then they select their teachers from the products of the modern infidel schools to satisfy their itching, natural ears, for spiritual ears in a spiritual nature they have not. The shorter sermons are nothing but husks; there is nothing in them for the sheep of Christ. They want pasture into which the Shepherd leads His flock; husks are the food of swine.

The shorter sermons with no Gospel, no Truth, no spiritual appeal, bring no results. No wonder that the denomination which advocates shorter sermons has a decrease in membership and faces a severe deficit in its missionary income.

True preaching is the opening of the Word of God, and that takes time. But such preaching which is founded upon the Word of God, which declares the whole counsel of God, which exalts Christ, upon such preaching rests the blessing and the power of God. And the sheep of Christ never get tired hearing the Word. Scores of times after preaching the Word for an hour or longer the people came to the Editor by the scores and said “we could have listened another hour.”

Well, let them have their shorter sermons. The sheep of

Christ will continue to feed in pastures green, and then rest to chew the cud—assimilating the spiritual food.



**Simply Impossible** Every week letters reach the Editor which he cannot answer, for it is simply impossible. Here are some of the requests: A young man is to have a debate in a Young Peoples Society. His request is that we give him points on the side he represents; he wants us to furnish him with certain data. Somebody sends a lengthy manuscript with the request that we not only read it, but correct it, and prepare it for the printer. A preacher writes that he expects to preach on a certain theme of which he says he knows little, and he wants the Editor to write a sermon outline. Then follow requests to read certain new volumes and let the writers know if we endorse the contents. And the letters which ask for explanations of Bible texts by private correspondence! We have done this now and then only to receive more lengthy replies demanding more explanations. Scores of such letters reach us monthly. Occasionally letters come asking us to look up an uncle or an aunt, a cousin or a friend in New York City.

Our good readers must realize that this is simply impossible. Editing "Our Hope," reading numerous periodicals in different languages to keep informed as to current events, etc., is a good sized job for any man. But this is only a fraction of the Editor's work. His oral ministry is as large as it ever was, and that demands prayerful preparation. Then there are matters in connection with Stony Brook and the American European Fellowship which demand attention. Last but not least we have a correspondence which we gladly perform, that is writing to the sick, to the afflicted, to those who are in sorrow and to many who have real spiritual difficulties. It is only His goodness and mercy which enables the Editor to continue in this work. But there is a limit. *Please* do not expect us to overstep that limit.



**And So it is**      Once more we finish a volume of OUR  
**Again**              HOPE. Our year begins with July, and  
                             June each year is the last number of a  
                             volume. This is therefore the end of

Volume 38, and July will start the 39th year of our magazine. That is a long time! What "Our Hope" has meant to thousands of Saints now at home with the Lord, that coming day will reveal. What "Our Hope" means to our thousands of readers who wait for His Son from heaven, we learn from the many communications giving thanks for blessings received. We praise Him for using the magazine throughout the world in feeding the flock of God and giving to the household of faith the "meat in due season." He spreads the table Himself and to Him belongs the glory.

We are confident the Lord will uphold this testimony in days to come. Times are hard and we feel it. Book sales have dropped lower and lower. We have no denominational backing; nor have we big incomes from commercial advertising like the Moody Monthly, the Sunday School Times, Revelation and others. Commercial advertising would pay us well, but we cannot do it. Our only income is from subscriptions, and these have dropped and many of our readers now receive the magazine gratis. Now and then some friends send contributions which are used in the publication. But we know the Lord will sustain us inasmuch as the testimony is now needed more than ever before. Brethren, pray for us. Please speak to your Christian friends and acquaintances about the magazine. Hand them a copy.



**We Wish**  
**We Could**

Requests reach us from time to time to issue new numbers of the "Dispensational Tracts." We have published five in all, which have been circulated free in thousands of copies. They have accomplished great good everywhere. Recently a friend wrote, "Please publish your most helpful article on 'God's answers to modern religious thought and the prevailing infidelity' in a tract like your dispensational tracts, it would help thousands." Others have asked for the article in December on "Unfulfilled Prophecy and the world wide preparation for its fulfilment" to be put in tract form.

We wish we could. But we cannot attempt it at this time. We have to carry many of our readers on the free list; subscriptions have steadily fallen off; book and Bible sales have been greatly reduced. As soon as we are enabled to do it, through the Lord's help and mercy, we shall continue in this needed work.

**Months of  
Ministry**

The first months of 1932 have been busy months for the Editor. To the Monthly Meetings in **Boston-Cambridge** have been added monthly meetings in **Lawrence, Mass.**, where the Lord gave an open door. Conferences were held in **Danville, Scranton, Pittston, Kingston-Forty Fort, Pa.**; also in **Buffalo, N. Y.**; in **Chicago, Ill.**; in **Baltimore, Md.**, and **Newark, N. J.** Then came **Lancaster and Miller-ville, Pa.**, and another visit to **Danville, Pa.** Addresses were given in **New York City, Hackensack and Paterson, N. J.** We spoke over one hundred times in four months.

Blessings were poured out in every place. We mention especially the great meetings in the Wyoming Valley Tabernacle in **Forty-Fort, Pa.** The place which is under the leadership of our brother, F. L. Whitesell was taxed to its utmost capacity. Mr. Whitesell is doing a fine work throughout that part of the State.

During the month of June we have made engagements in **Chicago** for June 5, 6, 7 and 8 and **Denver, Colo.**, for June 12-17.

Calls for work in the fall reach us from many quarters, but no promises have been made, as we desire His guidance.



Please remember our two **Summer Bible Conferences**. We could speak in numerous summer conferences, but for years we have declined the invitations. Dr. Torrey asked the Editor ten years ago to take a week in Montrose for a "Prophetic Conference" and continue in doing this as long as the Lord makes it possible. This year's conference in **Montrose, Pa.**, begins Monday evening, August the 8th and continues till Lord's Day afternoon, August 14th. The Editor will be the chief speaker, assisted by Evangelists Whitesell and Thomas T. Edwards.

The **Twenty-first Prophetic** Conference in Stony Brook will begin Lord's Day August the 14th and continue till Friday night, August 19th. The speakers are: Drs. Harry A. Ironside, Prof. R. Fritsch, Canon Dyson Hague, George Douglas and the Editor of "Our Hope." We are sorry that Dr. Matthews finds it impossible to be with us this year.

Please secure accommodations as early as possible by writing, in case you come to Montrose, to **R. M. Honeyman, Montrose, Pa.** Also write early to Stony Brook, as we shall have a full house there. The dining-room is under a new and excellent management and prices have been reduced. Write to **Mr. Gilbert Moore, Stony Brook, L. I., N. Y.** All our readers in New England, New York, New Jersey, Pennsylvania, Maryland, Delaware and Ohio will receive programs shortly. Friends living in other States please write us for programs in case you are interested.



Please take an interest. Help us in the good work, not only by your prayers, but also by extending the circulation of **OUR HOPE**. Read our suggestions on the cover pages of this current issue.

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A Sunday School teacher writes: "No better help to prepare for teaching than your Annotated Bible."

## The Book of Psalms

### PSALM LXX

O God, make haste to deliver Me;  
 O Jehovah, to help Me make haste!  
 Let them be ashamed and confounded  
 That seek after My soul:  
 Let them be turned backward and put to confusion  
 That desire My hurt.  
 Let them be turned back as a reward of their shame,  
 Who say, Aha! Aha!  
 Let all those that seek Thee be glad and rejoice in Thee,  
 And let them that love Thy salvation say at all times  
 "God be magnified."  
 But I am poor and needy;  
 Make haste unto Me, O God!  
 My Help and My Deliverer art Thou;  
 O Jehovah, tarry not.

This Psalm does not need much exposition on account of its simplicity. It is a repetition of the last five verses of the Fortieth Psalm. But there are variations. They are the following: O! God—instead of O! Jehovah in Psalm xl. The "be pleased" in the Fortieth Psalm is omitted. The word "together" in Psalm xl:14 is here not given. Then the words in the Fortieth Psalm, "the Lord thinketh upon Me," are not in the Seventieth Psalm, and instead of them we have "Make haste unto Me, O God."

We need not mention here how the critics have used the repetition of part of the Fortieth Psalm as an argument against the inspiration of this book. The Psalm as it is here is "to bring to remembrance," as the inscription states. It is therefore, as a critic says, "a fragment accidentally here inserted." It is that He may again be remembered who suffered, who is the trespass offering (as seen in the preceding Psalm) and the burnt offering also. Not David is the speaker, but the Lord Himself, the same whose voice we heard in the beginning of the Sixty-ninth Psalm. We are reminded then of Him once more who is the source of all blessing and hope. All those that seek God can now be glad and rejoice, and those who love His salvation can say at all times "God be magnified." And all because He who was rich became poor and needy for our sakes.

This Psalm also has a special meaning in connection with

the Jewish remnant in the last days. They pass through great sufferings; the enemies surround them on all sides. They pray for deliverance. "Let them be turned backward and put to confusion that desire my hurt." They pray as He prayed when surrounded by His enemies. O Jehovah, tarry not! will be their prayer as the time of their great tribulation nears its end, and that prayer will be answered by the coming of the King and His Kingdom as revealed in the last Psalm of this section, the Seventy-second. The Church too is praying "Lord tarry not! Even so, Come, Lord Jesus," and some day that cry will be suddenly answered by His Coming to receive us unto Himself.

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## "Will the Church Pass Into and Through the Great Tribulation?"

BY F. C. JENNINGS

The above question was asked and answered in the February issue of "The Christian Fundamentalist Magazine" (R. A. Haddon, editor). So simple is the form in which it is presented that one would suppose that an equally simple answer could be given of "Yes" or "No" with scriptural proofs to justify one or the other. But far from that, there is a long answer with both a "Yes" and a "No," and the enquirer is told of several distinct Churches, for "a great mistake has been made by expositors \* \* \* in seeing but *one church, one resurrection, one judgment*". (Before going further I would say that it is by no means necessary to see one resurrection and one judgment because one knows of but one Church, in the Christian sense of the term. But the answer goes on):

"There are various great churches seen in the divine book." "These differ as to *Persons* (Class), *Purpose* (Design of God), *Period* (Time of Calling), *Place* (Destiny). There was a church in the wilderness \* \* \* which should not be confused with the Church announced by Christ (Matt. xvi:18), a Church evidently not yet built at the time of speaking. (2) There was the Pentecostal Church, the Church of God (Acts ii:28: Cp. Acts xx:32). (3) "The

Church which is His Body' now in process of calling or formation. This Church is the theme of Ephesians, Philipians and Colossians. (4) A Church that is still to come, represented by the 'Churches' in Rev. ii and iii. These Churches form a Church or a 'body' that will pass into, and part way through, the Great Tribulation. This body of believers is seen in Rev. vii:13-14, taken up—out of—the Great Tribulation. Into that tribulation the present Church does not pass. The present Church will pass into glory, not into tribulation. This Church forms the male, mystical Body of which the Christ of glory is the absolute Head. The coming Church will form the mystical Body known as The Bride, the consort of Christ as the Bridegroom in the period of the New Creation."

I have thus given a very full quotation that my readers may consider this answer with me, intelligently. By the numerals prefixed there would appear to be, in the writer's mind, four distinct Churches, differing in "persons, purpose, period and place." First, the foretold Church of Matt. xvi: second, the Pentecostal Church here distinguished as "The Church of God" (but why, we are not told): third, the Church which is now in process of formation: and fourth, the Church formed by the churches addressed in Rev. ii and iii. The two Scriptures given as proof texts of number 2—or what is called The Pentecostal Church being distinct from number 1—read thus:

Thou hast made known to me the ways of life; thou shalt  
make me full of joy with thy countenance,  
And now brethren I commend you to God and the word of  
His grace, which is able to build you up, and give you  
an inheritance among all them which are sanctified.

Can anyone see any connection between the texts, and what they are assumed to prove? It may be due to a printer's error, but we shall have to strike out Church number 2 as lacking all proof of being distinct from 1: it is the foretold Church that is beginning to be built at Pentecost. Nor does this leave any room for the Churches addressed in the epistles named forming a third, or in any way being distinct from that of Matt. xvi and Acts ii. But the fourth Church brings us directly to the answer to the

question, for this will, the writer says, pass into the Great Tribulation, although only a "part way through it." With this we are compelled to take the most direct issue, and in the first place we would remind the writer that the Church of God is not formed by or composed of Churches at all, but of individuals. Just as each local Church, such as that at Corinth, stood, in the place in which it assembled, for the whole, for distance alone caused any separation, and that is only an accident that does not affect the principle of the unity of the Body of Christ (1 Cor. xii:27) so each of those seven to which letters are addressed in Rev. ii and iii, stands as a representative at a certain time for the whole professing body of Christians of that time, and thus we have in them a prophetic forecast of the Church's testimony in the world, down to its final and complete repudiation in being "spewed out of His mouth" in utter abhorrence. Although space forbids my going into the proof of this now, yet the correspondence between the seven critical periods of the Church's history and the seven letters is so clear, so striking, so simple, so divine in that simplicity, that it would take an equally strong proof from Scripture to affect in the slightest our conviction as to this application of the letters being the divine intent. But what proof does our "answer" give? Only the unsupported assertion that the people who are in the seven Churches may be found also in Rev. vii:13-14! But that in itself requires proof, and none is forthcoming, nor have we any difficulty in accounting for this lack—there is no proof. But to get the positive truth, let us look at that 7th Chapter of Revelation. It is taken up with two visions each introduced by the same words "after these things" (Gr. *meta tauta*). In the first, verses 1 to 8, we see a definite, although doubtlessly a symbolic, number of 144,000 sealed out of the 12 tribes of Israel, and these enter, as the "all Israel that shall be saved" (Rom. xi), into millennial blessedness on that earth, which is ever Israel's sphere. It is in these that Jer. xxx:7 is fulfilled for they are, in accord with the promise, "saved out of the day of Jacob's trouble" or that unparalleled distress called "The Great Tribulation." But do these form the only inhabitants of that renewed

earth? Are there to be none but Jews on the globe in that day? All Scripture denies this. Gentiles have to be there too, if it is only to "come to the brightness of Zion's light," and bring their riches into her gates (Isa. lx-2 and 6). Strange would it be indeed then were they overlooked in this picture of that millennial earth that we have in Rev. vii. "A great multitude which no man could number of all nations and kindreds and people and tongues" have also come out of the same Great Tribulation. But our writer should not have said that these were "taken up"—that is not as written, but simply "came out," without any such idea of upward rapture as the unjustified words give. Nor are these ever called, or should they ever be referred to as "The Church," for it lacks all scriptural authority. Both these companies—the Jews and the Gentiles—are always on earth, and may be discerned in those nations that are at the Judge's right hand in Matt. xxv. The very terms, "nations" and "tongues" is quite enough to show that their home is earth, for we do not find these distinctions in heaven. There are no Americans or British, French or Germans there. Nor are there a variety of tongues there as the old Latin motto reads: "many tongues on earth, in heaven but one." The last sentence of the quotation gives us a novel idea indeed, that the present church forms the male mystical body of Christ, and the following one, the "bride" the consort of Christ the Bridegroom! No proof is given and apart from that, we can but esteem this to be one of those "divers and strange doctrines" that we are warned against (Heb. xiii:9). In the Scriptures it is the present Church (or as we should say the only one known to Scripture in this relation) that is both "body" and "bride." The former is distinctly taught again and again, as for instance, Eph. i:20 reads: "The Church which is his body," and it is the same Church that has been espoused to one Husband as a "chaste virgin" (2 Cor. xi-2) and that the Lord is going to present to Himself as His bride in the day to come (Eph. v:24-32). We all know that types must not be used as the bases for doctrine, but they do afford divinely given illustrations, and so serve to confirm interpretations, and what more beautiful simple and unequivocal

cal type of the Church of this day can we have than in that story of Rebecca being led as the elect bride through the desert to Isaac her bridegroom, by the unnamed servant, as the Church is being led through this desert-world by the Holy Spirit, Who, like that servant, is always seeking to occupy us with the attractions of our Lord. As Eve was both "body" and "bride" of Adam, so is the Church of the Lord.

But let us turn to the *positive* truth that this one Church can never pass into the Great Tribulation—not for one moment can she be there. For that tribulation begins with the setting up of the "Abomination of Desolation" (Matt xxiv:15) and the context compels the conviction that this is in Palestine (Mark xiii:14). But it is the "beast from the land"—otherwise named The False Prophet, who is the agent in that act (Rev. xiii:14-15, and Dan. xi:38-39). *But in this man we find the "man of sin" of 2 Thess ii:3-4.* But there we are clearly told that that man of sin cannot be manifested as long as some *thing* and some *one* hinders that manifestation (verses 6-7). The sole question then is as to What and Who are these hindering agencies that prevent, as long as they are on earth, the manifestation of this "man of sin?" It must be a *good* agency to hinder an evil one. Iniquity is not hindered by iniquity but aided. The "what hinders" and "who hinders" are evidently in some way unified, since when the One is out of the midst (2 Thess ii:7, lit.) all hindrance is withdrawn—there is no other. But this good personality who still hinders—the "Who"—must be either a good man; a good angel; or God. What good man, then living, prevented the man of sin from being manifested? All the men of that day soon passed away, but there was no manifestation of the "man of sin" because of that departure. It was not then a man. What heavenly being—what angel could the Thessalonian believers know (verse 6) as then hindering? There is not one that will fit in with all the requirements here. We are thus reduced to One Who must be essentially divine; and of the Persons of the Trinity, the Holy Spirit (the "Who") indwelling the true Church of God (the "What") and so identified with it,



was then, and is to this day, "hindering" the manifestation of that "man of sin," who will be in his day the very climax of man's pride; even assuming to be himself divine (2 Thess. ii:4). But then it follows that the "Abomination of Desolation" cannot possibly be set up as long as the divine Spirit is on earth in the Church. Nay, still more, this extremity of wickedness must await the casting down of Satan from heaven, for back of all the human "pawns," it is **he** who in his hatred of every divine claim, causes sacrifice and oblation to cease in the midst of the last seven years of this dispensation (Dan. ix:27), and at that crisis, and not till then, will the last vestige of the profession of Christianity be, along with those Jewish sacrifices and oblations, swept off the earth (Rev. xvii:16) and then, and not till then, is that "Image" which is the "abomination of desolation" set up and then, and not till then, does the "Great Tribulation" begin!

Thus we are fully assured firstly that there is but *One Church* which is His Body, nor does Scripture tell of any other, and those distinctions that "R. A. H." makes have no scriptural justification; Secondly that the Great Tribulation is impossible as long as one single member of that "Body" is on earth: so *It is impossible for the Church to be in it.*—Thank God!

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## Glimpses into the Apocalypse

(Continued)

BY HENRY CAMPBELL

THE ANGEL OF THE SUNRISING

. . . *I saw another angel ascending from the East . . .*

(Rev. vii:2)

Many minds have pondered this graphic portion of the Apocalypse, and wondered what manner of angel this might be—this angel of the Sunrising; all golden with sunshine; exceptionally brilliant; a flashing figure; an Archangel of the air. He comes in with the day. What day? Evidently a pre-eminent day when an apparition so radiant precedes

its arrival. It is the day of the wrath of God. The glowing brightness mounting above makes but the world below all the blacker now that night is drawing nigh, for the sixth seal has been broken, there is now this pause, then will follow the terrible opening of the last seal and all that it contains.

Have we in this ardent angel a revelation of a person higher than would at first appear? This appears to be no ordinary angel (if we can use such an adjective at all as applicable to angels), but an extra-ordinary one. What if we should have given to us here an angel akin to that One of the Old Testament, the angel of His covenant, whom we know to be our own Lord Jesus? If so who would miss having another vision of Him. So without further apology for our present short study let us read the passage in question:

*“After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads . . .”*

We take our place beside St. John as he looks out from the vault of heaven down upon the earth below, spread out like a great map “from Euphrates to Rome, and very likely further.” The winds which struggle in the grasp of these four angels are the winds of pending judgment: stormy winds fulfilling His word. Looking down the Seer next sees “another angel,” an angel of great magnificence, ascending from the east, that is, mounting, or probably flying up, higher and higher towards the vault of heaven until He is in full sight of all four angels, and can be heard even by the two who are stationed at the farthest, or, western side.

Is there a great purpose in delineating for us the glorious origin of this angel of mercy—the place of the Sunrising? The East, as Ewald has said, whether correctly or not, we will not pause to inquire, “is the special dwelling place

of the Godhead.” *Quod oriens locus coeli est dignissimus* (so adds Eichorn). However correct or not these statements may be, the East or Dayspring is used by Zacharias in anticipating the Lord’s advent, while Malachi identifies Him as the sun of righteousness to arise with healing in His wings.

Further, in the brief description appears something obviously of immense signification—“the seal of the living God.” This the radiant angel bears. His is an errand of mercy. This Seal is to set apart for God His servants, and keep them from the judgments which are about to fall, when the other four angels let loose the terrible winds. Of sealing, the Apostle Paul writes to the Ephesians connecting it with Christ, “In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise” (Ephes. i:13). So he writes “Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption” (Ephes. iv:30). Though this language is addressed to the Church, while the sealed ones here are of Israel’s twelve tribes, there is no reason why a like divine *modus operandi* should not be adopted for them too, and for their salvation. This seal, then, may well be a presentation of the Holy Spirit of God. We are in a realm beyond man’s imaginings and close to very holy things. Anyway, whatever may be the mystery here, it seems more in keeping with the greatness of this seal of the living God that no created angel could ever be so honored to bear such a thing as this symbol may mean, but that in the hands of Christ all is in order. We like to recall the ancient promise to Israel, “Behold I send an angel before thee to keep thee in the way, beware of Him, and obey His voice, for my name is in Him” (Gen. xxiii:20-23). As also the words of Isaiah, “The Angel of His presence saved them” (Isa. xliii:9).

Some commentators have thought that the description “another angel” is not fitting for the Christ. But it is well to remember not only that the Saviour when risen “appeared in another form” to two of His disciples (Mark xvi:12), but also later on in the Apocalypse He is certainly disclosed as “another mighty angel” (x:1).

Then, again, some writers consider that this angel cannot be Christ because it would be derogatory for the Lord Jesus to speak of these four other angels and Himself as "we," and also because He speaks of God as "our God," these words would make the Angel of the Sunrise akin to the other angels. It is well however, to remember that we are dealing with a book of visions and the *media* used in the Apocalypse is not necessarily always that adopted in the Gospels. We find it hard to conceive anything derogatory in the Lord Jesus Christ associating Himself with angels, as He did with the disciples, in the saving work of His grace. In the case of the vision in chapter x we have the Lord again in apocalyptic form. John records how he went up to this immense Angel and said, "Give me the little book" (Rev. x:9). This form of address could just as well be said to be lacking in respect if that angel was Jesus, as He undoubtedly is so presented there.

Lastly, we note how this angel with the seal of the living God is over these other ones. Mercy ever goes before judgment. What created angel in heaven could at such a stage in the development of God's purposes intervene and command with so loud a voice the postponement of God's judgments? But if this be Jesus the Saviour, what a blessed picture we have of Him.

Let us close the sacred volume in no spirit of disputation: let no man deceive us; but may that Holy Spirit of God Himself write for us in our hearts the true interpretation of it all.

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## Behold the Man!

Isa. lii:14

Behold the Man! My God! *Who can it be?*  
 Visage, so marred, His Mother could not tell!  
 Those swollen eyes, where even tears have failed!  
 The purpled cheeks, smitten by horny hands,  
 Down which the sweaty gore has left its trace,  
 And tangled hair, matted with clots of blood.

Behold the Man! *It is! It is my Lord!*  
*Behold! O, God! They spit upon His face!*  
 That blessed face! supreme in loveliness,  
 That beamed in mercy on a stricken world  
 And never, never turned from others' woes!

That face! O earth and seas! O skies and space!  
 O glorious galaxy of lower heaven,  
 And all the shining multitudes above!  
 That face! from which in trembling solemn awe,  
*Both heavens and earth shall one day flee away,*  
*And find no resting place!*

Behold the Man!  
 Would'st see Him then? but no, you could not look!  
 But in despairing agony would call  
 On swaying mountains and the tumbling rocks  
 To hide you in the eternal darkness  
 From that face, in pure holiness unveiled,  
 Whose sight is unendurable to sin!  
*Behold the Man! Your King! Messiah! God!*

—Mrs. M. L. Houghton.

(Written in her 91st year)

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## Current Events In the Light of the Bible

**Competition for the Throne of David in Jerusalem.**  
 Interesting news has come from Palestine. There is a throne in Jerusalem, which is empty now. It can only be rightly filled by Him who is the Son of David, and of whom Gabriel said "The Lord God shall give unto Him the Throne of His father David."

But now a struggle is on between three men who would like to occupy this throne. They are Abbas Hilmi, the former Khedive of Egypt; King Feisal of Iraq; and Ali, who is a brother of Feisal and hails from Syria.

The ex-Khedive appeared recently with a large retinue in Palestine and received the notables and leaders from the

Jews and the Arabs. He stopped in the Hotel David in Jerusalem, and the Arab Press suggested that he should be transferred from the Hotel David to the "Throne of David."

As far as we can learn there is a strong movement on to accomplish the unification of Palestine and Trans-Jordania into a single state with a powerful central government, and the replacement of the Palestine Mandate by a treaty similar to that recently signed between Great Britain and Iraq.

Abbas Hilmi has shown great and deep interest in Palestine for over a year. His political secretary, Dr. Mahmud Azmi, has paid several extensive visits to Palestine and has held conferences with leaders and prominent persons of all sections regarding the possibility of solving the problem of Arab-Jewish relationships. It seems that Dr. Azmi has succeeded during his last visit in convincing Jews and Arabs of the necessity and feasibility of their union under Abbas Hilmi as their king. Abbas Hilmi though a Turk, is a real European. He was educated in Austria and speaks several languages, including a perfect German. He has the reputation of a financier, and his wealth is sufficient to play an important part in the development of Palestine and the near East.

Should Abbas Hilmi succeed in coming to terms with the Jews in regard to their Jewish National home, Britain would be greatly relieved in becoming freed from the Balfour declaration. As a Turk the Khedive may claim to be impartial and neutral between Arabs and Jews.

It is all very interesting and highly significant. Should Abbas Hilmi succeed in obtaining the throne of David in Jerusalem, become the ruler over Palestine and Trans-Jordania, it would look as if another big step has been made towards the production of the conditions prevailing during the end of the age.

Our readers may look in future issues for more information, if such comes to the knowledge of the Editor.

**Another Defeat for Destructive Criticism.** It is not so long ago when much of the history of the Old Testament

was branded by the modern infidels, who call themselves "Critics," as mythical and untrustworthy. They not only spoke of the patriarchs—Abraham, Isaac and Jacob as being fictitious, but even the early history of David was questioned. His conquest of the ancient Jerusalem was branded as unhistorical. But now comes the interesting information from Jerusalem which is another defeat of the School of Destructive Criticism.

An accident has led to the discovery, only a few yards underground, of the wall which David built around the ancient capital of his Israelite kingdom when he captured it from the Jebusites 3,000 years ago. Excavators repairing an old sewer found the long-hidden wall buried beneath the dust of thirty centuries.

The early history of Jerusalem is obscure, but the wall built by David is supposed to have been the first of many erected to protect it against countless tribes of invaders.

Fifty years ago Sir Francis Warren, in a survey of Jerusalem, marked out the approximate position of the first wall, running close by the Temple of Jehovah, but his calculations were not confirmed until the laborers began work on the sewer.

It was some years after David became King of the Israelites that he succeeded in conquering Jerusalem. He established his royal city on the eastern hill, near the site of ancient Zion, seat of the Jebusite rule, and appointed his leading commandant, Joab, Governor of the City of Jebus, which occupied the western hill and became the civil city. Then David surrounded the royal city with a wall, built a citadel and supposedly under divine guidance, chose a site for the Temple of Jehovah, which Solomon erected.

David's wall is not the only discovery which has resulted from the new excavation, however. The workmen first uncovered, twelve feet beneath the surface, a road built in Roman times, made of stone blocks three feet square and a foot thick. Five feet lower another old highway of similar construction was found.

### **How the American Civil Liberties Union Spends Its Funds.**

The "National Republic" for March quotes the American Civil Liberties Union for January. We quote it:

A report of the American Civil Liberties Union issued January 1st, shows the expenditure of \$36,900. The items cover defense cases in court, \$6,300; campaign to free Mooney and Billings, \$570.00; campaigns against injunctions, \$275.00; campaigns opposing censorship of books, stage, etc., \$325.00; for defense of its agent in the Harlan (Ky.) riot district and for Bruce Crawford, a writer, \$300.00; for defense of members of the communist National Miners Union in Wheeling, West Virginia, \$250.00; an appeal to California courts of a citizenship case for an alien socialist, Jacob Huller, to whom the lower court refused citizenship, \$250.00; appeal of communist strikers' cases in the Pennsylvania coal mining district, in cooperation with the communist International Labor Defense, \$200.00; a petition in the Appellate Courts of Maryland for change of venue for Lee defended by the communist International Labor Defense, \$167.00 (Lee was convicted for murder after only one hour's deliberation by a jury); appeal of a

conviction for sedition in Philadelphia, \$50.00; expense of Prof. John Earle Uhler at the University of Louisiana, fired for a novel regarded as derogatory to the university; defense of a New Jersey editor; defense of deportees, etc., \$450.00; suit against the Glendale (Calif.) Police Department for arrest of radical socialist speakers, \$100; defense fund for Philippine radicals charged under the Sedition Act, \$475.00; legislative campaigns in Congress and in the states to restrict the powers of courts in issuing injunctions, by the special A. C. L. U. committee headed by former Judge Charles F. Amidon, of North Dakota and Dr. Alexander Fleisher, \$500.00; campaign against censorship of books, radio, movies and theater by legislation in Congress and particularly in New York State, by National Council on Freedom from Censorship, formed by the A. C. L. U., \$600.00; amount needed to carry on Mooney-Billings (anarchists) freedom campaign, \$1,000.00. The report which accompanied an appeal for more American dollars to battle American courts and laws was signed by Rev. John Haynes Holmes, acting chairman of the A. C. L. U. in the absence of Rev. Harry F. Ward who is in Russia on business, B. W. Huebsch, Forrest Bailey and Roger Baldwin, former I. W. W. and arrested for evading the draft act during the war.

Yet to this so-called "Civil Liberties Union" which rises in defense of the enemy within our gates, belong preachers and educators of different denominations.

John Haynes Holmes, who acted as chairman, is the man who, several weeks ago, advocated the closing of churches to aid progress. Yet Bishop McConnell of the Methodist Episcopal Church (North) seems to fraternize with him, for he spoke in "his church" several months ago.

**Communism and the Colored People.** The Communists are very active among the negroes in the Southern States and throughout the United States. The Congressional Report of investigation (No. 2290) makes the following statements (Page 32 and 33):

The communists for years have looked hopefully toward the negro residents of the United States as an element where they might gain recruits for the Communist Party. Work among the negroes is considered one of the major activities of the party.

Up until this time, the communist effort to interest and line up the negroes in this country has not met with great success, although a considerable number of negroes employed in the northern industrial centers have joined the movement. In the South efforts among the negroes have not been very fruitful, although some headway has been made in certain sections.

The Communist Party has a negro work department and a national negro organizer. This special department extends down through all communist units, including the District, the section, and finally to each unit or nucleus, with a responsible director.

† The task of the communists among the negro workers is to bring about class consciousness, and to crystallize this in independent class



political action against the capitalist class; to take every possible advantage of occurrences and conditions which will tend to develop race feeling with the view of utilizing racial antagonism. At every opportunity the attempt is made to stir up trouble between the white and negro races.

The negroes are made to believe that the communists practice complete racial and social equality and that only when a communist Government is set up in the United States will the negroes obtain equality and freedom from exploitation by the "white bosses," and in order to attract and impress the negro, the communists make a point of encouraging mixed social functions where white women communists dance with negro men and white men communist dance with negro women. It is openly advocated that there must be complete social and racial equality between the whites and negroes even to the extent of intermarriage.

An official organ, called the *Liberator*, is published by the American Negro Labor Congress. The purpose of the paper is to constantly agitate and impress upon the negro workers that they must continue fighting until they have obtained complete racial, social, and economic emancipation.

At the last convention of the American Negro Labor Congress, held in the city of St. Louis, November 15 and 16, 1930, which was attended by approximately 400 delegates and visitors, a resolution was passed changing the name of the American Negro Labor Congress to the League of Struggle for Negro Rights.

As declared by the convention, it is the purpose of this new organization to fight for full equality of negroes with all other nationalities, and to cement and to maintain a real fraternal solidarity between white and black workers in the struggle for their common interest.

In fact, there can be no doubt that the aim of the communists is to create a powerful proletarian movement which will fight and lead the struggle of the Negro race against exploitation and oppression in every form and which will be a militant part of the revolutionary movement of the whole American working class, to strengthen the American revolutionary movement by bringing into it the millions of negro workers and farmers in the United States, and to connect them with the struggles of the national minorities and colonial peoples of all the world, and thereby further the cause of the world revolution and the dictatorship of the proletariat.

**What the Executive Committee of the Federal Council of Churches is doing.** The Executive Committee of the Federal Council of the Churches of Christ in America concluded its annual meeting in Philadelphia recently. Over 200 clergymen representing twenty-six Protestant communions are reported to have attended the three day session at which the committee went on record as favoring the doctrines advocated by other radical pacifists for "reduction or cancellation of war debts," which would load the costs of the World War for all European nations on the back of the American taxpayer. The Federal Council of Churches also joined in the movement to push Uncle Sam into the League

of Nations through the World Court. The committee endorsed the socialist measures of unemployment insurance (dole), old age pensions, and other so-called "social reforms" such as those which European statesmen say have wrecked Germany, Great Britain, Russia and numerous other socialistic and communistic governments. A flurry was created when a resolution was submitted urging the Council's Administration Committee "to take full responsibility for its utterances, as a result of that committee's approval for publication of majority and minority reports of another committee of the Council which investigated Birth Control." No action was taken on the resolution, due probably to the lambasting the Council has recently received from a protesting public.

Among the Council's leaders who furnished the power behind the World Court drive were Bishop James Cannon, Jr., of prohibition and anti-Al Smith fame, Dr. Joseph Vance and Rev. Walter Vankirk, a disciple of Prof. John Dewey. Bishop McConnell, engineer of the Council, announced that the churches are "lobbying in Washington," but later added that the work is being done by means of the radio. McConnell is prominent in many organizations engineered by socialists and radicals of other types.

**The "American Civil Liberties Union."** This organization, to which modernistic preachers and educators belong, in fellowship with other infidels and atheists, seems to protect the communistic agitators, under the plea that they wish to preserve our American liberties. The Congressional Report on Communism (Report No. 2290) shows this "Union" in its true light.

Mr. William A. Carleton of the National Security League said recently in the *Herald-Tribune* (New York):

"The 'American Civil Liberties Union' is misnamed. It should be named the 'Amalgamated Communistic Liberties Union,' unless it can bend its energies toward the building up of Americanism and not to the protection of those who would defile and pull down everything represented by the flag and the Constitution of the United States."

**A New School for Social Research.** The foundation of a new school for social and religious research has been announced in New York City. They offer a special series of lectures on the following topics: "Religion in Primitive Societies: Present Day Religion, Magic and Superstition; The Darker Side of Religion; How Religion Works and Why; Religion and Psychiatry; Protestantism, Capitalism and Communism; Religion and Social Reconstruction; Religion and Psychical Research, etc.

The lecturers are all outspoken modernists, who deny supernaturalism and may therefore rightly be called infidels. Among them we notice the modernistic Bishop of Methodism, McConnell; Reinhold Niebuhr, Union Seminary professor and friend of the Soviets; Rabbi Wise; John Haynes Holmes, and other religious radicals. We feel sorry for the young people who will be ensnared by these men. It is another evidence of the constantly increasing apostasy.

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## A Message for Each Day

**June 1.** "Comfort ye your hearts" (Gen. xviii:5).

Our God is the God of all comfort and has rich comfort for our hearts. But in the above passage Abraham speaks to his three supernatural visitors, one of them being the Lord Himself. He condescended to enter the tent of His servant and to receive comfort from him. Are you a comfort to your Lord?

**June 2.** "That in everything ye are enriched by Him" (1 Cor. i:5).

Enriched by Jesus Christ. All our need is supplied in Him. Every spiritual blessing is ours in Him. There is no blessing which does not belong to us. Thanks and praise to God for His unspeakable gift, the Lord Jesus Christ.

**June 3.** "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. iii:16).

What blessing; what joy, what strength and continued peace and rest would be ours if we would remember moment by moment, He who is perfect in wisdom, the Spirit of God dwelleth in me!

**June 4.** "Set your mind on things above, not on things on the earth" (Col. iii:2).

## O U R H O P E

Far within the depths of glory,  
 In the Father's house above,  
 We have learnt His wondrous secret  
 We have learnt His heart of love,  
 Those with Christ, first fruits have shar'd  
 Of the joys which God prepared.

**June 5.** "Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord" (Psa. cxxxviii:5).

This shall yet be accomplished in the remnant of Israel returning from the dispersion. But if it is Israel's future privilege to sing in the ways of the Lord, how much more is it yours *now*. Whatever His ways are with you, go in them with singing.

**June 6.** "How precious also are thy thoughts unto me. O God! how great is the sum of them" (Psa. cxxxix:17).

The thoughts of God are given to us in the Words of God. He has bestowed upon us the capacity to understand His thoughts by giving us His Spirit to guide us into all truth. What neglect if we do not enter into all He has revealed!

**June 7.** "Oh, that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries" (Psa. lxxxii:13, 14).

Israel's disobedience and unbelief made the blessing the Lord wanted them to have impossible. What a divine lament it is! All our enemies are subdued if we in faith hearken and walk in His ways.

**June 8.** "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing" (Rev. v:12).

"Of the vast universe of bliss,  
 The center Thou, and Sun!  
 Th' eternal theme of praise is this,  
 To heaven's beloved One!  
 Worthy, O Lamb of God, art Thou  
 That every knee to Thee should bow!"  
 —*Conder.*

**June 9.** "For we which have believed do enter into rest" (Heb. iv:3).

Faith brings us into rest; faith keeps us in rest, and faith ever increases rest. Oh, rest in the Lord!

**June 10.** "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix:14).

See the healing fountain springing  
From the Saviour on the tree,  
Pardon, peace and cleansing bringing—  
Lost one, loved one, 'tis for thee!

**June 11.** “He bringeth them unto their desired haven”  
(Psa. cvii:30).

Through storms and waves, through good days and evil days,  
through success and failure He leadeth onward to the haven, the  
Father's house.

**June 12.** “Behold, I am the Lord, the God of all flesh:  
is there anything too hard for me” (Jer xxxii:27).

What a question the Almighty One here asks!  
Faith answers readily to it and trusts Him who has created the  
heavens and the earth.

**June 13.** “His glory is above the earth and heaven”  
(Psa. cxlviii:13).

His visible glory will be on the earth in the approaching kingdom  
age. But above the earth and heaven is another glory. It is the  
glory to which we belong.

**June 14.** “And because ye are sons, God hath sent forth  
the Spirit of His Son, into your hearts, crying, Abba,  
Father” (Gal. iv:6).

The Spirit of Sonship is freely given unto us. No more fear and  
bondage, but blessed liberty and an abundant access into the presence  
of Him who is our God and our Father.

**June 15.** “And if a son, then an heir of God through  
Christ” (Gal. iv:7).

An heir of God, who can understand the full meaning of this word?  
Whenever we are able to comprehend God's infinite riches then shall  
we be able to comprehend our heritage.

**June 16.** “Let us not be desirous of vain glory” (Gal.  
v:26).

The Christian believer who is desirous of vain glory and longs for  
applause here in this world shows how little he has apprehended his  
glorious inheritance above.

**June 17.** “That ye would walk worthy of God, who hath  
called you unto His Kingdom and glory” (1 Thess. ii:12).

Worthy of God—worthy of that kingdom and glory! Who can  
walk worthy of God? Only through Him, through His indwelling  
life and strength who is well pleasing to the Father.

**June 18.** "Rejoice evermore" (1 Thess. v:16).

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

**June 19.** "But godliness with contentment is great gain"  
(1 Tim. vi:6).

Godliness is to be in Christ, to apprehend that position and walk practically in it. It is *always* followed by contentment. The murmuring, discontented Christian manifests how little he knows the Christ.

**June 20.** "That I may win Christ" (Phil. iii:8).

"Nothing save Him, in all our ways,  
Giving the theme for ceaseless praise;  
Our whole resource along the road,  
Nothing but Christ—the Christ of God!"  
—S. C.

**June 21.** "God resisteth the proud, and giveth grace to the humble" (1 Peter v:5).

The child of God loves humility. It is a delight for the true believer to take the lowest place, and that place is the place of blessing and strength.

**June 22.** "And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Ephes. v:11).

As the darkness and the works of darkness increase about us, we need to be on our guard lest we have share in the unfaithful works. The reproofing is best done by separation.

**June 23.** "Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all to stand" (Ephes. vi:13).

God has supplied the armor. It is the armor of God, and by it we can stand, but never without the same.

**June 24.** "For He satisfieth the longing soul, and filleth the hungry soul with goodness" (Psa. cvii:9).

But where does the hunger and thirst and the longing come from? He gives it to us first. And He who creates the longing can abundantly satisfy it. It is God which worketh in you, both to will and to do of His good pleasure.

**June 25.** "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. iv:17).

May we ever think of all our afflictions as light and look at them in the light of the coming glory.

**June 26.** "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord" (2 Peter i:2).

The way to have more grace and of the peace of God is by knowing more of God and our Lord Jesus Christ. As we grow in His knowledge, we grow in Grace, and great peace will be our portion.

**June 27.** "He giveth more grace" (James iv:6).

That fullness which is in Him can never be exhausted. Sooner could all the oceans dry up than the fullness of grace. There is always *more* grace.

**June 28.** "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up" (Psa. v:3).

It is good to look up at all times, but especially is it good in the morning. Look up each morning in such a way that your heart and eye get filled with Himself, and the days's work will be easy.

**June 29.** "Then there came again and touched me one like the appearance of a man, and he strengthened me" (Dan. x:18).

The man in Glory knows our weakness and has sympathy with us. He strengthened us because He loveth us.

**June 30.** "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv:57).

"Arise, ye saints, arise,  
The Lord our Leader is.  
The foe before His banners flies  
And victory is His."

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## Fifty Things That Every Christian Ought to Know

(1) **You ought to know** from Mark xvi:15-16 and Matthew xxviii: 19-20, that the times in which we are now living are the times ordained by God for the preaching of the gospel "to all the world" and "to all nations," consequently often called "the day of grace"

(2) **You ought to know** also that this is the time spoken of by the Lord Jesus in the 26th verse of John xiv, when "The Comforter, who is the Holy Spirit," is here on the earth, sent by the Father to testify of Christ (John xv:26), and "to convict the world in respect of sin, of righteousness and of judgment" (John xvi:8, R. V.).

(3) **You ought to know** that this time is also spoken of in Acts xv:14, as the time when God is visiting the Gentiles "to take out of them a people for His Name." And also that now "the revelation of the mystery (or secret) which was kept secret since the world began, is made manifest, and by prophetic Scriptures, according to the commandment of the Everlasting God, made known to all nations for the obedience of faith" (Rom. xvi:25-26).

(4) **You ought to know** that this is *not* "The time of the end" spoken of by the Prophet Daniel, but the time spoken of by the Lord Jesus in Luke xxi:24, thus: "And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

(5) **You ought to know** that Scripture never confuses the present age with "the day of the Lord," or with "the day of Christ"; never calls the Church Israel, or Israel the Church; and never says that man is to be restored to the condition that Adam lost; but through Christ, and "in Christ," is raised to something far higher and better.

(6) **You ought to know** that judgment will end the present day of grace, as explained by the Lord Jesus in Matthew xiii:38-43: "The harvest is the end of the age (world), and the reapers are the angels" (not the gospel preachers); "as therefore the tares are gathered and burned in the fire, so shall it be in the end of this age."

(7) **You ought to know** that both the Old and New Testament Scriptures abound with prophecies yet unfulfilled of the Lord's personal return to this earth; and no true interpretation of these Scriptures is possible, that does not admit of this return being yet future. For instance, it cannot be said that the Lord Jesus has ever yet returned to the earth in the manner described in the first chapter of The Revelation, "Behold He cometh with clouds, and every eye shall see Him," etc.

(8) **You ought to know** that the first act of the second coming of Christ is to take away His church (1 Thess. iv:14-16), and that this coming, or presence, of Christ her Lord is the proper hope of the church through all the time of His absence. For this she is to wait and watch, and "blessed is he whom his Lord when He cometh shall find so doing" (Luke xii:35-48).

(9) **You ought to know** that He will then appear in glory with all His saints; and it is about *this* appearing that the first chapter of the 2nd Epistle to the Thessalonians says: "The Lord Jesus shall be revealed from heaven 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" (verses 7-9).

(10) **You ought to know** that this distinction makes it perfectly clear that the Lord may come at any moment *for* His saints, His church. But before He appears in glory *with* them, many things may happen, such as the final apostasy of professing Christendom, and the return of the Jews to their land, and some of these things we see unmistakable signs of today.

(11) **You ought to know** that all believers in the Lord Jesus Christ are "born of God" (John i:12-13), are indwelt by the Spirit of God" (Rom. viii:9), are members of the Body of Christ (1 Cor. xii:27), and members one of another (Ephes. iv:25). Please read these Scriptures.

(12) **You ought to know** that for a right understanding of God's word, it is necessary to "rightly divide the word of truth" (2 Tim. ii:15); and for this we need the Holy Spirit (1 Cor. ii:14), who is expressly said to have now revealed "things that eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that Love Him" (1 Cor. ii:9-11).

(13) **You ought to know** that every true believer is a member of the church of God, and that there is not one Scripture that makes the slightest difference in the standing or acceptance of such now. All who receive Christ by believing on His Name (John i:12), have the given right to be the children of God; and although there might be great difference as to the way God regards His children as to their conduct and faithfulness, there is no difference as to their relationship



to Christ and to God. They are alike "children of God by faith in Christ Jesus" (Gal. iii:26).

(14) **You ought to know** from your Bible that there is not the slightest doubt as to where a believer is who dies. He or she is "absent from the body and present with the Lord" (2 Cor. v:8): "with Christ which is far better." How can it be far better if a believer passes into unconsciousness, or sleep? Whatever his conflict may be with evil within and around, he has now as his portion "peace with God" and "rejoices in hope of the glory of God" (Rom. v:1-5).

(15) **You ought to know** also that the state and place of the dead who die in their sins is equally certain, for the Lord Jesus said of the rich man (Luke xvi), "In hell (hades) he lifted up his eyes, being in torments." This may be figurative language, but figurative of what? Did the Lord in such words describe a happy state, or an unconscious one, or give a hint of its coming to an end? Did He wish to deceive us?

(16) **You ought to know** that there are two resurrections, from the Lord's own words in John v:29, and that those who come forth from their graves at His word, come forth either to life or to judgment; not to probation, or trial of any kind or sort.

(17) **You ought to know** that there will be a thousand years between these two resurrections, for the 20th chapter of The Revelation says, "The rest of the dead lived not again until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; over these the second death hath no power" (Rev. xx:5-6 Revised Version).

(18) **You ought to know** that there will be two judgments: "the quick (living) and the dead"; and there will be a thousand years at least between them. "The Lord Jesus Christ, who shall judge the quick and the dead at His appearing, and His kingdom" (2 Tim. iv:1). "For the Father judgeth no man, but hath committed all judgment unto the Son" (John v:22).

(19) **You ought to know** that the judgment of the living nations, described in the twenty-fifth chapter of Matthew, takes place on the earth, and the condemnation or blessing of those judged then depends on their acceptance or rejection of a certain testimony sent to them by the Lord. At the Great White Throne only the raised dead appear, and are judged every man according to their works. There is no mention of any saved ones being there. (Read Rev. xx:11 to 15, and judge if this statement is not correct.)

(20) **You ought to know** that the Kingdom of Christ, the thousand years, commonly called the Millennium, so frequently referred to in Scripture as "the world to come," is to be ushered in by judgment: "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth" (Matt. xiii:41-42).

(21) **You ought to know** that, before the Millennium commences, the church will be translated to heaven (1 Thess. iv:15-17), and that the day of wrath will have purged the earth, preparatory to that time of blessing and peace described in Isaiah xi: "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." We have only to read the whole of this chapter to see that it does not refer to this present time, or to any result of the preaching of the gospel.

(22) **You ought to know** that the Scripture means what it says—that Christ will reign in Zion (Psa. ii:6), that is, in the earthly Jerusalem; and according to Luke i:32-33, "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."

(23) **You ought to know** that the Bible never confuses the "day of judgment" with the "day of wrath." The former is a general expression used by the Lord and others to denote the fact that every man and his works will be brought into judgment; but the latter tells us that the wrath of God is to be poured out upon this ungodly world.

(24) **You ought to know** and probably do know, that Jesus is our Deliverer from both. "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment" (John v:24); "Who delivered us from the wrath to come" (1 Thess. i:10).

(25) **You ought to know** that there is not one verse in Scripture to prove that there is a future life of probation or trial for those who die unrepentant now. "It is appointed unto men once to die, but after this the judgment" (Heb. ix:27). Those who reject the truth, and love unrighteousness, shall perish by the delusions of Satan—"them that perish; because they received not the love of the truth; that they might be saved" (1 Thess. ii:10).

(26) **You ought to know** that the time described by the Lord Jesus as the "Great tribulation, such as was not since the beginning of the world, no, nor ever shall be," is also especially called "the time of Jacob's trouble, but he shall be saved out of it" (Jer. xxx:7). But although a special chastening for Israel, it is also said that it "shall come upon all the world, to try them that dwell upon the earth" (Rev. iii:10). We must not confuse this with the day of judgment.

(27) **You ought to know** from Revelation xiv:14-20 that "the harvest of the earth" is a time of unparalleled judgment. Read these verses and see if any other construction or interpretation can truthfully be given to them. The harvest of which Jesus is Lord, and of which He speaks in John iv:35-38 and Matthew ix:37-38, is another thing altogether, and describes this present day of grace. May the Lord grant that my readers may not have to say, "The harvest is past, and we are not saved" (Jer. viii:20).

(28) **You ought to know** that salvation, present and eternal, is all of grace, and not a reward. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv:5). Rewards are always connected with the Kingdom, and all the saints of God will have a place in the kingdom, where faithfulness will have its perfect reward.

(29) **You ought to know** that "the kingdom of heaven" does not mean heaven (the dwelling place of God) in any one Scripture; but is an expression found only in the dispensational Gospel of Matthew, and means the sphere of God's acknowledged rule over the earth during this present time of Christ's rejection. Christ is now seated on the Father's throne. "Sit Thou at My right hand, until I make Thine enemies Thy footstool" (Heb. i:13).

(30) **You ought to know**, and probably do know, that the expressions "the kingdom of heaven" and "the kingdom of God" cannot always be used interchangeably, although they sometimes are used to describe the same condition of things; neither does "the kingdom of heaven" mean the church, or the aggregate of the saved. Hence the special character of the parables where this expression is used. ❖

(31) **You ought to know** that though the kingdom of heaven is likened to ten virgins, there are no foolish virgins in the family of God, or in the body of Christ. This parable is a picture of the present Christian profession, and is a solemn warning to us all to take heed that we have the one thing needful to sustain the light (see Luke xii:35-36).

(32) **You ought to know** that there is not one Scripture in the Old Testament that directly speaks of the church, as such. It is expressly said in Ephesians iii to be a mystery "which in other ages was not made known unto the sons of men." but "from the beginning of the world hath been hid in God." Its revelation completes the word of God (Col. i:25). How important, then, that we as Christians should understand what the church is—its calling, hope and destiny—from the one source that alone can supply it, the Scriptures of truth.

(33) **You ought to know** that the word "church" in Scripture has no reference whatever to a building of any kind or sort; or to a system of man's formation, national or voluntary. Is it not said, "Christ loved the church, and gave Himself for it". (Ephes. v:25), and "the church, which is His body, the fulness of Him that filleth all in all" (Ephes. i:23). It is composed "of living stones, built up a *spiritual* house, a holy priesthood to offer up *spiritual* sacrifices" (1 Peter ii:5), and includes every living member of the body of Christ.

(34) **You ought to know** also that the church is not the teacher, or the authority for the truth. Read what Paul said to the elders of Ephesus in Acts xx:28-32, and let us take heed that no one deceive us. There is but one infallible authority for truth, that is the word of God; and judged by this standard you will easily discern whether the professed light in the teachings of the papers sent out by *The People's Pulpit* and the *Watch Tower* is really light from God, or a pretentious jumble of misapplied Scriptures and delusive errors.

(35) **You ought to know** that what is true of one believer in this present dispensation is true of all, as to relationship with God, and association with Christ risen and glorified; although there may be much difference in spiritual apprehension. There are babes, young men and fathers (see 1 John ii:12-14).

(36) **You ought to know** that there is no such thing as probationary members of the church of God, or any such thing as full membership and partial membership of Christ. There are babes, alas! who ought to be *matured*, but there is also a sense in which the Christian might well be always a babe, "desiring the sincere milk of the word" (1 Peter ii:2).

(37) **You ought to know** that there is no Scripture that says joint-heirship with Christ is the great prize, or special reward of the consecrated or faithful ones in this day; but that "the Spirit itself beareth witness with our spirit that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. viii:16-17).

(38) **You ought to know** that all the promises to the overcomer in Revelation ii and iii, as well as the rewards in the parable of the servants and the pounds (Luke xix); and in the parable of the talents (Matt. xxv), and similar passages, are all encouragements to Christians in this day of abounding evil, and increasing worldliness, to walk worthy of Him who has called them, and incentives to separation from evil of every kind.

(39) **You ought to know** that the Lord Jesus made the most precise distinction between "that servant which knew his lord's will, and prepared not himself, neither did according to his will," and "he that knew not, and did commit things worthy of stripes." The former shall be beaten with many stripes, but the latter with few stripes. "For unto whomsoever much is given of him shall much be required" (Luke xii:48).

(40) **You ought to know** that the time of probation for man was over when he rejected and crucified the Son of God, by whom grace and truth came into the world; that this age is characterized by the

long-suffering of God, "not willing that any should perish"; when the only question is—Will man accept salvation by faith in Jesus Christ, or not? The eternal destiny of every one of us is decided by our answer to this one offer of God (John iii:36).

(41) **You ought to know** that all the invention and progress of the present day are only part and parcel of "the things that are in the world" which the children of God are exhorted not to love (1 John ii:15); and that the present social order of things is not of God's *ordering*, though He permits it; but is the result of man's departure from God. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind" (Rom. i:28).

(42) **You ought to know** that the Lord Jesus, when in this world, did not interfere with its social order or political system, but declined even to divide land between two brothers (Luke xii:14). Yet He is the One to whom all judgment is committed (John v:22), and He is coming to take to Himself His great power and reign. This will bring in the time called the Millennium or 1,000 years.

(43) **You ought to know**, and doubtless do know, from the numberless Scriptures that describe this peaceful and glorious time of blessing for the earth, that the present day of strife and discord, of armed nations and universal distrust, *cannot* be mistaken for the Millennium by any one who is guided by the word of God. Read the 72nd Psalm, and see if anything has yet happened, or is now happening, that can honestly be thought to answer to what is there said to be the actual characteristics of Christ's reign over the earth.

(44) **You ought to know** if further proof is needed, that the present triumph of evil over good; when the wicked spreads himself out as a green bay tree, and the godly suffer; is indisputably a sign that righteousness does not reign now. But, thank God, grace *does* reign now, and that alone accounts for much that is puzzling to many.

(45) **You ought to know** that one of the characteristics of this gospel age is, that "to the poor the gospel is preached"; and however lamentably Christians have failed in carrying out the mission entrusted to them, it is still true that the poor have the gospel carried to them much more than the rich, who seldom hear the simple truth of man's lost and ruined condition.

(46) **You ought to know**, and doubtless do know, that therefore this present day could in no sense be described as one when a famine of the word of God prevails (as foretold by the prophet Amos of another time altogether). The statistics of the British and Foreign Bible Society are sufficient in themselves to refute such an idea, as well as the open door almost everywhere accorded to the gospel. True it is, alas! that the majority refuse to hear, but thereby they seal their own condemnation (John iii:19).

(47) **You ought to know** that the misuse of pulpits, and the failures of professed ministers of the truth to "feed the flock of God," is no excuse for our ignorance of God's revealed will! though solemn indeed for those who take such a place. Would that they would read Ezekiel xxxiv, and the words of the Lord Jesus in Matthew xxiv:42-51. While for our encouragement it is written: "If any man will do His (God's) will, he shall know of the doctrine whether it be of God's (John vii:17).

(48) **You ought to know** that there is no reason for the Christian to be discouraged because the wise of this world, and even many professors of Christianity, scoff at some of these things concerning the coming again of the Lord Jesus Christ. Does not 2 Peter iii:4 prepare us to expect that scoffers will say, "Where is the promise of His coming?" Remember that God has said, "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent."

(49) **You ought to know** that far beyond all questions of the interpretation of Scripture, is the truth of the Person and work of the Lord Jesus Christ. On Him rests not only the efficacy of the work of redemption, but the whole fabric of the truth of Christianity, and indeed of the entire revelation of God. If Christ were not really and truly a Man, He could not die for men; if He were not God, His death could not avail in atonement for others. As to His resurrection, "If Christ be not raised, ye are yet in your sins" (1 Cor. xv:17). As being brought into the world, He is the One about whom God says: "Let all the angels of God worship Him" (Heb. i:6); "Thy throne, O God, is for ever and ever; a scepter of righteousness is the scepter of Thy kingdom" (Heb. i:8). The One who, as a Man in this world, was "God manifest in the flesh" (1 Tim. iii:16), yet "born of a woman, born under the law" (Gal. iv:4). Inscrutable mystery truly, yet object of adoring worship to every truly converted child of God.

(50) **You ought to know** and we all ought to know, therefore, that the test of every system of teaching and doctrine, is the place Christ has in it: and judged by this infallible test, the *Watch Tower* doctrines are not only erroneous as to their teaching on the important subjects of the Lord's Second Coming, the end of the Age, and the Millennium, but are entirely false as to the Person of Christ, because in them is denied both the true humanity and the true Deity of the Lord Jesus Christ. Scripture declares that He is "The Word," that "was with God," and that "The Word was God." "All things were made by Him, and without Him was not anything made that was made." Yet He was and is "the man Christ Jesus"; "God over all blessed for evermore."

"What think ye of Christ, is the test,  
To try both your state and your scheme;  
You cannot be right in the rest,  
Unless you think rightly of Him."

—*Theos. Ruse.*

(Or now known as International Bible Student Association.)

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## The Celestial Railroad

(Conclusion)

BY NATHANIEL HAWTHORNE

The next remarkable object was a large edifice, constructed of moss-grown stone, but in a modern and airy style of architecture. The engine came to a pause in its vicinity, with the usual tremendous shriek.

"This was formerly the castle of the redoubted giant Despair," observed Mr. Smooth-it-away; "but since his death Mr. Flimsy-faith has repaired it, and keeps an excellent house of entertainment here. It is one of our stopping places."

"It seems but slightly put together," remarked I, looking at the frail yet ponderous walls. "I do not envy Mr.

Flimsy-faith his habitation. Some day it will thunder down upon the heads of the occupants."

"We shall escape at all events," said Mr. Smooth-it-away, "for Apollyon is putting on the steam again."

The road now plunged into a gorge of the Delectable Mountains, and traversed the field where in former ages the blind men wandered and stumbled among the tombs. One of these ancient tombstones had been thrust across the track by some malicious person, and gave the train of cars a terrible jolt. Far up the rugged side of a mountain I perceived a rusty iron door, half overgrown with bushes and creeping plants, but with smoke issuing from its crevices.

"Is that," inquired I, "the very door in the hillside which the shepherds assured Christian was a by-way to hell?"

"That was a joke on the part of the shepherds," said Mr. Smooth-it-away, with a smile. "It is neither more nor less than the door of a cavern which they use as a smoke-house for the preparation of mutton hams."

My recollections of the journey are now, for a little space, dim and confused, inasmuch as a singular drowsiness here overcame me, owing to the fact that we were passing over the enchanted ground, the air of which encourages a disposition to sleep. I awoke, however, as soon as we crossed the borders of the pleasant land of Beulah. All the passengers were rubbing their eyes, comparing watches, and congratulating one another on the prospect of arriving so seasonably at the journey's end. The sweet breezes of this happy clime came refreshingly to our nostrils; we beheld the glimmering gush of silver fountains, overhung by trees of beautiful foliage and delicious fruit, which were propagated by grafts from the celestial gardens. Once, as we dashed onward like a hurricane, there was a flutter of wings and the bright appearance of an angel in the air, speeding forth on some heavenly mission. The engine now announced the close vicinity of the final station-house by one last and horrible scream, in which there seemed to be distinguishable every kind of wailing and woe, and bitter fierceness of wrath, all mixed up with the wild laughter of a devil or a madman. Throughout our journey, at every stopping

place, Apollyon had exercised his ingenuity in screwing the most abominable sounds out of the whistle of the steam engine; but in this closing effort he outdid himself and created an infernal uproar, which, besides disturbing the peaceful inhabitants of Beulah, must have sent its discord even through the celestial gates.

While the horrid clamor was still ringing in our ears, we heard an exulting strain, as if a thousand instruments of music, with height and depth and sweetness in their tones, at once tender and triumphant, were struck in unison, to greet the approach of some illustrious hero, who had fought the good fight and won a glorious victory, and was come to lay aside his battered arms forever. Looking to ascertain what might be the occasion of this glad harmony, I perceived, on alighting from the cars, that a multitude of shining ones had assembled on the other side of the river, to welcome two poor pilgrims, who were just emerging from its depths. They were the same whom Apollyon and ourselves had persecuted with taunts, and gibes, and scalding steam, at the commencement of our journey—the same whose unworldly aspect and impressive words had stirred my conscience amid the wild revellers of Vanity Fair.

“How amazingly well those men have got on,” cried I to Mr. Smooth-it-away. “I wish we were secure of as good a reception.”

“Never fear, never fear!” answered my friend. “Come, make haste; the ferry-boat will be off directly, and in three minutes you will be on the other side of the river. No doubt you will find coaches to carry you up to the city gates.”

A steam ferry-boat, the last improvement on this important route, lay at the river-side, puffing, snorting, and emitting all those other disagreeable utterances which betokened the departure to be immediate. I hurried on board with the rest of the passengers, most of whom were in great perturbation: some bawling out for their baggage; some tearing their hair and exclaiming that the boat would explode or sink; some already pale with the heaving of the stream; some gazing affrighted at the ugly aspect of the steersman; and some still dizzy with the slumberous in-

fluences of the Enchanted Ground. Looking back to the shore, I was amazed to discern Mr. Smooth-it-away waving his hand in token of farewell.

“Don’t you go over to the Celestial City?” exclaimed I.

“Oh, no!” answered he, with a queer smile, and that same disagreeable contortion of visage which I had remarked in the inhabitants of the Dark Valley. “Oh, no! I have come thus far only for the sake of your pleasant company. Good-by! We shall meet again.”

And then did my excellent friend Mr. Smooth-it-away laugh outright, in the midst of which cachinnation a smoke wreath issued from his mouth and nostrils, while a twinkle of lurid flame darted out of either eye, proving indubitably that his heart was all of a red blaze. The impudent fiend! To deny the existence of Tophet, when he felt its fiery tortures raging within his breast. I rushed to the side of the boat, intending to fling myself on shore; but the wheels, as they began their revolutions, threw a dash of spray over me so cold—so deadly cold, with the chill that will never leave those waters until Death be drowned in his own river—that with a shiver and a heartquake I awoke. Thank Heaven, it was a Dream!

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## Evangelistic Notes

BY EVANGELIST F. L. WHITESELL

Pastor, Wyoming Valley Bible Tabernacle

### The Wrath Revealed From Heaven

Wonderful is the Creator who designed the Universe! “The heavens declare the glory of God; and the firmament showeth His handiwork.” His design is on the snow-flake, and every flower on earth reflects the beauty of the “Rose of Sharon, and the Lily of the Valleys.” And because His Works so plainly declare His existence, “the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness” (Rom. i:18).

Theories may blind the wise of this world, but True



Science is a *vassal* of the Maker of Heaven and earth! A great Scripture text, referring to a tranquil Day far beyond ours and the next Dispensation, expresses a principle of sweeping importance: "His servants shall serve Him; and they shall see His Face" (Rev. xxii:3, 4). What wondrous Truth in those measured poetic lines! Unspeakable Peace pervades our hearts and minds as we contemplate conditions that are sure to exist in the eternal state of the Redeemed. And the same settled Peace lays hold of us when we realize the Truth for our age—the mighty Principle couched in the rhythm of those lines—

"His servants shall serve Him:  
And they shall see His Face!"

If His servants truly *serve* Him—whether astronomy, geology, biology, mathematics, chemistry, or history—if they *serve Him*, they "see His Face!" The wonders of the heavens, never exhausted by the finest telescope, tell of the Greater Glory reflected in these celestial bodies. The elusive ages of the rocks mystify the geologist, but they bear witness to the Rock of Ages Who conceived a Refuge for man before the foundation of the world. The biologist stands in awe before the mysteries of plant and animal life, and if he has a heart for wisdom his eyes are opened to behold Him Whose ways are past finding out! The three dimensions in mathematics bear faithful witness to the Triune God, and the so-called fourth dimension will never be more than a *theory*. Chemistry produces fragrant perfumes, deadly gases and dangerous explosives, which reveal mere touches of the One who "hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet" (Nah. i:3). And if the records of history are exact, they reveal the majestic march of the ages which were marked out by Him Who knew the end from the beginning! Thus, if His servants serve Him—as they must to be true—they "see His Face."

True wise men search out that which professes to be knowledge, and eventually they prove the ignorance of the so-called scientist who misses the Secret of Life—who fails

to give glory to Him Whose fear is "the *Beginning* of Knowledge."

The Lord Jesus Christ is the Alpha and the Omega of all that possesses enduring value and beauty. He is "altogether lovely"—"fairer than the children of men!" O wayfarer, have you passed Him by?

O the wonders of creation that tell the glory of "the invisible things of Him!" (Rom. i:20). Even the snowflake, transient messenger that it is, bears His design. A man in a New England town has photographed hundreds of these messengers from the skies, and it is revealed that among the wondrous outlines of starry figures, no two are exactly alike. Botanists declare that if thousands of individual blades of grass are examined under the microscope, two of them will not be found alike. His tracery is seen on every leaf and on the flower's delicate petal. "Who can show forth ALL His praise?"

Truly "the fool hath said in his heart, There is no God" (Psa. xiv:1). Who *but a fool* could make such an idiotic assertion? God has clearly revealed "the invisible things" concerning Himself in the Book of Nature as well as in the Bible. And because the realm of Nature proclaims the Godhead, even the barbarian who never heard the glad tidings of Saving Grace in the shed Blood of our Lord Jesus Christ, is "without excuse" (Rom. i:20).

Wrath—unspeakable wrath, is revealed from Heaven, because of existing unrighteousness in spite of knowledge. Let us meditate it clearly.

"For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shown it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse; because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things" (Rom. i:18-23).

This is the story of man's swift ride to perdition on the toboggan of degradation. It looks like devolution instead of

evolution! Man has descended from kinship with Divinity to the slime.

Amid the "blackness, and darkness, and tempest" of Sinai, the wrath of God was revealed from Heaven; "for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. iii:10). And if we examine the Ten Words in Exodus twenty, commonly called the Ten Commandments, remembering that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James ii:10)—we then realize of a certainty that "all have sinned, and come short of the glory of God" (Rom. iii:23).

The Day comes on apace (we can almost hear the roll of the distant thunder of it in these dark days) when the Wrath that "is revealed from Heaven" will be literally poured out upon the earth-dwellers! And O, the terror of That Day of Wrath, when men will at last see the vanity of their delusive theories of life! They will cry out in their desperation "to the mountains and rocks, Fall on us, and hide us from the Face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" (Rev. vi:16, 17). The vagaries of demon inspired religions will be no refuge then! The modern delusions that cause men to deny the very foundations of Our Hope in the Lord Jesus Christ—every vestige of this "refuge of lies" will be swept away! "In That Day," so frequently mentioned by the Prophets, men will be forced by the vengeance of the Almighty to see their folly in forsaking the Only Hope of Salvation; yet when indescribable plagues are poured upon them, they will continue to "blaspheme the name of God, Who hath power over these plagues" (Rev. xvi:9). Can the God of Love be condemned for not saving those who so persistently refuse His Great Salvation?

Another word in closing, regarding the Wrath Revealed. "It is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. iii:10). If any man still trusts to be saved by keeping the law, let him know assuredly that no man con-

tinues "in ALL things which are written in the book of the law to do them." Every soul offends in some point, and so is guilty of ALL! Every soul under the law is lost—all the world is "guilty before God" (Rom. iii:19).

Being then under the Law, if we so choose to be, then we are ALL guilty; but (wondrous Truth!) "Christ hath Redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. iii:13). Receive Him, and Live forever!

### ECHOES OF REDEMPTION

*"Let the Redeemed . . . say so!"*

#### **"By These Things Men Live"**

In twenty months of daily radio broadcasts, "Holding forth the Word of Life," thrilling testimonies have come to hand, telling of souls made alive from the dead. At least, they thrill the heart of the unemotional preacher who writes this department. The so-called thrilling stories of purely "earthly" things have no thrills for me; but in the waste places of this earth-bound existence, when a little weary because of the way, my spirit is mightily revived upon learning of souls that have been Born Again in the quietness of the Lord's Presence, while sitting at the radio listening to this Gospel which is "the power of God unto Salvation to everyone that believeth!" As promised for this issue, we present a few, as space permits. Since our supply is next to inexhaustible—having actual testimonies of hundreds that have been saved, these heart-warming messages will continue in "Our Hope" for many months to come, as the Lord permits.

When affected by the supernatural manifestation of answered prayer, Hezekiah burst forth in worship, "O Lord, by these things men live!" (Isa. xxxviii:16). And the winner of souls is likewise affected, and mightily renewed for a fuller witness. Others also are blessed by the glad note that causes "joy in the presence of the angels." So now, dropping the staid "we" of editorial fame, the writer gives facts in their natural color, in the intimate first person,

### Saved While Listening

On the very day of this writing, I went from the studio to the General Hospital to visit a man who had frequently sent word that he would like to see me. He had gone through a serious operation. As I entered the ward, I heard his voice. He was talking to another patient, and I thought I recognized a new note in his voice—so mild and peaceful that it stirred me. When I looked into his face, he seemed like a different man from what I remembered.

As all my calls must be brief, I talked with the sick man a moment, and then prayed. Then, handing him a neat copy of the New Testament, I said, "I brought you something good to read." As I watched carefully, I saw his face light up with real pleasure. Taking the Testament from his hand, I turned to Rom. x:9, 10, and asked him to read it. "Oh yes," said he, "I've been reading a lot in the Book of Romans." I almost stared at him. He had drunk of the world's pleasure cisterns. I had talked with him about his soul only a few months before, while he was intoxicated. What had happened? "When I was at home I listened every day to your radio sermons," he continued. At this point I interrupted, "Did you make the Great Decision? Did you receive the Lord Jesus Christ as your Saviour?" His eyes began to fill as he answered "Yes." "Where?" I asked. "At the radio," he quietly replied. Expressing my joy with the hand of fellowship, I left the hospital with an indescribable peace flooding my soul.

### A Lawyer's Second Birth

Early in the history of "The Bible-Church of the Air" a lawyer who had been an invalid for a number of years, was among our daily listeners. For many years he had been highly esteemed and successful in his profession. But illness had set him aside from active service. He was a serious thinker, and a religious man—a member of a ritualistic church of which an outstanding modernist was pastor. *But* he was unsaved. This much was evident, for his wife told me that he had had very little interest in the church, though

a member in good standing; and though he told me personally that in his youth he had made a profession, there had been little evidence of reality in it.

As he listened to the daily broadcast his wife noticed that a wonderful "Something" had changed his life. Daily he waited eagerly for "The Bible-Believer's Hour." It was the feast of his swiftly passing life. But one day his companion entered the room during the broadcast, and found him on a couch with his face to the wall in grief, and the radio was not on. When she inquired the reason, he replied that "his" preacher was not on the air. I had a substitute in my place that day. She told me this and other intimate experiences when urging me to visit him at the hospital in his last sickness. New born babes in Christ, for some indefinable reason, become attached to the witness who is used in winning their souls to Him Who Saves and Satisfies.

So I visited the lawyer before he went Home. He was sleeping peacefully as I entered the private room with its "hospital" odor. I was alone, and stood there a few minutes meditating on his New Joy in Christ, when he awoke. He seemed pleasantly surprised as he recognized me, having seen my picture before. He was too weak to talk much, and I perceived that he was naturally reticent; but when I questioned him, he answered as simply and unassumingly as a little child. He was perfectly clear as to his Salvation, and there was evidence of great peace in his soul. I will not soon forget the blessing of that conversation with one who had not long been Redeemed, yet chosen in Christ "before the foundation of the world." The next day after my visit, I received news of his Home-going "to be with Christ; which is far better" (Phil. i:23).

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O, the Echoes of Redemption that linger in my heart!  
May they be a blessing to every reader! "By these things  
men live!"

*(To be continued.)*

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We have a new illustrated Prospectus of the "Annotated Bible" now in its seventh edition. We send you one on application.

## Question Box

**No. 88.** In a certain publication I read the following: "Christ was scheduled to come to earth to be rejected of Israel, to return to glory and to remain at the right hand of the throne of God *until Israel accepts Him*, at which time He will return to earth and set up His reign of righteousness throughout the world." Is this true?

It is not according to Scripture. The Lord Jesus Christ does not wait in heaven till Israel accepts Him, but He waits at the right hand of God till His body, the Church is completed. Then He comes into the air to receive His Church as well as the saints risen from among the dead. During the last seven years with which the times of the Gentiles close, God will call a remnant of Israel. That remnant is seen prophetically in the seventh chapter of Revelation. They will be sealed and give a testimony as to the Gospel of the Kingdom. They will witness to their own brethren that the coming King is the Lord Jesus Christ, and they will preach to the Gentiles as well. When the Lord Jesus Christ returns this faithful remnant will enter into the earthly kingdom with the nations which have accepted their message. The unbelieving Israel which rejects the testimony and which hates and persecutes the believing brethren (Isa. lxvi:5) will be swept away by the judgment of the coming King. Zechariah xiii:8-9 makes this clear.

**No. 89.** Do not the Scriptures Proverbs xv:24 and Isaiah xiv:9 indicate that sheol or hades is in the interior of this earth?

As long as you allow that the spirits of all the saved from the foundation of the world, have gone, at death, to Paradise in the third heaven, we shall not contend over the location of the place to which the spirits of the lost have gone. If it were in the centre of the earth then it will flee away from Him that shall sit on the great white throne, when the earth flees from His face; instead of which it will deliver up its contents there, and be cast into the lake of fire (Rev. xx:11-15). Scripture does not reveal where the place of the lost is. Sheol and Hades simply mean the unseen. The place of the spirit cannot be materialized like that of the body. We read, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it" (Eccles. xii:7). Further than that, as to location, is not revealed; so let us beware of asserting what we do not know.

**No. 90.** We read that the Lord "took our infirmities and bore our sickness" (Matt. viii:17). Does this teach that Christ is our healer now?

No. It says that Christ fulfilled (Isa. liii:4) by casting out demons and healing those who were brought to him at that time. There should be no difficulty in seeing that it does not apply to the present from the fact that no one has the power to do it. If any one says he, or she, has, let them do it. The pretension to it now is rarely made

by individuals; every new sect merely pretends to it as an institution; it is a mark of the incoming of Satan's work in that direction. See Matt. xxiv:24. Beware of it.

**No. 91.** What is the difference between soul and spirit?

The beast is a living soul (Gen. i:30 margin) in contrast to the vegetable, which has life but is not a living soul. The animal has instincts, senses, according to which it acts. It is a moving creature. Man became a living soul in a higher way than the animal; by God breathing into his nostrils the breath of life—the spirit—by which he became a living soul. The spirit communicates its immortality to the soul. The only part of man that is mortal is his body. In man the soul is the seat of the senses, affections, emotions and instincts of the body. The spirit is the intellectual moral faculty, that looks up to God, acquires knowledge, what we call the mind. In Romans i:24-32 it is stated three times that God gave them up. In verse 24 it is the body. In verse 26 the soul. In verse 28 the spirit. When Eve was tempted to eat of the tree of the knowledge of good and evil, she saw three things about it. It was good for food, the body; it was pleasant to the eyes, the soul; it was to be desired to make one wise, the spirit. Consequently, "All that is in the world is the lust of the flesh, and the lust of the eyes, and the pride of life" (1 John ii:16).

**No. 92.** If the Lord Jesus went to heaven from the cross when was He three days and three nights in the heart of the earth (Matt. xii:40)? And when was His soul delivered from hell (Acts ii:27).

That His spirit went to heaven from the cross is proved by His words to the thief, "Today shalt thou be with me in Paradise." Paradise is, and always was, in the third heaven (2 Cor. xii:2-4). His body being put into the grave was the fulfilment of Matthew xii:40. The word "hell" in Acts ii:27, should be "hades," and means "the unseen." It is "hell" only for the lost; it is "Paradise" for the saved. Jesus never descended into hell. When He was forsaken of God on the cross He was bearing the judgment of our sins, which the lost suffer after death. When He died He had finished the work, and there never were any redeemed in hell to be released. Every saint from Abel to the present went to Paradise in the third heaven when he died. The ideas which these statements contradict are the survival of medieval darkness. They are not in Scripture.

**No. 93.** Please give me the light of Scripture on the resurrection of saints who died before the first advent of Christ?

All that is necessary for salvation, and some things besides, are true of both Old and New Testament saints. The following things are spoken by the Lord of Old Testament saints in Luke xx:35, 36.

1st. They are accounted worthy to have part in the age to come. That is the reign of a thousand years with Christ (Rev. xx:5, 6).

2nd. They will have part in the resurrection from among the dead. Not merely the resurrection of the dead.

3rd. They will neither marry nor give in marriage.

4th. They will not die any more.

5th. They are equal to the angels.



6th. They are the children of God.

7th. They are the children of the resurrection.

Consequently "the dead in Christ" (1 Thess. iv:16) includes all saints whether before or since the first advent.

**No. 94.** Do the words "He that shall endure unto the end, the same shall be saved" (Mark xiii:13), mean that unless we endure to the end we will not be saved?

Certainly, that is exactly what they mean. Enduring to the end means continuing in the faith to the end (Col. i:23). If a man gives up the faith it proves that he never had it really; he was only a stony ground bearer (Matt. xiii:21). Or thorns may choke the word and he becomes unfruitful. There are many whom we may have thought to be saved, but who have been "moved away from the hope of the gospel," and who thus prove that they were not; for the true sheep of Christ never perish (John x:28).

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## The Heart of the Lesson

BY ARTHUR FOREST WELLS

JOSEPH THE WORKER

June 5. Gen. xli:46-57. Golden Text, Prov. xxii:29

### Daily Readings

Mon., May 30, Gen. xxxviii:1-30. Tues., May 31, Gen. xxxix:1-6. Wed., June 1, Gen. xxxix:7-23. Thurs., June 2, Gen. xl:1-23. Fri., June 3, Gen. xli:1-13. Sat., June 4, Gen. xli:14-45. Sun., June 5, Gen. xli:46-57.

### THE OUTLINE OF THE LESSON

I. The Age of Joseph (Gen. xli:46a). II. The Survey Made by Joseph (Gen. xli:46b). III. The Bounteous Harvests (Gen. xli:47). IV. The Storing of the Grain (Gen. xli:48-49). V. The Birth of Joseph's Sons (Gen. xli:50-52). VI. The Famine (Gen. xli:53-54). VII. The Cry for Bread (Gen. xli:55-56a). VIII. Joseph Supplies Grain to "All the Earth" (Gen. xli:56b-57).

### THE HEART OF THE LESSON

Joseph's age is arresting in the light of the important duty that came to him. He was thirty years old. The patriarchs before him were much more advanced in years when Jehovah began His dealings with them. These two facts must be kept together; for in the kingdom of God, there is a place for both old and young. Our Lord Jesus Christ was a young man when He accomplished His mission of teaching and working of miracles, and when He died as our Ransom on the cross. Among His Apostles, John was young; but Paul was aged. But this is a young man's text. Let the teachers use it as such. May God give us in these days such men as Joseph, as John the Apostle, or as Count Zinzendorf, the human leader of the Moravian Church, who at the age of about thirty, together with other youths of about the same number of years, did so very, very much to bring the Gospel to the eighteenth century!

The second half of verse 46 indicates the wise way in which Joseph set to work on his great mission to feed the world in the days of famine that were to come. Possibly I should have used a word of more

modern flavor, and speak of his method as efficient. But let none think that efficiency is an American invention. The voice of history is against such opinion. But I will not speak more of that, for my attention has been called to a passage in the New Testament that can be applied as a commentary to this part of our lesson. I refer to Luke xiv:25-35. You will notice that it is in this passage that Luke is led to speak about the salt-character of the saints. Joseph certainly was as salt and light, or light and salt, to Egypt (Matt. v:13-16). He had been forced to leave his father in order that he might become the preserver of the peoples in and about Egypt. All this was by Divine will and over-ruling grace (Gen. xlv:7-8). In the passage in Luke, the Lord speaks of the leaving of father and mother as a voluntary act, which is necessary to certain requirements of His fellowship, a fellowship in which we are to be as salt to the earth. But separation from human claims is not all that is demanded of us in order that we may be as salt that savors the earth. Our Lord speaks of the necessity of intelligent consideration of the price that is involved. It is this that may be said to be illustrated by the authoritative survey accredited to Joseph in our lesson.

Verse 47 declares that "in the seven plenteous years the earth brought forth by handfuls." This was the Lord's doing. It was this that made the planning of Joseph worth while. No amount of methods of efficiency is capable of producing the supply that man needs, if the Lord Himself does not give the material to which the methods may be applied. Indeed, Joseph's planning was caused by the prophecy of the coming events. Psalm cxxvii:1-2 has a message for us here. Let us consider it carefully. "Except Jehovah build the house, They labor in vain that build it: Except Jehovah keep the city, The watchman waketh but in vain. It is vain for you to rise up early, To take rest late, To eat the bread of toil; (For) so He giveth unto His beloved in sleep." Here we are close to the age-old problem of the relationship of prayer and work. It is not enough for us to pray that the heathen be saved: we must labor to that end. It is not enough that we pray to become reconciled to our brother: we must also speak to him about his or our sin. I know of a group of people who were worried about a certain condition in a church. They prayed about it; but they failed to speak to the supposed offender. The result was that the imaginary evil became a source of fear that threatened the peace of several. The whole trouble was then stopped by following up the praying with a heart-to-heart talk with the unwitting troubler. But our lesson deals with the happy emphasis of the other side of this truth, namely, the necessity of the Divine for the blessing of the human. Or, as I should have written, our lesson deals with the glorious cooperation of the Divine and the human. God provided the food administrator and the food, and then enabled His servant to minister to his fellows in the giving of bread.

Of course, it was a great privilege for Joseph, who had been elevated from slavery and the prison to this royal position, to do this. But the Scripture is not silent of a note of further blessing to Joseph himself for his faithfulness. The reference to this is found in the record of the birth of two sons to him. I say this because of the use that Stephen makes of the fact that Moses was able to beget two sons in the land of Midian. Stephen argues that this was an evidence of the presence of God in blessing with Moses, while he was living in that strange land as a rejected one. Birth of children was considered an evidence of Jehovah's blessing, which it was and is indeed. And so Joseph had another evidence that he was pleasing God. Life is not all work. Much, indeed, the best part is reward. Both are of grace. Our lesson, therefore, deals with Joseph the Rewarded Worker.

JUDAH'S INTERCESSION FOR BENJAMIN  
June 12. Gen. xlv:18-34. Golden Text, Psa. cxxxiii:1

Daily Readings

Mon., June 6, Gen. xlii:1-17. Tues., June 7, Gen. xlii:18-38. Wed., June 8, Gen. xliii:1-15. Thurs., June 9, Gen. xliii:16-25. Fri., June 10, Gen. xliii:26-34. Sat., June 11, Gen. xlv:1-17. Sun., June 12, Gen. xlv:18-34.

THE OUTLINE OF THE LESSON

- I. Judah Pleads for Permission to Speak to Joseph (Gen. xlv:18).
- II. The Facts that Occasioned the Plea (Gen. xlv:19-32).
- III. Judah's Proposal (Gen. xlv:33-34).

THE HEART OF THE LESSON

Judah's life was a strange mixture of cruelty and immorality with a bit of sympathy and a sense of righteousness. He refrained from slaying his brother; but he proposed to sell him into slavery. He was willing to prostitute his manhood: but he quickly acknowledged his inferior morality, when his sin was declared to him. He permitted Joseph to be torn from his father; but he pledged his own life for the safe return of Benjamin. He who offered Joseph for sale, now pleads for his brother Benjamin. Of course, we must not forget that Judah had been having some amazing experiences in Egypt, together with his brethren; and this evidently influenced him to lean toward his sympathetic and righteous inclinations. This is not said for the credit of Judah, but for the glory of God.

Judah's intercession for Benjamin is marked out in three stages. His first plea concerns his permission to speak to Joseph, whom he did not yet recognize, but whom he addressed as his "lord" who was "even as Pharaoh." Certainly our Lord was right, when He said, "Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin" (John viii:34). The solemn fact, revealed in that statement, is that sin leads to slavery. So it was with Judah. Had Judah not sold his brother, he would not now have had to take the position of a "servant" before this "lord" of Egypt. Let every teacher emphasize the force of this first verse of our lesson. The men and women who can walk erect and look at life squarely, are not those who harbor unconfessed and therefore unforgiven sin, but those whom the Lord has made free indeed, by grace through faith (John viii:36; Ephes. ii:8).

Joseph granted Judah the permission to speak. But why did he? My guess is that he did it to test Judah. He wanted to see what sort of a brother Judah now had become. This means that the reason for his mercy to Judah lay in himself and not in his pleading brother. This mercy was of grace; for Judah did not confess that it was he who played such a large part in the tearing away of Joseph from his father's loving heart. The so-called "Lord's Prayer" may be a Kingdom prayer, with elements of the Law in it, which makes Matthew vi:12 a sharp contrast to Ephesians iv:32; but that does not give the Christian the right to think that God will hear him while he is refusing to confess a sin which he has committed against a neighbor or brother. It would be well for us to consider at this point such passages as Matthew v:23-24: "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift"; and 1 John iii:21-22: "Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask we receive of Him,

because we keep His commandments and do the things that are pleasing in His sight." But then let us be reminded of Heb. iv:15-16: "We have not a high priest that cannot be touched with the feeling of our infirmities; but One That hath been in all points tempted like as (we are, yet) without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help (us) in time of need."

The second stage of Judah's intercession for Benjamin is marked by his rehearsal of the grounds upon which he made the plea. We count at least four. They are, first, Joseph's own words on the occasion of their former journey to Egypt; secondly, Jacob's sorrow; thirdly, the grief that had come to Joseph when he was torn from his father's bosom; fourthly, his own pledge to his father that he would bring Benjamin back home. These bases of intercession belong to the plea of Judah. There is nothing in them themselves that have an abiding value, except as they suggest the fact that there are grounds upon which we may appeal to God in Christ Jesus our Lord. These are at least two, namely, His work and His word. His work was wrought on the cross; His word is His promises. By grace through faith, we may plead both. May God grant that we ever do so.

The third stage of Judah's plea incorporates his offer of himself as surety for his brother Benjamin. It was then that his faith in the "lord" who was "even as Pharaoh" became obedience, or that his words were merged into work. "What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister be naked and in lack of daily food, and one of you say into them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself. Yea, a man will say, Thou hast faith, and I have works; show me thy faith apart from (thy) works, and I by my works will show thee (my) faith" (James ii:14-18).

We have been thinking of Joseph, not Judah, as a type of the Lord Jesus Christ; and that makes it a little difficult to apply the evangelical teaching about our Surety, Who is the Son of God. But the use of the word "surety" here is enough to open the way for the presentation of the great truth of 2 Corinthians v:21: "Him who knew no sin He made (to be) sin on our behalf; that we might become the righteousness of God in Him"

### JACOB THE AGED FATHER

June 19. Gen. xlvi:1-7, 28-30; xlvii:7

Golden Text, Exod. xx:12

#### Daily Readings

Mon., June 13, Gen. xlv:1-15. Tues., June 14, Gen. xlv:16-28. Wed., June 15, Gen. xlvi:1-7. Thurs., June 16, Gen. xlvi:8-27. Fri., June 17, Gen. xlvi:28-34. Sat., June 18, Gen. xlvii:1-12. Sun., June 19, Gen. xlvii:13-31.

#### THE OUTLINE OF THE LESSON

I. Jacob Journeys to Egypt (Gen. xlvi:1-7). II. Joseph Meets Jacob (Gen. xlvii:28-30). III. Jacob Presented to Pharaoh (Gen. xlvii:7a). IV. Jacob Blesses Pharaoh (Gen. xlvii:7b).

#### THE HEART OF THE LESSON

Our lesson begins with the account of the start of Jacob's journey to Joseph. This undertaking of the old man was the result of a firm

conviction that his son, whom he loved so much, was indeed alive. We, who have followed the story up to this point, know that Jacob was not mistaken in his belief. But why make such a point of this? Because of the interesting fact it took Egyptian wagons to convince the Hebrew patriarch that the son of his love still lived. Jacob, who refused to believe the testimony of his sons, did believe the credentials that came with the wagons. Our attitude to the results of archaeological research, for which we thank God, may prove that our hearts are not different from that of Jacob. For, while we rejoice in the confirmatory testimony of these discoveries, we are brought to shame by them for not believing the written Word as we should, even without the unearthing of the relics of the past. But let us have the "wagons" if they can be used to convert doubters.

Jacob began his journey in a most solemn way. Verse 3 tells us that he was possessed by fear at the undertaking. This may have added to the reason for the sacrifice which he offered unto the God of his father Isaac at the outset. But what caused the fear? Was he afraid of bodily harm? I think not. Certainly this was not the dominant reason. Jacob had been commanded by God to dwell at Bethel (Gen. xxxv:1), and we read that he "dwelt in the land of his father's sojournings, in the land of Canaan" (Gen. xxvii:1). Jacob may have questioned his right to leave this promised land for an abode in Gentile Egypt. At any rate, we are told that he was afraid at the undertaking.

Now, it was just at this point that God came to him with his fifth communication. The other communications are recorded in Genesis xxviii:11-32, xxxi:1-3, xxxii:22-32, xxxv:1. The places at which these five communications were received were Luz, later called Bethel, Paddan-aram, at the Jabbok, Shechem, Beer-sheba. Note that this is not only one of the places in the Bible where God spoke the name of the person whom He called twice, but that He used the patriarch's old name in so addressing him. Here is the reversal, in a sense, of the communication in regard to his name of Genesis xxxii:22-32; for there Jacob was called Israel, while here Israel was called Jacob. The exchange of the two names in the immediate context of our lesson is interesting. It was Jacob who received the report about Joseph; it was Israel who started on the journey; it was Jacob who was addressed by Jehovah. This part of the text may therefore be given the caption, "When God Called Israel Jacob."

Jacob responded by saying that he was present. Pardon this simple remark: It would be well if every scholar could be made to be conscious of the fact that God is addressing him personally in every lesson, and that he should reply to this divine address with alert attention. Sleeping worshippers may show their interest in the service in general; but the sermon can be no blessing to them. But who was it that said "Present"? Jacob? Or Israel? Well, we think it was Jacob. Jacob lived with Israel unto the end. Very likely this is true of all of us. Jacob needed this message from Jehovah. And, as we read thereof, we share in his blessing; for we are reminded that our God is the God of Jacob (Psa. xlvi:7, 11; Matt. xxii:32). None less can be our Refuge. To say that He is the God of Jacob, is to say that He is the God of grace. "And the God of all grace, who called you unto His eternal glory in Christ, after that ye have suffered a little while, shall Himself perfect (or, restore), establish, strengthen you" (1 Peter v:10).

God assured Jacob that He would go with him, and there in Egypt make of him a great nation. This promise was linked with the prophecy that he would be brought up out of Egypt again. This might be erroneously interpreted as meaning that Jacob was to return to Canaan

again in the flesh; but that this cannot be the meaning, is evidenced by the tender announcement of his death in Egypt, in the words: "Joseph shall put his hand upon thine eyes." Compare at this point Genesis 1:24 and Exodus iii:8. God did, of course, go with Jacob into Egypt. Although this was a "going-down" journey for Jacob, the enterprise was nevertheless a mission of blessing, in a sense, a "going-up." God's presence with him made it such. Therefore, when Jacob was presented to mighty Pharaoh, he was received as one who represented the royalty of another world; for we read, "Jacob blessed Pharaoh." And, if the God of grace be our God, we too should be found blessing those who are not yet in the membership of His Church.

#### WHAT WE HAVE LEARNED FROM GENESIS

June 26. Review. Golden Text, Rom. viii:28

#### Daily Readings

Mon., June 20, Gen. xlviii:1-22. Tues., June 21, Gen. xlix:1-27. Wed., June 22, Gen. xlix:28-1:3. Thurs., June 23, Gen. 1:4-14. Fri., June 24, Gen. 1:15-26. Sat., June 25, Heb. xi:1-22. Sun., June 26, Acts vii:2-18.

#### THE OUTLINE OF THE LESSON

I. God in Creation (Gen. i:1-ii:3). II. How Sin Begins (Gen. ii:15-17, iii:1-8). III. The Call of Abram (Gen. xii:1-9). IV. Abram's Generosity to Lot (Gen. xiii:5-15). V. Isaac and His Wells (Gen. xxvi:12-25). VI. Esau Sells His Birthright (Gen. xxv:27-34). VII. Jacob at Bethel (Gen. xxviii:10-17). VIII. Jacob and Esau Reconciled (Gen. xxxiii:1-11). IX. Joseph the Dreamer (Gen. xxxvii:1-11). X. Joseph the Worker (Gen. xli:46-57). XI. Judah's Intercession for Benjamin (Gen. xlv:18-34). XII. Jacob the Aged Father (Gen. xlv:1-7, 28-30, xlvii:7).

#### THE HEART OF THE LESSON

The first lesson of this quarter gave us an outline of the pre-human epochs of this world together with the creation of man, and God's resting thereafter. We learned about the original creation of the universe, the subsequent degeneration of the earth, and then the recreation of our planet as the habitat for man, whom God created in it. We found a typology here of spiritual things, namely, the creation and fall of men, and the rebirth of believers in the Lord Jesus Christ.

The second lesson informed us that sin had its origin not in but without man, that sin is a diabolical intrusion which man accepted through disobedience to God. We learned also that as man fell by faith in the devil: so he must be saved by faith in God. Our victory over Satan is in and through the Lord Jesus Christ who has destroyed him.

In the call of Abram, we beheld God beginning a new thing in the earth, namely, the calling forth of a new dispensation in which He would deal with an election through whom He would bless the rest of mankind. In the other dispensations God had dealt with all men as a mass. Now the call was for a coming forth from among unbelievers.

In the fourth lesson we learned of Abraham's generosity toward Lot, a magnanimity which, while denying self, was greatly rewarded by Jehovah. Lot misused his uncle's great-heartedness and moved into the city of Sodom, which spelt his judgment. But Abram, separated from his worldly nephew, received a further communication from God.

In Isaac we beheld a man whose life was spent in sowing, well-

digging, altar-building, and tent-pitching. He made mistakes like those of his father; but he also revived some of the virtues of Abraham, and so left us the picture of one who dwelt close to the heart of God.

The next lesson presented two unlike brothers, unlike as touching things of earth and heaven. One had his heart, so to speak, without the temple—being profane; the other had his interests center within that sanctuary.

In the story of Jacob at Bethel we have the picture of the gracious dealings of God with the one of His choice. Sinner though Jacob was, he was yet privileged to be accompanied by angels, and to be the recipient of God's covenant blessings.

In the account of the reconciliation between Jacob and Esau we felt the struggle of the carnal heart in Jacob in spite of God's foregoing grace to and for him. But we also saw that God is far better than we think He is; for He works for us in spite of much of our unbelief.

The next lesson introduced us to the story of Joseph, a man of high mental and moral qualities, to whom Jehovah gave a prophecy of the events through which He was about to lead him to glory for the benefit of those who either loved or hated him.

The tenth lesson of this quarter brought us to the scene of activity into which Jehovah had led Joseph for the preparation of Egypt and its surrounding neighbors. In this lesson we learned about the right relationship of the divine to the human, and of the human to the divine.

The account of Judah's intercession followed with some earnest notes about intercession and prayer-life in general. We were led here also to meditate upon the blessed fact that the Lord Jesus Christ had become our Surety before God.

The last lesson of this quarter gave us a beautifully tender picture of the God of grace who met the trembling Jacob on his way to Egypt with His comfort and promise of continued blessing.



## Book Reviews

BY F. E. GAEBELEIN, LITT.D.

**The Gospel in the Crucifixion.** By George E. Guille. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago. Paper, 32 pages. Price 15 cents.

When Dr. George E. Guille passed away so suddenly, the church lost an able expositor of the Word of God. Not only had his Bible Conference addresses been greatly blessed in many parts of the country, but he was the author of a number of helpful published gospel messages. To these, the booklet entitled "The Gospel in the Crucifixion" is an appropriate conclusion.

With a wealth of Scripture quotation and with concise comment, Dr. Guille sets forth the wonderful evangelical import of the crucifixion. In a sense, he lets the story tell itself through his consistent use of the New Testament records. Yet his explanatory paragraphs are full of spiritual insight and love for Christ. Dr. Guille's was a reverent and consecrated pen. We welcome this little booklet with a feeling of loss at God's providence in taking its author from us.

**Old-Fashioned Bible Themes.** By A. H. Stewart. Loizeaux

Brothers, Bible Truth Depot, 19 West 21 Street, New York. Paper, 111 pages. Price 35 cents.

This is a worthy addition to the well-known "Treasury of Truth" Series. The themes treated comprise Election, Repentance, Salvation, Children of God, Sanctification, Justification, Punishment, Death, Members of His Body, Adoption and Coming. While these are, as the title implies, "old-fashioned," they nevertheless have an eternally fresh power. Mr. Stewart expounds them in straight-forward and eminently Scriptural fashion. He is a clear thinker and knows evangelical truth. Occasionally he gives us very apt sidelights upon profound subjects, as in his chapter on election, where he says, "There is no need to reconcile election and free grace for they have never quarrelled. They are like the two rails upon which the locomotive and coaches run; they never come together, though both are necessary and both continue to the terminal." The chapter on sanctification contains a view of the subject that some may find new and others may not agree with. Nevertheless, the book as a whole is very valuable, and should be placed in the hands of the many uninstructed Christians with which the churches today are filled.

**"Charge That to My Account."** By H. A. Ironside, Litt.D. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Illinois. Cloth, 122 pages. Price 75 cents.

Here is a volume of brief evangelistic messages by Dr. H. A. Ironside, the gifted pastor of the Moody Church of Chicago. The first address is based on Paul's wonderful letter to Philemon. Quite rightly Dr. Ironside interprets this marvelous little epistle as an allegory of Christ's reconciling work in behalf of sinners. Arresting in their titles and compelling in their direct appeal, the other eleven addresses are likewise scriptural and urgently evangelistic. Dr. Ironside is a master of effective illustration and clarity of presentation. In these messages he makes no pretensions to profound scholarship or novelty of interpretation. Rather does he write as he evidently spoke—earnestly and with a direct simplicity that reaches the unlearned yet captivates the educated as well. And that, after all, is the essence of good preaching!

**Beginning Over Again.** By C. Ernest Tatham. Loizeaux Brothers, 19 West 21st Street, New York. Paper, 78 pages. Price 30 cents.

This is an excellent little volume of talks for Christian young people. Mr. Tatham is thoroughly evangelical in his point of view. He treats such topics as "Beginning Over Again," "Primitive Power for Present Impotency," "Preaching the Word," "Thy Youth," and "God's Honor-Roll" with directness and Biblical emphasis. This book (No. 173 in the "Treasury of Truth" Series) should have a mission in building up young believers in the faith.